A companion reader to the

Jeevan Vidya Workshop*

'Jeevan Vidya' postulates that Existence is in the form of Coexistence. It resolves the human condition on this planet. It provides comprehensive resolutions for multidimensional human dichotomies and problems - via consciousness development. Vidya offers a path to live an aware, wholesome, fulfilling & meaningful life.

{ The 'Jeevan Vidya Workshop' is a behavioural introduction to the Coexistential Philosophy or "Madhyasth Darshan, Saha-Astitva-vaad" of Shri A.Nagraj}*

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*Part of a 5 part series *:*

1. *Companion reader to the Jeevan Vidya Workshop*
2. *Madhyasth Darshan – a small introduction.*
3. *Basic Concepts in Madhyasth Darshan –a small introduction.*
4. *Study Method in Madhyasth Darshan – a small introduction.*
5. *Educational Theory in Madhyasth Darshan – a small introduction.*

**Also see 3 introductory texts in Original Hindi available at: madhyasth-darshan.info*

The reader is encouraged to access the Original Works in Hindi: madhyasth.org

Author's Note

This book was initially written for a College Graduate course. Considering that it has turned out to be quite comprehensive, I have chosen instead to repurpose it for those that attend the Jeevan Vidya workshop and *rewrite* the one for College courses.

A generally accessible introduction to the 'Jeevan Vidya Workshop or *Shivir*' has been anyways wanting since a few years now, and this book may perhaps serve that purpose. I have chosen to *not* change the examples and language that may pertain specifically to college going students, due to both - lack of time & enthusiasm. I hope adult readers too may resonate with their own time as students during such verbiage.

This book by no means is a comprehensive introduction to Madhyasth Darshan, Saha-Astitva-vaad by Shri A.Nagraj. 'Madhyasth Darshan' is a Discovery of no small magnitude for us Humans. I.e. This book is *not* a scholarly view into the metaphysics, ontology, epistemology or axioms of Madhyasth Darshan. References other than from Madhyasth Darshan were initially included to satisfy academic sensibilities and may now be considered in casual passing. Jeevan Vidya does not need to, nor draws from other sources for its substantiation.

The 'Jeevan Vidya' workshop is meant to serve as a *behavioural window* into 'Madhyasth Darshan', to inspire the reader/attendee for an *in depth* study of the *Darshan*. This book is incomplete without an in-person workshop. For, the *meanings* to words that appear on this page reside *inside* the human, and we humans are immensely prone to accord our *own imaginative* interpretations to the written word.

There are the following 'approaches' to the *preliminary* Jeevan Vidya Shivir flow.

1. Four 'Levels' of Living: Individual, Family, Society, Nature (*popular version)*
2. Four 'Dimensions of Human': Material, Behavioural, Intellectual, Spiritual. (*employed here)*
3. Three 'dimensions of Knowledge': Knowledge of Existential Realities, Knowledge of Conscious Self, Knowledge of Humane Conduct. (*original recommended by Shri Nagraj)*

The complete syllabus for a comprehensive introduction to 'Jeevan Vidya' is given in the 44 points '*Adhyayan Bindu'* by Shri Nagraj and now conducted *subsequent* to the preliminary introduction. This book *does not* cover all the points therein. Any benefits that may accrue by means of this *preliminary* book, or the in-person intro workshop are typically therapeutic in nature and need deeper study for lasting clarity & outcomes. Please visit madhyasth-darshan.info for more reading & the 'Jeevan Vidya Official Program' channel on YouTube for intro videos.

All typos have been intentionally been left as they are! *Other* feedback for improvement to the book is most welcome. Had it been originally destined for adult audiences as a read-at-home-intro-workbook to Jeevan Vidya, this book would perhaps have turned out differently, and more succinctly. Another time, perhaps. *For now it is, what it is.*

So, here on, the book *originally written* for students commences.

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Preface

This is a book about you and me. About all of us.

Like you, I went to school, college and well, landed a nice paying job by age 21. I was earning well and onto a 'good' life - the one I had been promised since class IX. There were many good things I had gained by then: I was confident, could speak and communicate fluently in three languages, could approach a problem or situation with reasonable logic, and commanded some respect at my place of work and in Society.

A couple of years into work and spending all the MNC given money meant I had more or less 'seen the world'. However, there was something missing. All around me, there were disturbing signs of things not going so well. The trees were fast disappearing and the traffic was getting chaotic. I starting hearing stories of domestic quarrels from my friends who had married. Even divorces.

I had grown up reading about scams and corruption via the newspapers. There was the grinding poverty and the farming crisis. I found, I was one among the privileged few to live a comfortable life. It seemed that I was astride the labours of the vast majority of humans around me.

To add to this came the realization that I had become quite intolerant - that it was hard even for those who had painstakingly and lovingly reared me - my parents, to communicate with me, and for me, to do so with them. I had become intolerant with the way the world was, and the people in it. 'There has to be more to life' I found myself saying to them one day after returning from my Fortune 500 job in Bangalore.

As the thoughts fanned out, the answers were few. Why do we have such issues? I found that my skills, the know how I had studied hard and learned, all the voluminous books I had devoured since passing out of college were falling short of providing a proper answer - 'What am I supposed to do in the midst of all this ?' In short, I found I was ill equipped to deal with life. I was able to make an easy living (thanks to the new economy) but I had no idea on *how to live*.

Not knowing what else to do, I quit my cushy job and travelled across India, trying to understand its peoples and issues. I spent time with the people, and with those that were trying to help such people. I found there was more to life and living than the journals and books & newspapers could communicate.

A proper 'answer' was still not forthcoming. A brief exploration of two years brought me in touch with 'Coexistential Philosophy' or '*value education for consciousness development'* by A.Nagraj in June of 2004. In it, I felt there is the possibility of answers to address these issues in the long term.

But why is it that I still 'did not know much', even after 'studying so much'? I traced the source basic issue to how I was educated. Our subjects focus on external realities (physics, biology, engineering, medicine, commerce, geography, etc.) - while the key aspects of internal mental life and contentment, self-development, awareness & living are ignored. For example, aspects like understanding our own selves, our purpose,

understanding human relationships, living in family & society, and our relationship with nature are not part of our educational content.

Our subjects are taught in a fragmented manner – that become narrower with specialization as one reaches a graduate school or college. Consequently, many of us 'Adults' end up living in 'Silos'. 'Living' however is wholesome - A person lives with his/her thoughts, feelings, aspirations, values, relationships, work & material consumption at the *same time*. These are not 'fragmented' or divided in time & space. Students thus need an integrated view of the subjects they are studying and how it relates to their living.

We humans are intrinsically aligned to know and understand things in their completeness. If students are uninterested in subjects, it is because they are unable to see or appreciate the purpose or role of what they are studying. It doesn't fit into the 'larger picture' of their life. Studying thus ends up becomes a 'chore' for most of us.

To add to these lacunae in content, the prevalent teaching method is one of rote learning and analysis. The learning environment is one of intense competition & one-upmanship. The general outcome of current education seems to be individuals in the singular pursuit of wealth & fame. This though, is only *part* of the story that is human life.

What should be the content input in education so individual goals and those in family, society, nature and the world are fulfilled in all their dimensions? How does one teach 'human living' & values without getting parochial or communal? What should we be teaching so an 'educated human' does not land up or cause the numerous individual, inter-personal, societal or global problems we outlined above? Is an educated person a 'good & wise human being'? Is an 'uneducated' person *not so*? What ultimately happens to the 'human being we taught'? We have to include the 'human being' - ourselves, into human education.

This book is about the study of the human being.

This Coexistential thought or *value education for consciousness development* has appropriate content that can be communicated to humans - at an age when they are dedicated to learning. This content can enrich students range of thought, make them self-reflective, can awaken them so they can 'see'. As students change, so will adults and then society.

Lakhs of students join graduate courses every year in India alone. Some of them land good jobs, most don't. But irrespective of which course they join and what they earn, our current educational content does not equip with them with the know-how to deal with life. There are no lessons in living. So while 'we may have more than enough to eat', we do not know what to do *after* we have eaten, or how to behave with the person who provided us the food.

So, 15 years after that journey started, here we are with this book. The hope is that this is book shall be a small first step in making education, and human beings, and society, and our interactions with nature - better, humane.

The central concepts in this book are based on 'Coexistential Philosophy' or *'Madhyasth Darshan, Saha-astitva-vad'* propounded by A.Nagraj of Amarkantak, India. This book

attempts to put together some of its fundamental concepts in the midst of human living and presents them in modern text book form in order to address a gaping lacuna in the current content in Higher Education in India. This lacuna is to do with lack of meaningful content around practical & real issues in human living, values & ethics.

This book aspires to be a behavioural introduction to this subject, keeping daily human life and its contemporary issues in focus. A dialog is established to enable this, keeping the experience of the reader at the centre. The book advocates a rigorous validation criterion for all its statements that are presented in the form of 'proposals' – for scrutiny & examination of the reader. You will hence have to 'involve' yourself during its reading to assimilate the meaning the author is trying to convey.

While the words used for the central concepts in this book may seem familiar, they have a precise and different meaning than what is usually associated with them. Readers must go through the glossary of definitions at the end of the book to ensure the correct meaning is assimilated. Where the book has been assisted in its expression by the works of other authors, they have been cited appropriately. The present subject has been raised and discussed by humans since millennia. In many ways, the basic issues in this book are timeless – I have hence quoted related views by other esteemed authors rather freely.

As a group of people engaged in this endeavour, we are of the informed opinion that this coexistential philosophy puts forth a fresh and incisive ontological proposition, a cogent logical framework & universal natural humane conduct that leads to natural & qualitative changes in practical living. It is able to address the widest canvas possible of human living in a consistent manner. It can thus provide essential content for humane education.

This book is not meant to be a scholastic introduction to 'Coexistential philosophy'. It hence does not claim to accurately or entirely represent 'coexistential philosophy'. Whatever flaws are present in these contents are due to the limitation of the current author, who has presented this work in his capacity as a student of this philosophy. Those wishing to know or study this philosophy should hence read the original works by A.Nagraj - this book may be no more than a 'bridge' to it.

The purpose of this book is to thus bring the 'entire span of human living into the classroom in an integrated manner' – to enable a holistic view of education & life. This book aims to fulfill a much felt foundational need in higher education not only in India, but across the world. This is but a small step in the 'humanization of education'.

Human Beings do not 'change' overnight. This book is thus not an end in itself – it is but a starting point in this journey towards humane living. This is the first book in a 'Foundation Series' consisting of 3 books. Any lasting change in our lives and those of students thus requires further systematic study & practice of the reference text and material provided at the end of this book (see Appendix A & F). This study provides the material for value education for consciousness development or '*chetna vikas mulya shiksha*' that enables a transformation from living in 'underdeveloped consciousness' to living in 'human consciousness'. The author finds himself in this journey towards humanness.

Besides serving as a text book for a course on 'human values', the hope is that this book shall motivate readers to make individual efforts to understand, develop themselves and to live in coexistence. This 'understanding' enables the formation of a vision for humane education, humane conduct and humanistic constitution that leads to a universal world human order.

This content and methodology can broaden the reader's minds, develop critical thinking abilities, so they can live self-aware lives, with the ability to address multiple dimensions of human living - material, ecological, behavioural, social, intellectual & spiritual. This impacts living as an individual, family, society, the nation & inter-nation. This ultimately develops a sense of humane global citizenship and fosters understanding & acceptance for unity & diversity - with what is common to us as human beings and what is not. In other words, this content can lead to knowledge, wisdom, awareness, humanness, peace, etc. and hence foster an Undivided Human Society, Balance in Nature & a Universal Human Order.[1]

The only objective in putting together this book is thus to aid the *humanization of education*. All proceeds (if any), from the sales of this book shall be utilized in full for the 'humanization of education'.

It is not important that you agree with everything stated in this book –no matter how firmly it has been. It is meaningful though that you take up these aspects for your sincere consideration. In that, you have your own freedom of imagination – which is why, every statement in this book needs to be considered as a 'proposal'. For, it is *your* life. A comprehensive bibliography has been included to provide additional perspectives.

The proposals in this book are in the capacity of a human – from one human to the other. You are humbly invited to examine the proposals presented herein with an open mind. Lastly, the book may seem a bit *long*. So is life.

I sincerely wish you the very best - for a life human.

[1] Nagraj A, Vyavhawvadi Samajshastra (Behavioural Sociology) 2009 Ed.

Acknowledgements

No progress in humankind is independent of its past. Every step we take forward is after having walked the path laid by those before us. Humans have been attempting to decipher the world and have wished & worked for peace & harmony since millennia. Systematic formal education has been an important step in this direction.

I would like to acknowledge my gratitude towards the following without whom, our current journey would not have been possible:

- Our teacher (Late) Shri A.Nagraj, without whose fundamental work, we would still be groping in the haze. (Late) Smt Nagaratna – for being a pillar of support to Shri Nagraj during *sadhana* and later
- Every human being that has made efforts for consciousness development, humanness & goodness.

This book draws its narrative from week-long workshops called 'Coexistence Workshops' or '*Jeevan Vidya shivir*' which are a peoples introduction to the 'Coexistential' philosophy. Such popular narratives in the 'Jeevan Vidya/Coexistence workshop' have received contributions from a number of people over many years. This book thus hasn't been 'written' in the true sense of the word – it, at most, has been a labour in linguistic embroidery & intelligible arrangement. I hence humbly acknowledge my role not as an 'author' but a 'facilitator' in this program for Universal Good in this journey of humankind.

Gratitude is due to all persons dedicated in conducting & enriching Jeevan Vidya (Coexistence) workshops. The flow of the topics, tables, exercises, explanations, etc in this book have been adapted from numerous such presentations, such as those by Sadhan Bhattacharya, Ganesh Bagariya, Som Tyagi, to name a few. They have taken Shri Nagraj's narrative & provided the introduction a contemporary flavour, thus making this subject more accessible to the human populace, including us. Thanks are due to my friend Anurag Sahay for permitting the reuse of some previously written paragraphs.

In writing this book, I wish to express my sincere thanks to:

- Gowri Srihari, my wife & companion for the dedicated & incisive editing. Life, & this book would not have taken the shape it has had it not been for her.
- Our families: For all the support, for everything they have done.
- Our teachers: For language, via which we express ourselves today.

Finally, thanks are due to all our friends who have inspired us via their dedicated study & practice of value education for consciousness development *(chetna vikas mulya shiksha)*.

The *responsibility* for the contents of this book rests with the author.

The *credits* though, do not.

INTRODUCTION

1 About this Book

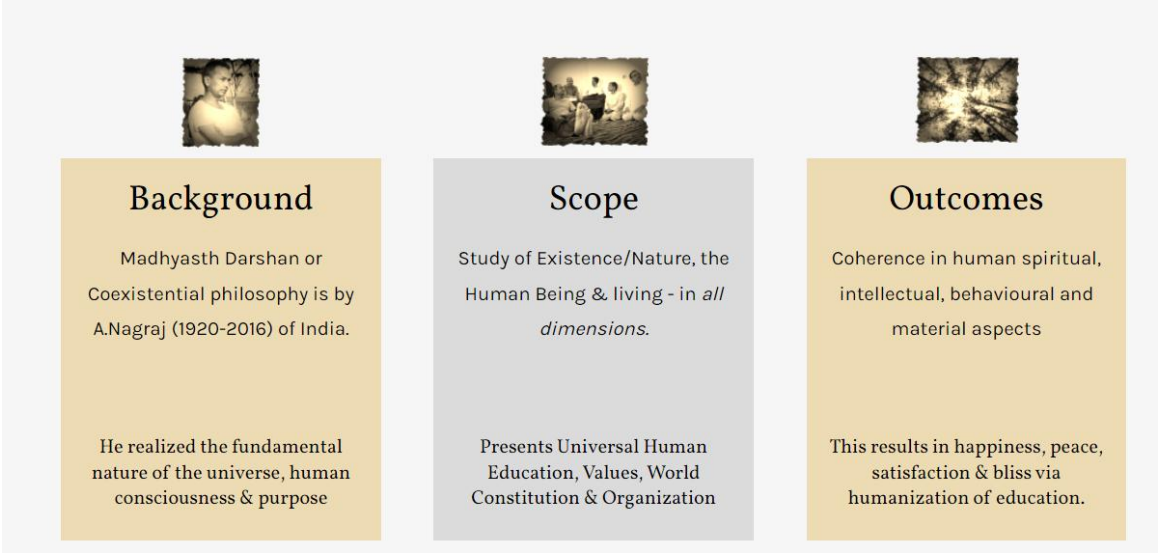
1.1 About Coexistential Philosophy

'Coexistential Philosophy' (*saha-astitva-vad or Madhyasth Darshan*) is a new development in human understanding. It has come about via original existential exploratory-research by Shri A.Nagraj (1920-2016) of India. Coexistential Philosophy is a proposal to understand all of Life.

- It provides comprehensive clarity on all aspects of Reality & the Human Being.
- The study is through objective inquiry, self-scrutiny & examination.
- It provides resolutions for our multidimensional dichotomies and problems -via awareness & consciousness development.
- It offers a new direction to us humans to live wholesome, coherent & meaningful lives.
- This understanding embodies in humane living.
- This understanding:
    - ‣ Does not aspire to establish a sect or a commune.
    - ‣ Is not based on any prevalent religion, spiritual school, philosophy or ideology.
    - ‣ Is not for money or fame - This 'teaching' is never charged.

The sole purpose is to enable coexistential harmony - an undivided human society & order

This is a comprehensive knowledge system (*darsana*) that examines all dimensions of reality & human life: the existential-spiritual, intellectual-logical, emotional-behavioural & occupational. This philosophy is not based on any previous *darshan*, thought or philosophy. It has been presented as an 'Alternative' to Materialism and Theism/Spiritualism for evaluation and study by humankind. This knowledge system proposes an Undivided Human Society & Balance in Nature via Humanization of Education. Education courses based on, and inspired by this Philosophy under various names are being taught in numerous States, Universities & Institutions in India since 2004.



1.2 About Shri A.Nagraj

Agrahar Nagraj Sarman (1920-2016) was born in the village of Agrahara, near Ramnathpura, Hassan Dist, Karnataka in a traditional scholastic family steeped in Indian Philosophy. Young Nagraj was troubled by fundamental questions regarding the purpose of life & the seeming inconsistencies in the scriptures his family held in such high esteem. In order to find answers to these and other questions, he performed rigorous meditative investigation between 1950 and 1975. As a result, he was a direct witness to reality & the truth. He understood entire 'Existence as Coexistence', and how the human being can also be in this coexistence. Recognizing that what he had

Objective of Jeevan Vidya

- For Qualitative-improvement from animal-consciousness to human-consciousness in humankind
- For evidence of humans living with complete humane conduct, with humanness
- Undivided Human Society and Balance in Nature: For omni-dimensional solution & prosperity – Evidence of Universal Orderliness

'discovered' belonged to the entire human race, superseding religion, race & belief, he has written in it in literature form as Coexistential Philosophy (Madhyasth Darshan) in the Hindi language. He established the 'Jeevan Vidya public dissemination program' in 1985.

Since 1955, many notable personalities engaged with Shri Nagraj including: Homi Bhabha, Dr. CV Raman, ex-Chief Justice of the Supreme Court of India Shri N Venkatachaliah, the renowned scientist & ex-President of India APJ Abdul Kalam, etc.

1.3 About Jeevan Vidya Workshops

The philosophy is introduced via week long camps (workshop), called 'Jeevan Vidya' Workshops conducted in India since 1988. Conducted in the form of an engaging dialogue, these workshops introduce this philosophy by demonstrating how it explains the many facets of human living. There is no sermonizing; the facilitator puts forth the proposals and enables this phenomenon of 'direct perception' of Reality to take place. These workshops are conducted out of social responsibility - there is no 'fee' for the 'teaching'.

The introductory workshop is an engaging 7 day dialogue that seeks to address serious curiosities in the areas of

- Why and How we are – nature & workings of the Mind & Consciousness
- The true nature of Happiness & Contentment
- Ethics & Humanistic Living
- Human Relationships & Family - their purpose & fulfillment
- Society - goals, multidimensional problems & resolutions
- Nature, Evolution & the Ultimate Reality
- The workshop explores the rich web of connections between seemingly disparate aspects of life. The discussions range from the seemingly mundane to the supposedly profound.

Objectives of Jeevan Vidya *intro* Shivir / Workshop

Communicate the following:

✓ There is Coexistence.

✓ Nature is in Order.

✓ The conscious entity called jeevan occurs in Nature.

✓ *'Conscious jeevan'* wants to be happy, peaceful, contented, etc. *comprehensively, continuous.*

✓ Is in awakening Progression. - 4.5 activities.

  ✓ knowing and happiness is partial.

✓ Needs Awakening: *activities 4.5 to 10 awaken progressively*

✓ Lives with Humane conduct. => in Family

✓ *Contributes to Society*

✓ *Awakening needs further Study (adhyayan)*

The purpose of the introductory "jeevan vidya or coexistence workshop" is to communicate the need for the study of the madhyasth darshan philosophy for awakening/living in human consciousness. The workshop is thus only a beginning; it is not an end in itself.

1.4 What the Jeevan Vidya Workshop Offers

Students

Making sense of your:

- studies & career
- peers & surroundings
- relationships - with parents, siblings & friends
- Your aspirations, true capabilities, identity
- Your role in the 'larger scheme' of things

Adults/Parents

Grapple with living:

- 'Balancing' your aspirations, work & family responsibilities
- Understanding yourself & your state of mind
- Relating to your children, spouses & friends
- Exploring your 'true-purpose' of life

Thinkers, Activists

- **Environmental activism -** the basic laws of nature & how we can live with complementarity
- **Social Activism:** Evolutionary & societal reasons for inequality and how they can be resolved - how Human Race is one.

Natural Sciences

- Go beyond 'cause & effect' to understand the **form-less dimensions of reality.**
- Understand the '**observer**' in the 'observation'.

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Spiritualists, Philosophers

- Understand **existence as reality** and mans place in it
- The true-nature of the '**spirit**' in a non-mystical, realizable manner

Psychology, Cognitive Sciences

- Resolve the **mind-body** problem.
- The nature of '**conscious**' and its many activities and its relationship with the brain

Religionists

- Role of **beliefs & conditioning** in our perspective of reality
- How stones, plants & animals also have religion. How **Human religion is One.**

Social, Economic Sciences

- Understand **human behavior** and its actual basis & reasons
- Role of material needs & its relationship with prosperity and the dependency on **nature**

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1.5 Need in Education

Problems. *Solutions*

- **Personal Life. *Lost?***
  - Contradictions
  - Dejection
- **Family & Relations. *Suffocating?***
  - Discontentment
  - Breakdowns
- **Society. *Disintegrating?***
  - Inequality
  - Hatred
- **Nature. *Climate change?***
  - Depleting forests & animals
  - Polluted soil, air & rivers

The long history of mankind has seen a lot of progress. Science has enabled us to improve our understanding of the physical reality around us, while technology continues to offer us conveniences in increasingly newer ways. Meanwhile we are able to see the need for peaceful co-existence in human society in form of the United Nations and have

recognized the need for education for human beings as a 'fundamental need'. We have traversed a long way from the times of warring tribes and fear of the natural elements & the wild.

While we have made many such improvements, the question is, are we satisfied with the state of affairs today? On looking into this issue, it becomes apparent that we are still faced with issues in two broad areas:

1. in Humans, and
2. in Nature.

In Humans, we can see that:

- There continue to be issues in individuals such as lack of clarity, directionlessness, stress and depression
- In human relationships we see problems in mutual understanding leading to breakdown in families and a feeling of isolation
- In society, we see increasing communal conflict, intolerance, strife and terrorism.

When we look at Nature, there are two issues:

1. The problem of resource depletion, wherein water and fossil fuels are rapidly depleting, and
2. The problem of increasing pollution which is making our atmosphere and surroundings increasingly unliveable.

These problems continue to persist in spite of our advancements in Education, Research, Science and Technology. In fact, the ecological problem seems only to be *increasing* as we go down the current path. Where then, lies the solution?

It is evident that we human beings are at the center of the issues we have listed above. We humans behave and live according to our understanding, beliefs or assumptions. As this understanding or belief changes, so does our behaviour & living. It would be fair to state that the above problematic situations are a reflection of our own states of mind. Thus, the entire world we see is a collection of the projections & living of such individual assumptions, beliefs or understanding that reside in us humans.

It is evident that education plays the most important role in 'moulding' a human being by providing such assumptions, values or understanding during a human beings formative, impressionable years. If Education is to play such a pivotal role in human life, in our lives, what is its status today?

This is what UNESCO[2] has to say about the fundamental principles of the four pillars of learning:

1. **Learning to know**: to provide the cognitive tools required to better comprehend the world and its complexities, and to provide an appropriate and adequate foundation for future learning.
2. **Learning to do**: to provide the skills that would enable individuals to effectively participate in the global economy and society.
3. **Learning to be**: to provide self-analytical and social skills to enable individuals to develop to their fullest potential psychosocially, effectively as well as physically, for an all-round complete person.
4. **Learning to live together:** to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony.

We can see that the predominant focus in our institutional and societal discourse today is on '(2) Learning to do' with efforts to enable '(1) Learning to Know'. Prevalent education is very good at providing information & skills via the method of memorization, analysis & training. However, it fails to touch upon the other two fundamental aspects of human living -(3) and (4) above. In other words, our prevalent focus is on *occupational* education, and not *behavioural* education, or *education for living*. [3]. Consequently, we have problems.

1.5.1 Scenario in Education

Specifically in educational institutes, we are unable to adequately address the following issues in students:

- Education content and process dissociated from 'actual living' - Information is largely theoretical, with little practical value. Students feel disconnected from the course contents and many see it as a 'compulsion'
- Lack of 'real interest' in subjects in students, the focus is largely on 'marks'.
- Lack of 'critical thinking' abilities and ability to choose between 'right' & 'wrong'.
- Anxiety, peer pressure and extreme competition leading to aggressiveness or depression.
- Reducing 'emotional connect' with family & little sense of responsibility towards society & nature.

[2] United Nations Educational Scientific & Cultural Organization, unesco.org > education

[3] Nagraj A, Dialogues, Amarkantak, September 2009

- Little or no respect for the teacher, and general rebelliousness at home and school.
- Bad timings & eating habits leading to poor health, obesity and early onset of lifestyle diseases.
- Excess consumption, carnality and profit mentality have become the 'aims of life'
- Little to no improvement in the 'clarity of life', 'basic values' and 'character' of a student even after 16 to 21 yrs of formal education.

1.5.2 Teachers view of students

A 2018 meeting of members of the board of studies & directors of more than 100 Colleges at a leading Indian State University is representative of the above systemic problems & threw up the following points:

- 'Most students want to just 'get through the course' and 'get out and make money'. As a result, teachers too are keen that the student 'disappears from view' as soon as possible!
- There are 4 major assumptions in students today:
    1. Money will bring happiness.
    2. We want to earn Money with the least effort.
    3. Material things & position are the most important things in life.
    4. Life is struggle, competition is most important. (Leads to hatred, and the habit of dragging others around them down - rather than cooperation.)
- Influences from media & society are most prevalent, towards glamour, where 'appearances' matter, more than the 'essence' of things.
- Students end up having an inferiority complex: Concerning their looks, language, colour, communication skills, etc.
- Students are apprehensive, fearful about life, money, success, being accepted by peers, etc.
- Problem of shifting goals: They are unhappy with their present state: 'did not get engineering', 'could not get the college I wanted', could not get the desired branch', 'did not stand first in class', etc.
- Obsession with owning goods & electronics, obsession with members of the opposite gender, and addiction is on the rise & worrisome. Boys and Girls do not seem to know how to relate to each other in a healthy manner. Heavy influence from media and messages from movies, etc.

When asked "what in our current education addresses these issues", the gathering of eminent educationists fell 'silent'. There was no answer. The truth is, we have no relevant input in current education, especially higher education, to address these significant & burning issues. We have ended up assuming that as long as a person is able to 'study' & 'do well', get a job or start a business, 'everything else shall be taken care of'. Education has thus ended up becoming solely to get a 'job' or earn a 'livelihood' - while many jobs and business themselves are not free of unethical, exploitative practices.

Most humans - intellectuals, scientists and common-folk have become victim to violative, carnal thinking. These conditions do not augur well for us.

1.5.3 Student voices

When we speak to the current generation of students, including our own children, this is what we find as some of their pressing concerns:

- We would like to have better clarity on our goals and strengths
- How can we develop leadership abilities, self-confidence & communication skills? If I become a 'leader' how can I behave so as to not make others feel 'ordered' and in the process hurt them?
- Why do our parents end up fighting/have less time for me? Why do I feel closer to my friends than my own parents?
- We are fearful, insecure, nervous and have an uncomfortable feeling about my future…I often feel 'empty', depressed and lonely and hence am more comfortable with gadgets than with people.
- I often end up being arrogant and look down upon others, at times, even my teachers
- We feel 'Earth is our Home' and would like to protect it for now, and for generations to come.
- We feel a sense of social responsibility and are pained by what we see around us.

In our many efforts to solve these problems, it seems as though 'solving' one problem only seems to end up leading to another 'newer problem'. For example: We systematized our education, but are now complaining that our students don't 'think' for themselves; We introduced a competitive evaluation system to encourage excellence but this has led to less interest in the subject matter & focus on 'marks' & stress.

We can summarize that the following key abilities seem to be missing from current education:

- ➔ The ability for critical thinking
    - Evaluation of one's own beliefs via self-reflection and
    - The ability to discriminate between 'right & wrong', or 'desirable & undesirable'
- ➔ Absolute self-confidence as against relative peer-comparison based assessment

- ➔ Relating to other humans – in family & society in the form of emotional connect and responsibility
- ➔ Understanding ones larger role in society and with nature
- ➔ The ability to undertake self-study for qualitative inner change

Education needs to be able to enable the above, so a human being may live a meaningful, satisfying, prosperous, aware, self-determined & wholesome life as an individual, in family, society and with nature. It hence becomes the goal & purpose of education to resolve these issues.

However, we have few incisive answers to these important questions. Most current innovations in education are primarily targeted towards better representation and delivery of existing subjects and skill competence. Indeed, in many ways, the 'Human-Being' himself seems to have gone missing from human education!

Efforts have been made in the thinking on these lines, for eg: the concept of 'Human Science'- "that deals with the philosophical, biological, social, and cultural aspects of human life. Human Sciences aim to expand our understanding of the human world through a broad interdisciplinary approach. The study of the human sciences attempts to expand and enlighten the human being's knowledge of their existence, & its interrelationship with other species and systems. It is the study of human phenomena. Human science is the objective, informed critique of human existence and how it relates to reality. Modern approaches in the human sciences integrate an understanding of human structure, function and adaptation with a broader exploration of what it means to be human. 'Science' may be appropriately used to refer to any branch of knowledge or study dealing with a body of facts or truths systematically arranged to show the operation of general laws"

'Educational Perennialism' believes one should teach the things that are of everlasting pertinence to all people everywhere, that the emphasis should be on principles. Since people are human, one should teach first about humans, rather than machines for which a universal curriculum based upon the common and essential nature of all human beings is recommended.

Inclusion of 'value education' has been proposed & attempted to address the aforementioned lacunae. In our experience, we have found that although the importance of value education has been stressed by various commissions and governments around the world, these efforts have not yielded much discernible qualitative inner changes in students and teachers. Some of these 'value proposals' tend to get into abstract analysis, while some tend to get parochial, take to moralizing, and are faith or personality based. Some others resort to relaxing the body via breathing and other physical techniques that do not seem to have a lasting impact on the *mind* of the individual. There thus exists a glaring content gap today when it comes to understanding human life & living, values, ethics, etc. The seemingly vague and relative notion of these concepts makes it all the more challenging to determine appropriate content for such an educational input.

Our education needs to thus be able to address the above issues in a fundamental manner by enabling a 'shift' in the students and teachers plane of thinking & consciousness. There is a need to take a fundamentally new view and charter a new path in education –by addressing 'humanness' and the issue of consciousness-development that leads to a fundamental-inner transformation.

However, content that is consistent and meaningful in the larger canvas of human life & that can actually be 'taught' in modern education in a universal manner has been scarce to come by. We would like to propose via this book that 'Coexistential Philosophy' is a suitable candidate that can fulfil the above needs. This book is the first step in this direction.

As members of a group of individuals concerning themselves with the multidimensional issues raised above, we have invested time in understanding various human knowledge systems – scientific, occidental and oriental. However, the understanding & success obtained from current commentaries was only partial. We were unable to find a holistic & convincing resolution to these issues. It became clear that something was 'missing'. Something fundamental. And hence, we kept searching. How can we give the child a comprehensive knowledge of his environment, physical and social, as well as instruction in spiritual, ethical and classical subjects; making this acquisition of a compendium of knowledge a pleasure rather than a task?

As many people like me journeyed on our search, we came across 'Coexistential Philosophy' (*Sah Astitvavaad*, also called *Madhyasth Darshan*) propounded by Shri A.Nagraj of Amarkantak. In it, we found the promise of resolving the issues that were concerning us, and applied ourselves to its study. We found that this content holds the promise of a fundamental shift in our plane of thinking and understanding – in place of merely raising problems and offering patchwork solutions as we had experienced earlier. It held the promise of a real perceptible change in our view & experience of living.

As a group, we have been studying, living & experimenting on the basis of this philosophy since more than 20 years. We found that it allows one to discern the difference between knowledge, wisdom, values information & skills. Our group has worked both within formal educational institutions– from the primary to the graduate level, as well as outside it – in cities, towns and villages with people from various walks of life, comprising different ages and groups of society.

Specifically in education, this content has been tried and tested in NIT Raipur, Govt Schools in Chattisgarh State, piloted with school teachers in Maharashtra State & KJ Somaiya Institutes (Mumbai), workshops at IIT Kanpur (under NSS), and as a regular feature in IIIT Hyderabad. Since 2009, this content has found its way into The 'Universal Human Values' program by the AICTE (All India Council for Technical Education)

Based on such efforts over the past 2 decades, it has been found that the content in this 'Coexistential philosophy' fulfils the following qualifying guidelines for a generic course in value education:

1. Universal
    - Secular: Free from dogma and sectarian/faith based prescriptions.

- Humanistic: natural for every human being
- Natural to Existence: based on study-able natural principles

2. Eternal
    - Does not change with time
3. Communicable
    - Non mystical, appeals to human reasoning
4. Liveable
    - Improves clarity, quality & experience of life
5. Verifiable
    - Can be validated intuitively, rationally and experientially

Enthused by these findings, we have come up with an academic course based on this philosophy as a 'foundation course'. We have 'modularized' the foundation-content so Institutions, educational councils & Universities may adopt it in a staged manner. Based on the efforts of a group of concerned individuals and academicians who have been piloting this course across India over the past decade, we have found that:

Students benefit from this in the form of clarity about themselves and their goals in life, improvement in human relationships, dealing with peer pressure and gaining self-confidence, while **Teachers** have benefited from having an ability to relate to students and better communicate the relevance of the course to students, in addition to benefiting in their own personal lives. **Institutions** have benefited from being able to have a holistic view of the education being imparted and infusing new direction & purpose in it. The following has been the feedback for this content:

- ➔ ***It is holistic and not fragmented*** – i.e. covers the entire expanse of human living: from self to family, society & nature and covers all aspects of individual human life: material, behavioural, intellectual & spiritual.
- ➔ ***Addresses the 'person'*** –This proves to be self-empowering
- ➔ ***Is not dissociated from life or living*** – Establishes relevance in a person's life and does not just deal with external information & skills.
- ➔ ***Methodology is based on understanding***: Not just on reproduction of information. It does not take recourse to do's & don'ts - it is not prescriptive.

1.6 Why do I need this?

**this section has been written keeping student-readership in mind*

1.6.1 Life in School and College

Most of us started very early in school. Perhaps we were four or five years old – when we started with alphabets, then moved on slowly to sentences and then to speaking and writing a language. We were taught how to count, and before long subjects like history, science, geography and many others found their way into our classes and into our lives. Through these subjects we have explored our world in many ways and they have opened our eyes to certain dimensions of our lives and of the world we live in.

We also find that somewhere in this process we have started looking at all this learning as merely an aid to finding a 'job' or starting a business. We feel jobs & business bring money and money we assume, can bring security, make us 'successful', help us overcome our fears, and perhaps, buy us things that will give us happiness. This we can see, when we observe that excelling in competitive examinations has become the primary focus for most of us. Be it Engineering, Medical, SAT or GRE – the final goal – is 'getting through' and making a career. Making a career seems to summarise the *total purpose* of all our education so far!

Have you ever found yourself wondering – 'Do I really need to study all these subjects to get a job or start a business?'. Is this the purpose of all the education that one gets at school and at college? What do we think is the final goal, the overall purpose of the education we have had this far and the education that we are going through today?

1.6.2 Life with Family and Friends

At the same time, besides spending a lot of time in school and studying – we live a big part of our lives at our homes in relationship with our family and our friends. This network of relationships – with our parents, our siblings and our friends is an important aspect of our lives and brings us a lot of support and joy. The nurturing and love our parents have given us in our journey to becoming a young adult is valuable and very dear to us. Similarly, we start spending a lot of time with our friends once we are teenagers. We share our thoughts, fears, joys and sorrows with them. Indeed, there are very few people in this world who can claim that family and friends have not been important for them in their lives so far!

But, sometimes these relationships turn unpleasant and we find ourselves in conflict with the other person. At that point we become unsure and begin to blame, criticize the other and sometimes even ourselves. In the process both us and the other – begin to suffer. Have you suffered conflicts in your relationship with your family or friends? Sometimes,

we are intrigued, baffled or even frustrated at the behaviour of other human beings and even our own behaviour with others. Many a time, we are at a loss to know how to handle these relationship issues properly and it ends up disturbing us.

Some of us even look at our relationships with family and friends as a burden and avoid them. Our formal education today does little to help us identify and resolve these issues properly. At school or in college - we get little or no guidance about relationships and how to properly live in them – since 'it is not part of the syllabus'.

1.6.3 Life all around Us

The various incidents around the world unfold, and are captured every day in the newspaper and on the TV. From what is happening in faraway countries to local incidents; the newspaper and TV help bring the world to us in the comfort of our homes. From lifestyle programmes that tell us what people in different places are eating, what they are wearing and how they live their lives, to programmes that bring forth political and social issues in different regions of the world, to movies and informative documentaries; media exposes us to another dimension of our lives that is not covered in the formal learning at school. But is the purpose of all this programming – to merely give us information? What role do these different programmes play in your personal life?

Media unleashes upon us ideas of what is 'right', what is 'wrong', what is socially acceptable and what is not and it does so – by stating this, as well as in a silent way through promotional advertisements and star powered personalities. As individuals, we consume all of this and become more fragmented in our opinion and become consumers of this media and the products it has to sell. Media thus dramatically begins to influence our tastes, our opinions and in most cases our choices as we live through our lives. Are we aware of such influences on us, their impact and their consequences?

We also live in the midst of a stunning variety of animals and plants. And there is the soil we walk on and of course the air we breathe. We may not often pay attention to these things around us all the time but they nevertheless form an integral part of our lives, and we are related to, and dependent on them. We keep hearing of issues in the environment and words like 'global warming' & 'climate change' nowadays. How do we interpret these issues? What role do we see for ourselves in helping to solve them?

Questions to ponder on

Do you get stressed about your studies? Do you like sitting in exams? Do you truly like what you are studying, or do you have to force yourself to sit down to study? Why does it seem easier and more enjoyable to read a novel than your course books? Do you sometimes feel 'left out' in class when subjects are being taught and discussed?

What are my goals? How do I understand what is important for me? What am I going to do *after* my education? What is success? Will I be happy if I become successful? Do I know what I really want? How much money will I need? In whatever I have done so far, did I decide these things for *myself*, or was I merely acting under external influences?

Do you find yourself thinking 'My parents don't know much, I'm smarter than them'? Do you like the way you look? Do you get these kinds of thoughts: 'Will I be accepted by my friends?' 'My friends have better shoes and clothes and motorcycles – my family can't afford it' Or do you feel - 'My family has more money, we are better off'. Do you feel pressurised about 'belonging' in Social Media? About owning the same gadgets as others? Are you competing to put up 'better pictures' of yourself online all the time? Are you thinking about going overseas to a 'better country' in the future?

'I don't have such silly trivial issues' – some of you may think. Fret not. We shall also discuss see these and many more deep and profound issues in this book. Now let's get back to where we were...

Do you like the kind of person you are? Are you worried about 'how people see me?' Are you afraid that if you do not do well in your exams, or if you fail, then you shall lose respect in family & friends? Are you apprehensive about your future?

What about your life in the family and with your friends? Are you satisfied and happy in your relationships? Do you feel you are treated with respect in your friends circle? Do you have lasting friendships, or do you feel rather alone and left out at times?

How do you feel about local issues and the global problems that all of us are facing today? Do you like what you see around you in society today? Do you think there are any 'good people' in the world? Does the pollution in the air worry you? Do you wonder about life & evolution? About why the earth is spinning and what we humans are doing, or trying to do on this spectacular planet? Do you wonder about the Universe and the realities it beholds? Do new discoveries in science excite you?

We hardly have the opportunity to explore these questions and to develop clarity and competence in this direction in our present curricula. This foundation course in 'coexistence in living' is being introduced to facilitate you in this direction.

1.6.4 What this book is about

What is our own understanding of these matters? As individuals and young adults, how do we go about evaluating what is relevant, what is irrelevant for us? This book tries to address these questions within you and proposes certain postulates for you to evaluate.

The book is an aid for self-study – for you to understand yourself and your life. It is a process of guided self-discovery and shall enable you to have a more complete understanding of your own self and of the world around you in a way that is complete and enriching.

This book is an attempt to integrate all the aspects of your life into a single whole and equip you with the capability to find answers to questions which are very important to you. We shall look into the fundamental-issues that shape our lives, our own living. We shall look into *what* we want, and *how* we can be sure of it.

We shall delve into the things that make us happy and sad. We shall try and understand money, its nature, its importance and its scope or limitations. We shall examine what

happens inside us – within our own minds. We shall explore our relationships with family and friends and see what happens in them and why. We shall spend some time looking at society and our purpose in it. We shall of course also explore Nature and what it means to live with Nature.

As we go through student life and beyond, we also find that managing our time and commitments, deciding our priorities and fulfilling them becomes a challenge. These things can also be a cause for tension in us. In addition, many a time, we go through inner contradictions, confusions and dilemmas which we find difficult to resolve. At times, we feel lack of confidence about our own decisions and actions. We will explore these aspects as well.

Each one of us has been through a long process of studying and put in a lot of hard work and been through a rigorous process of evaluation to reach here. As we look forward to shaping our lives, it is crucial that we get a broader perspective about ourselves, our needs and of the world. It is essential to know what is needed to ensure success, balance, and happiness and be responsible human beings and discover our full potential.

This book will allow us to explore all relevant areas about ourselves so that we may become aware of them and correctly evaluate and decide them.

1.6.5 What this book is not

This is not a course on 'moral science' or about do's and don'ts. We are not going to be preaching to you on how you need to be, or what you should be doing.

The contents of this book are not meant to be disruptive or to bring about in you a criticism for yourself or of others around. This book shall merely be asking you to explore and investigate within yourself - honestly, gently and graciously.

This course is not about memorizing information and reproducing it in the exams to get marks, but about understanding issues that are important to our lives and our contentment! This book shall be addressing what 'marks' you get in your living, in your life, as a Human Being.

1.6.6 Why are we discussing happiness? – 'everyone knows this'

Human history on this planet has been about evolution. From the days of cave man, to the time of warring tribes, and now with the advent of science and democracy and technology driven comforts for our daily needs, we've come a long way. Indeed, our [man's] journey in this world is a study of what we have perceived as our needs and how we have tried to fulfil it; and how we have made sense of, explained the world around us - via religion, philosophy and science.

But one question that begs our attention is how much have we really succeeded– as individuals and as a society so far in making ourselves truly happy? This is a very important question for each one of us to explore as we start our journey towards an adult life.

Based on these explorations we will be able to make more informed choices ahead and live fulfilling lives.

All of us desire happiness. As human beings each one of us wants to be happy at all times and it is unacceptable for us to be unhappy for even a small instant. This is our most fundamental motivation behind every action. Have we studied our most fundamental desire or motivation? Is happiness an important aspect of our life and factored in all the choices that we make? What does it mean to be truly happy? - it becomes quite evident that it is important to understand notions such as happiness, peace, contentment, etc and what they are based on.

For, it is only obvious that we keep a watch out for how close we have come to realising our own basic motives. Now, you may think 'everyone knows this, it's common knowledge that humans want to be happy'. Well, let's read on to explore and see how much we really 'know'.

1.6.7 'But the Ethics & Values part seems boring'

1.6.7.1 Ethics & Values: The role they play in our lives:

Once more, fret not! We will keep away from abstract, vague notions here. Ethics simply put, address what is wrong and right in life. For example: is okay to cheat once in a while? Is abusing another human being a good thing or a bad thing? Do you end up lying once in a while? What is Ethical work? What if your 'work' demands that you fudge things once in a while? Is global warming & climate change a good thing or a bad thing? 'Ethics' shall help us make these decisions. We shall discuss Ethics as a 'real thing' that has a real impact on state of being, our character, that decides the kind of person we shall finally be.

Similarly, 'values' is not about preaching to you about what you should be doing. We shall find out what is of value to us, as human beings. We shall see what 'value' we bring to our world: our families, society & nature. All of us consider something to be 'valuable' to us. All of us live with what we call as 'values', the qualities or principles that we hold intrinsically worthy & important. We are driven towards our values and we take pride in them. When we possess what we value we are usually happy and when we are deprived of what we value we feel frustrated and unhappy.

We also set our goals, our aims on the basis of what we hold to be valuable, and then set out achieving them. For example, success may be something you value, money may be valuable, fame maybe valuable, owning jewels may be valuable, family & relationships may be valuable, getting a big house maybe something we value, etc. For some of us, happiness & peace maybe what we value, or 'acquiring knowledge' may be something we value. For others, it could be to be a 'good human being', being honest, living with integrity, or being of use to society may be something we value, or even protecting the environment. All these are examples of what we hold to be valuable for us.

It is easy to see that the things we 'value' then go on to become our desires. We can thus see that our basic-desires and goals are driven by what we consider to be *valuable* so we may achieve the same, or have the same. For ex: If you want to live an honest life, your desires shall be accordingly. If success is what you values, so shall your desires and efforts follow suit.

Values thus provide the *basis* for all our actions and activities. Once we have known what is valuable to us, we can use these values as the basis, the anchor for our actions and activities – we know what we are doing is right and will lead to our happiness – which is what we ultimately want. 'Values' thus becomes the source for our assurance. Without ethics & values, we are not able to decide whether an action or activity is desirable or undesirable. We have no anchor. As human beings, we find that we need this anchor – we want to be certain we are right. We want to be right in our thinking, in our behaviour and in our work. So what are these human values? What is valuable for us as human beings? How do we find these out? How do we know that what we have as values are indeed correct? - these are some issues we will explore.

1.6.7.2 Our 'relative' values and beliefs today:

At this juncture, you may always ask: 'why do I need to read a book to find this out? I already know what I consider of value. I have received it from my parents, my family, and the other books I have read!'. The reason to have a course is: a) we need to ensure what you have assumed to be valuable is truly so b) in case you have missed out paying attention to some other dimensions of values of life, you could do so, via this course.

Today, if we look deep into ourselves we find that each one of us believes in certain things, and we base what are 'values' to us, or what 'values' mean to us on these beliefs. Beliefs are for example a certain judgement or evaluation we make of ourselves, of others and the world at large around us. For example, someone may believe that 'A government job is the best kind of job', 'IIT is the best college to go to', 'Metro cities are the best places to live in'. We can also have beliefs such as 'I want to become a famous person', 'money will make me happy', 'success is important', 'if I get more marks, I am smarter than others', 'Because I can talk, I can be a great manager' - etc. All of us live with such beliefs. We adopt these beliefs from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines print, what we see on the TV etc. I.e. There is a whole body of belief systems that we live with at any given time and these beliefs spread out far and into all our realms of living.

The interesting thing about beliefs is that they usually change with time and we can explore this within ourselves. We may have thought at one point in time that 'getting into a good college' is the most important thing, and now that may have changed to being able to 'get a good job'. Once we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a good position may become important – i.e. what we believe is important, is valuable, keeps changing or 'shifting' with time. Sometimes, we hold conflicting 'values' or 'beliefs' and depending on a situation we feel that we have to compromise on our values. For example, you may want to earn a lot of money and live a honest life. There may be situations where you may need to be dishonest in order to multiply money!

Another thing about beliefs is that they are usually not true for everybody – Beliefs could be held by a group or a large group of people but they are not universal. For example: getting good grades may be important for you, but being able to earn money may be more important for your friends. You may think being environmentally friendly is important, your friend may think that it is okay to enjoy life at the expense of the environment. This is not only true for ourselves, but largely true for most people around us - beliefs keep changing from person to person. The beliefs we hold today, that drive our values – that drive what we want, how we are; may not really be our own – they may be 'borrowed'.

What is the problem with that? - you may ask. Well, there is not much of a problem – except that if what you consider to be valuable keeps changing and/or if you are not sure about it, then you will not be sure of your own happiness, about your own goals and aims! And that is exactly what we find today - As we look at ourselves and the world at large through our set of conditioned beliefs and values, we are unable to find a continuous and permanent stability in ourselves or in the world around us. What is of 'value' to me may not be of 'value' to you – so when we interact, it may lead to conflicts and unhappiness. We face this problem today because the conditioned beliefs and values we hold today are many a times contradictory, conflicting and unstable and may not be based upon what is true.

Living our lives based only on beliefs will not ensure happiness for us. This is very important for us to understand. Do we want to live with such shaky beliefs and values? Or do we want to live with definiteness? We can either blindly follow our beliefs and *assumed* values, towards making our choices or we can base our choices upon an understanding of reality, that we can validate for ourselves?

The subject of value education focuses on what is purposeful and meaningful to us as human beings, what is our goal and how we can meet this goal. With this clarity, we are able to see the meaning & purpose of life. This clarity and the contentment obtained out of the fulfilment of this purpose gives us a feeling of self confidence. This instils confidence in our inner strengths. It thus becomes important for us to find out how we can be sure of our selves, or values, and this is the purpose of value education. Hence, this is surely not something boring!

1.6.7.3 Life is a Laboratory

The contents in this book are not confined to the few hours in your classroom. Thus, unlike other lessons, these are not restricted to the official session! I.e. the process of observing, examining & mulling over the proposals takes places after the class as well, in our daily lives and even after these 'classes' have stopped. The setting in the classroom is to enable a focused discussion on the same and benefit from the different viewpoints put forth by participants – with the objective of better understanding the topic of discussion.

This book is an aid to self discovery & study. The proposals that are put forward in this book can be verified by you as you go through your life. It is useful to keep the proposals in mind and explore and test their validity in all situations of one's life.

1.6.7.4 Follow up Study:

This is basically a beginning, a first introduction to this subject. You will most likely be taught this book over a few Semesters. While this may seem like a repetition, it is not. It shall take you a few ' workshops' and readings to grasp the 'view' in this book. When you do, you may start getting a sense, a glimpse of the meanings, the realities communicated via this book. If you find this interesting & useful, then you may see 'Appendix C – Follow up' for the next steps in your journey of understanding & living. It has links to more books to be read in the 'Foundation Series' and useful videos and audios you can use. Some of these may not be part of your 'course syllabus' but shall be useful for your 'syllabus of life'. Should you want to go beyond the 'Foundation or Introductory Series' into serious study, you will want to read the works listed in the 'Appendix B - References' section.

Some statements and concepts have been repeated in the book – this is to bring them to your attention. The classroom lectures & tutorials in this course are a space for collective dialogue, where we shall explore a couple of things together. You can be open about your thoughts during these sessions. It is not important that you agree with everything stated in this book. What is important, however, is that you start thinking about these issues yourself, and give them priority in your life.

Lastly,

Initially, some of the concepts in this book may seem easy and some may not. Some may seem to be very obvious and some not. Don't worry if you can't grasp the whole thing in the first or second go. Your course evaluation shall not be affected by these parameters. What is important is you see the significance of these concepts for your life and follow up with studies yourself. With the right intention, and effort, you'll get around to 'grasping' all these concepts.

You finally have a course in which you do not have to come 'first', and in which you can never come 'last'!

Everyone gets to ‘pass’ in this journey of life!

This book shall begins as a dialogue between you and me. Slowly, the entire world will come into our dialogue.

And now, the dialogue begins.

Happy reading!

2 Identifying the Fundamental Questions of Human Life

Be it living our lives in school or college, at home with family or with friends, the events taking place in society or the occurrences in nature, we saw in our previous discussion that we are impacted * influenced in many ways in all these situations. This is the larger canvas on which we live our lives.

As we live our lives, we do many things: we study, we shop, we play, we make plans, we eat, talk to people, read books, travel, go to the movies, or take pictures. It thus makes sense for us to ascertain what it is we ultimately want from all this we do, and plan to do. For, I am to live an entire lifetime, in which I am going to be working very hard, thinking, behaving, spending, consuming, etc and it only make sense for me to step back a bit and try and gather the larger picture of where I am going with all this. For, I am the one who is living, and it is hence important that I reflect on my own life.

2.1 Chapter 1: The Questions

We humans are by nature, curious beings. In this quest for us to discover where we are going with our lives, or what we want from our lives, let us put up some basic questions for our enquiry:

1. Why do I live? - What is my fundamental-desire or aspiration from life?

(My Goal for life)

2. How do I live? - What is the way of living so I may fulfil this desire or aspiration?

(My Plan for life)

Do you find these two questions relevant?

Have we ever thought of these questions before? These are very important questions, since everything we do: going to school, college, studying, shopping, travelling, etc is related to these questions. I.e. behind every activity we do, there is some 'goal', 'desire' or 'outcome' we are trying to achieve.

The first question is what is this fundamental-desire or goal? What is the underlying motivation behind all our activities, our wants, or our aspirations? In other words, *what*

is my basic purpose? What is the basic thing we value, we are looking for, from everything we do in life?

Once we have an answer to the question above, the next natural enquiry is; what am I supposed to do or how do I live so as to be able to fulfil my basic aspirations or desire? What should be my basic plan for life so I may achieve what I desire?

When you consider this carefully, you will find that these two questions above are the two most important questions in your life. In this basic enquiry of life that we have ventured into, what other questions would you like to have addressed? Chances are, most or every other question you put forth is or can be addressed within these two.

This is what we are going to try and find out in this course. We are going to discuss and explore ourselves, our lives, what we do, and why we do it. We want to study what human beings want, we want to study what we want, what *you* want. We want to study this, and each one of us can do this – with the aid of this book.

Why do I even need to answer these questions? - You may ask. The reason is straightforward. You shall be spending the rest of your life doing something (question 2: plan) to fulfil some goals (question 1: goal or purpose). Now what if we are unclear or unsure about the Goals itself? What if the Goals themselves (question 1) are incomplete or even plain wrong? No matter how much efforts you put in (question 2), chances are, we wouldn't be satisfied or contended, because you are putting in efforts to acquire an unsure or incomplete goal. In other words, if my destination itself is unclear or incomplete, how do I even know where I am going?

You can see that these questions don't apply to only you because you are in a College course. They apply to every human being.

Take a deep pause and look around you. There are people walking on the street, in buses and trains and aircraft, in warehouses and factories and farms and kitchens, taking care of children, attending to the sick in hospitals, reading books, writing them, selling them, inside schools and colleges…every person, every human is terribly busy, putting in a lot of effort in order to achieve what they have assumed to be desirable, valuable.

When we look at it in general, we can see that each one of us has assumed some Goal, some basic objective, something(s) to be valuable to us, and we consider this to be our purpose. This is our 'Why do I Live'. We also have a way of living or plan that is designed around this Goal or purpose we have set. He may be aware of it or not, but every human being has some assumed purpose or goal and goes about life trying to fulfil this. Be it a farmer, or a housewife or a chartered accountant or a carpenter or a mother, every person has some basic aspirations (clear or unclear - question 1: goal) that they are trying to fulfil via their actions (question 2: way of living, plan).

For example: you may have assumed that you want to be an engineer or a doctor, a teacher, a scientist, an artist, a lawyer, etc. And hence, your plan/program was to join the

course of your choice– which you did, and here you are, reading this book! Similarly, you may have made some plans for the future. Perhaps you wish to take up higher studies, are *excited* about science: physics, chemistry, biology or mathematics, perhaps you want to go abroad, maybe earn a lot of money, become a politician, or perhaps become a social worker or get an MBA, start a successful business, join the civil services, or just simply 'take care of your family', make your parents proud…the list of such 'big goals' is endless.

We can also have subtler aims or desires we are not aware of ourselves: such as – 'coming ahead of everyone else', to 'be praised by others', or 'see my name on the magazine cover', 'do something noteworthy so I will be remembered', 'be served properly by my wife/husband', 'wield a lot of power and influence', etc. These are what we called subtler desires, images, aims we have in us – which we may not be aware of, but these nevertheless define who we are as a person, our actions, tendencies & behaviours. We shall consider all such desires and aspirations as well, within the ambit of our present discussion.

What do we find when we examine ourselves? It is easy to see that each one of us has many such desires and they can be of three types. Some may be short term desires (such as go watch a movie in the evening), perhaps some medium term desires (such as to get a good degree & high paying job in the next few years) and some long term desires (such as being a rich and successful person or be a good human being or help improve the natural environment). We can each examine ourselves and discover what we have residing inside.

In order to unravel the above, we are going to study the most interesting thing in this universe. You! Yes, we will study ourselves, and we will study everything else around us. We want to find out what is it that we basically want (our purpose/desire/goal) and how we can achieve it (way of living/plan/program). In other words, we will discover what is it that we 'value' most in life? For, we are the ones that are living, that are undergoing happiness & sadness, pleasure & pain and it is hence important to dwell a little more about ourselves, our own living. We shall hence 'study ourselves'.

Before we proceed any further in our little dialogue, let us first layout how we shall be going about this entire course. Which means, we shall address the question – 'what am I supposed to do by reading all that you have written?'. Should I simply read it, learn it ? How do I evaluate it? I.e. we are to see the process for the current evaluation or study.

Let us add this additional question as an extension to our second question earlier and give it a number 3:

1. Why do I live? - What is my fundamental-desire or aspiration from life?

(My Goal for life)

2. How do I live? - What is the way of living so I may fulfil this desire or aspiration?

(My Plan for life)

3. How to Study?

(The Method of Study/ or go about life)

In other words, we shall examine *how* we shall do this study.

2.1.1.1.1 Firstly: Listen[4]

Everything stated in this book is a proposal for your evaluation. *Listen* to the proposal, without bias. Do not accept it or reject it based on what you have read or heard in the past. By this we mean, let's not compare what is being proposed here with what is written in some book, something that you have read or are reading. i.e. We *think* we know certain things, because we have read about it somewhere, and remember it now. However, we are not talking about a comparative study between what we have read and what is being proposed here. Rather, we are talking about you considering these proposals *directly* within yourself, not comparing it with what you 'remember'.

2.1.1.1.2 Secondly: Reflect on it, verify it. [5]

Do not assume these things just because it is stated in this book. We shall reflect on every proposal in this book and put it through a 4-step verification process:

Reflect on every statement and put it through a 4-step verification process:

- **Step 1: Scrutinize** – Validate whether the statement is naturally-acceptable/true to you as a Human, and natural to Nature/Existence
- **Step 2: Examine** – Consider all aspects of the proposal and check whether it makes sense as a whole. Is it logically consistent?
- **Step 3: Survey** –Is it really applicable the same way, for every Human, everywhere, at all times?
- **Step 4: Live -** Live accordingly: does it lead to mutual fulfillment in your living with humans, and with nature?

We can start with this process right away, by validating the 3 questions we have so far:

Why do I Live? - My basic aspiration, desire or Goal?

How do I Live? - What is the way to fulfil this goal?

What is the Method? - What is the method for this evaluation and study?

Take each one of the statements above & reflect on them:

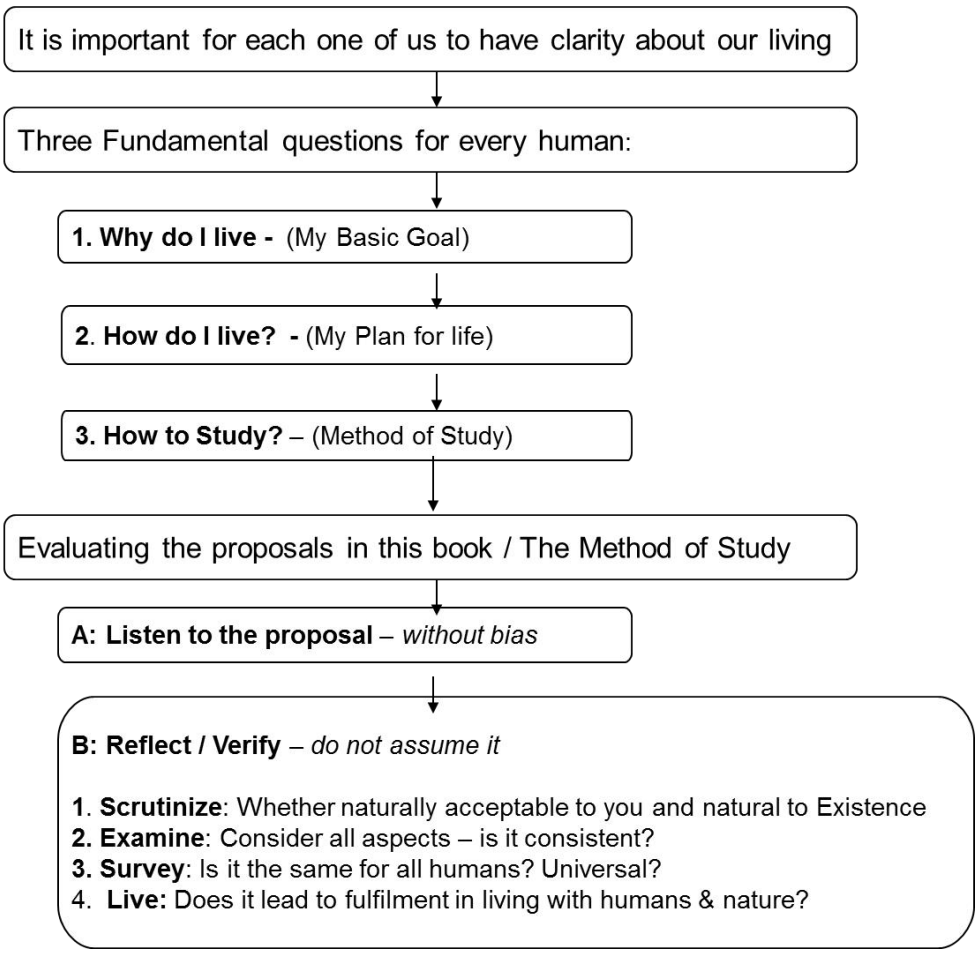
[4] Nagraj A: '*shravan*' – Manav Abhyas Darshan 2015 Ed

[5] Nagraj A: '*manan, janchna: nirikshan, parikshan, sarvekshan*', ibid.

- **Step 1:** What do you find on scrutiny? Are each of these questions valid for you? Are they acceptable to you?
- **Step 2**: Now examine them: Do these questions contain within them, all and every important query you may have? Do they make sense when put together?
- **Step 3:** Survey this: Do you find these questions are valid for every human?
- **Step 4:** Now in living: Does having clarity on these questions improve my experience of life?

Similarly, you need to put every statement/proposal in this book through this evaluation above. We shall discuss these 4-steps in further detail in Chapter 4

2.1.2 Chapter Summary:



Why this study?

- We want to find out what is valuable to us, because it is the cause for our happiness, unhappiness, successes and failures.
- We want to make sure we are doing the right thing, and that we are confident about ourselves, our choices and our lives.

The 4-step verification above can be and needs to be done by each one of us. Having verified a proposal for ourselves, we can each validate it in our living, to see whether it leads to resolution & mutual fulfilment in behaviour with people and in work with nature.

All the proposals in this book need to be verified on the on the basis of this 4-step verification.

We shall now proceed to take up these 2 questions for discussion:

1. My Goal for life – *by basic-desire or aspiration*
2. My Plan to fulfill this goal – *way of living*

   as well as the question related to #2 above:

3. How to Study –*Study Method*

2.2 Chapter 2: My Fundamental Desire

Let us take up our 'first question of life' for discussion here:

1. Why do I live? - My basic-desire/aspiration/Goal

All of us have desires and aspirations. Let us explore into our aspirations. Today, our aspirations are in the form of 'wants', and each one of us 'wants' something or the other:

2.2.1 Exploring our aspirations/desires

If we observe our aspirations, or our desires, we shall find that they belong to one of the following 3 categories: [6]

2.2.1.1 Category1: Aspiration /want of becoming something:

Each one of us has some aims, some big goals we want to fulfil or achieve. When we achieve or become what we had set out to, we feel a sense of accomplishment. This feeling of accomplishment makes us feel contented, which we interpret as happiness. For example, you may want to become an Engineer, a Doctor, a Teacher, Banker, a Scientist/Researcher, a businessman, a Scholar, or a Rich person, or a Famous person, an Artist, a Sportsman, a respectful person, etc - all these are aspirations about 'becoming' something.

Perhaps we 'win respect' (*or what we think is respect!*) from our friends and family and that makes us feel happy or perhaps we feel confidence in our own ability or skill and that makes us happy. What we want to 'become' is something that we value, something we feel is worthy for us. This is one category for our wants or aspirations – and when we achieve what we wanted to become, we experience a sense of *contentment*, which we interpret as happiness.

[6] Nagraj A, '*hai, karna, chahiye*' - Dialogues, July 2011, Amarkantak

2.2.1.2 Category2: Aspiration /want of doing something:

We do 'something' or carry out some action to achieve these goals we just discussed. We are also continuously active in various other activities. We may want to study, to play, to travel, to plant trees, to build a house, write a book, solve a puzzle, play a game, go to the Gym, help society, build a house, etc. Each one of us can verify this for ourselves –we 'do something' all the time, or are *planning* to do something, all the time.

Through all this 'doing', we aspire to have some 'successful outcomes' from our actions:- This can be anything ranging from appearing and succeeding in an examination, having a safe journey in travel, a successful business transaction, completing the puzzle, completing construction of a house, to winning a chosen sport competition. We feel good in realizing these 'outcomes' for our outcomes. It feels nice when you are able to carry out some action the way 'you had imagined it or thought of it'. Attaining such 'outcomes' or a 'result' that we value becomes a source of a feeling of *peace*, which we refer to as 'happiness'.

2.2.1.3 Category3: Aspiration /want of *acquiring* something:

Besides 'becoming something' and 'doing something', as humans, we also have a need to 'acquire': either in terms of possessing something material, or getting some agreeable sensation from our body, spending time with people we like, or acquiring something to do with our goals. Let us delve into this a bit:

2.2.1.3.1 i. Acquiring material-things: goods or bodily sensations:

We feel happy when we come in contact with things we prefer. 'Things' here can mean a wide variety of 'material things' like money, house, bikes, cars, computers, mobile phones etc. Most of these things are 'conveniences' as they make our life physically comfortable. We attach a lot of importance to these 'conveniences' and hence a lot of our sense of happiness is dependent on us being able to acquire these for ourselves and for our families. When we succeed in having such things, we feel relaxed and secure and we feel happy.

In addition to possessing material goods, we also have aspirations of acquiring sensations from our five senses: things we can see, hear, touch, smell & taste. For ex: we enjoy tasty food and choose to eat things we like (like a samosa, a cake, a chocolate etc); we want to be warm in winters, we like to listen to pleasing sounds and the rhythm of music, we like to see a pleasant scenery, etc. All these sensations we get from the body make us feel good, make us feel pleasurable, we like such sensations, which we interpret as 'happiness'.

2.2.1.3.2 ii. Acquiring the company of good people:

We also like to spend time with people: our friends, relatives and families: We feel joyous when we have good relations with other people i.e. other human beings. This we can see in all the different areas of our living from friendships to family relationships. There is a lot of joy and wellbeing in having good and meaningful relationships. We feel supported and cared for in these relationships and there is a feeling of belonging, affection and having a 'good time'. We also translate such feelings of affection & care as 'happiness'. We get such happiness from feelings.

2.2.1.3.3 iii. Acquiring something to do with our goal:

We saw earlier that we have some goals. You want to become an Engineer, a Doctor, or a rich person, etc. When we have such goals, we keep seeking to acquire information or ways in which we can achieve our goal. For example, let us say you are in an engineering course right now. Before you joined, you would have had to clear some entrance exam. If you recollect the years prior to the exam, you must have spent all the time getting information about your exam = from notes, tutorials, friends & acquaintances etc. When we are able to do so properly, we feel at ease and better and we translate this as happiness.

- We can thus see that our aspirations today are in the form of wants, and they can be seen to belong to three broad categories:

1. **Become something** – there is some change we seek in us – intellectual, monetary, status wise or in our basic qualities.
2. **Do something** – we cause or influence some result or outcome on the outside via some action.
3. **Acquire something** – we want to take in something (a material thing/sensations, feelings or information) from the outside

Notice that in the first category, we are trying to move to a different state ourselves, whereas the remaining two are to do with 'things' outside of ourselves.

2.2.1.4 Happiness – the underlying expectation behind every aspiration

What if we asked, what do we get from all these aspirations or categories of desires? What is the end state of becoming, acquiring or doing something, anything? We can make a simple observation at this stage: It is 'happiness'. *Our end state is what may be called as 'happiness' and all these above examples are ways in which we become happy.*

Be it via sensory pleasure or material comfort, or a successful action or the contentment or via becoming/achieving what we set out to - the sensation, peace and contentment or contentment we derive are *cumulatively experienced as 'happiness'*. Our main purpose in life thus appears to experience a 'good feeling', or 'sense of wellbeing' which we call as 'happiness'. This is true for each and every one of us. What we do to achieve this may differ depending upon what we value and therefore aspire for.

Happiness is thus the *underlying expectation* behind every aspiration we have. The most powerful and universal human yearning is to be happy. We can look deeply within ourselves and will be amazed to find that the underlying expectation behind our every activity and every thought is the desire to be in a state of liking, to be happy. If we explore it more fully, it becomes apparent that not only do we desire happiness but we also long for it to be un-interrupted. Indeed, can anyone claim that they would like to stop being happy even for an instant?!

This basic aspiration is behind our activities, our work, our relationships and our thinking. Our hope is that through these activities, work and relationships, we will achieve for ourselves a 'state of happiness'. There is always an underlying anticipation of that happiness as being a continuing and sustained experience.

It is thus easy to conclude that happiness is a basic, a deep motivation in all of us - be it in the form of pleasure, peace or contentment.

Along with feeling happy, we also want to feel materially secure or prosperous. I.e. we want to live with a feeling of abundance – of there being more material things available than we need. We humans don't like to live in a state of deprivation, of poverty.

This means there is a fourth category of our aspirations, that underlies each and every other category of our desires and this is most fundamental and valuable to us.

2.2.1.5 Category4: Aspiration/want - To do with our 'being'

We can see that we desire this feeling of happiness and prosperity continuously. We don't want to have a feeling of 'having less' – even for an instant. Thus, we can see that happiness, prosperity and its continuity is what we ultimately want. This is basic to us, something that we can call as our 'basic aspiration, desire or expectation'.

This basic aspiration is to do with the *end result* of everything else we aspire for, to do with our 'being'. This means, the aspiration of 'being' something in myself – like being balanced, being composed, being peaceful, being calm, contented etc. We can see that today we are mostly trying to acquire something from the environment around us (in the form of pleasure/comfort, feelings or information), or trying to do some action outside, or in achieving something we set out to. Whereas, we pay less or no attention to the end result from all these actions - which is to do with our being, or 'our experience of living'.

In other words, all the things we do are a means to arrive at an end state of contentment or experience - and this is to do with our 'being'.

In so many ways, happiness is the only need that we are constantly trying to fulfil, through our aspirations, pursuits and all our efforts. We do many things such as studying, trying to score well in our exams, earn money, become famous, etc. In all this, we seem to miss that the underlying motive / reason behind all these efforts is happiness! *We try and fulfil this basic aim for happiness through all our other desires, effort and pursuits.* We attach a lot of importance and value to our aspirations, activities and actions, sometimes completely forgetting our very purpose in trying to fulfil them. In other words, everything that we do, desire for is a means for us to become happy!

In other words, we have a Category #4 of Aspirations/wants that is a hidden, silent, subtle expectation behind all our actions and aspirations: It is do with our 'being', the final experience of everything we do – which is to be Happy, Peaceful, Contented & Joyous. Every aspiration we have to do with the other 3 categories is to do with this end result. This 'state of being' within, is our fundamental and final aim. Most of us miss spotting this truism our entire lives! We can live an entire lifetime without even realizing that we are not even reaching where we truly want to be!

Let us put down these 4 categories of aspirations/desires here, via which we seek happiness[7]

1. Become something (by qualification or wealth)
2. Do something (in/to the outside)
3. Acquire something (from the outside)
4. To do with our 'being' (wellbeing within)

We can see that what we do via the first 3 categories is get to the ultimate fruit in 'category 4'.

Let us now proceed to understand this fundamental motive of happiness and prosperity in us.

[7] Nagraj A, Manav Vyavhar Darshan 1978 Ed

2.2.2 Defining Happiness and Prosperity

2.2.2.1.1 Happiness

We have thus seen that what all we humans are ultimately pursuing is this experience of wellbeing or happiness within. This is our most fundamental aspiration. In psychology, happiness is a mental or emotional state of wellbeing which can be defined by positive or pleasant emotions ranging from contentment to intense joy. Some related concepts include wellbeing, quality of life, flourishing, and contentment.

But what *exactly* is the meaning feeling or state that we are trying to get to or acquire? Have you tried to define it? Let us do so here.

Notice that we feel 'good' when we are able to accomplish what we seek - be it via becoming, doing or acquiring something. When we are unable to do so, or when the possibility of such success seems unlikely, we feel strained within. For ex: you want to be a Doctor, but cannot or it seems that you likely not, you want to build a house or solve a puzzle, but cannot/seems unlikely, you want to buy a new bike, but cannot or the possibility seems unlikely, you want to eat pizza, but it seems unlikely/cannot, you want to be in the company of good friends, but have few/ are unable to, you want to acquire some information related to your exam or subject but are unable to do so....the list is endless. In each of these situations, we can notice that this gap between what we want and what happens/ or what seems likely will happen creates a discord, a conflict within us. We do not like being in this state, and we want to get out of it. We reject such situations within and seek ways and means to get out of them, or resolve them. This is unhappiness.

Conversely, whenever such successes are achieved, there is an absence of such discord in us and we feel comfortable or good.

We can thus understand Happiness as [8]

> 'To be in a state of non-conflict/harmony, or
> to live with a feeling of acceptance is happiness'

On the other hand, when we cannot not do the things we desired, when we cannot have what we want, when we experience feelings such as failure, disrespect, or when we lack of

[8] Nagraj A, Manav Vyavhar Darshan 1978, 2015 Eds.

confidence, are doubtful in ourselves, etc. we find it unacceptable. We reject such states and do not wish for a continuation of these feelings within and want to try and change it. We can thus state unhappiness as:

> 'To be in a state of conflict/disharmony, or
>
> to live in a state of unacceptance is unhappiness.'

We can make an additional observation here. We can see that we do not desire unhappiness, *even for an instant*. This is why we try our best to not make mistakes in everything that we are doing. Each one of us tries to do the best according to our ability.

We can see that we feel at peace when we do not have any conflicting thoughts or tensions in us, we feel contented when we have what we desire, we feel happy when we are able to become, do & experience as we decided. We also experience bliss when we have knowledge. In short, put together, we call all these states as 'happiness'. In other words,

When we say 'happiness', it includes the experience of peace, contentment & bliss.

2.2.2.1.2 Prosperity:

As human beings, all of us need material things or what we call as 'material goods'. An aspect of happiness for us comes via material-things. Think of all the 'things' we need today. We use a brush to brush our teeth, toothpaste, clothes to wear, food to eat, vessels to cook and eat the food in, a pair of spectacles, a TV if you need one, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone, a house, running water... the list is long. We seem to need many such material things in our life. In fact, we can see that the sole purpose for a lot of us seems to be to *accumulate* these material things! No matter how 'simple' or 'complex' someone's living is, the fact is – as a human being, everyone needs material things.

Nowadays, we need money to acquire these physical things. Of course, there was a time when people didn't use money, they simply exchanged goods (we call this the 'barter' system), but nowadays, money is used to exchange goods. Now the question is how much money is needed? A simple answer maybe, 'knowing the amount of material things we need and in what quantity will tell us how much money is needed'. If so, how does one go about deciding how much material things are needed? How do we know 'this much is enough'? All these are important and valid questions which need to be answered. We humans currently generally spend a major part of our adult lifetime working for material goods & comforts and put in a lot of effort to acquire money and physical things. Hence, this is an important aspect of our lives we need to understand.

We have two common terms for the concept of money, or for things that are 'material': 'wealth' and 'prosperity'. Do these terms mean the same thing, or is there a difference? For example: Let's assume I have a lot of wealth, in the form of plenty of money. You

come to my house, and I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it happens. What would we call this state? A person has a lot of money, but does not want to *share* even a bit of it. The person *has wealth,* but *feels 'deprived',* in other words the person does not have a *feeling* of being 'prosperous'. If he/she *felt* prosperous, he/she would have shared what he/she has, since there is more than enough 'wealth' anyway. On the other hand, someone who does not have a lot of wealth may welcome you into their house and ask you to stay back for a few days and also help you out in times of need. This is an indication of feeling 'prosperous'. We can thus see that:

Wealth is a *quantifiable* thing. It means, having money, or having a lot of material things, or both.

Prosperity: Prosperity is a *feeling*, an outcome of clarity or understanding. It is not a physical standard and hence *not quantifiable.* When we are able to have or produce more material goods than is needed for our family, we live with this feeling of being prosperous.

Defining Prosperity[9]

Prosperity = '*feeling* of having, producing more, or the ability to produce more material things than is required'.

In other words, Prosperity can also be written as

"The absence of the absence (of material goods)" - in other words, a feeling of abundance

This distinction between 'wealth' & 'prosperity' may initially seem trivial, but is a very significant distinction. We mostly fail to make this distinction today. We keep desiring 'wealth' (or money), without realizing that our *basic-desire* is for the feeling of prosperity, to have a *feeling* of abundance. Let's ask ourselves, ' What is naturally acceptable to me?':

Living with wealth, but with a *feeling* of deprivation

OR

Living with wealth (having more than what is required) and a *feeling* of prosperity ? (feeling of abundance)

[9]Nagraj A, Vyavharvadi Samajshastra, 1998 Ed

We find the latter naturally acceptable. Not only do we want wealth, but we also want to feel prosperous. In other words, our basic-desire is to feel prosperous, and wealth is a *means* to that end. In order to feel prosperous, we need to first decide how much wealth/physical things is needed – else, it is like trying to fill water in a glass that has no base. No matter how much water we pour or accumulate, the glass will never be full! Hence, in order to be prosperous, we need to do 2 things:

- Correctly identify our material needs
- Have/produce more than what is required.

We see that today, we are unable to do this- we are focused on *accumulating* wealth or material things, but it may not be accompanied by the *feeling* of being prosperous! This is because, we do not identify our material needs, and hence, no matter how much we have, it is always feels less, and we feel deprived.

'But how will I ever know how many material things I need? It never seems enough!' – you may ask. This is a valid and important question. In the chapters that follow, we shall explore whether we can arrive at some way, some basis for finding out how much wealth we require, in a definite way.

At this point, we can answer our starting question –in this chapter - our first question of life:

1. Why do I Live = My Basic-desire, aspiration, expectation, Goal = Happiness* & Prosperity

** happiness includes peace, contentment & bliss.*

We can thus, see that the basic human aspiration is happiness and prosperity. Each one of us desires this; each one of us is working for this, either knowingly, or unknowingly. In the remainder of this book, we will explore if and how it may be possible to fulfil this basic human expectation.

2.2.2.2 Some common questions:

2.2.2.2.1 a) Why are we talking about Happiness?

Many of us have interesting reactions when we are asked to investigate our views about happiness in the context of our life. A few of us may even dismiss the effort to try and

understand 'happiness' as something too simplistic or trivial. A few of us, feel that it is an intellectual exercise with little relevance to our life, '*Of course I want to be happy and I will be happy once I have achieved what I have set myself out to achieve*'. 'Do not bother me with all this' is another common cynical dismissal.

But this issue is neither trivial, nor irrelevant. We are usually unable to differentiate between 'becoming/doing/acquiring' & 'being'. We are preoccupied with *accomplishing* something or the other, without considering how we are within – something to do with our 'being'. We implicitly assume that our 'wants' or 'pursuits' will bring us to a 'better state' or a state of 'wellbeing'. We keep striving for glimpses of satisfaction, happiness, peace, contentment, etc. through our efforts without perhaps really assessing whether we are really getting what we ultimately desire.

Most of us live a very busy college, family, work or social life and find little time to relax and reflect on our purpose & goals. We are preoccupied with our chores, our studies, our work and our responsibilities and find it difficult to give appropriate priority to reflecting on our fundamental desires. Indeed, in many ways, most of us old or young, rich or poor - are just trying to somehow cope and deal with 'all the stuff' that is part of our life. A few of us may concern ourselves with larger issues to do with society, the planet, and the cosmos.

But is it really possible to ignore exploring our understanding of happiness, especially if we can begin to appreciate that its very fulfilment is the motivation behind all our aspirations, pursuits, efforts and choices? If only we can become more sensitive to this fact, perhaps we will find our current investigation difficult to ignore or even postpone.

2.2.2.2.2 b) Some beliefs about Happiness

> 'Happiness and sadness are the two sides of the same coin'
>
> 'Happiness and Sadness are the two banks of a river and one is doomed to bounce back and forth between the two'
>
> "Life is a roller coaster ride and there will be ups and downs"

are some commonly held views. However, when we pay a little bit of attention to this, we can see that unhappiness is basically the absence of happiness. When we are not happy, we know it is unhappy – not the other way round! This is like darkness and light. Darkness is the absence of light. For example: When you have light in a room, you don't have to/cannot 'bring in' darkness. When you shut off the light, there is darkness. Also, you can't 'carry' darkness around! Similarly, happiness is like light, and unhappiness is like darkness. Unhappiness is the absence of happiness – we recognize we are 'unhappy', when there is an absence of happiness.

> 'I cannot know of happiness unless I am unhappy - so both are needed'

- is another common thing people may believe in. The simple response to this question is: which of the two do you want? Happiness, or unhappiness? Or, 'do you have to first hate your mother to know how to like her?' or, do you first disrespect your father to know how to respect him? We can easily see that happiness is what we seek, and when we are not

happy, we call it 'unhappiness' or 'sadness'. We can thus say that Happiness 'exists'; while unhappiness is the recognition of its absence, and a craving to get back to the state of happiness. We seek happiness. We dont seek unhappiness and pain so we may recognize happiness and pleasure!

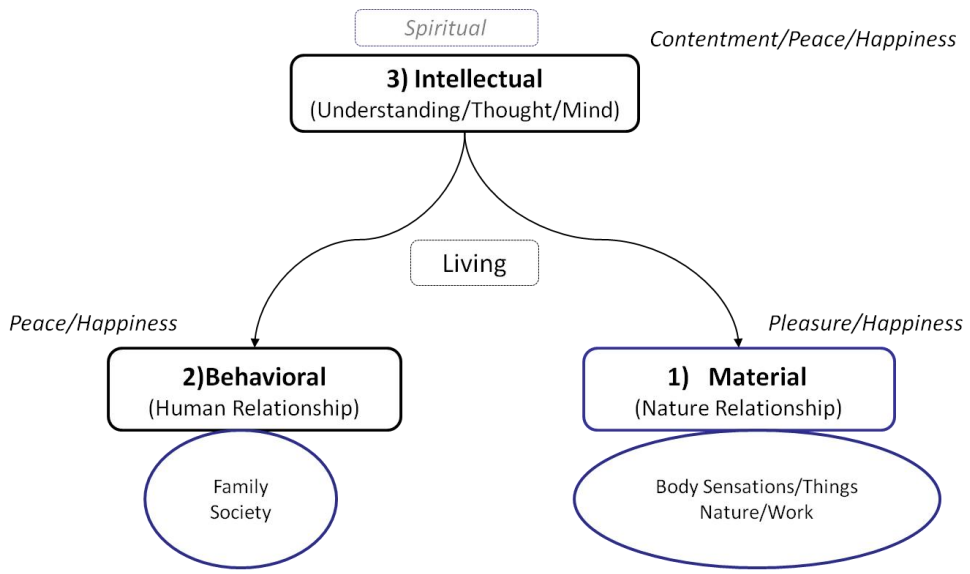
Now that we have seen we ultimately desire happiness, let us proceed to see wherefrom our happiness (or unhappiness) arises from?

2.2.3 Our 3 aspects of living- the source for our happiness's

We've seen that to be happy, peaceful, contented & prosperous, is the underlying motive, the basic goal behind all our actions. We also saw that happiness is simply put, a state in which we have no conflict, a state in which we are in synergy, in order

So let us summarize all the states and situations we live in, and find out how we fare on all these fronts. We can see there are the following 3 aspects to our (human) living. Our happiness or lack of it, consists in or arises from these aspects of our living. These are the sources for our happiness's or sorrows today[10]

Aspects of Human Being/Living



[10] Nagraj A, Manav Vyavhar Darshan, 2015 & Dialogues ibid.

2.2.3.1.1 1. Material aspect– Material happiness

(From Bodily Sensations/Material Things, and from Nature & Work -> to do with Nature Relationship)

Bodily Sensations/Material Things: This is the most easily identifiable aspect of our living and a source for our pleasure or happiness. We like the taste of certain things, we smell, we like the touch of nice leather – It is via this aspect of living that we use and 'consume' things on a daily basis. Anything physical you have, or want to acquire is essentially material in nature. Material things give us bodily sensations or pleasure that we interpret as happiness. This source of happiness is also called material-happiness or *'bhoutik sukh'* . When we do not get the kind of sensation or material object we are seeking, it leaves us unfulfilled – which we interpret as unhappiness.

Work/nature: Where do 'things' come from? - Every 'material' or 'physical' thing we consume or own is basically sourced from nature. Be it a pen, a phone, a car, a house or a laptop, all of them are basically sourced from nature. We can hence see that all the 'work' we do is somehow linked to using & transforming things in nature – be it in agriculture, or food processing, or industry. For example: We extract iron-ore from the earth, convert it into steel and use it to make motorbikes and cars. Hence, our 'work' with nature is considered in the 'material aspect' of our living. Thus, when we look into the source for our material happiness, we will also need to look at our relationship with nature from where all things material are sourced.

You can observe that this 'material aspect' of our living closely correlates to the aspiration of 'acquiring material-things: goods or bodily sensations'; and 'doing' something that we discussed in the 'categories of our wants' earlier on. Indeed, most 'things we do' or 'work we do' involves the participation of something material.

We receive pleasure or pleasing sensations from all things material, which we interpret as happiness also called '*bhoutik sukh*'.

2.2.3.1.2 2. Behavioural aspect : Behavioural happiness

(With people in family & society - to do with Human Relationship)

Every human behaves with other humans. By behaviour, we mean the interactions we have with human beings: father, mother, brothers and sisters, our friends, our teachers, colleagues - we desire good relationships with all of them. When there is mutual trust, and affection, etc, when we have a good time with people, we feel good & at peace and we interpret it as happiness. This source of our happiness is called behavioural-happiness or *'vyavharik sukh'* .

We also see that our relationships exist both in Family & in Society:

in Family:

We are born to our parents and this is the family we are born into. This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our uncles, aunts, grandparents, etc. These are the people we live with on a daily basis, and we call this 'family'.

in Society

Relationships we live with: such as friends, teachers, and co-workers all belong to society and play an important role in our lives. Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, health, services etc. We live as a part of this human system. This is our society.

Once again, we can see that this 'behavioural aspect' closely relates to the aspiration of 'acquiring the company of good people' that we discussed earlier.

2.2.3.1.3 3. Intellectual aspect: Intellectual/Mental happiness

(To do with thoughts, our mind, myself - the intellect)

We all have an internal life made up of our aspirations, desires, thoughts, beliefs, imagination and choices. This is our 'internal world' and each one of us has their own. We refer to this as (our) self. This inner world (or 'myself') exists and together with the body that consists of our various organs, we refer to this as a 'human being'. Most of the time, we see that we are busy in 'ourselves' – making some plans, thinking about doing something, etc.

When we are able to be the kind of person we wish to be, understand things the way we desire, have the kinds of thoughts and emotions we feel we should, do things the way we imagined, we feel a sense of contentment and contentment. This is an important source of our satisfaction and is called 'mental satisfaction' or 'intellectual happiness' or *'boudhik sukh'*. Once more, this correlates to the aspiration of 'becoming something' we discussed earlier.

*Some of us may wonder whether there is a fourth 'Spiritual' aspect to our living as well. We will address this a bit later in this book, since we have to understand what the term 'spiritual' exactly means. For now, let us place it alongside the Intellectual aspect.

Put together, these 3 (or 4) aspects make up the sum total of all aspects of our living[11]

All our experience & happiness is to do with these aspects.

Observations:

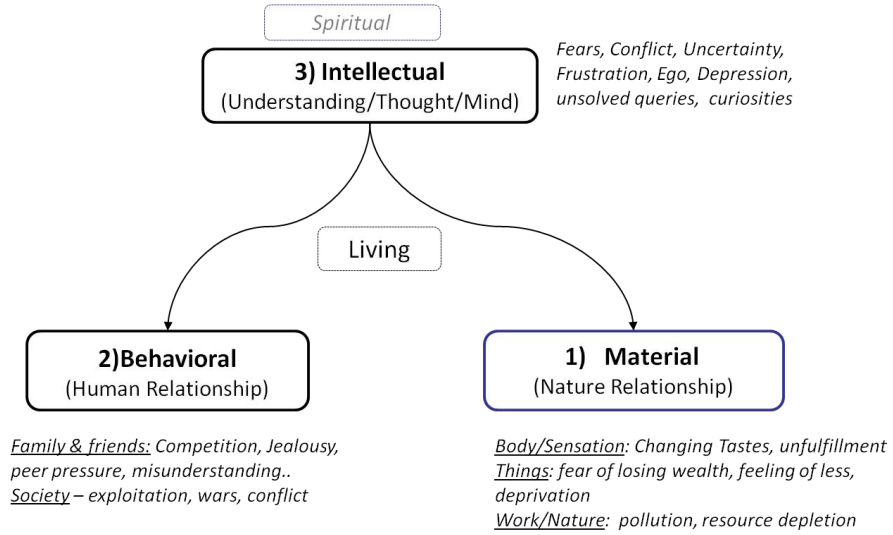
[11]Nagraj A, Manav Vyavhar Darshan, 2015 ed

1. Is there any aspect that you feel can be reduced from these 3 (or 4)?
2. Is there any aspect of living you think can be added to these 3 (or 4)?
3. We find that these 3 (or 4) make up the minimum and maximum span of our living. Every human being lives in these aspects
4. All our states of conflict and harmony, or happiness & unhappiness are to do with, are related to, or arise from one of these aspects.
5. In other words, if we are to be happy, peaceful, contented, etc, these are the aspects of our living we need to be studying.
6. Everything we do, we think of doing, is to do with one or more of the 3 (or 4) aspects of Human Living. Every present and future action you have, everything you want to become & are striving for, can be traced one or more of these aspects of living.

2.2.4 Conflict/Problem in these 3 aspects = unhappiness

Just as our happiness arose in these aspects, so do our unhappiness and dissatisfaction. Let us consider these via some examples.

Conflicts or Problems in these aspects = lack of answers = unhappiness



2.2.4.1.1 1. In the Material Aspect

(Body/Things/Work/Nature)

Body/Sensations

Do I feel satisfied with the food I get to eat? All of us have food, and we each have our preferences or likes of what is tasty and what is not. Sometimes we like or approve of what we eat, and sometimes we don't. There are the times when we feel like having a specific food item (say Pizza at midnight!) and we are unable to do so, and that leaves us feeling frustrated. We go to great lengths then to fulfil that craving (such as driving for 30 mins at night looking pizza!). We also dislike pain or sickness in the Body and try to avoid this sensation.

In our modern times, we also see our lifestyles becoming increasingly sedentary. We have less time for exercise, and poor eating habits. To add to this, excessive use of fertilizers and pesticides has reduced the nutritive value of foods and added contaminants to our food. We see higher levels of cancer, diabetes, etc – even starting at young ages. Sickness, or ill health is disliked by every Human Being. Similarly, bad taste or the need to keep changing bodily sensations for newer, different ones keeps us in a state of expecting or

conflict. It is easy to see that we have conflict or problems to do with our body and its sensations.

Material Things

When it comes to material possessions, let us ask ourselves: 'Are we satisfied' ? Seldom shall we come across a human being that says they have everything materially that they want! For, 'there is always room for more', for something else.

Let's ask ourselves, 'Do I want to live with a sense of prosperity or with a sense of deprivation?' The answer is, 'I want to live with a sense of prosperity'. We had briefly touched upon the issue of prosperity in the previous chapter. Let us have a quick overview again. Prosperity means the feeling of having or being able to have more material things than is needed. We had drawn a distinction between *prosperity* and *wealth,* wherein we saw that just having wealth is not sufficient for prosperity. Prosperity comes from recognizing that we have more than what is needed and recognizing our relationship with other human beings. If we feel prosperous, it means we share with the other; we think in terms of enriching the other human. We don't constantly think of how we can get the better of the other, we don't think of exploiting them. Exploiting someone can make us *wealthy*, but it does not make us *prosperous*.

Let us ask ourselves these questions:

- Do I feel prosperous? Do I find that I have a feeling of wanting to share what I have?
- Do I ever feel pinched at having to share something that is mine with someone else?
- Do I crave for something that someone else has?
- Am I satisfied with my wealth today? Or do I want more? How much is this 'more'?

From thinking over these questions and our response to them, it becomes clear, and increasingly so, that while we may have *wealth*, we may not feel *prosperous*. Since we do not feel prosperous, or feel we have 'less', we have a tendency to accumulate. We can see this that this tendency is prevalent in society today wherein the focus is increasingly on 'who has what' and 'how much'. We then resort to many means to earn wealth or accumulate. The tendency to keep accumulating more by hook or by crook accentuates our sense of deprivation. Although we keep accumulating, we don't feel any more prosperous. We just end up having a lot of wealth, but continue to feel deprived, with the feeling of wanting more. Thus, material things, or the lack of them can be both the cause for our unhappiness and happiness.

Work & Nature

As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves 'What is naturally acceptable to me? Do I want to protect and enrich nature, or do I want to exploit it?' The answer is the same for each one of us - we have a spontaneous expectation to enrich nature. Given our current 'way of life', we may not know how to go about it, but if we ask ourselves this question, given the choice, we want to live in harmony with nature.

How are we faring with nature today? When it comes to our current state with respect to nature, we see that news about an impending ecological disaster is all over the media. We can also see its effects in our living. Our mania to consume & accumulate, and our tendency to exploit nature at any cost has led to a number of grave issues. Massive deforestation of millions of acres of forest are leading to loss and disappearance of thousands of species of plants and animals. Very high levels of vehicular and industrial pollution have poisoned the very air we breathe. Heavy use of chemical fertilizers and pesticides has introduced all kinds of toxins into the food we consume leading to new types of health ailments. Our water bodies have been shrinking (fewer lakes today than before). We have more floods than before, global temperatures are rising (we call this climate change). The list is long. In short, the answer to this question is very easy: while we *want to* protect and enrich nature, this being naturally acceptable to us, we have *ended up* depleting it and polluting it and we continue to do so at an alarming rate even as you read this line!

These are just some of the conflicts or problems we can see in the 'Material' aspect of our living.

2.2.4.1.2 2. In the Behavioural aspect

All of us run into interpersonal problems at some point or the other. It could be less or more often, but all of us have conflicts, stressful situations we face in our interactions with other human beings. Perhaps you have an argument with a friend or family member, perhaps you do not like the way someone close to you behaves, or their habits, or their way of thinking. Perhaps people around you make fun of you, or pass comments on you. There is also the pressure of 'belonging' – where we feel compelled to talk, dress, walk like those around us with the expectation of being 'accepted' as one of them.

This constant source of subtle competition is all around us, and even more so inside the classroom, and even at the work place. It may even be between 2 siblings in the same family, or husband and wife! These situations leave us feeling unfulfilled. We don't understand why these issues occur and sometimes try to enforce our opinions on the other person, or sometimes simply prefer to withdraw from an ugly situation. In both cases, we feel unfulfilled. Many a time, it seems like people around us are not listening to us or obeying us, while we keep hearing from them that we are the ones that are not going according to them!

It is thus easy to see that if there is a problem in any relationship, we feel uneasy, it bothers us. For example, let's say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend – and have *physically* moved away from them. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it *stays with you*. On the other hand, had there been no such problem with your friend, you are fine, you don't have any issues, and if you had a great time with him or her, then that too stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

Such situations may occur both within the Family, and with members of Society (such as having an argument with the taxi driver).

You can thus ask yourself this question:

> *'Am I able to have fulfilling relationships at all times'?*

What is the answer? Our answer is perhaps

> *'Sometimes I have good relationships, sometimes I don't. Or perhaps, mostly I have good relationships, and sometimes I don't. '*

Have you wondered why this is so? Would you like to have fulfilling relationships all the time? The most likely answer for all of us is, that we would like to have such fulfilling relationships all the time, but we are not able to. And when we are not able to, it makes us unhappy; it affects our state of being. We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of society as well. As a human race, are we able to live in fulfilling relationships with each other? The answer is NO. There are multiple problems everywhere, all over the world, in human relationships in the form of social, national and international conflict. One only has to open the newspapers, and it is full of occurrences, where relationships between human beings are in trouble. There are also larger issues like wars and fights and killing, which are extreme forms of problems in human relationships.

We can see that conflicts or problems in this aspect of our living are many and wide-spread. They impact us to a great extent.

2.2.4.1.3 3. Our internal life – the Intellectual/ Mental aspect

As we live our lives, 'things' keep happening inside us. For ex, you may get angry once in a while, or feel depressed or stressed. Because you do not know why this is happening, and do not understand it, you do not know how to 'fix' it or resolve it. These kinds of things keep happening time and again. This is also true when we get some negative feedback about ourselves from our family and friends – such as 'you don't listen to anyone' or 'you are too self-centred' or 'you are lazy', 'you talk too much', etc. Sometimes,

we are not able to 'become' what we set out to, we still can't get that prize or command the respect we wanted and this leaves us feeling dejected. We are also faced with 'shifting goals'. What we think or feel is important today, seems to change tomorrow. When we were younger, getting through Class 10 seemed important, then we had Class 12 and the entrance exams to get into College, then doing well in College, after College it is getting a job, doing well in the job, getting married, doing well in marriage and so on! We harbour fears about our tomorrows, our position and respect in society, and so on.

Some of our internal issues or problems/enquiries may also stem from larger concerns such as –'I can't seem to understand my life and the world, make sense of it. Why do we exist? Why does anything exist? What are we doing on this planet? Why is there so much of war and strife?'- We do not feel satisfied or 'quenched' until we have valid answers to such questions.

These conflicts/problems or unresolved issues are in me, and they stay in me – they hence go wherever I go!

This is what we can infer from our discussion above:

We have some conflicts or problems in every aspect of our living.

2.2.4.1.4 To Summarize

We can see that our state of happiness or unhappiness can be affected by any one or more of these aspects of our living. We may be 'okay' within ourselves, but if the relationships in family are not okay, then we get disturbed. Similarly there may no problems in ourselves or in family, but if there are problems in society, it disturbs us. We can also see that even if we are fine at the rest of the aspects, if there are issues in nature, it bothers us and we are disturbed by it and we want to do something about it.

We thus seem to have conflicts/problems on our hands in all these 3 aspects

Intellectual/within me

- We have unsolved questions, queries & curiosities regarding all 3 or 4 aspects of our living
- We are unable to achieve what we want, or are worried that it may or may not happen
- We want to be in a state of equanimity, but have fluctuating states of mind – that sometimes lead to conflict

Behaviour/Relationship with humans:

- We are unable to have fulfilling relationships all the time: in family, outside family, and in society
- Large scale conflicts and crimes around us trouble us

Material Aspect:

- 'Food', Clothing & gadgets do not seem to be as fulfilling/satisfying as they should
- Poor attention to lifestyle & contaminated foods is causing illnesses
- We want to *feel* prosperous, but end up working only for 'accumulation of wealth' – we end up feeling we have less & deprived.
- We want to enrich nature, but end up exploiting it instead – this is harming us

Do you recollect the four categories of our wants/aspirations we discussed at the beginning of this chapter? Let us take them up here and see how they correlate to these aspects of our living, so we have everything in one place:

Aspect of our Living	**Category of Desire/Aspirations in us**
Intellectual	#1. Of *Becoming* something #2. Of *Doing* something #3. Of *acquiring* something – to do with our *goal*
Behavioural	#3. Of *acquiring* something – good feelings/*people*
Material	#3. Of *acquiring* something – *material/bodily sensations*
Spiritual	#4. To do with our Being* * *may also be seen in intellectual aspect*

We can hence write this down as:

Problems	*<lead to>*	lack of answers
Unresolved issues/situations	*<lead to>*	conflict
Conflict	*<results in>*	unhappiness

Thus,

Problems = Unhappiness

These problems, we have seen, can exist in one or more of the 3 (or 4) aspects of our living.

2.2.5 Problems are due to incomplete understanding/ assumptions

We will now see that problems in these aspects of our living are basically due to incorrect or incomplete understanding, or assumptions we have.

Take for example, problems in relationships.

2.2.5.1 In the Behavioural aspect/ Relationships

What could be the possible reason for the issues we have when interacting with other humans?

Let's ask the question in another way:

> *'Do I understand human relationships? Do I know what the other person's expectations from me are'?*

The answer is,

> *'I mostly don't,*
>
> OR
>
> *'I am not sure about this'*

OR

'It depends, It changes from time to time, etc'.

We seem to be interacting with a lot of people, at times we feel nice in them, and at other times, we keep getting ourselves into trouble in our relationships, but we don't seem to understand the first thing about relationships! This issue is basically because we *assume* something about relationships, and then we go on to live them on the basis of this assumption. But if our *assumption* is false, then we end up in problems. For example, we may assume that we can be authoritative or take decisions for others. While we may try and boss over the person, the other person resists this attempt of ours. This will obviously lead to a stressful situation and is not going to lead to mutual fulfilment. The answer for this situation is quite simple: being told what to do all the time is not naturally acceptable to any human, including ourselves.

Similarly, we may *assume* that when we are close to a person, we can make fun of them (disrespect them), but when we do so, we find the other person rejecting our behaviour, and feeling hurt. The basic reason for this is assumed behaviour, or conditioned behaviour we have adopted in relationships. We also call this 'lack of understanding' – or 'incomplete understanding'.

2.2.5.1.1 In the Material aspect

From Material things: Similar to what we saw in the case of relationships, various assumptions we are at play here. For example, we may have *assumed* that accumulation of wealth is the only thing we need to do in life and 'the rest shall be taken care of'. As we have briefly discussed, this is an incorrect assumption. Wealth is *necessary*, but not *sufficient* for prosperity. This accumulation also leaves us feeling unsatisfied and even burdened. More so, no matter what we get, we may end up feeling there is something better, cheaper we could have got.

With Nature: We have also made numerous assumptions about our interactions with nature, that we can 'exploit nature', that 'nature is present solely for our consumption'. It is easy to see today, with the widespread havoc we are causing in nature, that this assumption is incorrect.

In Work: Due to our prevalent assumptions about wealth and money, the notion of 'work' for us, has been reduced to the ability to earn money. We are thus less interested in the work itself, it is the monetary outcomes(s) that attracts us. We are hence more prone to taking shortcuts in order to get to our goal - leading to problems such as insincerity, exploitation/stealing of others efforts, tax evasion and cheating/lying/fudging numbers. Even supposedly respected, educated individuals and large corporations are not free of this malaise. This is obviously a wrong assumption/conditioning about work.

2.2.5.1.2 In the Intellectual aspect

We have wrong assumptions about our own selves – about who and how we are, our strengths, weaknesses, our goals and aims. We can thus end up carrying these partially true or false notions about ourselves our entire lives. This leads to problems and conflicts within – such as uncertainty, fears, lack of confidence, depression, stress, overconfidence, egoistical tendencies, etc

As our assumptions change, so do our plans, behavior and internal states & extend to our life & living. This is also true for how we see the world and the universe around us. We have different schools of thought that each propose a different version of the way reality is – and we end up believing some of them.

Often, the subscriber of one faith or school of thought feels the 'other one' is wrong – leading to many points of view. What is the right answer? Similarly, every progress in science has shown some of the previously held 'views on reality' to be false, or based on incorrect assumptions.

Many of our goals, thoughts, imaginations & views that we interpret as 'understanding' may actually thus be based on partial or incorrect views or beliefs, assumptions or conditioning.

2.2.5.1.3 Discussion

It seems that we do not seem to complete understanding in any aspect of our living. For, if we did, would we have all these problems and conflicts in these aspects? What we have, are: 'approximations' or incomplete-views about all these aspects. This is what we call as 'assumptions'. Such assumptions are largely based on some beliefs or conditioning we have.

Let us explain this a little further: Let's take water. We are able to use water properly, and don't end up with 'problems' when interacting with water because we understand its behaviour or properties. We know water can quench thirst, can nourish plants, put off fire, etc. Every time we interact with water, we know this – and are hence able to use, and respond to water appropriately. However, a small child may not – and hence land in trouble with water. As an adult, it shall be foolish for me to assume that I can light a stove with water – this is simply not possible, because this is not water's natural property. I have simply made a wrong assumption. Similarly, we may see a rope on the road and mistake it to be a snake and be fearful of it– whereas, there was no need to be so. All this stems from incomplete-views (*apoorna darshan*), or wrong assumptions (*manyata*) of Reality– which is also called illusion (*bhram*). Indeed, none of our beliefs are quite true; all have at least a penumbra of vagueness and error.

We are in a similar situation when it comes to living. We live with such assumptions and wrong/incomplete expectations from ourselves, our many human relationships and in the material aspect of our living. It is no wonder that we end up with problems on all these fronts, despite all our hard work and efforts.

Living with incomplete views, or merely on the basis of assumptions leads to uncertainty in us. We are uncertain, because all we have is a set of assumptions that we have not cared to know & validate. This uncertainty in ourselves, in our relationships and in our interactions with nature is not acceptable to us. We don't like uncertainty.

We can infer the following from our discussion above:

We have, and live with incomplete views/Assumptions.
Incomplete Views, Assumptions (leads to) -> Problems/conflict (results in) -> Unhappiness, discontentment, deprivation, etc

Now seem to have an inkling of the cause for unhappiness, let us see how it can be resolved.

2.2.6 Resolution = Happiness

If problems arising from assumptions or incomplete understanding are the cause for our unhappiness or issues, the *answers* to such problems, or 'solutions' in these aspects of our living will result in our happiness. In other words, we have problems in these various aspects of our living because we do not understand them, and consequently, sometimes we do something right in them, and at others, not so. Which means, our inability to correctly understand these situations and events in the various aspects of our living gives rise to problems that cause us unhappiness.

In other words, whenever we have answers to the states and situations in our lives, then we know what to do in that situation. For ex:

Intellectual/ Mental aspect:

I know myself, how and why I am. I know why I get angry, am able to assess its causes. I have proper reasons or explanations for feeling low. I can work out the reasons for my failures and my state of dejection and I know how to go about solving it. An even better state to be in would be that I know how to remain calm and clear even in adverse situations, analyze it and do what is needed of me.

Behavioural/relationship

Since I understand myself, I also understand other humans and their expectations and why issues occur in relationship. I am able to resolve issues since I have the solutions, the answers in me. This goes for the issues in family and the ones facing society as well. Since we know the solution, we are able to trace the root cause of the problems, and hence know what we are to do about it.

Material things

Bodily Sensations: Since I know myself, I recognize the role and limitations of bodily sensations and am not troubled when they are not to my liking (this does not mean we do not enjoy their presence!). This means I am in control & an observer of these functions.

Material things: I understand my material needs and I have the confidence that I can ensure more than what is needed. This, coupled with my recognition of human relationship, translates to a feeling of abundance, of prosperity.

Nature: I see that everything 'Material' is from the Earth, and we are on this earth. We thus ensure our living is in synergy with the natural environment. We also recognize why problems occur and how to resolve them.

When I am thus able to see the larger picture and how everything, myself, my goals, my relations, the world, the planet – everything 'fits' in, I have clarity. When I have the answers to the events and the laws of all aspects of my living, when I am able to have answers to why I am the way I am, why things are the way they are, then I have Solutions. When we continue to be in this state, it is called being 'Resolved' or to have 'Resolution' (*samadhan*).

Resolution, or *samadhan* is thus a state of being, of living in which we already know what is happening and why and what to do with it – in all these aspects of living.

This is the state we want to be in, because this is a state of no-conflict, this is a state of happiness & peace.

Thus,

Having Answers for Why? And What? = Resolved issues/questions = Resolution

Resolution = lack of conflict, synergy

Resolution = Happiness

We can thus see that lack of answers leads or understanding to **problems, which result in** unhappiness, stress, discontentment & deprivation. When we have the answers, or **Solution** or understanding of all aspects of our Living it leads to happiness, peace, contentment & prosperity. Our questions are 'resolved', we hence call this state "**Resolution"** *or samadhan*

To restate:

Problems = unhappiness
Solution/Resolution = happiness

In this chapter, we had discussed earlier that our basic yearning is Happiness.

We have now discovered that Happiness is an outcome of Resolution, or having answers.

We can now update our initial finding about our first question [12]:

1. **Why do I live** = My basic expectation/aspiration from Life
= happiness* & prosperity
= **Resolution** (*samadhan*) **& prosperity**
= My Goal of living

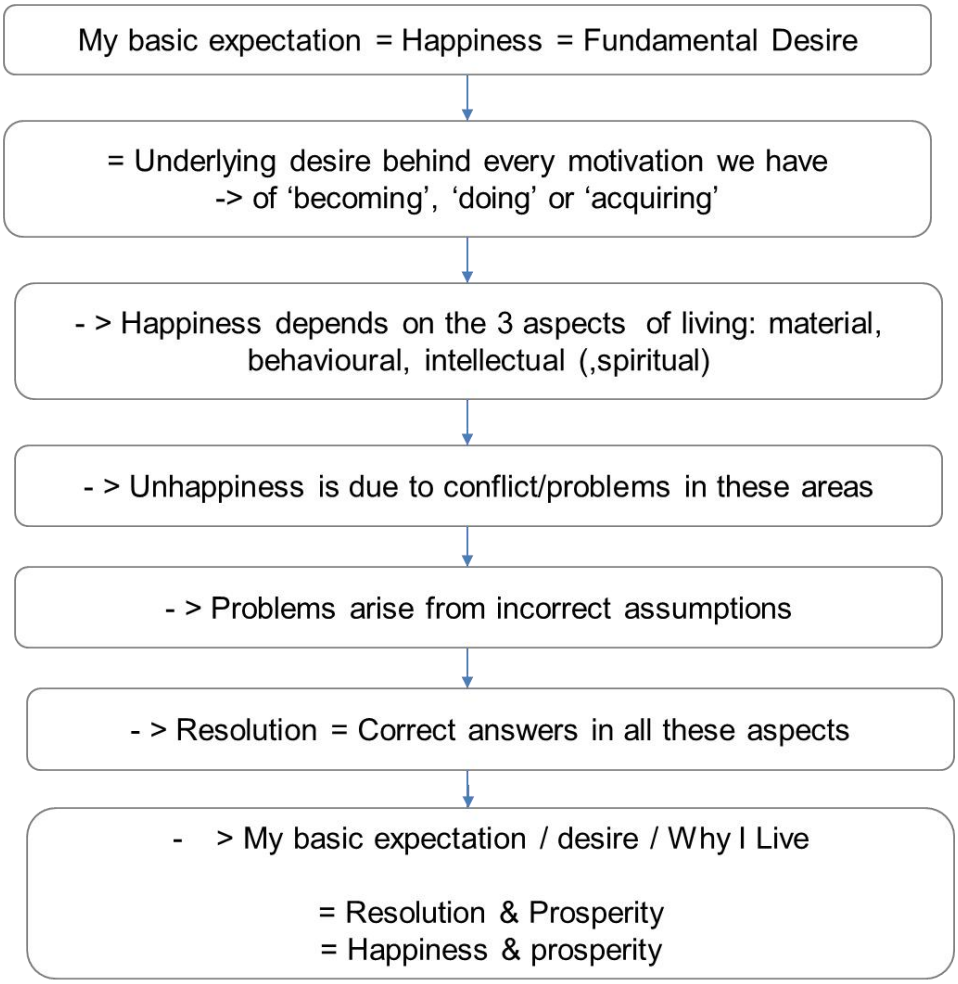
** happiness includes peace, contentment & bliss*

Our basic Goal or desire of life is to have Resolution, by which Happiness (peace, contentment) & prosperity is possible.

Let us now proceed to see how we can have this resolution or *samadhan*.

[12] Nagraj A, Samadhanatmak Bhoutikvad (Resolution centric Materialism), 1999 Ed

2.2.7 Chapter Summary



2.3 Chapter 3: How do I live? My Plan for Life

In the previous chapter, we identified that our basic motivation, our fundamental need is Happiness & Prosperity and this is possible by having Resolution (*samadhan*). We saw that we seem to have conflicts in the aspects of our living. These conflicts are in the form of problems. Whenever we have a problem in any of these areas of our living, it leads to a discord in us. These problems are in the form of lack of answers, not knowing what to do, or why something, any event or circumstance is taking place.

We thus identified 'problems' arising from incomplete understanding or assumptions as the primary cause for our unhappiness. Having answers, solutions or resolution (*samadhan*) in all aspects of our living is thus the way for us to be happy, peaceful, satisfied. How can we have this resolution or these solutions to living? - is a valid question we may pose ourselves at this juncture.

The simple answer to this is –

> We need to understand all these (3) aspects of our living. This understanding must provide solutions, or the resolution to these states or aspects we live in.

We shall now take up our second 'question of life' for discussion:

> 1. Why do I Live = My basic-desire/aspiration = Happiness
> = Resolution & Prosperity

↓

> **2. How do I Live? = What is the way of living so I may fulfil this desire?**
> **= Plan for Life**

We shall now look into how we can have such 'resolution'. This will help us put together our 'Purpose of living or Program for Happiness'.

2.3.1 Resolution comes from Understanding

2.3.1.1 Identifying the constituents of understanding

We have seen the following so far:

- Our Happiness, peace, contentment, etc, depends on & arises from the 3 aspects of our living.
- We currently face problems, or have conflict in all these aspects.
- These problems are due to incomplete-views arising out of beliefs/assumptions/conditioning we harbor in ourselves about all these 3 aspects
- It is thus evident that our 'understanding' shall have to address, or encompass all these 3 aspects of our living.

If we ignore any of these aspects, states or situations, then we risk having problems, and hence unhappiness in that area.

Let us recollect the 3 aspects of our living to refresh our memories:

1. The **intellectual aspect** of thought and understanding – which consists of our assumptions, beliefs and/or knowledge. This is what we call 'our internal world'. (*The 'spiritual' aspect for now is included in this)*
2. We live in the **aspect of behaviour**: where we interact in relationships with people: both on family and in society
3. We also have a **material aspect** to living, wherein we source & utilize or experience things from nature: like water, food, clothing, metals, a car, etc.

Let us now wade into what this 'understanding' comprises of.

Let's explore:

Where do we need 'Understanding' or 'Wisdom'? - We need this in ourselves.

Who lives? – I live.

Who becomes happy or sad? – I do.

Who has incomplete or complete views or beliefs? – I do.

Who harbours assumptions or conditioning? – I do.

Who has to understand? – I have to.

Hence we have to study ourselves.

Conclusion 1: I have to study myself (Human Being)

In order to ensure Relationship, we have to study and understand human beings or people and our relationship with them i.e. we have to understand the people that exist in family and society. We have to understand what happens in Society and why.

Conclusion 2: I have to study Relationships with Humans - in Family & Society

In order to ensure our Health, wealth & the right use of material things, we have to study nature, and our relationship with it. This is because, all things material are sourced from Nature, and if we understand nature and our relationship with it, we shall also be able to understand the material dimension of our living.

Conclusion 3: I have to understand my relationship with nature, called 'Natural Relationship'.

Do you feel there is something missing in the above? Is that all there is to our life? Or, are we leaving something out?

Well, we do seem to be missing out on other interesting parts of the world & reality. We seem to be missing out on the physical realities we see and study, on larger questions around who we are and why we humans exist, why the Earth exists, how Evolution & the Universe are, etc. Are these also important, or should we say 'they are outside the syllabus of life, let's leave all that out'?

Even if you want to, you cannot.

We exist on this planet Earth, and the Earth spins and there is nothing you and me can change about that.

We have day and night, and the different seasons due to the rotation and revolution of the Earth, and these days, nights & seasons form an intricate part of our lives.

The Earth is sort of suspended in this vast emptiness we call 'outer space' and there is 'nothing' holding the Earth 'up'. The 'Earth' still does not 'fall off or down'! We are curious to know about the other planets in our Solar System and the deeper mysteries of galaxies and the beyond. We also wonder about this vast intervening emptiness. All sense of time seems to get lost when we imagine all these aspects.

Coming closer to daily life, while we said we want to understand our relationship with humans and nature, we also wonder about how nature and humans came to be. Was it an accident? Is it part of some grander design? Why are humans the way we are? Why is nature 'the way it is? What *really* differentiates us from animals?

What are the various dimensions of existence to a human being, an animal, a plant, and a rock? Which of these dimensions of these entities are perceivable via our senses and which are not?

Let us bundle all these parts 'left-over' from our prior 3 aspects and put it into a bucket called 'Nature & Existence'. We shall consider a holistic study of all these realities under the name 'Nature & Existence'. We shall add this as the 4th aspect to our syllabus of understanding.

Conclusion 4: I have to study Nature & Existence

Let us list down our conclusions below – These are the 4 aspects to understanding, or the 4 realities we need to understand. This is the understanding we need to have resolution/solution, in order to have answers or resolution to all aspects of our living, and hence be happy, peaceful, etc:

- **Conclusion 1: I have to study myself (Human Being)**
- **Conclusion 2: I have to study Relationships with Humans - in Family & Society**
- **Conclusion 3: I have to understand Relationship with Nature**
- **Conclusion 4: I have to study Nature & Existence (all that exists)**

It is straightforward to see that the realities whose understanding we seek are to do with our aspects of living. We need to study and understand all of the above, since we are an integral part of all of this – we, you, I every Human Being is inextricably a part of this.

At this juncture, you can ask yourself this question:

'Do I have to understand and live in all these aspects, or can one of them be dismissed or ignored?'

You can also ask yourself:

'Is there anything more than this that I live with?'

We find that as humans we live in these aspects & none of them can be dismissed or taken away. Also, nothing more can be added to these and together they comprise of everything we live with, want to know of.

In other words, this thus forms the *minimum* and *maximum* scope or portion for our understanding.

The above 4 realities, or aspects of understanding thus, summarize the sum total of our scope of understanding. Some of these we are aware of and of some we are not. Some of these we give significance to and to some we do not. But regardless of our attitude and awareness, we are in this 'totality' and live with this 'totality'. We shall thus proceed to understand this 'totality'. This is now our syllabus for life!

Let us now explore what this understanding entails in different 'aspects' of our living:

2.3.1.1.1 1) Understanding Myself

We have ended up assuming many things about ourselves without really studying & validating it. We have read a lot of books, we have gone through years of silent and subtle conditioning about who we are, what we want and how we should behave, what work we should do, etc - in short 'how to live!' We will have to begin 'knowing' ourselves and explore & test our many views & beliefs.

2.3.1.1.2 2) Understanding living in Human relationships

with Family: How I see myself, influences how I see other people and my relationship with another person, other humans. If I can understand myself better and clearer, I am able to see the other better and clearer. And this understanding can then become the basis for my relationship with the other person. In order to have harmony with other people, we also need to understand the expectations in human relationships and how they can be fulfilled.

with Society: As we understand ourselves and our relationship with others in family, we also understand others in society, and are able to fulfil our relationship with them. We shall also delve into Societal Order & assess our present condition.

2.3.1.1.3 3) Understanding living with Nature – Natural Relationship

We are on this earth: with and in the air, grass, plants and trees, birds, animals & other humans surrounding us and we live in this large, beautiful and intricate eco system that we call 'nature'. Regardless of where we are, our village, town, city or country is within this eco-system or natural habitat.

We shall understand how nature is and the how we are related to Nature. We shall assess the current issues in this aspect.

2.3.1.1.4 4. Understanding Nature & Existence.

Nature, the things we see, are an exciting reality we study. We shall explore the various dimensions to these realities and how they are inter-related.

Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite star and planetary systems that surround us. Our earth is a part of the solar system that co exists with all of that there is in this entire 'existence'. And there is all that emptiness or 'space' between planets! All these things together are called nature/existence. 'Existence' means all that exists.

We exist in this totality, this 'whole'.

These 4 aspects of understanding or 'realities' cannot be separated from each other. 'I' cannot be separated from Family, that cannot be separated from Society, and all these cannot be separated from Nature, which cannot be separated from the Existence, space and the various Galaxies in the entire Universe.

We see that these realities are inseparable. These realities are 'together'.

In other words, there is a coexistence of these realities.

Put together, we can call the entirety of these realities as 'Coexistence'.

To *study & understand* this 'Coexistence' thus becomes our need. For, this will result in the 'Resolution in all aspects of our living' we seek. This 'resolution' will ensure we do not have problems or conflict, and hence result in our happiness.

To Study & Understand Coexistence is hence our plan for life, or our way of life.

In addition to understanding this Coexistence, we also want to *live in it*. Because, 'this' Coexistence is what we live in.

We can thus write this down as - Our Plan or Program of life:

Study & Understand myself (Human)

Study & Understand & live in Human relationships - in Family, Society

} To understand Coexistence in all 4 aspects & live in it.

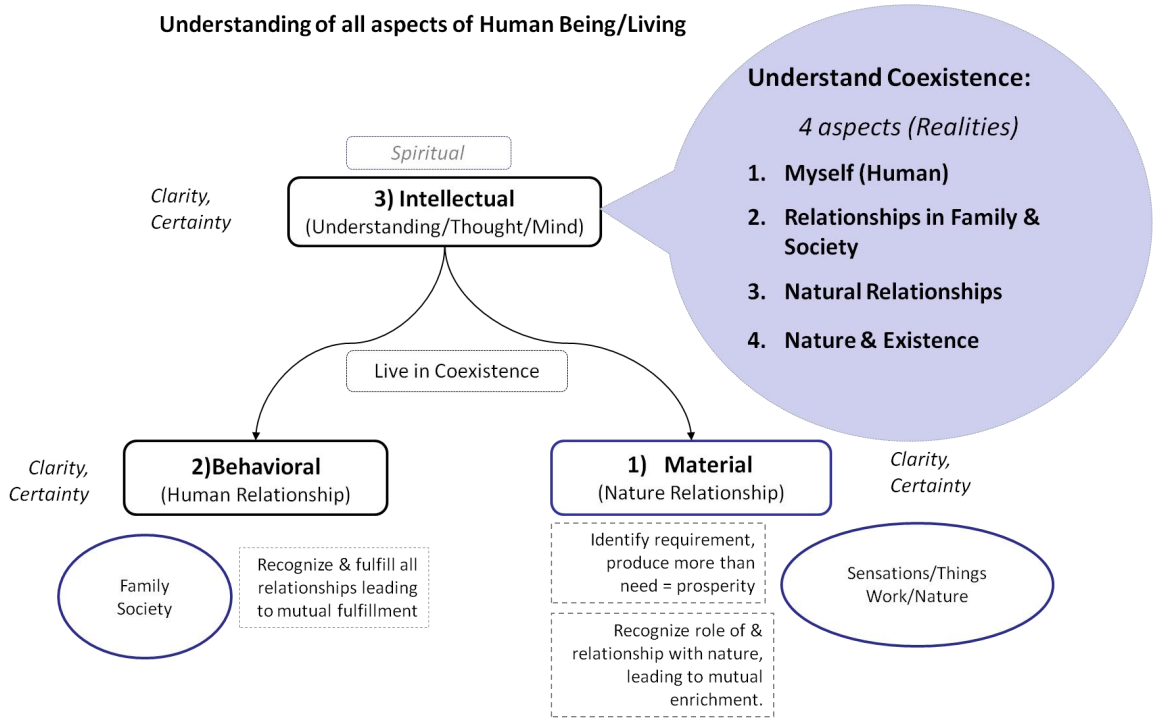
Study & Understand & live in relationship with Nature

Study & Understand Nature & Existence

This understanding provides us with the answers we seek in ourselves: providing us with clarity & contentment in our **intellectual** (& spiritual) **aspects.**

When we have such integrated understanding of Coexistence in ourselves, we also have the correct understanding of human and natural relationships. We can hence recognize & live in fulfilment in them. This thus satisfies us in the **behavioural & material aspects** of our living.

Let us put the above into one of our neat little schematic again:



Thus, in order to understand or fulfil the 4 aspects of our living (material, intellectual, etc.) we have to understand the corresponding 4 aspects or realities in Coexistence (Self, Human Relationships, Natural Relationships and Nature/Existence)

We can see that the content of our thoughts, the various feelings we harbour or the different desires we have – they all pertain to these 4 aspects of Coexistence, or these 4 realities only. There is nothing else besides or beyond these. If we do not understand ourselves, the nature of our body, the nature of our relationships or the interdependencies in society we might not be able to live properly with them. Nature is abundant in resources and provides us with everything that we might need to live fulfilled lives. To understand these would mean to know all of these entities directly and without assumptions or conditioning.

We human beings have the ability to know everything and based upon this knowing – can accept and live with everything. We can only 'accept' things when we are *clear* and *sure* of them – when we know them or understand them directly without any beliefs / assumptions / conditioning.

Most of us live without an understanding of these states, these realities that we are a part and parcel of, and as a result our desires and feelings are not stable and definite. Our desires are forever transient and unstable wherein we wish for something in one instant and another in the next. We experience feelings of guilt, doubt, uncertainty as there is little to no stability in our views & desires. Our thoughts are many and we start nurturing opposing views within ourselves. We become unable to take decisions and are scared of making choices. We can easily see that all these problems we harbour are to do one some or all of these 4 aspects or realities of Coexistence and these in turn impact us in our own aspects of living.

We thus need this understanding. This understanding leads us to clarity, to Resolution:[13]

	Leads to →		*Results in* →	
Understanding		**Resolution** (*samadhan*)		**Happiness, etc**
4 aspects/realities in Coexistence		Of 3 (or 4) aspects of our living		In ourselves and living

We can thus see that there is a relationship between us and this 'totality' and this needs to be understood. When we investigate into each of these aspects, we shall find that there is a synergy, an order, a harmony that exists in them. We will further see that this 'order' already exists in Nature/Existence; we don't have to create 'this order'. We only have to understand it and live in it.

When we are able to understand this 'coexistence' in every state or situation we live in, we have 'answers' for all these states

We have an answer for why and how 'I' am

We have an answer to why & how people and our relationships with them are (family & society)

We have an answer to why and how our relationship with Nature is

We have an answer to why and how Nature/Existence is, with all its inter-relationships

[13] Nagraj A, Vyavharatmak Janvad (Behavioral Humanism), 2002 Ed, p 95

In other words,

Having these answers to Why and How ? = resolution = understanding.

This Understanding thus results in 'Resolution' or *samadhan* for all these states.

This leads to assurance in ourselves

We can thus infer,

Our basic-desire or goal is to be Happy (peace, contentment, etc) & Prosperous

In order to be Happy, we need answers, or solutions = Resolution,

In order to have Resolution, we need Understanding

When we have Understanding, we have answers to the Why and How? of every aspect of our living

This clarity is Resolution (*samadhan*) –intellectually (,spiritually)

Living with this Resolution is to live in coexistence – fulfilling human and natural relationships *(behaviourally, materially)*.

This is happiness (peace, contentment, bliss) & prosperity.

This fulfils all aspects of our living.

To be in this state of understanding, of resolution, of order & happiness, is easily and most effortlessly acceptable to each and every one of us.

When we explore 'Coexistence' and launch ourselves into this study, we shall look at ourselves and see that we ourselves are a coexistence of the Mental aspect (mind) and the Body. When we look at the bigger human order – we discover that a family is in order when there is a recognition of relationship & feeling of coexistence in each one of us. This feeling of coexistence exists between many families to form a bigger order of society. Looking across nature, we find that animals, plants, physical things and humans coexist and in order to live with happiness & prosperity we need to live in a relationship of coexistence with all of it. Beyond the planet – we look around and find that coexistence is the very cause of our being. Discovering this essence – our understanding become aligned to the truth of this existence and we do not live in contradiction with the rest of existence anymore.

As a result of this complete and true understanding – we are able to live with humane feelings towards everything. We become free of doubt, beliefs, and are able to fulfil our relationship fully towards one and all through our work and behaviour. Our feelings are rooted in understanding and not on our likes & dislikes, notions of good & bad or profit & loss.

It is this Resolution, this understanding, this answer or solution to all states, situations and problems that we seek. When we are thus 'resolved' there is a synergy, an order,

between our desires, thoughts and the choices we make in our living. This alignment or harmony occurs only when there is a clear and a complete understanding of each and every entity that we exist with, in our living. We do not just have beliefs or assumptions about the entity; rather we know the entity in its entirety.

As a result we have a definite feeling towards each and every entity we live with:

- With human beings – in our Behavioural aspect &
- With animals, plants and everything material – our Material aspect.

All existence is coexistence and this essence is discovered in each sphere or aspect of our being, our living. This is the state of Resolution for us.

This is the goal and outcome of our 'Plan of Life' or 'Way of living'. This results in Happiness. Let us now add this answer to our 'second question of life':

2. How do I live? = How do I fulfil my Goal? = My plan for life = My way of life

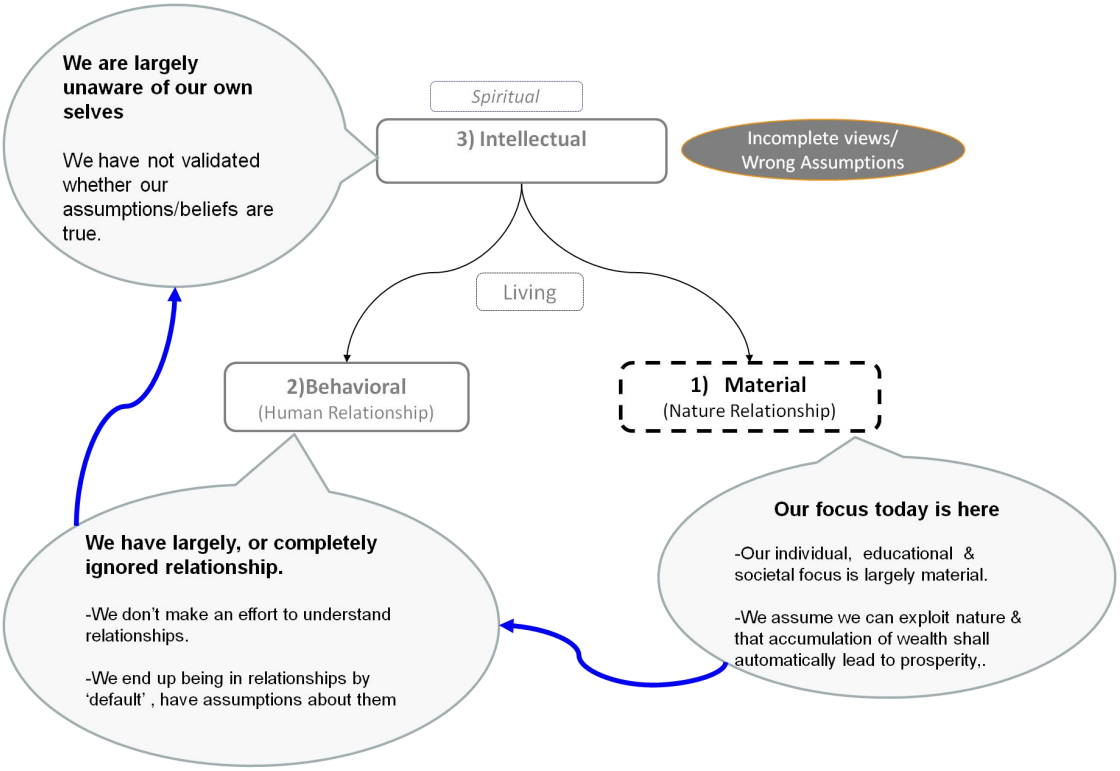
= Study & Understand Coexistence in all 4 aspects & live in it.

The 'things to understand' are further represented below

Aspect of Living	Associated Understanding
Material	Understand Nature • Why is it? • How is it? (Science…) My Relationship with Nature • Why is it? • How is it?
Behavioural	*** My Relationship with Humans *** **Understand Family** • Why is Family? • How is Family? **Understand Society** • Why is Society? • How is Society?
Intellectual	Why am I? How am I?
Spiritual	Why is Reality / the Cosmos/Existence? How is Reality / the Cosmos/Existence?

2.3.2 Where is our attention today?

Given that we don't have understanding, where is our current focus?



It is not hard for us to see that while the basic issues lie in the Intellectual and Behavioural aspects of our living, and the wrong assumptions we carry in/about them, our predominant focus today is on the Material aspect. This is what we study (via physics, chemistry, biology), this is what we seek (material comforts), this what we even base some of our relationships on, this is why we are going to war, and in order to have such comforts, we are even busy studying, preparing to do so!

We are not paying enough attention to our 2) relationships- we are largely focusing on accumulation of 1) material things. This is basically because we largely assume that 1) material things is all we need, and we end up ignoring our relationships (2). Our primary focus today seems to be on material things, as individuals, and also as a society. The final outcome of our education too seems to be merely to earn money, so we can have material comforts! Whereas, the larger part of our problems arise from human interactions (2) and in ourselves (3).

This may seem like a trivial thing, but it is very important. We live a significant portion of our lives in relationships with humans. For example: If you had a tiff with your father, brother or friend, it can stay with you and bother you for a very long time, so much so, that till the issue is resolved, you may not be able to do focus on anything else! We can see instances of people living their entire lives, without recognizing their own mistake.

It is no wonder that our problems persist, and are in fact magnifying by the day, because we are simply not paying attention to where we need to! We need to thus pay attention to understanding all these 3 aspects of our living.

We can thus write as follows:

Our individual and collective focus today: in education, as a society is not on having 'Understanding'.

↓

We are largely focused on the study, consumption & accumulation of material-things. Our material dimension is predominant– we are ignoring the important intellectual and behavioural dimensions of living – *This is called 'being materialistic'.*

↓

We need to have 'understanding' in order to be resolved & have solutions to our living. This results in happiness & prosperity

2.3.3 Our Natural Acceptance for Resolution or Coexistence in living[14]

The 'four aspects of coexistence' we need to understand in order to fulfil our 'aspects of living' together describe our complete state/situation. Further, each one of us wants to live without conflicts or contradictions in all these aspects.

In order to ensure that what we've just inferred isn't a contrived notion, let us take a moment to validate our statements. We shall use the method of verification we briefed in Chapter 1.

We shall check whether the proposal we have made above is:

- ➔ *Step1:* Naturally acceptable to us as humans and natural to nature (without referring to what we have previously read or heard) – *via Scrutiny*
- ➔ *Step2:* Consider it in all aspects and see whether it makes sense as whole – *via Examination.*
- ➔ *Step3:* Validate whether it leads to fulfillment in our living and whether it is the same for all Humans (Universal) – *via Living & Survey.*

Ask yourself the following

[14] Nagraj A, Samadhanatmak Bhoutikvad (Resolution centric Materialism), p 305, 1998 Ed

- Do I want conflicts or contradiction within myself?
- Do I want conflict or contradiction in family?
- Do I want conflict or contradiction in society?
- Do I want conflict or contradiction with nature?

The answer is straightforward & instantaneous No! Each one of us naturally accepts only to

- live in harmony within ourselves
- live with harmony in family
- live with harmony in society
- live with harmony with nature

Order or harmony is what we all naturally and most easily accept. It is what we seek, deep within. We can note that in essence there are three choices before us:

1. Do I *desire* conflict /contradiction in some aspect of my life? OR,
2. Do I desire to only *avoid* conflict /contradiction in any aspect of my life? OR,
3. Do I *desire* order/harmony/ synergy in every aspect of my life?

Which option is naturally acceptable to you? Our fundamental nature is to accept option (3) above. We do not want to not settle for anything less. Merely *avoiding conflict* is not sufficient for us (option 2 above). It is clear to us that we definitely do not want option 1 above! This is a very important insight into ourselves!

- We do not accept conflict/contradiction,
- We do not want to merely avoid conflict/contradiction.
- We desire order/harmony/synergy in all aspects of our living.

We can start exploring into this order/harmony in ourselves by seeing what is naturally acceptable to us.

Our natural/effortless Acceptance is only for Order/Harmony.

Or in other words,

We only like situations that are harmonious.

This *ability* to validate what is 'naturally acceptable' to us is present in each one of us, regardless of what country or culture we come from, and regardless of our age or our gender. It is a human trait and all humans have this. It is intact and invariant in each one of us. It is not disturbed by our prior beliefs or assumptions/conditioning however strong they are [15]

Each one of us can thus see that we want to

- understand and live in order/harmony within ourselves
- understand and live in order/harmony in family
- understand and live in order/harmony in society
- understand and live in order/harmony in nature/existence

Not only do we want to understand these aspects separately, we also want to study how these are related *together*. In fact, we will/can see that these are *already* related in Nature, in Existence. You and I don't have to *establish* this relationship.

We call this intricate web COEXISTENCE.

We want to study & understand this Coexistence and live in it, in order

This is our plan, this is what will ensure what we ultimately want- to have resolution & prosperity, or happiness.

Now that we have established our plan or program for living as *'studying, understanding & living in Coexistence in all aspects of our living',* we can proceed to explore this 'Coexistence' in the forthcoming chapters. It is going to be an interesting journey, I can assure you!

To facilitate our reading, the '4 aspects to understand' discussed above have been further divided into 10 Chapters in this Section II:

Module A) Human Being (Myself)

When we talk of the Human Being, it includes both, understanding 'ourselves' and the Body. Hence the Human Being is discussed in the following 3 chapters:

- ➔ Chapter 5: Introduces the concept of Self & Body
- ➔ Chapter 6: Understanding Myself
- ➔ Chapter 7: Understanding the Body

[15] Nagraj A, 1998, Anubhavatmak Adhyatmvad, pg 89

Module B) Human Relationships

Similarly, 'Human relationships' exist both in Family and Society, the following 2 chapters discuss such relationships:

- ➔ Chapter 8: Family
- ➔ Chapter 9: Society

Module C) Natural Relationship

We shall discuss how Nature is and how we are to live in/with it

- ➔ Chapter 10: Harmony/Cyclicity in Nature
- ➔ Chapter 11: Living with Nature

Module D) Nature & Existence

- ➔ Chapter 12: Various dimensions of reality in Nature
- ➔ Chapter 13: Understanding Existence, Coexistence
- ➔ Chapter 14: My Role in Existence

Note: Notice that the '4 aspects of Coexistence we need to understand' above - (Myself, Human Relationships, Natural Relationships & Nature/Existence) correspond to our intellectual, behavioural, material & spiritual aspects of living respectively. These are first understood in our-self (intellectual/spiritual aspect) and we then live this understanding out in the behavioural and material aspects!

2.3.4 Chapter Summary

- We need to have 'understanding' in order to have resolution, and hence happiness
- We do not have understanding today. We have, and live with incomplete views/Assumptions in the 3 aspects of our living (intellectual, behavioural, material).
- Living with such incomplete views or assumptions leads to problems/conflict in living, and this results in unhappiness, discontentment, deprivation, etc
    - This is because these assumptions can be right, or they can be wrong
    - We are mostly unaware of our own assumptions!
    - Since we are not even aware that we have such assumptions, we have obviously not verified these assumptions for ourselves. We haven't checked if our own assumptions are naturally acceptable to us, whether they are true.
    - As a result, whenever we interact with people & material things based on wrong assumptions or incomplete views, it lead to problems
- Our individual and collective focus today: in education, as a society is not on having 'Understanding'. We are largely focused on the material dimension. We are ignoring the important intellectual and behavioural aspects of living
    - Our education has ended becoming a requirement solely to get a job or a business, from which we get money, which in turn gives us material things.
    - We assume that having material things and a good job or business is sufficient to live life, but this is not true. We need to have understanding.
- We need to have 'understanding of Coexistence' in order to be resolved & have solutions to our living. This results in happiness & prosperity.
- This is thus our Purpose/or Program of Living
    - Understand myself (Human)
    - Understand & live in Human relationships - in Family, Society
    - Understand & live in relationship with Nature
    - Understand Nature & Existence
- We find that is to live in Coexistence is naturally acceptable to us.

2.4 Chapter 4: How to Study?

We have in our discussion so far, identified answers to the following questions:

1. Why do I live = My Goal = resolution (happiness) & prosperity

2. How do I live = My Plan = study, understand and live in all aspects of Coexistence.

Recollect that this naturally led us to a third related question:

3) What will be the Method of Study?

In other words, what shall be the process of study & understanding we identified in Question 2? Let us take this up in right earnest then.

We mentioned this earlier in Chapter 1, that we should not be assuming the statements in this book to be true, rather, we need to self-validate all of them using the '4-step verification methods'. Let us now delve into its details, to see what that entails. It is important that you pay special attention to this chapter, because you, me, we - most of us, have been used to a different method of teaching & learning where we assume what is stated to be true and simply go ahead and memorize it, or understand it via logical analysis and then memorize it. While that may work for certain kinds of subjects, it is insufficient for the subject matter in this course. You need to involve yourself a lot more here, because we are talking about you and your life here. Merely logically arguing, memorizing or rote learning 'how to be resolved & happy' is not going to help us very much!

2.4.1 'Listen' & 'Reflect': the 4-step verification process

Let us first write this down together, and we shall then take up each of these steps for some discussion.

2.4.1.1 A: Listen

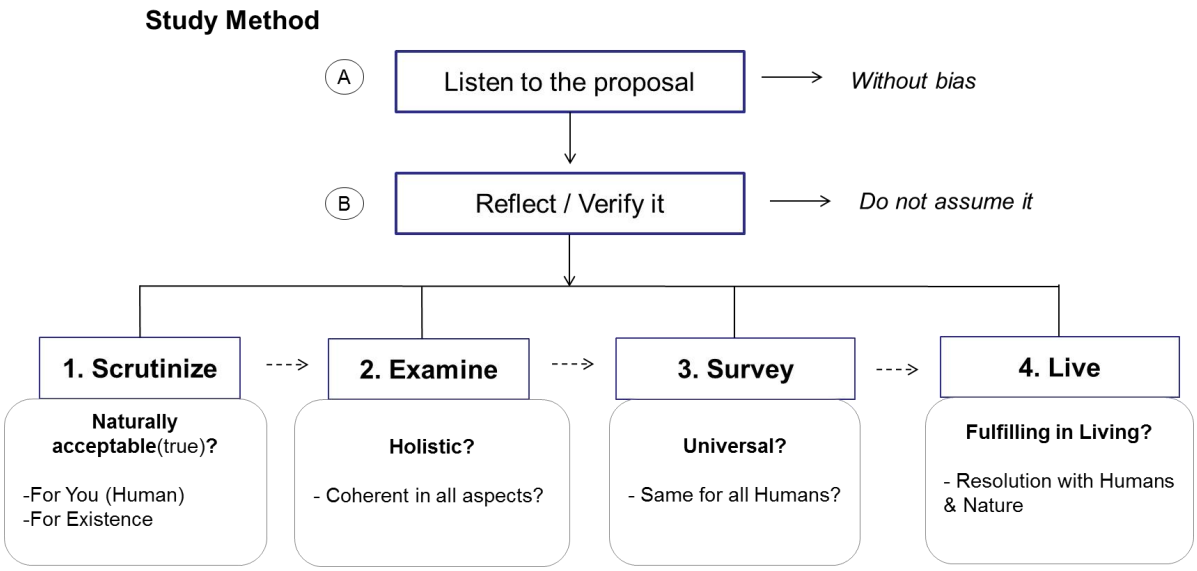
- *Listen* to the proposal, without bias. Do not accept it to be true

2.4.1.2 B: Reflect on it, verify it.

Reflect on every statement and put it through a 4-step verification process:

- **Step 1: Scrutinize** – Validate whether the statement is naturally-acceptable/true to you as a Human, and natural to Nature/Existence
- **Step 2: Examine** – Consider all aspects of the proposal and check whether it makes sense as a whole. Is it logically consistent?
- **Step 3: Survey** –Is it really applicable the same way, for every Human, everywhere, at all times?
- **Step 4: Live -** Live accordingly: does it lead to mutual fulfillment in your living with humans, and with nature?

Let us get ourselves one of our schematics representing the above:



That diagram may look rather busy! Let us take these up for discussion one by one, and we'll see that once we get the 'hang of it', it soon becomes a rather natural process.

2.4.1.3 A. Listen

Paying attention to the *meaning* of what is being stated. This means, we listen to what is being stated without referring to what we may have read or heard earlier, or based on what we already assume to be true. There are two important distinctions of 'word & meaning' and 'hearing & listening' that will help us apprehend what 'listening' means.

2.4.1.3.1 Difference in 'Word & Meaning'

There are realities in existence. For example, you exist, you are real. You have a name. Your name is a word that indicates or points to the reality that is you. But, there may be many humans with the same name as you – so every time your name is taken, it could mean any of these different people. You must have noticed that when we initially used the word 'happiness' to you – it may have meant something else to you. However, by now, you may have recognized that what happiness *means* here (order or synergy or acceptance in all aspects of our living) may be different from your initial notion of it. Same word, different meanings.

Similarly, thru ought this book and the entire course, we shall attempt to communicate to you the realities that need to be known. For this, we shall use words. Thus, the words are not that important, it is their *meaning* as intended that is important. These words we use have a 'specific' meaning and the book pays special emphasis on their meaning. These

'meanings' are very important for us to understand – because through these meanings we are able to accurately identify and understand what is true.

'Definitions' point to 'Meanings': Thus, many of the words you shall read, such as 'happiness, trust, relationship, nature, human, self' etc are words you are already familiar with. You may hence have some interpretation/meaning already associated with these words – which *may not be the sense* in which they have been used here. It is very important to re-associate the new meaning/definitions to properly understand what is being conveyed in the text. You need to refer to the definitions provided in the Appendix section as you read through the book. This is very important, since otherwise, the intended meaning will be lost – and you may end up having your own interpretation of this book! This is a very important point that needs to be kept in mind at all times.

2.4.1.3.2 'Hearing' & 'Listening'

There is difference between 'hearing' & 'listening'. When we hear, we are only paying attention to the *sound* of the spoken word, when we are 'listening' we are paying attention to the *meaning* of that word.

Often, when reading something or conversing with someone, we jump to some conclusion, or accept or dismiss something based on the word alone. However, it is possible that the speaker/author has used the word with a *different intended meaning* than what you have *associated* with it.

We can also observe that we are only able to 'listen' when we are interested in the subject of discussion, when we feel it is *important* to us. Else, we simply keep nodding our head - all the time hearing the words, but perhaps with little inkling of the meaning of what is being said/written! Then there are the times when we are simply 'switched off' or lost in some other thought - which is another instance when 'listening' is not taking place. When we 'listen' an *image in the form of the meaning* is formed in us. For example, this is what happens when a friend describes some interesting event that may have happened with them in the past and you listen *attentively*. As the friend describes the events - an 'image of the entire scene' is formed in you, based on the words your friend uttered and via this image, you too can 'see' & 'experience' what they may have felt. Thus, the meaning that your friend intended was communicated.

Similarly, just because we *read* something and *remember it*, it does not mean that we *understand* it. To understand would mean to get to the *meaning* of the written word – *as intended by the author*.

2.4.1.4 B. Reflect / Verify it

We do not simply *assume* what is being stated, rather we need to reflect on it & validate it quite extensively using the following 4-step method.

2.4.1.4.1 Step1- Scrutinize:

'Verify whether the proposal is naturally acceptable (true) to you as a Human and natural to Existence'

- The *ability* to verify what is 'naturally acceptable' to us is a faculty that is present in each one of us. This *ability* is intact and invariant in every human being.
- The proposals or statements in this book shall be either saying something about human beings, or about Existence/Nature. You have to verify all of these via scrutiny/observation.
- Once we start paying attention to what is natural to us, we can begin to get a 'glimpse' of our own true nature & the true nature of things.

2.4.1.4.1.1 Natural to Human

The proposals about 'you' (human) we will make here fall into 2 types:

a) To do with your qualities, nature as a human being

b) To do with what happens inside you – your activities.

a) To do with our qualities/nature

One set of proposals in this book are to do with how we are, as a person, and how we would like to be. For example, ask yourself this question:

> 'Is affection naturally acceptable to me in relationship, or is hatred naturally acceptable?'
>
> What is the answer? - It turns out that affection is most naturally acceptable to you in relationship.

Similarly, ask yourself another question: 'Do I want to live in trustful relationship with others or do I want to live in conflict with others?' – The answer is, 'live in relationship with others'.

This *ability* to verify what is naturally acceptable to us, is present in each one of us, it is what we most spontaneously, most naturally desire. You don't have to 'learn' it from somewhere or ask someone else for the answer! For example, when you were asked the

question 'whether affection is most acceptable to you in relationship', did you have to *ask anyone else* for the answer? Did you have to *read or learn the answer* from somewhere? The answer is NO. The response to the question came from *within* you. Similarly, we saw that trust is acceptable to us in relationship. Now, did you have to learn this? Again NO!

We find that when we are presented the *true proposals*, we are able to agree with them *spontaneously*. .. Without us having to recollect, or remember something we have read before, etc. This is an example of Scrutiny (*nirikshan*).

b) To do with the activities in us

Another set of proposals in this book are to do with the activities that take inside us.

For example: Let's ask ourselves another very basic and simple question: 'Do you think?' The answer is a very quick yes! We find on self-observation that thinking is behind every aspect of our life. This may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know ourselves and what is right for us!

Similarly so, we can validate the following statements via self-observation or scrutiny: 'you have imagination'; 'you make choices'; or 'you analyze' or 'you experience happiness or sadness'. All these are activities that happen inside us that we can each validate for ourselves via direct observation. You don't have to ask your neighbours for this answer! This is another example of Scrutiny (*nirikshan)* .

2.4.1.4.1.2 Natural to Existence

Some proposals in this book are statements to do with Nature, or Existence. Just as we validated whether the previous kinds of statements are naturally-acceptable to us as a human, we shall also see whether these are natural to Nature or Existence. For example: If I say 'plants exist on this planet' – we can each validate this immediately via observation. Similarly, if I say 'plants, the water and soil are related symbiotically' – this is also something you can verify. You can also validate a statement like 'all plants grow & eventually decompose', or 'there is a vast emptiness between the Earth & the Moon'. I.e. in addition to verifying what is natural to us (humans) we can also validate whether the statements in this book are natural to Existence or Nature. This again is an example of Scrutiny (*nirikshan)* .

Thus, for every proposal being put forth here in this book, we shall first put it through this 'Step 1' in our simple 4-step verification test. If we find it is naturally acceptable to us as a Human, and/or is natural to Existence, then we can consider it as being true for us. If it is not natural to us and Existence, then it is not true for us and we can keep validating it. Let's not assume what is being stated here to be true, just because it is part of your college course!

Scrutiny thus means having a definitive evaluation or clear view of realities.[16]

[16] Nagraj A, Paribhasha Samhita, 2015 Ed

2.4.1.4.2 Step 2: Examine:

Once we have found from scrutiny that a proposal is natural and acceptable to me and existence, we then consider the proposal from all *angles, directions, aspects and situations*. What is its purpose? How does it relate to everything else we have scrutinized? Is it true only in isolation or does it make sense in the whole? Is it logically consistent? *When this is so, we say the proposal is 'coherent'*.

Let us continue the same examples we took up for scrutiny. Once we find that 'living with trust in relationships' is naturally acceptable to me, we examine 'trust'. What is the purpose of trust? How will family and daily life be if I were to live with trust?

Similarly, we found 'affection' naturally acceptable on scrutiny. We consider the same things for affection as well. We also saw that as human beings, we have 3 (or 4) aspects of living and have the same 2 basic questions (why to live & how to live).

We will now put together relationships, family, trust, affection, aspects of living, etc and see whether the whole thing 'fits in'. In other words, when we 'examine', we think & logically analyse the proposals, we consider *why* the thing exists, we look at the *purpose* of these realities and how they are inter-related and whether these things 'connect' and forms a 'whole'. In this way, the 'discrete' things we found via our scrutiny come together to form a 'larger consistent picture'. *It becomes 'coherent' and holistic.*

'Examination' thus means the mental activity of assessing the 'why and how' -> recognizing the purpose and utility of the reality. [17]

You may now have a thought:

> *'Just because I accept or find something is right for me, doesn't mean it is true for everyone!'*

That is a very fair query. Which is why, we need to continue to the remaining two steps in our verification or reflection.

2.4.1.4.3 Step3 – Survey:

'Verify whether the answer is Universal: For all time, for all places, for all humans'. [18]

It is thus not enough that I have an answer that only applies to me. If I am to find out what is correct, it needs to be the same for every human being. For example, the answer for 2+2 is the same for every human being. In other words, there are many ways in which we can be wrong, but *only one way in which we are right*.

Hence, for every statement in this book that I find is naturally acceptable & coherent on examination, I will also need to find out:

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[17] Nagraj A, Ibid.

[18] Nagraj A, Vyavharvadi Samajshastra, pg 166, 1998 Ed

- ➔ Would every Human on this planet have the same answer?
    - (for example: irrespective of class, creed, and religion, every human accepts affection in relationship, every human thinks, every human will find that 'plants breathe' and 'animals live', etc.)
- ➔ Does this answer change with time?
    - (for example: are these answers the same a thousand years before today to a thousand years hence?)
- ➔ Does it change with place?
    - (are these answers applicable only in Maharashtra, or India, or Asia, or are the same anywhere on this planet, no matter where you go?)

For example: We will find that no human being finds injustice acceptable in relationship. No matter who the person, however bad or good we think they may be, they expect affection and justice in relationship. If there is hatred or mistrust, they don't find it acceptable! And this is so no matter where we go on this planet. We also find that humans in the years before us too had the same acceptance for affection & justice and humans in the times to come too shall do so.

Similarly, we can see that all of us have a natural acceptability, an innate desire for humanness, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common values like kindness, affection, generosity, etc we are all the same, all of us have the same basic-desires or acceptance.

{ There are of course, many people who do not agree with this. Such as – 'You have your way. I have my way. As for the right way, the correct way, and the only way, it does not exist...[19]'}

However, we shall slowly start seeing that human desires, human program, and natural human tendencies are the same for *every human being*, irrespective of the time or location. We shall hence see that these proposals are subjective to begin with (to do with 'you' and 'your' preferences) but are also objective (to do with <u>every</u> human being). This is the meaning of Survey.

'All this is fine theory. What difference will this make to my living?'

- Is another thought that may cross you. Very true. This is why we need to live.

[19] Nietzsche, Friedrich – German Philosopher

2.4.1.4.4 Step 4: Live

Verify whether these proposals are true in your living.

After verifying that the proposal is naturally acceptable to you/Existence, is Holistic & Universal, we also need to *live* according to the answer:

In behaviour with other humans,

- it should lead to resolution & mutual fulfilment

In work with the rest of nature,

- it should lead to resolution & mutual enrichment.

For example: If the answer to 'Do I want to live with affection in relationship?' is 'Yes' then I can verify it in my living: When I live with affection, does it to lead to mutual fulfilment with the other human? – It does, and if this is what I want, if this leads to my happiness, I know the answer is true for me.

On the contrary, if I feel I want to live with aversion in relationship, I can live according to it and check whether it leads to mutual fulfilment – I find it does not. Hence, the answer is not true for me. This means, some conditioning/assumption in me is colouring my assessment. Hence, I need to study the proposal further & validate my Step1: Scrutiny again.

Let's now take an example involving nature. Suppose the answer to the question 'Do I want to exploit nature?' Is 'Yes' in me: then when I live according to it: I end up exploiting nature – and when I do, I find that it does not lead to mutual enrichment with nature. The rising pollution impacts my own health & happiness – hence, I know this option is not Natural or correct for me.

The answer that is naturally acceptable is: 'No, I don't want to exploit nature, I want to enrich it' – and this can be verified in living as well – it leads to mutual enrichment with nature, my health, and my happiness. We can thus see that whatever response we get in ourselves, we can verify whether they are true for us by living according to it. If it fails the test in living, it means the answer is not natural for me, and hence needs further consideration. This becomes a straightforward and powerful way for us to find out what is right & true for us.

In other words, we validate the results of our scrutiny, examination and survey by living according to the answers. As we live, we get feedback on our own state of understanding or assumption. As we live, we also see and observe other people, everyone, and verify whether these proposals really hold true for them & and for their living as well – we thus also keep 'surveying' as we live.

Once we engage ourselves in this method of study or the 4-step verification/reflection process, we shall find that these steps follow each in a circular fashion. I.e. As we scrutinize, we examine, survey and live, and based on our experiences & observations in

living, we once again scrutinize and examine and so on. *This is the meaning of 'reflection' in our self and in our living*.

2.4.1.4.5 Characteristics of what is 'naturally acceptable' to us

As we proceed with the above method of study that includes scrutiny, we can make the following observations about what is Naturally Acceptable to us (Humans):

a) Present in every Human: We each have a basic-desire or expectation for Justice in relationship and to know the Truth. It is part of every humans 'subtle desire'[20].

We expect that people treat us with trust and respect. Given a choice, we too choose Trust, Respect & Affection over not having it. Similarly, if I give you two choices: 'you can live life knowing the truth' OR 'you can live life being ignorant' – which do you choose? Do you want to know the truth, or do you want to live your life only based on faith? What is acceptable to you? We see that we always choose 'knowing' rather than remaining in 'ignorance'. You want to know the Truth, and you want justice & fulfilment in relationship. Although you may not know what Trust means, what relationships, 'natural-order' or the Truth mean, you still desire them, you still accept them. These basic-desires or expectations are 'imprinted' in you.

b) Is Continuous: This basic-desire for the truth, for order, for justice in relationships, stays with us, it doesn't go away. [21]

Try this yourself: Think of cheating or exploiting someone. The *moment* you think of this, you sense a contradiction within and feel unhappy that *very instant*![22] It happens very quickly, and we may not notice it, but it does happen! Similarly, the moment we think of disrespecting someone, we become unhappy. The very *thought* is enough to cause a conflict, a strain within us. The *moment* we think of cheating, we become unhappy. We don't even have to carry out the action.

In other words, this desire for goodness, for doing the 'right thing', this desire to be happy, to live with trust, respect and affection, to live in order is *always present in us*. *It* doesn't go away.

d) Is Intact:

[20] Nagraj A, Manav Karm Darshan, Ch 1, 2015 Ed

[21] Nagraj A, Anubhavatmak Adhyatmvad, p 105, Ed 1

[22] Nagraj A, Dialogues, 2007

It is not affected by our beliefs, assumptions or conditioning. We may have read some place that we should not trust people, but if the question is asked 'what is acceptable to me in relationship – to live with Trust, or with Mistrust?' the answer is 'trust'! No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we are spontaneous with our response, our response will always be the same.

No matter how many books are written on wars and cheating, how many different versions of the 'Truth' we propagate, how many wars we wage and how many frauds we commit, our basic-desire for trust, affection, goodness & to know the truth does not go away. We cannot annihilate it. In other words, every human, no matter what their tendencies and backgrounds, have an 'incorruptible core' – provided by natural design. We shall explore and validate this statement in various ways thru ought this book.

e) Is Invariant:

It does not change with time.

What is naturally acceptable to me is the same, no matter what time the question is asked. We can ask ourselves these questions of 'is affection acceptable', 'do you think', or 'do plants breathe', etc in the morning, in the afternoon, at night, anytime - the answer does not change.

It does not change with place.

We can ask ourselves these questions ('is affection acceptable to me or aversion, 'do you think', 'do plants breathe') in Delhi, Bangalore, Shanghai, New York and Dubai - the answer would still be the same!

No matter what time of the day or night it is, how much we read or believe otherwise, this basic 'natural tendency' is always present in us.

The ability to validate what is naturally acceptable to me & what is natural to Existence is present in us. Each proposal in this book needs to be evaluated on this basis.

2.4.2 Do we reflect: scrutinize-examine-survey today?

Today, most of don't evaluate things for ourselves. Each one of us is used to learning things and repeating them. That is what we have been trained & taught to do, since childhood. We got 'marks' for this. We are constantly picking up messages of what is right: from books, from others, from media (TV, newspapers etc). We have become so dependent on these messages that we often end up assuming them to be true. We generally assume scholarship means to 'memorize and repeat information'.

This has and is happening to such an extent, that we have 'forgotten to think for ourselves'. For example: how we dress today may totally be dictated by some advertisement we saw on TV or how our friends/people around us dress up or by how a great personality dresses up! We may think 'I am making this decision' – but in actuality, you are simply copying. We are not even aware today that this is happening to us. As a result, we have ignored the fact that we are merely aping others, and not studying the most significant issues of our lives for ourselves.

Since we don't scrutinize & examine things for ourselves, we continue to live with a set of assumptions and beliefs which may or not be true. We are usually hence not sure of what we 'know' since we have largely assumed these things and have not verified it for ourselves, not verified whether it is natural to us, acceptable to how we want to be.

Since we do not verify it in our living with people and with nature, we are not sure of what the results are. In fact, this is quite obvious, since we find today that while at times we may have fulfilling relationships with people, at other times we don't; sometimes we end up enriching nature but, mostly end up exploiting nature. It shows that today we are largely unaware of what is happening inside us, and what it is we really value, what we truly desire. We are largely a victim of our surroundings and the influences that come from it.

Example: you may have a belief today that 'we need to deceive people in order to survive in this world'

Have you asked yourself: 'Is deceiving people naturally acceptable to me?'

- When you live according to this assumption of wanting to deceive people, are you able to feel fulfilled? Does the person you deceive feel fulfilled when you deceive them?

Take another example: our way of production today, our industries, the transportation today: is it enriching nature or is it depleting nature? [23]. The answers are obvious. And yet, we *continue* to believe otherwise, we *believe* in things that cause us *unhappiness*, and we end up *doing things* that lead to our own unhappiness!

[23] United Nations 1998 Human Development Report

2.4.3 What do we need to do?

We have to begin with studying ourselves. We have to study ourselves, and we have to study Coexistence. We have to start validating our assumptions & beliefs using this 4-step verification process. We have to verify whether our own assumptions are naturally acceptable to us and start verifying it in our living. As we do this, we will find that the possibility for our fulfilment is already present in nature/existence, it is natural for us, and natural for existence. We don't have to *create* conditions for our fulfilment. The conditions are already present in nature/existence, one only has to understand it. Example: If I understand that affection is basic to human relationship & accept it because I see this desire in me and its uniformity in other humans, then I will also live according to it. When I do live with affection with the other person it is fulfilling for me and the other people I live with - I do not have to struggle in these relationships.

Similarly, if I understand that nature is already in order, that I want to protect and enrich nature, then I will make efforts for the same. By protecting nature and enriching it, I too am enriched & protected. Thus, I don't have to *create* order (*vyavastha*) in nature, it already exists. *I only have to understand this order & fulfil it in my living*.

Living on the basis of what is 'natural' to us & the laws of existence makes us more genuine. We commonly don't end up being self-confident, because we have no assurance about ourselves & our beliefs & understanding – we hence live with shaky convictions, that can be modified with the slightest influence.

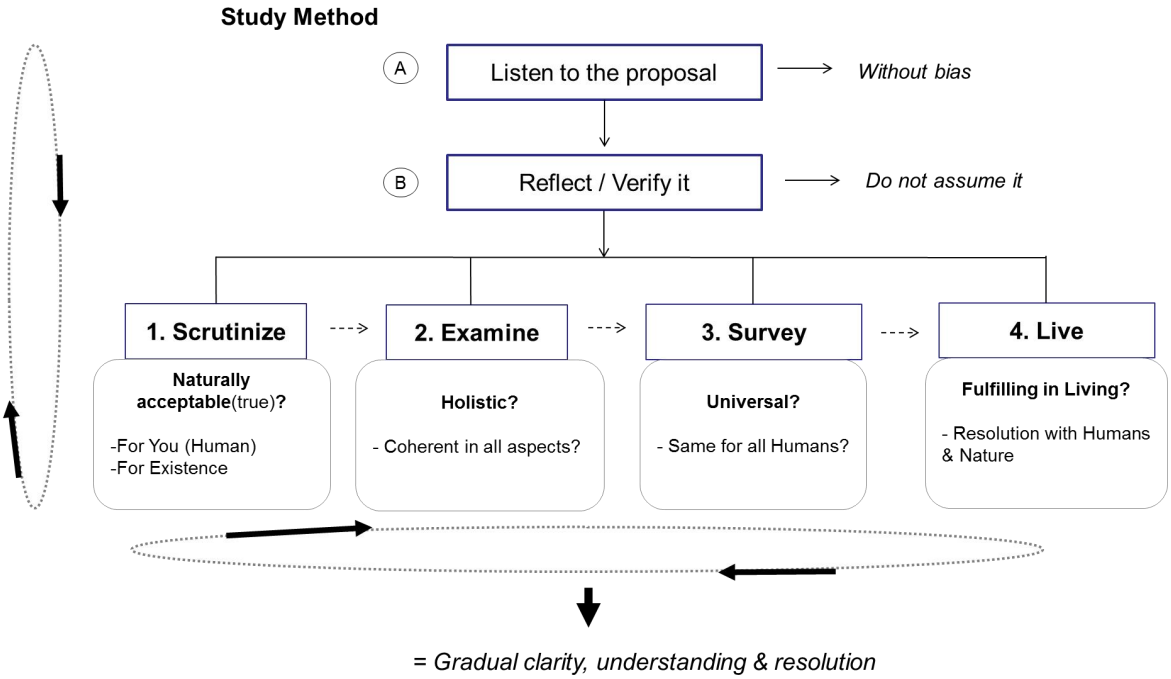
This is the fundamental reason for our lack of true self-confidence.

- *We are unsure about the most important thing in our life – ourselves!*

When we study & understand ourselves, we will see that it is possible to know what is 'natural and real' for us. The *basic capacity, basic ability* to 'Scrutinize, Examine and Survey' is already present in us – we only need to start deploying it, start putting it to use. You can be the 'owner' of these answers, this understanding yourself based on your own reflection of these proposals.

How does this process lead to Understanding?

Recollect that study consists of listening to the proposal, and verifying (reflecting) it via scrutiny, examination, survey and living. This is a sequential & circular process as shown:



When we engage ourselves using the above process of study, it yields a gradual improvement in our clarity & 'understanding'.

Note that you have to *invest* yourself in this study. Merely agreeing to what is written here is not sufficient. Hence, let us not accept the proposals stated here because they are being repeated! *You* have to do this study consisting of the 4-step verification (reflection) yourself.

2.4.4 Validating our Understanding

As we undertake this study, we shall find that the 'clarity' or understanding that results from this 4-step verification method also has the same characteristics that we reflected on during study. Namely,

Understanding is Universal – i.e.

> *The understanding is true for every human being in this world without exception.*

Understanding is Secular – i.e.

> *It is not dependent on faith, caste, creed, sect or gender*

Understanding is Timeless – i.e.

> *It is true in the past, true today and will be true in the future.*

Understanding is Rational – i.e.

It appeals correctly to human reasoning and analysis

Understanding is Verifiable – i.e.

It is verifiable via observation, intuitively, logically & experientially.

Understanding is Natural – i.e.

It is spontaneous and natural for all human beings.

Understanding is Liveable – i.e.

It is practicable and not restricted to theory

Understanding is Complete – i.e.

It includes all and every fundamental aspects of existence & human living.

Understanding is Joyous – i.e.

It takes us towards happiness, peace, contentment, etc

We can consolidate all the above characteristics into the 5 criteria of validation below. In other words, as you put these proposals through the 4-step verification process we mentioned earlier, you may check its validity across the following 5 measures:

1. **Universal** (does not change with place)
    - Natural for human being
        i. *Secular: free from dogma and sectarian/faith based prescriptions*
        ii. *Humanistic: Natural to every human*
    - Natural to Existence: Based on studiable natural principles
2. **Eternal** (does not change with time)
    - Valid for all time
3. **Communicable**
    - Non mystical, appeals to human reasoning
4. **Liveable**
    - Improves clarity, quality & experience of life
5. **Verifiable**

- These proposals, and our understanding are thus verifiable across the 4 criteria above, and we can hence add this as a fifth point. It is verifiable via observation, intuitively, rationally and practically (experientially)

You will note that the above 5 criteria are the same 4-step verification we have discussed, only clubbed and represented in a different manner.

The above gives us a comprehensive way to evaluate 'Universal Human Values' or 'value education for consciousness development'.

Now that we have dealt extensively with Question 1: Why do I live/My Goal? & Question 3: What is the Method of Study?

For the remainder of this book, we will explore the remaining question:

➔ **Question2: How do I live / Way of Life/ Plan for living:**

- Understand Coexistence in all 4 aspects *in Section II*
- Live according to Coexistence: Human Values & Ethics *in Section III*

UNDERSTANDING COEXISTENCE

3 Study of the Human Being

3.1 Chapter 5: Human being = co-existence of Self & Body

3.1.1 Introduction

We have seen that our most fundamental motivation, our basic want is Happiness & prosperity, for which we need to have Resolution (answers to all states/situations/aspects of our living). We have also seen that in order to fulfil this basic-desire for Resolution we have to understand coexistence or order in every aspect of our living. We have also seen that we need to treat every statement provided in this book (and other such books) as a 'proposal' and verify it ourselves. We need to: Scrutinize, Examine, Survey & and Live these proposals ourselves. When we base our understanding on ourselves - it is accessible, observable and authentic.

We have also explored that as humans we live and exist in an increasing expanse that starts from (our) self and ranges to the entire existence. We observe that it is not possible to separate or leave out anything in this expanse when we look at our own existence. The aspects of our existence for each one of us are:

- ➔ living/existing with myself (human)
- ➔ living/existing in human relationships: with family & society
- ➔ living/existing in natural relationship
- ➔ living/existing with entire nature & existence

In this chapter we will study the human being, we will study ourselves and how we are, in actuality. We need to understand:

living/existing with ourselves

living/existing with our body

Together, these two aspects comprise of what we refer to as a 'Human Being'. Let us embark on this journey of understanding ourselves.

3.1.1.1 What is the Human Being?

"The feeling of existence is the most natural and indubitable experience that we all have. In fact, no one can consistently deny the existence of his self, for the act of denial presupposes the reality of the denying self."[24]

What comes to mind when we refer to someone as a 'Human Being'?

There is the familiar shape and structure of a Human Body that is immediately apparent to us and we imagine someone with human body like features. After all, all humans must look human! But in addition to the body we are also aware of the '*alive-ness*' of the person, the *feeling* that makes us understand that this person is 'alive'. In the simplest way, we perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating etc. This aliveness can simply mean the beating of the heart and breathing, etc. But on deeper examination of the 'alive-ness' we sense the subtler activities of the person, the person's feelings, their thinking, believing etc. It is impossible to imagine a human being, a person that is alive, without these two aspects namely the Body and the 'alive-ness' – with the faculties of hearing, seeing, thinking, talking, etc. A dead human being (or one in coma) does not show this 'alive-ness'.

A Human Being is a combined form, or coexistence of the Body and this 'alive-ness'. This aliveness in the human being is also referred to as the 'mental aspect' or the mind. The same 'alive-ness' refers to itself as 'I'. For example, you will say 'I am alive'. This 'I' which is the same as the sense of 'alive-ness', or *'awareness'* we know of as 'me'. Thus we say, 'I am so and so' or 'I feel tired' or 'I am happy'. We are thus aware of our own selves and what is happening is happening to us, what we would like to do, etc. Many a time, we are also *aware of the fact that we are aware*. This 'I' or 'aliveness' or 'awareness' is hence also called 'conscious'.

Each one of us is conscious of ourselves & refers to ourselves as 'I'. Also, each one of us refers to our body as 'My Body'. We say 'I want that for myself', and 'My foot is hurt'. There is thus a clear distinction that each one of us can make within ourselves and see that there is a feeling of 'I' which is quite easily discernable from the Body. I.e. there is

[24] Dutta & Chatterjee - An introduction to Indian philosophy 7th Ed, p 247

‘me’ = ‘I want to be a great person’, ‘I want to earn money’, ‘I am feeling satisfied’ and *my* body -like we say ‘I hurt my hand’ or ‘my’ ‘body’ needs rest, etc. We don’t tend to confuse these two by saying – ‘my Body wants to be a great person’, or ‘my Body wants to be an Engineer’! We shall hence refer to this 'alive-ness' or ‘mental aspect’ or ‘I’ as the ‘Self. ’There is thus a clear distinction in experience of the ‘mental-aspect’ or ‘Self’ and the Body, that is, in some ways, ‘owned’ by the ‘me’ – which makes us say ‘ I have a good Body’.

Is this distinction only limited to ‘*language’*, or is there something more to it, one may wonder. This is what we shall be exploring in this Chapter. Remember, you need to bear in mind our 4-step verification process here: of Scrutinize, Examine, Survey & Live. From here on, you need to be engaging yourself in ‘self-scrutiny’ & examination.

3.1.1.1.1 Exercise

Let us undertake a quick exercise to better apprehend the direction we are taking in this discussion. Make a list of your wants or needs. Prepare these in 2 columns, one as ‘mental-needs’ and one as ‘bodily needs’. Take a look at the discussion following only after you have completed the table.

Mental Needs	Bodily Needs
Happiness, peace, etc	Nutrition, Food, water, juices, bread
Curiosity	Clothes, jackets, shawls
Knowledge	Shelter, Housing
Love	Medicines
Affection	Shoes
Respect	Glasses
Security	Cot/ bed
Confidence	Car/ transportation*
Success	Soap, shampoo, deodorant’s*
Balance	--
Goodness	--
--	--
--	--

**same as shelter*

You can continue filling in the table above in this manner. We can see that there are clear distinctions we can make above on these needs. What are the differences you spot? Make your own list and then look at the one below:

Characteristics of Mental Needs	Characteristics of Bodily Needs
Not material in nature	Material in nature
Basic needs are Similar for human beings	Varies
Cannot be bought with money	Can be bought with money
Cannot be seen with naked eye	Can be see with the eye, have form
Do not have 'weight'	Have 'weight'
Always need them	Need them some times
Called awareness/ alive-ness/I/Self	***Material Body***

We can see that there are some immediate, clear distinctions between our mental-aspect and the body. Since we want to study and understand ourselves, the Human Being, we will need to thus consider both these aspects – this aliveness/awareness/mental-aspect/I/Self and the Body. The Physical Body is tangible, visible to the eyes while this *awareness* or (our) Self is not visible but understandable. Both need to be examined and understood. It is important to see that we are discerning between the mental-aspect/Self and the Body only for the purpose of being able to understand a human being better and in essence a human being is always a co-existence of the mental-aspect/Self and the Body.

For the purpose of our discussion, we shall consider the Human Being as a co-existence or a combined form of the mental-aspect (Self) and the 'Body'.

Human Being	
Mental Aspect	Material Aspect
Aliveness, Awareness	Living
'I' or Self +	**Body**

3.1.2 Understanding ourselves as a coexistence of the Self and the Body

We are currently not used to seeing ourselves as a coexistence of this 'mental-aspect' or Self and the Body. When we think of ourselves, (usually) only the physical form or the Body comes to mind. We hold several beliefs that re-inforce this view. In order to explore these views, we shall study this proposal from four angles.

a) The needs of the Human Being - as those of the Self & the Body

b) The nature of the activities in the Human Being - as those of the Self & the Body

c) The experience of the Human Being - as those of the Self & the Body

d) The distinction in our Desires – as related to the Self and to the Body

It is important that we explore these proposals in ourselves with an open mind and evaluate whether they are acceptable/true for us based on our own self-scrutiny. We shall now take these up the 4 points above one by one for examination.

3.1.2.1 a) Exploring the needs of the Human Being as those of the Self & the Body

In order to understand the needs of the Human Being we will understand the needs arising from the mental –aspect (Self) and the needs of the Body and see, how, when put together, they form the needs of the human – as we know it.

Why is it important to understand our needs? As humans, we are all driven by our needs. The more precisely we are able to understand our needs, the better chance we can have of fulfilling them and living with contentment. If we make a mistake in assessing our needs correctly, we might stray in the wrong direction for their search and in the process live unsatisfied lives.

Proposal:

Needs of the Human Being		
Mental-Aspect Needs / needs of the Mind / of Self	+	needs of the Body

Recollect here the results we had from a previous exercise:

Mental-Aspect Needs	Bodily Needs
Happiness, Peace, Curiosity, Knowledge, Love, Affection, Respect, Security, Confidence, Success, Balance, Goodness	Nutrition, Food, water, juices, bread, Clothes, jackets, shawls, Shelter, Housing, Medicines, Shoes, Glasses, Cot/ bed, Car/ transportation*, Soap, shampoo, deodorant's*, Exercise, Swimming, etc.

Here are 2 questions for your scrutiny & examination:

- Can you do away with the needs of the Mental-aspect/Self (to the left) and only keep the needs of the Body? (to the right)?
- Can you do away with the needs of the Body and only keep the needs of the Self?

It is clear that as Human Beings, we want both the above set of needs to be fulfilled.

Needs related to the body:

Each one of us desires a state of health and wellbeing in the body and this is naturally acceptable to us. This means that we also have a need for enough material means to take care of the body, so that it can be properly nurtured, protected in various situations and stays healthy.

The body is a set of physical-chemical activities like breathing, blood flow, organ function, growth and decay etc. The needs of the body are also physical and chemical in nature. Conditions of food, environment, external and internal factors, microbes, medicines etc. that are made available for the body decide the state of health or disease for the body.

Needs of the Mental-Aspect/Mind/Self:

Our mental activities consist of activities like believing, desiring, thinking, choosing and experiencing. We all have a basic, innate desire to live, to exist with happiness, peace & contentment. We feel secure in feelings of closeness, affection & love. We expect respect in our interactions. We seek out things we do not know about, and wish to do 'something-worthwhile' with our lives. We like to accomplish things, and these are an important source of our confidence and satisfaction: such joining the college /stream of our choice, an academic achievement, or a business, a position in a company, etc. None of these 'needs' can be seen with the eyes.

We can thus see a clear distinction here, the needs of the Body are physical in nature (food, water, etc) and the needs of the Self are non-physical in nature (resolution,

understanding, feelings). Let us discern further and look at some of the characteristics of the needs of the Self and the needs of the Body[25]

	Mental-Aspect needs/ Needs of Self	**Needs of Body**
a) Purpose of the Need	Resolution/Happiness (,peace, contentment) & prosperity	Health of the Body – To be able to use the body according to the requirement of the Self.
b) Type of Need	[Not Material]	[Material]
c) How is the need fulfilled	Understanding [by Knowledge]	Food, Shelter, Clothing and Resources (equipment) for their production and maintenance. [by Material Things]
d) Role of Wealth/Money	Cannot be 'bought'. Little to no role of wealth/money	Wealth/money needed as a medium to source material things.
e) Requirement in time & enjoyment from fulfilling the need	**Continuously**. We do not want to be without Happiness for even an instant. Enjoyment is **long-lasting**	Temporary, **Periodic** Need is not continuous. It is intermittent Enjoyment is **momentary**
f) Nature of Need	**Qualitative**, Not Quantifiable Needs of the self are **weightless**	Limited & **Quantifiable** These needs **have weight**

We shall now refer to the rows (a) to (f) one by one and examine them:

[25] Bhattacharya, Tyagi, Shastri et-al. Jeevan Vidya Workshops, *various*

3.1.2.1.1 a) Purpose of the Need

Our body is a physical chemical phenomena. It is made up of cells which coexist to form organs with specific functions. Each organ coexists with other organs to form the complete body. The Human being is a stunning, intricate creation. The body is formed in the womb and it follows the rules of growth of organic matter – it multiplies, as do human cells.

We can easily see - all of us feel hungry! This happens because the body has a need for nourishment that is obtained from food and water. The body needs food for its functioning and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides food, the body also needs protection from changing weather conditions and the ruggedness of the outdoors. The body can be damaged by continuous exposure to cold, or rain or the sun. Hence, there is a need for some basic material things to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather.

We may also need 'resources' or 'equipment' like a car to travel, or a mike to speak to a large audience. Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Equipment such as the above help 'extend' the capabilities of the body and allow for its 'proper 'utilisation. Equipment, or machines are also an indispensable requirement to produce, process or preserve food as without it – we would struggle to produce food with reasonable effort. The same is true for clothes and building shelter and one can see that these are the areas where we have covered the most ground in recent human history. Hence, resources are needed for the proper utilization of the body. This may seem like very obvious facts and all of us seem to know them, but you will very soon see the significance of these points we are discussing!

Now ask yourself this question: 'Who takes care of the body?'

The answer is: 'I do' or, 'I take care of the Body'

Given that these are the needs of the Body, we can now ask: 'what do 'I' want' or 'what is *my* need'? We have already identified a few such needs so far affection, respect, happiness, etc. Now ask yourself a couple of more questions to be sure of where these needs belong - In You, or in the Body:

Who needs affection? Do 'I' need trust, or is it the need of the Body?

Who needs respect? Do 'I' need respect, or is it the need of the Body?

Who needs happiness? Do 'I' need happiness, or is it a need of the Body?

The answers are: *'**I** need affection, respect, happiness, etc'*. Similarly, we can see that the earlier set of needs: like food, water, clothing, etc are clearly the needs of the Body and not of the 'Self'. 'I' *ensure* these for the body - but I can clearly identify that these needs of nourishment, clothing, etc are of the Body and not of *me* or Self.

If we club them together, we see that the needs of the Body like food, clothes and resources can be categorized as being 'material' in nature, whereas the need of the Self is essentially to live in a state of happiness, peace, contentment (*sukh, shanti, santosh*) that are 'mental' in nature, in other words these are to do with the 'mind'.

3.1.2.1.2 b) Type of need

Thus, this is one ***fundamental*** difference between the needs of Self and the needs of the Body. The needs of the body are *material* in nature, whereas the needs of the Self are *not material* in nature. This is one primary distinction we can make, between the Self and the Body: ***the needs are fundamentally different***. We may make an additional observation here. Both these sets of needs are required. We cannot do away with any one of them. I.e. we can't do away with the *non-material* needs of the Self and say we will only make do with the *material* needs to do with the body. Conversely, we can't say material things are not important and we ignore them and only focus on the mental-aspect needs of the Self. This is an example of 'Coexistence' in the needs of the human being.

3.1.2.1.3 c) How is the need fulfilled

With some careful observation, we have seen as humans we need both – Resolution/Happiness as well as material things and conveniences for the Body. Hence, it becomes clear that we need to make efforts for both: to ensure happiness, respect, affection, etc. or resolution in the Self, and to ensure material things for the Body. We need to fulfil both of these needs and both are equally important. However there are significant differences between both these types of needs.

The needs of the Body being material in nature, can in turn be fulfilled by material things, such as Food, Shelter Clothing, etc. These are sourced or produced by working with nature. On the other hand – the fundamental needs of the mental-aspect or Self are *non-material*; such as resolution, happiness, affection, etc. which obviously cannot be fulfilled by food, drinks & clothing! They can be fulfilled by having Understanding Coexistence in all aspects and living in Relationship in all aspects.

We can thus see that needs of the Self, are fulfilled by Understanding/Knowledge and Humane feelings, while the need of the Body, is ensured by appropriate physico-chemical or material things. We can thus see that these 2 types of needs need totally different types of effort. To have understanding that fulfils the *mental-aspect* needs for resolution, happiness, affection, respect etc. we need to make *mental or intellectual efforts* in the intellectual and behavioural aspects of our living, whereas, in order to fulfil the purely material needs of the body, we need to make *physical efforts* in the material aspect of our living. You will recollect that we covered this earlier on in our discussion.

It is evident that both these types of needs to be fulfilled. We may have proper understanding, but if we lack material things, we will be deprived, we will not feel prosperous. Similarly, we may be living with plenty of of wealth, but if we do not have

understanding or humane feelings for each other, the contentment in the Self cannot be ensured.

Let's take an example here to illustrate this point. Say you are traveling in a nice airplane, to a holiday that you have been looking forward to. But you do not like the person sitting next to you. The Body is very comfortable and well taken care of, but how do **you** feel? There are enough material things here, but not the humane feeling in Self. Hence affection & happiness is not ensured. Now imagine that there is no one sitting next to you in the airplane, but you *remember* this person you don't like. The Body again, is very comfortable, but **you** are having contradictory thoughts or you are confused. You can test this out yourself. You may have the best of food available, but if you are not in a good mood, you have some internal discord, or fears, you are still unhappy. You can validate this quite easily in your daily living.

We can thus see that:

The need of the Self for resolution, (happiness, trust, respect, affection etc) is fulfilled by ***understanding (knowledge)***, while the need of the Body is fulfilled by ***material things***. The former needs ***mental efforts*** and the latter needs ***physical effort***.

3.1.2.1.4 d) Role of Wealth/Money

Money or wealth, being material in nature, can only be used to acquire things that are also material. It thus follows that the mental-aspects needs, or those of the Self, for resolution, understanding, happiness, peace, contentment, affection, etc cannot be purchased with money. Wealth has little to no role in their acquisition.

Wealth/money is needed to source things material, which are needed for the Body. This is a significant distinction for us to make, for we shall see as we proceed with our discussion that the confusion arising out of the inability to make this distinction alone is responsible for a lot of the malaise in our lives.

3.1.2.1.5 e) Requirement in time & enjoyment from fulfilling the need

Based on the discussion above, we shall see that the needs of the Self are **continuous** in nature, while the need of the Body is ***temporary*** in nature

Let's consider the following situation to illustrate this point. You meet a friend, and it is his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him again after an hour, and he, once more, invites you to join him at the canteen. You politely refuse, but he still takes you along…and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment! It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body and the enjoyment/pleasure/satisfaction from it is *temporary* or *intermittent*.

Similarly, we need warm clothes during winter and lighter clothes during summer. Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Similarly, I want to be in the house for only a limited time in a day. Just because I have a very nice looking house, it doesn't mean I can stay inside it all the time! Similarly, just because you have a new & expensive Mercedes car, doesn't mean you will be inside it the whole day!

We can hence see that be it food, clothing, protection, or resources, these are needed only for some amount of time, or we can say that the need for material things for the Body is **temporary** in time – it is *not continuous*. It is periodic (we need to repeat it after some time) or intermittent. The enjoyment that we get from the fulfilment of the needs of the body too is momentary.

What about the needs of 'Self'? Ask yourself these questions:

Do I want resolution or understanding only sometimes, or all the time?

Do I want to be happy & peaceful only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want affection in relationship all the time, or only sometimes?

We find that these needs in us are *continuous*. You do not want to be unhappy even for a single moment, or lose the feeling of respect for a single moment. It's quite clear then, that the needs of 'Self' are *continuous* in time, unlike the need of the Body, which was *temporary & periodic* in time. There is *no need* of the body that is continuous. Not even the need for air! You breathe but not continuously. We inhale once and the next moment, we exhale. It is interrupted. On the other hand, there is no break in the need for happiness and feelings in 'Self'. We do not want respect one moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously. We can also see that the contentment or enjoyment we get from food, lasts only for some time. The moment we have finished eating, the sensation or pleasurable taste, no matter how good it was is gone. Whereas, when we have resolution, understanding & feelings such as affection, etc they last a long time, are continuous.

Summarizing the points we have made so far, we can see that:

- ➔ The need of the Body is Food Clothing, Shelter, or *material things*, and these are *temporary* in time.
- ➔ The need of 'Self' is happiness, peace, trust, respect, etc – and these are *not material* in nature, and are *continuous* in time.
- ➔ The enjoyment from the Body or all things material is also ***momentary*** whereas

that in the Self – to do with the intellectual and behavioural is ***long-lasting*** or continuous.[26]

3.1.2.1.6 f) Nature of the needs

Of the Body: Quantitative

Given that the body is material and its needs are also material, they can be 'measured'. You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, bikes… The numbers may be large or small. But they are *limited* in quantity. For example, you may need to take only four chapattis a day, while your friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use will be limited. Whatever material object we need will be *limited in quantity*. To verify this, you can make a list of things you use and see if there is anything that is needed for the body that is unlimited in quantity. The requirement will keep *repeating* itself (periodic) but it is limited. It is easy to verify this point, each one of us can do this.

We can further consider that we can only *think* of, or *imagine* having unlimited material things, but if we try and consume, or have too much of material things, it only ends up becoming a problem for us! You can try imagining this: You like apples, that does not mean you end up storing a ton of apples! You may like a specific type of car, but if I gift you a dozen such cars, it will only be become a headache to park and maintain! And you can only ride in one of them at a time. You may like cheese, but the quantity of cheese you can consume in a lifetime is limited.

Such examples help us realize that material things are necessary for the Body, but in a limited quantity – they are ***quantitative***. When we try and exceed these limits, it can become bothersome for us.

Of the Self: Qualitative:

On the other hand, the needs of the Self are *qualitative,* not quantifiable. They don't have 'measures' or 'limits'. We cannot talk of one kg of respect, half a meter of love or two litres of affection! It even sounds ridiculous! Happiness, contentment, etc is *qualitative*. Either we are feeling happy, contentment or we are not.

Our feelings *may vary in degree* (such as being okay, and feeling great) but they are not quantifiable.

This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self are *qualitative* in nature. We can further see that if a

[26] Nagraj A, Manav Vyavhar Darshan (Philosophy of Human Behavior), 2015 Ed

feeling is *not* naturally acceptable; we do not want it even for a single moment. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptable and we want it continuously. The moment someone disrespects us, we tend to react to it instantaneously.

Thus, not only are the needs of Self qualitative (they are not quantifiable); but we also want them continuously. On the other hand, when it comes to the Body, the needs are quantitative, and we can't have them continuously – or, do not need them continuously! *This follows from the non-material and material nature of these needs respectively.*

There is another interesting observation we may make here. The needs of the Self are *weightless*, while those to do with the body have *weight*. Have you ever experienced the 'weight' of a good feeling, of affection, of trust, or the satisfaction that comes from accomplishing something you wanted to? We may not 'feel good' and feel 'heavy' when we are unhappy, or dejected, but we cannot apportion any 'weight' to these things. They are experienced.

We have thus seen:

- ➔ The needs of the Self are ***non-material, cannot be bought,*** are ***qualitative, continuous*** & ***weightless*** in nature and are fulfilled by resolution & understanding. Whereas,
- ➔ The needs of the Body are ***material, can be purchased,*** are ***quantitative, temporary*** & ***have weight*** and are fulfilled by food, clothing, shelter, furniture, etc.

Now that we are better able to make a distinction between the mental-aspect or Self and the Body based on their needs, let us proceed to scrutinize their activities so we may further ascertain this distinction.

3.1.2.2 b) Exploring the <u>the nature of the activities</u> in the Human Being – as those of the Self & the Body

3.1.2.2.1 Exploring the Activities

Let us look at some of our common daily activities and see how we understand them in the context of the Self and the Body. This will help us understand and discern the Body from (our) Self. If we look at the myriad of activities that we are engaged in commonly, we see that we can put them in two category types.

1) Intentional / Purposeful activities – ‘I’ am responsible for doing these activities
2) Automatic / not ‘purposeful’ activities – ‘I’ am not responsible for performing these activities, they are happening without my active participation

3.1.2.2.2 1) Activities I am responsible for

These are activities or functions which cannot happen without ‘my’ active participation. These are activities or functions like eating, walking, talking, laughing etc. We cannot withdraw our responsibility and say that these activities are ‘happening by themselves’ and I am not in any way responsible for doing them. We call such activities 'intentional activities'

3.1.2.2.3 2) Activities I am not directly responsible for

In the many activities we perform on a daily basis we will discover a distinction between the Self and the Body. The Body is a set of 'autonomous activities' that is occurring with my consent but without my active participation. These are functions like breathing, various organ functions, digestion activity etc and we will call such a category of functions as ‘bodily functions' or simply the '(activities of the)Body'.

All our Activities

'Intentional' Activities = Self	'Automatic' Activities = Body
Activities that are being done knowingly and I take responsibility for them i.e. 'I' am responsible for these activities	Activities that are happening by themselves and I do not take responsibility for them. I am not responsible for these activities but they happen with my 'consent'
For ex.	For ex.
Seeing Talking Listening Eating Walking Scratching Chewing Studying Thinking Dreaming Desiring Getting Angry	Breathing Digesting Organ Function Blood Flow Heart Beats
We cannot say that these activities are happening *by themselves*. They are happening with my continuous involvement. The entity that is responsible for all these activities is the Self	The activities which are happening by themselves together comprise what is called the BODY.

Activities like walking, dancing, eating are not happening 'by themselves'. Our role (my role) is evident and discernable in the decision, continuation and the manner of the activity. For example, walking does not happen by itself . It happens when 'I' choose to walk - and I also decide how much I will walk, how fast I will walk and when I will stop. It is evident that it is with the active participation of 'Me' that the activity occurs and

continues in time. On the other hand, an activity like breathing happens by itself and there is no active participation of 'Me' or the 'Self' in the performance of the activity. However, this breathing continues with my consent. I.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to *keep breathing*.

This is an important distinction to make. You cannot get angry, behave badly, or harm someone and then shrink away from assuming responsibility for it by saying 'something went wrong in the Body!', or that the 'mind did it'. This is a common error in perception we make today – by pinning the responsibility of many of our actions or tendencies on the Body or the 'Mind', whereas, we must assume full responsibility for what happens in (our) Self.

We can represent the above as:

Human Being	
Mental Aspect – Self	**Material Aspect - Body**
The entity that takes responsibility for activities that are done.	A set of activities that are occurring without the *active* participation of the Self but with the consent of the self

3.1.2.2.4 Exploring further into the activities I am directly responsible for (intentional activities):

When we look at our bodies, it is quite apparent to us that 'I' or (My) Self is not actively participating in bodily functions. This we can see with different bodily activities such as the growth, healing or decay that the body is going through, organ functions like the functioning of the heart, liver, changes in the skin, blood flow, bone growth, etc, and compound activities that involve multiple organs and their synchronization like that of digestion, excretion, the breathing activity etc. For example, I have no control over the fact that my nails grow in the fact that my nails grow, or over the fact that on getting a cut on the skin, the blood oozes out and then clots and then the skin start healing by itself! All these are processes where 'I' do not have an active or a participating role. I am just an 'observer' in such activities.

Even though the activities of the Body do not require the active participation of the Self, they cannot continue without the consent or the acceptance of the Self. It is because 'we' accept the Body and subsequently help provide the right environment for the bodily functions to continue. Every time the Self fails to do so, there is a disruption in the function of the body and the body may come to a state of ill-health. For exampl: If we keep eating unhealthy food, the digestion system may get impaired and the body gets sick. We then give it some treatment either with medication and/or appropriate rest for some time and the body slowly recovers to regain its original state (of health).

The body is not able to take care of itself and needs the 'Self' to ensure its functioning. In other words, it is upto the Self to create appropriate conditions for the body's processes to work correctly and by altering these conditions the Self can influence the bodily activities. The bodily activities in turn follow the rules of the body's physio-chemistry and act/react accordingly. For ex: 'I' decide to eat, and decide *what* to eat and *when* to eat and *how much* to eat – the Body then takes over and does what it has to with the food. The Body can't take these decisions and 'do these things'. In plain words, the human body cannot 'eat' on its own! Of course, *how much* we need to, and can eat is decided by the requirements and physical constraints of the Body, the stomach, etc.

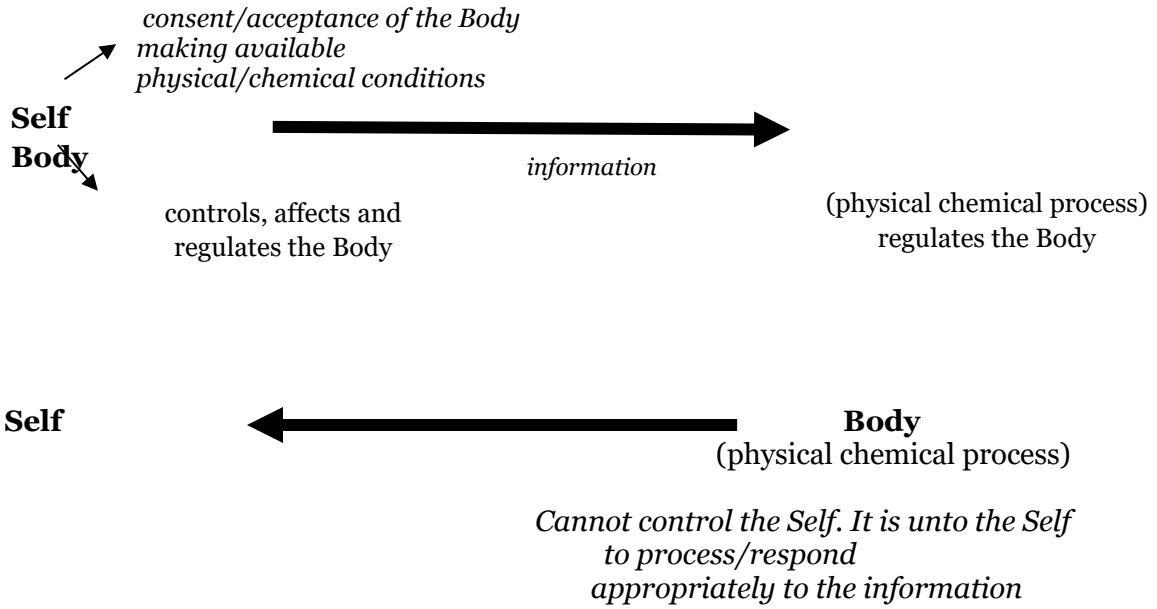
Putting this together, there are two ways in which the Self can influence the Bodily Activities. These are

- ➔ By consenting and acceptance of the Body and its functions – such as breathing
- ➔ By providing supportive physical chemical conditions – such as eating, drinking water & wearing clothes, etc

We can observe that the Body passes on information to (our) Self and what we do with this information and how we process and respond to it, is upto us (Self). The Body cannot control the Self through this information. For ex: the body can communicate information of a wound, or hunger, etc to the Self. How to respond to these signs from the Body is unto *Me*. As an example of this, you may recollect times when you have been busy playing a game, only to find out later that you were hurt in the foot, and the blood has already dried. The Body passed on information of the wound (in the form of pain) to the Self, however, since (self) were mentally busy in the game, 'we' did not pay attention to it. For, had we not been mentally immersed in the game, we would surely have noticed such pain and paid attention to it.

It is thus quite apparent that it is the Self that controls the body through its understanding of the body and it is the Self that expresses its understanding further through the Body. The Body does not control the Self but is an *instrument* for the Self. We use the body to understand the outer world consisting of other humans, animals, plants and physical things and in turn interact with them according to our understanding.

We can thus express the relationship between the Self and the Body as



The interaction between the Self and the body is in the form of exchange of information. For example, if my foot gets cut, I receive the information in the form of pain, and then I lift my hand (by passing on information to my body) to carry out the appropriate remedy. The 'intentional activities' we do, or the activities I am directly responsible for can be further discerned by seeing them in the following way -

- ➔ 'intentional activities' in which both the Self and the Body are involved.
- ➔ 'intentional activities' in which only the Self is involved.

If at this point, if you are wondering why we are getting into all this and where we are going with it – well, you are the one that is living, deciding and experiencing pleasure, happiness and pain. Knowing or recognizing yourself better is going to help you have answers, and resolution and hence, satisfaction! Knowing these things shall also influence how we respond to disorders in the Body – in ourselves and others.

Exercise

Let us take up an exercise. Within the activities that I am responsible for, mark out the ones in which only the Self is involved and the ones in which both Self & the Body are involved. Take a look at the table below for clarity.

All our daily Activities/functions[27]

'Intentional' Activities

Activities that are being done knowingly and I take responsibility for them

For ex.

- Seeing
- Talking
- Listening
- Eating
- Walking
- Scratching
- Chewing
- Studying
- Thinking
- Believing
- Desiring
- Feeling anger

'Self' and Body, both are involved

Body is not involved, only 'I' am involved

'Automatic' Activities

Activities that are happening by themselves and I cannot take responsibility for them.

For ex.

- Breathing
- Digesting
- Aching
- Blood Flow
- Heart Beats

Only Body is involved, 'I' am not involved, but there is consent of 'Self'

The activities which are happening by themselves together comprise what is called BODY. These are physical-chemical in nature.

'Intentional activities' that need both the Self and the Body

- Dancing
- Walking
- Scratching
- Chewing
- Studying
- Eating

Decision and control is in 'I', but expressed via body

'Intentional activities' that need only the Self

- Desiring
- Feeling
- Thinking
- Dreaming
- Getting frustrated
- Understanding
- Feeling anger

Only 'Self' is involved, Body is not

[27] Bhattacharya S, Jeevan Vidya Workshop, Bijnor, 1999

We can see from the above that 'intentional activities' such as, talking, walking, eating etc are different from 'intentional activities' of thinking, choosing, understanding, believing etc. In the former it involves the participation of both, the Self as well as the Body, whereas the latter set of activities do not seem to require the participation of the Body. For example, one can 'think' while doing some other physical activity with the body. One can be mulling over one's beliefs while quietly sitting down in a corner and with practically no participation of the body. These set of activities or functions give us a first glimpse into some of the core activities that happen in the Self. Each one of us can observe ourselves and make this distinction.

Let us explore some of these activities in further detail to better understand the distinctions.

3.1.2.2.4.1 'Intentional activities' in which both the Self and the Body are involved:

Eating : Most of the time, we consciously make the choice to eat. Sometimes, we find that we make a choice to eat, but are unaware that such a choice is being made, perhaps because our attention is elsewhere. Once we have made the choice, we use our hands to bring the food to our mouth, use our mouth to chew and swallow and the food then enters our body. Thus eating is an activity which involves both the Self, where the choice is being made and the Body, with which the activity is carried out. The self chooses to eat, selects and makes a choice of what to eat, how much to eat, uses the body to eat and participates as long as the activity continues. Now, *who* do you think is enjoying the tasty food that is being eaten? - Me [Self] or my Body? The answer is obvious: 'I (my Self) am the one who is getting the taste of the food and enjoying it!'

Walking: I (myself) make the choice to walk and use the legs to fulfil this activity. Whether we speed up, or slow down, stop to catch a breath, or continue to enjoy the walk, the Self's participation exists throughout. If the legs are not in a condition to walk for example, if the legs are broken, then even if the Self chooses and wills to walk (or imagines walking), the impaired condition of the body will not allow 'walking' to take place. At the same time if the body is able to carry out the activity of walking, but if there is no desire to walk (in the Self) there would be no walking. For example, even though our body is fit and the weather outside maybe beautiful, we may choose to not go for a walk because we are lazy. Thus, the activity of walking is with the participation of both the Self and the Body. The 'Body' cannot just go out for a walk 'by itself' – without 'my' consent!

Dancing: Here as well, the Self makes the choice to dance and engages the whole body in that expression. Even if one has the ability to dance (a fit body), without a *desire* to dance, this activity is not possible. The Self can choose to stop, based on receiving information from the body that it is running out of energy, interpreting it as 'feeling tired' or the self may decide to stop for any other reason (like boredom). Until such time, the participation of the self is continuous throughout the activity. The same is true for the body and it is involved throughout the process, but the body merely follows the

instructions of the Self. The Body is not capable of making decisions, evaluating or choosing whether to dance or not. Similar to walking, this activity involves both the Self and the Body.

3.1.2.2.4.2 Automatic activities – no direct participation of the Self

Breathing: This activity happens by itself in the Body but with the consent of the Self. The Body automatically fulfils the function according to the requirement and condition. One can increase or decrease the depth of the breathing or make it faster or slower or even stop breathing for some time. In this way the Self can influence the breathing. But, once we have made the decision to breathe, we don't have to pay attention to it anymore. The body continues to breathe until we (the Self) decides to stop or regulate it. To illustrate this point, try this right now: As you read this sentence, take in 3 long, deep breaths. You must now be aware of your own breathing. You were breathing before this as well, but were you aware?

Digesting: This activity happens by itself and the Self is not involved or responsible for making it happen. When one eats, the digestive system is activated and the process of digestion occurs 'on its own'. This activity thus represents an activity of the body that has no 'direct' participation of the Self.

3.1.2.2.4.3 'Intentional activities' in which only the Self is involved.

Thinking: This activity happens in (our) Self

Believing: This activity occurs in (our) Self

Feeling Anger: 'I' feel angry and its effects

You may walking, standing still, or running – it doesn't matter, the activities above continue.

3.1.2.2.5 Exercise on distinguishing activities of Self and activities of Body:

Let us do an exercise to reinforce what we just discussed. Below is a table. Please put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

Exercise – Activities of Self & Body

Activity	Only Self is involved	Self & Body both are involved	Body, with consent of Self
Eating			
Walking			
Thinking			
Believing			
Breathing			
Heart Beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Feeling Anger			
Shouting			

The answers are given below:

Exercise – Activities of Self & Body

Activity	Only Self is involved	Self & Body both are involved	Body, with consent of Self
Eating		√	
Walking		√	
Thinking	√		
Believing	√		
Breathing			√
Heart Beat			√
Dancing		√	
Chewing		√	
Scratching		√	
Batting eyelids			√
Feeling Anger	√		
Shouting		√	

We can add some more observations to the table above:

Exercise – Activities of Self & Body

Activity	Only Self is involved	Self & Body both are involved	Body, with consent of Self
Eating	*If we are only thinking about eating, only Self is involved*		
Walking		√	
Thinking	√	*When we think and do something, both are involved*	
Believing	√		
Breathing			√
Heart Beat			√
Dancing		√	
Chewing		√	
Scratching		√	
Batting eyelids			√
Feeling Anger	√	*In getting angry and expressing it, both are involved*	
Shouting		√	

It is thus possible for each one of us to study ourselves, scrutinize & examine ourselves in this manner. This does not, and cannot be done by anyone else for you.

You have to do it yourself.

This is important, because it has to do with the basic answer of how we are, as human beings! Ex: you cannot hit someone and then say 'my body hit you' or my brain hit you! You have to take responsibility for this, and many other actions!

I.e. Activities of Self, & Body are distinct

To reiterate, it is important that these statements be verified by each one of us via self-scrutiny. These things cannot be verified *outside*, they have to be verified *within* ourselves, since now both the *subject* and *object* of study is me, or the Self ! Moreover, no one else can do this study for you. You, have to do this 'self'-study 'yourself'.

3.1.2.3 Distinction in the nature of these activities

We put in quite some effort above in discerning the various activities in us and who/what is responsible for them. We have already seen that the needs of the Self and the Body were distinctly different. Let us move further and ascertain the differences in the basic nature of the activities in the Self and the Body.

We shall consider a few scenarios to understand this. Look at the table below. We have taken 4 senses (from numbers 1 to 4), and different situations of what happens in the Environment (fourth column), then what happens in the Body (third column) and then the response in the Self (second column). In the column for the Self, we have considered different scenarios that can occur – based on changing inputs and/or pre-conceived beliefs in the Self.

Sense	Environment	Body	Self
1. Touch (skin)			
1a	Doctor pricks a needle	Needle pierces skin, blood oozes	I feel pain Thank Doctor Pay him/her. Feel good
1b	I bring a needle to prick you	Needle pierces skin, blood oozes	You shall run away! Sue me :)
Sense	**Environment**	**Body**	**Self**
2. Smell (nose)			
	Smell - perfume	Chemical change in nose	Experience the smell
2a	Big actor wearing it		'expensive perfume'
2b	I am wearing it		Cheap perfume
2c	(you don't care about perfumes)		'agarbatti (incense stick!)'
Sense	**Environment**	**Body**	**Self**
3. Taste			

(tongue)			
	Pedha in your mouth	Chemical change in tongue, nutrition for body	Taste is Sweet
3a	'Your mother sent this'		Added affection
3b	'I found it on the road'		Anger/Irritation
3c	'I just joked!'		Affection returns
Sense	**Environment**	**Body**	**Self**
4. Appearance /Form (eyes)			
	See a person	Image formed on eye, info passed to brain & self	
4a	wearing expensive clothes		Recognize the person as human
4b	wearing ordinary clothes		'Rich man'...i want that much money
4c	wearing a robe		'common man'...he is like me
4d	Wearing a dhoti		'must be a saint'..does he know something
			'villager'...i know more than him
Sense	**Environment**	**Body**	**Self**
5. Sound (ears)			
	Someone sings a song	Vibration on eardrum	Hear the song – beats & notes
5a. Don't know the person			Enjoy the music
5b. Like the person			-+- affection, feel nice
5c. Don't like the person			Ignore music, conflicting thoughts

Event ->		For given environmental factors, the change/response from the Body is *exactly* the same.	Response *changes* based on assumption about input. Assumption already exists in Self.
Activity ->		Recognizing-fulfilling *(pehchanana nirvah)*	**+ Assuming** *(manana)*
Type ->		**Physical-Chemical (Material)** *Insentient* *(jada)*	**Conscious** *Sentient* *(chaitanya)*

Let us take these up one by one and examine them. You can see the 5 senses written in column 1. Column 2 has an event taking place in the environment outside. Column 3 has the response in the Body. Column 4 notes the changes in the Self based on different inputs/assumptions from the environment (column 2)

3.1.2.3.1 1. Touch

Scenario: You are not feeling well.

1a) You are not feeling well, and you go to the Doctor. He pricks a needle. The needle pierces the skin and blood oozes out. 'You' feel pain in the Self, thank the doctor, pay him/her and then feel you should now be better.

1b) What happens if I instead of the Doctor, I offer to prick you with some injection…I'll have to chase you, and you will take offence!

Observation: Notice that in the Body, the response in both cases is exactly the same – it is purely physical-chemical. Whereas, based on the *assumption* in the Self on *who* is pricking the needle and their qualification, purpose, etc, the reaction and experience in the Self is totally different!

3.1.2.3.2 2. Smell

Scenario: You smell something in a room.

2a) You notice a big actor sitting in the room. You will now interpret this smell as some expensive perfume this actor is wearing

2b) If I am sitting there instead of the actor, your valuation of the perfume may come down!

2c) On the other hand, if you don't care for perfumes, you may recognize it as something totally different, or find the odour unacceptable.

Observation: in all 3 instances, the *physical-chemical* change in the Body is exactly the same, but the experience and response in the Self varies based on *assumption*.

3.1.2.3.3 3. Taste

Scenario: You put a pedha (milk sweet) in your mouth. 'You' get the sweet taste.

3a) When informed your mother has sent this, you will experience some additional feeling with it – that feels good, in addition to the physical pleasure or taste of the pedha.

3b) If after sometime, I tell you I have fooled you and I found it on the road, your reaction will totally change. The taste will become meaningless. You may get angry, irritated, etc.

3c) If after some more time, I tell you I am sorry, I was joking, your mother really did send it, then your mod may change again.

Observation: Physical chemical change and what the Body did with the input is exactly the same in all 3 cases (The Body shall digest the milk sweet and absorb the proteins, fat, sugars, etc in it in exactly the same way for all 3 instances. Evaluation of the sweet, experience & response in Self changes based on assumption.

3.1.2.3.4 4. Appearance/Form

Scenario: You are walking down the street and see someone.

You can go over scenarios 4a to 4d in the table yourself.

Observation: Based on your assumptions about clothes, and the look on a persons face/ their colour, our assessment of the person may totally change. Hence, our response to the person may also be totally different. However, we see nothing has changed in the Body. The reflection of the person is available on the eye, and via the optic nerve, it reaches the brain. The image on the eye remains the same. Our interpretation and response to it keeps changing.

3.1.2.3.5 5. Sound

Scenario: Let's say someone sings a song. You hear the music.

5a) If you don't know the person, you simply listen to the music and appreciate it.

5b) If it is someone you know, like, and is close to you (like your sister or friend); then in addition to feeling the pleasurable sensation of the notes and beats of the song you will have some additional feelings of affection or pride, etc.

5c) If it is someone you do not like, 'you' may totally ignore the music even though it is very good, and instead think of everything that is wrong with that person.

Observation: Once again, note that in all 3 cases, the vibrationary impact on the eardrum is exactly the same. But, based on the changing assumptions in the Self, the experience of, and reaction to the sound may be totally different.

3.1.2.3.6 Inference

You can take numerous such scenarios for consideration and test out the above yourself. For a given set of environmental variables, the change or response in the Body is exactly the same. This is called recognizing-responding (*pehchan-nirvah*). However, based on the assumptions (*manana*) or other correlations in the Self (based on past experience or memory), the response or recognition-responding is totally different. *In other words, the recognition and fulfilment in the Self depends on 'Assuming' in the Self.*

We can infer from the discussion above that the Self has the faculty of making *assumptions* or *assuming*, that is not present in the Body. We can thus write: [28]

Entities that only have the faculty of recognizing & responding (fixed environment -> fixed output) are called **Physical Chemical/Material or *jarh*. (Insentient)**

Entities that have the faculty of **assuming** in addition to recognizing responding are called **Conscious or *chaitanya* (Sentient)**

The Human Being is thus the Coexistence or the combined form of a Conscious Self & Material Body.

3.1.2.4 c) Exploring the experience of the Human Being – as that of the Body & Self

Now that we have seen that the 'Self' is conscious and the Body is material, let us begin to experience this feeling of 'I' that we are all very familiar with within ourselves. Consciousness is the state or quality of awareness, or, of being aware of an external object or something within oneself. Let us explore this a bit further.

[28] Nagraj A, Anubhavatmak Adhyatmvad, 1999 Ed

There are three basic types of activities that each one of us is capable of and we perform these activities all the time.

- ➔ Activities related to Observing, Evaluating, Believing and Understanding
  - *(correlates to the want of becoming something we saw earlier in chapter 1)*
- ➔ Activities related to performing a function, doing or creating something
  - *(correlates to the want of doing something we saw earlier in chapter 1)*
- ➔ Activities related to experiencing something
  - *(correlates to the want of acquiring something we saw earlier in chapter 1)*

3.1.2.4.1 a) Activities related to Observing, Evaluating, Believing and Understanding

When we are reading a book, listening to someone, watching a scenery or when we are thinking / analysing, we are engaged in the activities of observing, believing, evaluating or analysing. Each one of us is constantly active in these activities pretty much the whole day. Now, if someone asks us, *who* is understanding all this? Or *who* is observing all this?, we might find the questions a little too strange. After all it is 'I' who am understanding, 'I' who is believing. If we are to asked again who this 'I' is , then it may seem strange. We are quick to answer: 'It is me, myself'.

We refer to ourselves as 'I' and this feeling of 'I'-ness is what we identify ourselves with. Our experience of I or the Self is also quite distinct from that of the physical body. We will not say 'my body is understanding' or 'believing'. Similarly, does your body want respect, or do you want respect? Similarly, does your body want happiness or do you? Do 'you' want to know the truth or does the Body? Do you feel proud at being praised or is it the Body? Do you want to be successful or is it the Body? Do you want a bank balance or is it the Body? Do you want to be educated and get a degree or does your Body? You can scrutinize yourself on a hundred such questions yourself.

We can see that there is no part of the body that wants happiness, desires justice, and that wants to know the truth.[29] What then is the role of the body in these activities like understanding, thinking and believing? We know that it is the 'Self' that thinks. We say 'I think'. The Body is used as an aid. We may be engaged in the activity of reading or listening, and thoughts may arise on the content of what we have read or listened to. Such thoughts arise in the Self along with the brain. Reading and listening, is through the senses, and hence the Body is involved. But none of these body parts are the ones that are understanding or believing or evaluating. It is the Self that is responsible for these functions.

[29] Nagraj A, Samadhanatmak Bhoutikvad, 1999 Ed.

3.1.2.4.2 b) Activities related to performing a function, doing or creating something

We are busy through the day in performing different activities. From brushing our teeth or taking a bath to farming or building bridges, we consciously choose, decide and perform an activity with the knowledge that it is 'we' who are performing these activities. It is not our body that chooses, decides and performs these activities, without our consent or participation. We use our bodies to perform such activities but the choice, the decision and the manner in which to do so, all of these are 'our' decisions (or of the Self) . For example, I want to build a bridge – not the Body. And prior to doing so, all the planning for the bridge takes place in (my)Self. Once planned, it is executed via the limbs in the body.

3.1.2.4.3 c) Activities related to feeling or experiencing something.

When we savour delicious food, good music or a thrilling action movie, is it our body or is it 'me'that is savoring, enjoying or getting excited?. Here as well, it is 'I' that choose to watch the movie and I watch the movie with the help of the eyes and ears. If I do not 'like' the story in the movie, then I stop 'enjoying' it although the physical inputs of the movie to the eyes and ears are still present.

Similarly we feel pleasure, pain, happiness and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it our bodies that feels the happiness of meeting someone? Such a question does not even seem to make sense and we can see this for ourselves! The entity that experiences such feelings is also (our) Self. This entity that we refer to as 'I' is very real. Each one of us experiences ourselves as 'Me' and it is easy to understand this if we start paying attention to this fact.

3.1.2.4.4 Inference

We can bring our attention to these categories of our daily activities and see which entity is at the center - The Body or the Self

- ➔ 'I' am the the one that observes, believes, evaluates and understands. It is not our Body that observes, believes, evaluates and understands.
    - **Self is thus the *seer*.** (one that sees or understands)
- ➔ I am the entity that is responsible for using the body to perform different activities and functions.
    - **Self is the *doer*.**
- ➔ 'I' am the entity that undergoes the feelings of pleasure, pains, happiness or sadness, peace and stress.

- **Self is thus the *experiencer*.**

In all these cases, we can clearly bring our attention to the entity that is understanding, doing and undergoing the experience. This entity, Self is the '*seer*', the '*doer*' and the '*experiencer*'. It is distinct. Self is the entity that *assumes and knows*. We also call this entity **Conscious**.

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

- ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you based on observation.
- ➔ Step2: *Examine* it: Is it coherent in all aspects?
- ➔ Step3: *Survey* whether it is true for every Human – Universal?
- ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

Now that we have seen the differences between the Self & the Body based on their needs, the nature of the activities and their experience, we can take a brief look at how this distinction impacts our daily life and its experience as well.

3.1.2.5 d) The distinction in our Desires – as related to the Self and to the Body

We shall explore this point in brief via an Exercise.

a) Make a list of your desires. Include all or most of them.

b) Now for every desire, mark out whether it is related to the needs of the Self (conscious) or the Body (material)

c) Once you have your list, go through the discussion below and check to see where you have confused these two. I.e. mark out instances where you are trying to fulfil a need of the Self by doing something in the Body / or material.

Here is a sample list and a discussion that follows it. You will have to use this discussion

Exercise: Desires related to Self & Body

Desire	Related to Body?	Related to Self ?
Ex: Sports Car		√
Ex: Transport	√	
Ex: Food	√	
Ex: Tasty Food		√
Ex: Trust		√
Ex: Happiness		√
Ex: Knowledge		√
Ex: 1 Crore Rupees	√	√
Ex: Love		√
Ex: Good Health	√	
Ex: Prosperity		√
Ex: MBA		√

to examine your own list .

We shall now assess in which desires we are attempting to fulfil a conscious need of the Self, by doing something Material, or with the Body.

Exercise: Desires related to Self & Body

Want	Related to Body?	Related to I?
Ex: Sports Car	What the body needs is protection. The 'sports' part of the car is a need of Self	
Ex: Transport	Transport, that is for right utilization of the Body is related to Body only	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food	Nourishment is for body, taste is for Self. Nourishing food can also be tasty	
Ex: Trust	Trust is a need of the Self. It can be expressed through the body	
Ex: Happiness	Happiness is basically a need of Self. We currently try for this via the body sensations	
Ex: Knowledge	Need to know is a need of Self. The body is used as an instrument	
Ex: 1 Crore Rupees	The amount 1 Crore is my assumption. It could be for respect, sense of security This money could also be used for nurturing & protecting the body	
Ex: Love	Love is a need of Self. It can be expressed through the body	
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity	The feeling of prosperity is for Self	
Ex: MBA	MBA is for Self. This could be for learning, respect, career, money, etc.	

Ultimately, I want or the Self wants these things – for myself and the body. Hence, we have desires for non-material & material things

As you complete your own exercise, also examine each desire in you and enquire what it is you ultimately seek via that desire. (Your list could have 25, 50, 100 or even more desires!). You will see that

- Through our myriad desires we seek feelings such as respect, affection, security, health, fame, success, love, confidence, balance, resolution, goodness, etc – which is similar to the 'mental-aspect needs' we came up with at the beginning of this chapter.
- These *ultimately translate into experiences of happiness, peace, contentment*, etc. – which are the basic-desires of the Self
- Our desires are thus a *means to fulfil our mental-aspect needs or the basic-desires* in the Self- for happiness, affection, security, etc.
- This is where we started our conversation. This was the answer to our very first question: '*Why do I live' / My Goal*?
- The desires to do with the Self are non-material or conscious in nature whereas the ones to do with the Body are material in nature.

Here is another list for you to practice on. This list is from a group of students in IIT Chennai in 2009. Are there any similarities with yours?

Desire	Of Self?	Of Body?
Jaguar Car		
Happiness		
A great house		
Big Bike		
More money		
Clean city		
Peaceful Society		
Respect		
iPhone		
Good Friends		
DJ Turntable		
Bose System		
Be a CEO		
Be successful		
Superbike		
Do fundamental research		

Desire	Of Self?	Of Body?
Take care of parents		
Get a good MBA		
Not get angry		
Knowledge		
Become a politician		
Have great food		
Be healthy		
Protect Nature		
Be promoted quickly		
Be loved		
Nikon digital SLR		
Be a well known person		
Go overseas		
Know the Universe		

3.1.3 Inferences from discussion of Self & Body

Based on the elaboration across the four points thus far, we can summarize our understanding of the Human Being as a Co-existence of Self and Body as below:

		Self *Mental-Aspect*	**Body** *Material-Aspect*
Needs	Purpose of Needs	Affection, Respect...Happiness	Food, Clothing...
	In Time, needs are... ⟶	Continuous	Periodic / Temporary
	Enjoyment from fulfilling the need	Long lasting / continuous	Momentary
	In Quantity, needs are... ⟶	Qualitative (not quantifiable)	Quantitative (limited)
	Needs are fulfilled by...	Understanding / Knowledge	Material things
	Role of wealth/money	Cannot be bought with money	Can be purchased
Activities	Action	Entity that takes responsibility for actions	Does not take responsibility. Set of activities that are occurring with the consent of the Self
	Activities are...	Desiring, Thinking, etc *Weightless*	Breathing, heartbeat, etc *Has weight*
		Knowing -> Assuming -> Recognizing ->Responding	Recognizing > Responding
		Seer, Doer, Experiencer	Body is a resource
Type	It is of type...	**Conscious** (*chaitanya*) (Non-material, Sentient)	Physico-Chemical (jarh) (Material, Insentient)
Living	Why do I Live? / Basic Goal	**I want to live** with Happiness...Resolution	I keep the body alive and healthy via Material things
	How to live: Basic Plan /	**Study, Understand & live in Coexistence in all**	Production, protection and proper utilisation of material

	Program	**aspects of our living**	things.

Let us put down the distinguishing characteristics of the Conscious (Self) here:

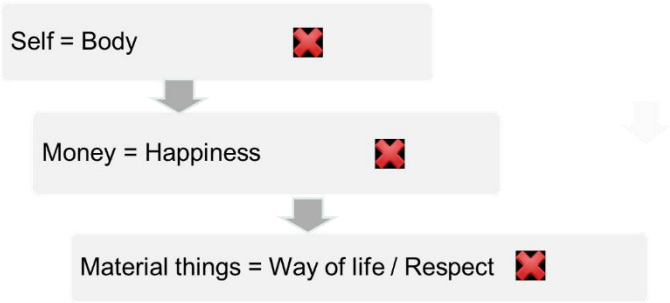
- ➔ Goal is happiness, peace…resolution & Plan is understanding/knowledge
- ➔ Needs & activities are qualitative, continuous and weightless
- ➔ Faculties include assuming and the ability to know (*in addition to recognizing & fulfillment*).
- ➔ Self is the one who understands (*seer*) one who does (*doer*) and one that experiences *(experiencer)*

We saw that the Self wants to live, I want to live with resolution/happiness. In other words, the Self, which is conscious in nature has the *expectation to live*. This is called *'jeene ki asha'* in Hindi. Because the Self has an expectation to live, or has the *'jeene ki asha',* we can also call it *jeevan*. The Self wants to live, the *jeevan* wants to live. Self refers to itself as 'I'[30]. Hence, I want to live with happiness.

3.1.3.1.1 Prevalent Confusion we have

We are unable to distinguish between the Self and the Body- their needs, activities, etc. As a result, we have mixed up many of our desires. This means, we attempt to fulfil a *continuous, qualitative, non-material, conscious desire of the Self* by doing something *temporary, quantitative & material* via the Body. The two sets of needs are distinguishably different, and hence need their own unique programs or efforts. When we mix them, we get mixed results.

This basic confusion in us - of ourselves being the Body further leads to the following two



confusions in us:

Money, in today's world is a useful means that enables us to acquire material things. Possessing material things can make us a little less fearful, & pleasure and physical comfort. But, is money a replacement for Resolution, Understanding, Happiness, peace,

[30] Nagraj A, Vyavharatmak Janvad, 2002 ed, pp 82-83

etc. – which are needs of the Self? Can the basic need for in the self (*which we saw is an outcome of resolution in all aspects of our living*) be fulfilled by a bank balance? Similarly, is respect an outcome of understanding and acceptance of human relationship *inside me* or can I get respect by accumulating things *around* me? We shall explore these important issues in the succeeding chapter.

We need material things for sure, but in a definite and limited quantity. The need for material things is for the Body, the remaining aspects of happiness, peace, trust, affection, cannot be fulfilled by material things alone.

Acquiring material things is only a *part* of my plan for living. *I thus need a 'material plan' for material things and a 'conscious plan' for things that are conscious.*

3.1.4 Chapter Summary

- As human beings, we are as a coexistence of the 'Self and the Body. There is exchange of information between Self and the body.
- Self ('I') is the entity that knows and thus takes responsibility for all activities that are performed intentionally. The body is made up of a set of activities that happen by themselves and do not require an active participation of the Self. This includes all activities like breathing, blood flow, organ function and activity, body part function and activity etc.
- Our Self is, or 'I' am conscious in nature. We can thus understand 'ourselves' by direction observation or scrutiny. In this sense, we can 'see' or understand the Self as a set of activities.
- The Self can influence, regulate and control the Body (its activities).The Body can only send messages to the Self.
- Distinguishing characteristics of the Conscious are: faculties of assuming, knowing; activities & needs are continuous & weightless, and it is the seer, doer & experiencer. Whereas the activities of the Body are Physical-Chemical, temporary & have weight; the body does not assume, cannot know/understand or take cognizable decisions and cannot experience or 'enjoy'.
- The ability to Scrutinize & Examine is in our Self. Our ability to choose between right and wrong, between acceptable and unacceptable is in the Self and not in the Body.
- Self can also be called *jeevan* because it has the expectation to live (*jeene ki asha*)
- The needs of the Self are happiness, peace, trust, affection, resolution, etc; which are distinct from the needs of the body such as food, clothing, etc. The former are qualitative and continuous, the latter are quantitative & temporary. Both these hence have different programs for their fulfilment. The program for the Self is to study, understand & live in order in all aspects of our living, while the plan for the Body is the production of material things.

- The basic confusion today is we assume the Self as the Body – hence the object of our study & efforts, the source of our happiness, is all deemed to be material/sensory in nature. This leaves the conscious Self feeling ignored, unfulfilled & unsatisfied. This is also creating an imbalance in nature.

In the Human Being, these are the ways in which these 2 entities participate in activities:

- ➔ Some activities are Intentional, which happen in the Conscious Self – such as thinking
- ➔ Some activities are Intentional, which happen in both the Conscious Self & the Material Body – such as walking
- ➔ Some activities are Automatic, which happen in the Material Body, but with consent of the Conscious Self – such as breathing or digestion.

3.2 Chapter 6: Order in Myself: Understanding myself

We started with wanting to understand the Human Being, and were able to make some significant distinctions between the conscious Self and the Body. Let us now explore the functions of the Self and see what it beholds. We will not be studying the functions of the Body – for that is a matter best left to physiology, anatomy & medicine.

3.2.1 Why should I study myself any further?

"The more knowledge we have about ourselves and the world we live in, the better fitted we are for living and the enjoyments of life"[31]

This may be a question that comes to your mind at this juncture. Let us explore this: In our search for order & harmony in all the spheres of our life *(called 'resolution')* – the first stop we encounter is ourselves. We are human beings and so it becomes our need to understand – what is a human being, what am I? What is the feeling of 'Self' - the constant presence of what we refer to as 'I'? It seems quite incredible to believe, but many of us spend an entire lifetime without knowing the first person we live with – ourselves! That's right, we spend most of our time, in ourselves, 'with' ourselves – we keep having thoughts and feelings and plans and are mostly lost or preoccupied with ourselves, having conversations with ourselves. But have you ever attempted to know more about yourself? This 'person' you keep having conversations with? Chances are, your answer is in the negative.

Here are some questions you could ask yourself as young adults:

- What am 'I' like? What are the activities in 'me'?
- What is my ultimate goal in life? How can I achieve it?
- How can I be truly confident? What is success
- Why do I have problems- Whatever they are? How can I resolve them?
- Why do I get angry, frustrated or depressed?
- What is fear? Why do I get scared?
- How will I know whether I am 'good' or 'bad'?
- How can I be accepted by my friends?
- Why am I a different person from others around me? What makes me similar to them? Why am I less/more intelligent that the others?
- Why is it that others around me have some capabilities and I don't? How come everyone else is interested in studies and I am not?

[31] Moore and Radhakrishnan S - A source book in indian philosophy (adapted)

Tell me, would you like to find out the answers to these questions, and many more such questions? Would you like to know these answers for yourself? If the answer is yes, then we can journey into an fascinating place – ourselves!

Knowing ourselves better, or completely, helps us in the following ways:

- The Self, 'ourself', is the basis of everything we do. All the desires and expectations we have:- be it to be famous, get marks, get a great job, become a politician, having good relationships with family & friends, wanting pizza, or becoming a scholar, it is all happening in 'Me'. Hence, it becomes important to understand Me! Studying ourselves helps us have more clarity about how we are within. ***As we gain clarity about ourselves, it helps us become self-confident***
- Happiness and unhappiness are states in the Self. Hence, we need to study ourselves to understand happiness better, and the causes for unhappiness. ***This helps us assess ourselves.***
- The better we know our own selves, the better we can understand others as well. Since we are in relationship with other people, the more we understand ourselves, the more we understand the other person as well, and our relationship with them. ***It makes us a better person.***
- Lastly, it allows us to better understand our purpose/program– i.e. what is valuable to us, or what do we ultimately want? – ***This helps us get a stable, informed and holistic outlook to life.***

Since all the learning we are going to do in this chapter is within ourselves, we shall start *'watching within'*, start *observing or scrutinizing ourselves!*

Let us begin this journey.....within.... !

3.2.2 Getting to know the Self: Ability of Imagination

The notion of (our)Self or 'I' as an entity is a discovery! Every human on this planet can testify that he 'feels his own presence' and refers to it as 'I' and has an expectation/desire to live, and continue to exist with happiness. Regardless of our geography, cultures, religions, age, gender or any other criteria – all of us can testify to this feeling of 'I'ness. We find it hard to locate this feeling of 'I' in any part of the body. The body comes across as a physical chemical composition which needs physical chemical matter to maintain its functioning. Indeed, we mistakenly identify (our)Self as our Body – whereas actually what we feel as 'I' or (our) Self is very distinct from the body.

Let us quickly refresh our memory by looking at the table distinguishing the 'Self' and Body:

		Self (*jeevan*)	**Body**
Needs	*Purpose of Need*	Happiness, respect…resolution	Nourishment, Protection - Health
	In Time	Continuous	Limited
	Nature of Need	Qualitative, weightless	Quantitative, has weight
	Fulfilled By	Understanding	Material things
Activities		**Knowing-Assuming**-Recognizing-Responding *Desiring, Thinking, etc - weightless*	Recognizing-Responding *- Breathing, heartbeat, etc – has weight*
Type		**Conscious** *Seer, Doer, Experiencer*	**Physico-Chemical** *Body is an accessory*

Based upon this clarity – we can dive deeper into the Self and explore it more fully.

3.2.2.1 Introducing ability of Imagination & freedom of action

3.2.2.1.1 Imagination

All of us 'imagine' – it is easy to see that. Do you recollect less interesting lectures in class *(perhaps even this one!)*, where you are 'physically' staring at the board in front of you, but have 'mentally taken off somewhere?' Maybe you start thinking of that holiday you wanted to take, or some old childhood memory comes back, or you start thinking of what happened during your exams and how you landed up in this college, perhaps you are wondering about the ongoing football or cricket league…. We usually call this activity 'day dreaming'.

When we further peep into this 'mental world' we have – what we call 'imagination', we can see that each one of has 'images' of how we want to be (ex: you keep imagining that you have scored high marks and are in the college of your choice), we keep analysing as to how you will get there (ex: what you will study, how you will study) and with these images, we also keep 'savouring' the success of achieving that image (ex: we keep dreaming of how we shall feel when people congratulate us – even before we have prepared for the exam!). Such imaginations and many such more things, keep happening in all of us – all the time. We are each 'projecting' images, desires and thoughts and experiences of what we want to do in future, what we want to be doing now.

We can thus see that all of us have desires (like a desire to learn something), have thoughts (we work out the details of what we learn, how, etc) and make choices in the form of an 'expectation' (we choose where to go, which book to read, etc). These activities collectively – (Desires, Thoughts and Expectations) are called imagination.

Humans have had this ability of imagination from time immemorial. Long before we could fly, humankind had already imagined that it can be so – and drew pictures & diagrams of people flying. Long before we could go to space, humankind was already wondering what it must be like to be out there. Long before we could go to outer space and look at the earth, man had already imagined the shape of the Earth.

Each one of us can scrutinize and testify – that we have this ability of 'imagination' ingrained in us.

devika

3.2.2.1.2 Freedom of Action

Not only are we able to imagine things in ourselves, we are also able to carry out actions in the external world based on it. For example, you may first work out the design of a house in your 'mind' and go then actually build it. We prepare diagrams of cars in our minds, then put it on paper and actually 'build it'.

This ability in us to materialize or give material form, bring into living our mental images is called freedom of action[32]. We can see that there is nothing in nature/existence that prevents us from doing so.

We can see its effects all around us. Over the past hundreds of years, we have imagined many different ways of increasing our conveniences (like motorcars, airplanes, phones, the internet etc) and we have also been able to build them. This is the freedom of action. Look around, and you will find countless such examples around you – and within us: each one of us are engaged in imagination and the will to act all the time, and we each have the freedom to do both.

It is important to understand that the ability of imagination and the freedom of action is in the 'Self' and not in the Body. The Body is only an aid in the process of observation – it provides information about the external world via the 5 senses, which may lead to imagination in the Self. For example, we imagine the design for a piece of clothing and as we knit it we get active feedback from our senses and this further gives rise to some imagination in is. I.e. I use the Body as an instrument to express my freedom of action which is based on the imagination in me. I.e. The body is an *accessory* to the Self.

[32] Nagraj A, Paribhasha Samhita, 2004 Ed

3.2.2.2 We use our ability to imagine to observe & express

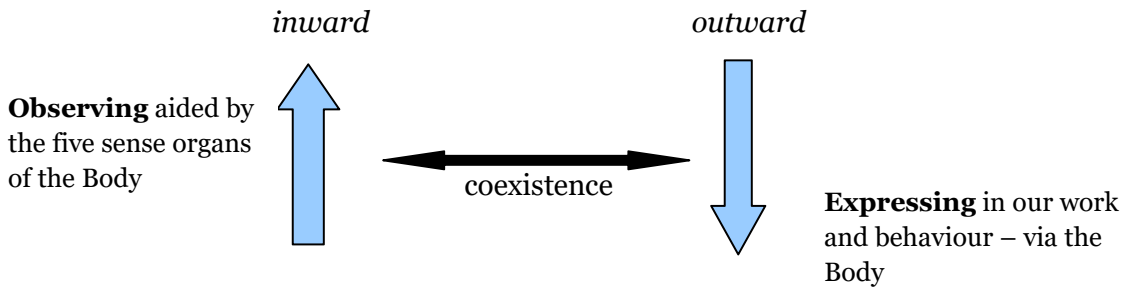
Let us delve a bit further into our imagination and see what we can do with it. When we further scrutinize our imagination, we will find that the sum total of all our activities can be seen as a coexistence of two types of inseparable but discernable activities.

1. Observation and 2. Expression

As human beings, we are constantly observing everything around us. By observing we are implying – looking at things and forming some view, some understanding of it. From a little child who explores her world by touching things and bringing them to her mouth - to an old person – who perhaps has observed so much that she thinks she has seen it all, we are all constantly observing, evaluating and validating our understanding every instant of our lives.

Not only do we observe (taking in/understanding what is happening outside)- but we also express ourselves according to our understanding of things around us. We make our own goals, our own pursuits in accordance with how we observe/understand things (for ex: you are have chosen the course of study you have based on the inputs you received from around you – from friends, family, magazines, etc). Based on such observations, we express ourselves by engaging appropriately with our world and in accordance to how we understand them. Thus 'expression' is an undeniable aspect in all our lives.

'Observing' and 'Expressing' are thus inseparable but discernable aspects in each Human Being. We can also see that we express as per how we observe. For ex: your interaction (expression) with me shall be based on your assumption about me (observation). We can understand the above through the following diagram



It is important to understand the following.

All human beings observe. We are constantly doing this and this never stops: we keep observing or 'seeing' our own actions, we observe others and the whole world through our faculties. 'Who' do you think observes – The Self or the Body?

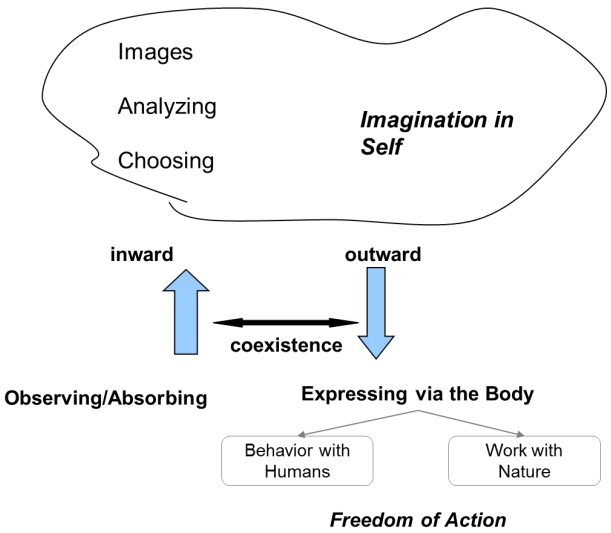
We are constantly expressing ourselves and this does not stop. Again, it is important to understand that it is not possible to – NOT express. We are constantly making choices in how we express ourselves externally – via our eyes, hands, feet, speech and actions. The Body is an aid to express but it is the Self that expresses.

The activities of Observing/Absorbing and Expressing coexist. They are inseparable. They are not visible through our 'eyes' but we can 'see' them in ourselves, in the 'Self'. 'Seeing' in ourselves means recognizing, understanding. This is discernable in each one of us – via scrutiny and examination.

3.2.2.3 Some observations on Imagination

The sum total of all these activities of observing and expressing: when we are tasting, thinking, storing images, making beliefs or views, modifying views and desiring is referred to as the 'Imagination'. All humans exhibit 'Imagination' – from a child to an old man. [33] Speak to any human being and you will find that they have their own unique opinion and views on everything – from eating, to living, to the world in general.

Similarly, all of us also demonstrate a capability to do what we want to do in terms of our work and our behaviour. This is ' Freedom of Action' and each one of us is free to act in ways that we feel appropriate. We can see this in a little child to the mature adult. I.e. we have the ability of imagination and freedom of action/ will to act. You can see this even in a small child. You cannot get the child to perform an action unless it wills it itself. (Try calling a small child to come to you – it will not, unless it wants to itself). Finally, you may need to coax and cajole the child to do so (*some people even threaten children to do things*). In the same vein, no one can force you to read this book. 'You' shall read it, only when you 'will' it!



There are some interesting characteristics of our ability of imagination and our freedom of action. Imagination and will to action are together the basis behind all our 'intentional activities' – which we studied in the previous chapter.

The ability of Imagination and the power of freedom of action are not dependent on the Body. These abilities reside in the 'Self'. A disease in the body does not affect our abilities

[33] Nagraj A, Anubhavatmak Adhyatmvad, 1999 Ed

of imagination and our freedom of action. Do we stop desiring because we are ill? Or do we stop making choices when we are so? We perhaps desire *different* things – like perhaps medicine or rest when we are ill but the *abilities* to imagine and freedom of choice of action is unaffected by disease. For ex: you could be sick and in a hospital, but you keep thinking of something all the time – you may feel tired, but it does not *reduce* your *ability to imagine* or make choices in what you would like to eat, do, and would like to do *after your recovery*.

Here is another example: A physical handicap in the body does not affect a human beings ability of 'imagination' or 'ability to act'. A blind person desires, thinks and chooses all the time and expresses his choice of action thus exhibiting his capability to act. He or She also is constantly observing through the senses (other than the eyes). Clearly, a handicap does not limit our ability to imagine and freedom to make choices in action. One can extend this analogy to a handicap of other body parts and we can clearly understand that our inherent powers to imagine and act is not the least affected by physical handicap. The capability of freedom of action is not affected by disease, but the *material action* itself might be difficult or not possible due to a diseased or damaged body – which we discussed is an *accessory* to the Self.

The ability of imagination is unaffected by temporary states of the body like hunger, wound etc.

We can see the capability of imagination /will to action across all ages of human beings – be it children, youth or old. We can see intentional activity in a toddler when they express their choices and also get fixated with what they want to have (like "I want *that* blue colour balloon"!) .

The power of Imagination/will to action can be seen in Humans regardless of their caste, creed, religion, affiliations, gender, etc. Is there any human who does not perform 'intentional activities'?

The power of imagination/will to action is unaffected by the time of the day – be it night, evening, day or morning – there is never a time when the ability of imagination is not present. We are imaging and choosing even while we are dreaming in sleep – it even seems to increase when we dream.

Imagination & will to action is inexhaustible [34]– No matter how much we use our ability of imagination or action – they are not diminished. Just because we have been desiring so far, thinking away or making choices – it does not mean that we have 'run out' of these capabilities. The ability to imagine in the next instant stays as it is and it is inexhaustible. In fact, as we keep imagining, this ability only seems to intensify!

There is no 'size' or 'weight' to imagination/will to action[35]. It cannot be said that this imagination is bigger or smaller or heavier or lighter, or that 'this thought is 10 grams in weight!'. Thoughts & desires have no size or weight, but they exist, they are there – each one of us has them, feels them, can experience them and see them, within ourselves, directly.

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[34] Nagraj A, ibid.

[35] Nagraj A, Samadhanatmak Bhoutikvad, Ed1

The Speed of the function of imagination/will to action is much faster than the speed of any function of the body. Imagination/will to Action controls the body and it is not the other way round. The Body is an aid in the ability to imagine (observing through the senses) and the ability to act (expressing our preferences or choices through our body).

It thus becomes quite clear that the ability to imagine and will to action, or the freedom of action are faculties in the 'Self' or conscious. We started with the exploration that all of us observe and all of us express and this is going on constantly. We have understood our will to Action as the freedom to act in our work and in our behaviour and each one of us is free to act according to our will.

Let us collect our observations here:

Ability of Imagination & Freedom of Action:

1. Is not dependent on the Body
2. Is present in every Human Being, irrespective of race, colour, gender, faith, etc
3. Is not affected by time: day or night
4. Is inexhaustible
5. Does not have size/dimensions/weight
6. Speed is faster than any activity in the Body. It is very dynamic – changes very quickly.

3.2.3 The Activities in the 'Self'

Now that we have introduced ourselves to 'imagination', we shall take up this 'imagination' and its constituent activities in the conscious Self and see how the function. Let us dive deeper into the Self *(jeevan)* and explore it keeping our fundamental motivation of 'resolution in the Self…understanding Coexistence and living in it' in our minds.

Proposal

The conscious Self *(jeevan)* is a coexistence of 5 pairs of inexhaustible activities (*5 pairs = 5x2 = total 10 activities*). Let us consider the first 3 pairs to be begin with. Put together, these 3 pairs of activities are called 'imagination' or *kalpanasheelta*. [36]

[36] Nagraj A, Jeevan Vidya ek Parichay

3.2.3.1 Activity of Motion and its Force

(gati kriya – Shakti)

As seen below, we shall be begin by considering the 3 activities of the Self indicated by numbers 3, 4 & 5 above. Activities 1 & 2 have been intentionally left blank, to be

Activities in the Self

	Activity of Motion *(gati kriya)*	**Force** *(shakti)*
		1.
		2.
	Forming images ⇨	3. Desire
	Analyzing, detailing ⇨	4. Thought
	Choosing ⇨	5. Expectations

discussed later.

Let us look at the figure above:

- ➔ The interaction between the Self & the Body is in the form of exchange of information.
- ➔ We ***express or live*** our desires, thoughts, etc (in the Self) – via the Body, in the form of Behavior with Humans and work with Nature.

We shall now focus on the activities in the Self. You can see 2 columns or headings within the activities in the Self:

- ➔ Force *(shakti)*: This means the basic capacity in the Self for the activity.
- ➔ Activity of Motion *(gati kriya)*: We understand the Force from its activity.

What does this mean? Take activity #3 for example: Our desires *(force)* are in the form of 'images' *(activity of motion)*. In other words, every desire you have: to have respect, to have knowledge, to do something useful with your life, is in the form of an 'image'. From the image (*the activity),* you conclude that you have the *force* to desire. Hence, when we observe/study the activity, we understand the force behind it, in other words, the force is a *name* for that activity.

Now let us try to understand these activities and forces. When we do so, we will look at each pair of Force and Activity. i.e. we will look at (#3) Desire and Imaging together

(Desire is a force, i.e. it is the *name* for the activity of Imaging) and we will then look at (#4) Thought and Analysing together and then (#5) Expectation and Choosing together.

A simple example to understand these activities is as follows:

3.2.3.1.1.1 (#3) Imaging - Desires

We have a desire to get respect by having a house of a particular kind – this '*respect from a house*' is in the form of an image – we have an 'image' in us of 'this need for respect via a house'.

- ➔ Here, the *force* is 'desire', and the *activity* is 'imaging', or we can also say the *name* for the 'activity of imaging' is 'desire'.
- ➔ I.e. we *recognize* 'desire' *as* the activity of imaging.

3.2.3.1.1.2 (#2) Thought – Analysing

Based on this image, this desire, we start working out the details of the house – how many rooms it will have, what will be the dimensions and layout of the rooms, etc. This is called analysing – we also call this thought.

- ➔ Here, the *force* is 'thought', and the *activity* is 'analysing', or we can also say the *name* for the 'activity of analysing' is 'thought'.
- ➔ I.e. we *recognize* 'thought' *as* the activity of 'analysing'.

3.2.3.1.1.3 (#3) Expectation - Choosing

Now that we have worked out the details of the rooms, we go about choosing the colours for the walls, etc – this is called choosing – we also call this expecting.

- ➔ Here, the *force* is 'expectation', and the *activity* is 'choosing', or we can also say the *name* for the 'activity of choosing' is 'expectation'.
- ➔ I.e. we *recognize* 'expectation' *as* the activity of 'choosing.

3.2.3.2 Introducing the 'Activity of State'

(sthiti kriya)

Let us now delve into these activities in greater detail by adding the relevant pairs (4a:4b & 5a:5b). Refer to the chart below: the activity/*kriya* towards observing/understanding is referred to as '*stithi' kriya* or **'activity of state'** – this can be thought of as being 'inward'. The activity/*kriya* towards 'expressing our observation' is referred to as '*gati' kriya* or **'activity of motion'** – this can be thought of being as being 'outward'.

Activities in the Self

Activity of State (*sthiti kriya*)	Activity of Motion (*gati kriya*)	Force (*shakti*)
		1.
		2.
	3b. Imaging ⇨	3. Desire
4a. Evaluating (truth, resolution, justice; likes, health, profit)	4b. Analyzing ⇨	4. Thought
5a. Experiencing/Tasting (interest, values, purpose)	5b. Choosing ⇨	5. Expectations

We 'think' based on these perspectives

We make 'choices' based on these tastes

Information / Interaction

Body

Expressing/living

Behavior with Humans

Work with Nature

** Since this is the first time we are familiarising ourselves with the activities in us, don't worry if you are feeling a bit lost with all the words in this chart, we have plenty of time to understand them in the forthcoming pages!*

There are 2 activities we have added in the chart above:

5a) Experiencing /Tasting

4a) Evaluating

The function of the 'activity in state' or *sthiti kriya* is to guide the 'activity in motion' or *gati kriya*. In other words, it provides the *basis* for the functioning of the activity in motion. Going back to our previous example of 'getting respect from a house' – once we have the image or desire for the house (*activity #3*), we shall then evaluate (*activity #4a*) the cost of the house, and its design, etc, based on which we shall analyse (*activity #4b*) the details of the house. Once we have this worked out, we shall then, based on our experience of the colours we like, or the shapes we are interested in (*activity #5a*) go ahead and make a choice (*activity #5b*). This is how the 'activity in state' and the 'activity in motion' work together. We shall better understand this and the other names written next to these activities as we take up these sets of activities one by one in the succeeding discussion.

3.2.3.3 Activity set 5: Force of 'Expectation' or Activity of 'Tasting/Choosing' in the Self

(shakti of asha or kriya of asvadan/chayan)

Refer to activity #5, consisting of #5b & #5a above.

3.2.3.3.1 Introducing the activities

Since my (Self) goal is to be in a state of no-conflict or happiness we are constantly making efforts to be so. This effort manifests itself as the different choices we make in our lives and we are constantly making them and trying our best to ensure our satisfaction, happiness, peace and contentment. We select in different ways – for example we make choices in what we see, what we wear, what to see, where to go, etc.

We keep doing this all the time! In other words, we are expecting some 'taste' *(#5a)*, we are making some 'choices' *(#5b)* from our environment all the time. Like, we '*choose*' whether to eat a samosa or kachori. On what basis did we make this selection? Ans: We had the '*taste' (5a)* of both items in us from before, and on that basis made a *'choice' (#5b)* between the two. Hence,

A Selection or choice*(#5b)* is always made *in order to fulfil a taste(#5a)* we already have in us - such as having the taste of samosa and kachori and then making the selection or choice in expectation of that taste.

The activity here is 'tasting/choosing' (*asvadan/chayan*) [*5a+5b*], while the *name* for that activity, or its force, is called 'expectation' (*asha*) *[5]*.

If we look at our Activity of 'Choosing' we find that it is always directed to the 'outside' – ie the Self is choosing some object in its environment, in its surroundings. Thus the 'Activity of Choosing' is an 'activity of motion' or '*gati kriya*' – since it is directed "outwardly" from us – *towards the environment*. Conversely, the activity of 'Tasting' is "inwardly" or *towards* us from the environment – the Self experiences the result of the Choice made via choosing and thus gets some information about the external stimulus, this is hence a 'activity of state' or '*sthiti kriya*'.

Activity of State and Activity of Motion

We can thus see that there are two kinds of activities: one in State that *defines* our experience, evaluation or understanding *(ex: #5a Tasting)* & one in motion that *expresses* this experience, evaluation or understanding *(ex: #5b Choosing)*.

Put together, we recognize them as an "ability" in ourselves & this is the Force (ex #5Expectation) which is the name of that activity. You can remember this for the remainder of the discussion on the activities in the Self

In other words, the force of "Expectation" (*of happiness*) in the Self is in the form of the activities of "Tasting" & "Choosing"; The force of "Thought" is in the form of the activities of "Evaluating" & "Analysing" and so on…

3.2.3.3.2 Examples of the activity

We can take numerous more examples from daily life to understand this activity set. For example, we decide (5b: Choosing) which colour jeans to wear based on an earlier experiences (5a: Taste) of which colour looks better. We decide which ice-cream to eat (5b: Choosing) based on our prior experience of its flavor (5a: Taste). When we walk into a room, we choose which sofa to sit on, based on the expectation of comfort (Taste) we have from it… i.e. all the time, through the day, every day, we are constantly engaged in the activity of 'choosing' and tasting – i.e. we are constantly '*expecting'*, based on our prior experience or taste. We may not always be aware of it, but it is happening, all the time, and it is happening in us, in the Self all the time!

We can also see that Choosing and Tasting can be circular – feeding into one another. For example, based on a choice, our taste changes, then the next choice (choosing) we make is for this changed taste, which may again change our taste i.e. you have the taste for a rasgolla from shop-A, and you like it. Then one day, you go to shop-B and you make a choice (choosing) and you like this better; based on the new selection, your taste has changed, and hence the next time you choose, you select for this new taste – you prefer the 'shop B taste' to the 'shop A taste'.

You can start observing yourself now, and you will see that you are doing this all the time. You only have to pay attention to it to see it. Once you start paying attention to it you will start seeing that you get the feeling of happiness/unhappiness from the taste, i.e. sometimes we like the pleasure from the selection/taste, sometimes, we do not. Tasting/Choosing thus has a direct impact on our experience of satisfaction from pleasure, which we interpret as happiness. It is important to note that Tasting/Choosing happens in the Self, or in your Self, and not in the Body! The *sensory interaction & inputs* for the Self for the activity of Tasting/Choosing are from the Body.

3.2.3.3.3 The 3 basis/kinds of tasting

But what is the purpose behind all the different Choosing/Choices we are making in our lives? Undoubtedly – it is driven by our fundamental want of becoming happy. So, if we look at the different ways we can become happy – we will find that the purpose behind all the different choices we are making in our lives is three (3) different kinds of Tasting

These are the three ways in which we humans seek happiness, and this is reflected by the 3 different kinds of tasting we do:

- ➔ Tasting – 'Interest' or *sense* based Happiness *(ruchi moolak asvadan)*
- ➔ Tasting - 'Values' or relationship based Happiness *(mulya moolak asvadan)*
- ➔ Tasting – 'Purpose' based Happiness *(lakshya moolak asvadan)*

Choosing is a specific act and it results in a specific taste. What we taste depends on our *purpose* behind our Choosing. Each one of us has the capability to taste all of the 3 different kinds of tastes namely – interest based, values based and purpose based.

3.2.3.3.3.1 Interest based Tasting:

(ruchi mulak asvadan)

All of us enjoy sensory pleasures and we get a sense of satisfaction through them. We have already seen the Human Being as a coexistence of the Self and the Body. The needs of the Body are Food, Shelter, Clothing and instruments and it is the 'Self' that takes the responsibility of fulfilling the needs of the Body. In order to fulfil these needs of the Body - the 'Self' uses the ability to taste through the various sense organs. The Self tastes with the aid of Sense Organs (eyes, ears, nose, skin and tongue). This is referred to as Interest based Tasting. Whenever we make 'choices' in our lives with the purpose of tasting pleasure/ fulfilment through our senses we are engaged in 'Interest based tasting'. Every time you are engaged in deciding what to eat, which dish will be tastier, turning on the AC, sitting on a comfortable chair, doing 'window shopping', admiring a nice looking car, a good looking phone, or good music, going for a joyride, changing the TV channel, 'admiring your haircut', 'someone's physical beauty' ' reading your favourite novel', 'playing a puzzle or game', playing with colours, you are engaged in 'interest based tasting' or *ruchi mulak asvadan*. Whenever you do not get the taste (5a) you were looking for, your 'expectations' (5b, 5) are not met, and you feel disappointed & unsatisfied.

At this juncture, it is important to remember that the needs of the Body are limited and intermittent. Thus for example when we feel hungry we eat and then when we feel fulfilled – we have to stop. Let's take the example of any delicious food - say pizza. In the beginning it satisfies my hunger and I find it delicious. Here it is ***necessary and tasteful***. But once my stomach is full – I find it difficult to eat though I still enjoy the taste. Now it is ***unnecessary but tasteful***. If I still continue to eat – I do not enjoy the taste anymore. At this point it is ***unnecessary and tasteless***. If I still go on, it becomes ***intolerable***.[37]

This is true for all the Interest based Tasting and all the pleasure in tasting we can get is governed by the limits of our body. In other words, there is a physical limit to the amount of pleasure or satisfaction we can derive from interest based tasting – we can't eat, smell, etc limitlessly.

If you recollect our discussion at the beginning of the book, you will notice that this interest based tasting correlates to the 'Material' (bhoutik) aspect of living.

3.2.3.3.3.2 Values Based Tasting:

(mulya mulak asvadan)

[37] Nagraj A, Anubhav Darshan, 2015 Ed

Relationships are an intrinsic reality of our lives and all of us live with our family, friends and colleagues. We do not exist in isolation and it is in this web of relatedness that we find a bigger happiness and fulfilment. Relationships are a need of the Self and not of the Body.

When we make choices in our lives that is driven by this purpose of living in relationship with others – we are seeking to taste a certain 'kind' of happiness and fulfilment – that is different from the sensory one we discussed earlier. Here happiness and fulfilment is tasted through ***values*** or feelings in a relationship. These are values like trust, respect, affection, gratitude, generosity, kindness, compassion, etc. These feelings of trust, affection, gratitude are not based upon our 'sense organs' but are ***subtler feelings*** in a human relationship. It is important to understand that values of trust, respect, etc are feelings and these feelings are in the Self and not in the Body.

An example for this is: let us say you are very hungry and are getting ready to eat a tasty meal. Let us say a small child starts crying at that time. What will you do? If at the same time the child's mother is present in the room, what would she do? We can see that if we go to attend to the crying child first, we have given precedence to 'values based tasting or happiness' over 'interest based tasting'. In other words, when we make choices based on values, it subsumes that of sense related choices.

Values based tasting correlates to the 'Behavioural' (vyavharik) aspect of living.

3.2.3.3.3.3 Purpose Based Tastes:

(lakshya mulak asvadan)

We also make choices in our life in order to experience the fulfilment of our long-term, larger purpose & goal. When we accomplish such goals, our purpose, we experience a feeling of accomplishment, a confidence in ourselves and in our abilities. This feeling of accomplishment, of confidence is within us and there is happiness and fulfilment when we recognize such feelings within ourselves. Further, when we make choices with the expectation of tasting feelings related to our larger purpose of life – such as resolution, trust, coexistence, etc. – we are engaged in Purpose Based Tasting. This is a feeling in the Self and not in the Body. Our purpose in life includes living in relationship with others and we are able to fulfil our purposes with a healthy body. Thus 'Purpose based Tasting' subsumes 'Values based Tasting' and 'Interest based Tasting'.

This tasting correlates to the 'Intellectual' (boudhik) aspect of living.

3.2.3.3.4 Some observations on this activity

The ability to 'Choose' and the ability to 'Taste' is inexhaustible (*akshay*). Just because we have made a choice does not in any way decrease our ability to make a choice the very next instant. Or, because we taste something in this instant does not in any way decrease or impair our ability to recognize a taste in the next instant. Our ability of choosing and recognizing taste is thus continuously intact in each instant.

The activity of set of Tasting & Choosing is the basic level via which the Self interacts with the Body. All the inputs or information from the Body are taken into the Self via Choosing & Tasting, while all directives to the Body from 'Self' (like speaking) are from the activity of Tasting/Choosing. You will see that this activity happens very quickly, it may be hard to 'catch' it. For example: during dinner, try to notice the decision in you – before you make a choice for the next bite… try to notice the gap between the decision and the hand moving to the food item you want to eat next (if you try this slowly). This will give you a better idea of the speeds involved!

It is important to note that the activity of tasting/choosing takes place in the *Self* and not the *Body*. This we can understand when we see that the 'eye' has no choice of the image that falls on it. It is the 'Self' that makes the choice of which image to focus on or pay attention to, where to see or 'look' at. Similarly, multiple inputs or sensations arise from the eyes, ears, skin, tongue and nose at the same time. It is the Self that makes the 'choice' of what/ where to pay attention to, based on its *interest*. We can thus see that conscious choices are made in the Self based on the expectation of taste/ interest. This activity takes place in conjunction with the Body, and is tightly integrated with it.

3.2.3.3.4.1 Summary

We can summarize this discussion thus:

- All of us are constantly making choices in our environment and all choices are with the expectation to become happy. Every choice we make is with the expectation of a 'taste'
- We expect happiness from tasting and there are 3 kinds of tasting that we do: Interest based, Values based and Purpose based.
- We taste or experience sensual pleasures through our senses.
- When we live in relationship with others we experience the taste of human values like respect, trust, love etc.
- Subtler still – is when we make a choice with the expectation of accomplishing a larger purpose.
- We are constantly making choices in our lives and all the choices we are making is for experiencing one of these three tastes. Put together, these are the 'three different kinds of happiness' we experience.
- If we now recollect the starting discussion we had in this book, we can make the following correlation:
    - (1) Material (physical comforts, nature relationship) -> Interest or sense based tasting
    - (2) Behavioural (human relationships) -> Values based tasting
    - (3) Intellectual (Understanding) -> Purpose based tasting.

The activity set of tasting & choosing is called the Mind or '*mun*'. Thus, we can say that the mind makes choices *(5b)* in the expectation *(5)* of taste *(5a)*

** You can look up equivalent words in Hindi in the Glossary in Appendix C if that helps you better grasp the meaning.*

3.2.3.4 Activity set 4: Force of 'Thought' or Activity of 'Evaluating & Analysing'

(shakti of vichar or kriya of tulan/vishleshan)

Refer to activity 4, consisting of 4b & 4a in our previous table of the activities in the Self.

We have just seen that all of us have 'expectations' and are engaged in the activities of 'tasting' and 'choosing'. If we look deeper into (our) Self we discover that each one of us has the ability to think and analyse before we make such choices in our environment.

3.2.3.4.1 4b. Analysing (*vishleshan*)

All of us 'think' through the day. Like you keep thinking of how to solve a problem, you actively plan out your days, calculate how much time an activity may take, the best route to reach college, work or home, etc. When we look at it carefully, it turns out that what we call as 'thought' today is actually 'analysing'. In analysing, we break an image we have into smaller details. This detailing out is called 'analysing', and the name for analysing is 'thoughts', or analysing is also called 'thought'. Thus, the *activity* is analysing, while the *force* is called thought. *In other words, we recognize thought as the activity of analysing in us –we analyse, and then we say ' I think so'.*

We can each check this for ourselves – by becoming aware of ourselves and our activities and we can observe this activity of 'analysing' or 'thinking' taking place in us all the time. For example, there is a desire behind your reading this book at this instant, and as you read, you are constantly working out the details – you are constantly analysing. This activity of analysing (*vishleshan*) takes place in us all the time.

Each one of us can recognize this activity of thinking that goes on within us. It can involve some rules and logic or it may not. However if we 'look' at our thoughts we will find that we are evaluating or analysing things on the basis of some background perspective – a 'view' of looking at things. These perspectives bring us happiness and fulfilment and all thinking occurs to ensure one or more of these perspectives. These perspectives are shown in activity (4a) below.

Activities in the Self

Activity of State (sthiti kriya)	Activity of Motion (gati kriya)	Force (shakti)
		1.
		2.
	3b. Imaging	3. Desire
4a. Evaluating (truth, resolution, justice; likes, health, profit)	4b. Analyzing	4. Thought
5a. Experiencing/Tasting (interest, values, purpose)	5b. Choosing	5. Expectations

We 'think' based on these perspectives

We make 'choices' based on these tastes

Information / Interaction

Body

Expressing/living

Behavior with Humans

Work with Nature

3.2.3.4.2 4a. Evaluating – the 6 perspectives or '*drishtis*'

Every thought we have, has some 'view' or perspective behind it. For ex: 3 people may look at the same piece of land, and one may think – 'this land is beautiful'; the second may think 'i will come here and exercise'; the third may think 'how much money can I make by buying-selling this'. It's the same land, but three people had 3 totally different ways of 'looking' at it or thinking about it.

Now, a fourth person may think 'I'll get my mother here –she may get healthier', a fifth may think 'I'll build a school here for this community' and a sixth may think 'I wonder what the purpose of the Earth is? Does this land exist in reality?' Once again, we have 3 totally differing perspectives behind the thoughts of these people. This makes it a total of 6 ways from which the same parcel of land is seen, based on the *perspective* of the person seeing it.

This goes to show, behind every thought we have, there is some perspective, or view or *drishti* that is driving it. We base our thoughts on such *drishti's*. These perspectives go a long way in defining/deciding the kind of person we are. For the 6 people in the example above, the perspectives are: likes, health, profit, justice, order/resolution and truth, respectively.

Let us take a deeper look at these 6 perspectives in us.

3.2.3.4.3 Likes - Perspective:

(priya drishti)

This perspective helps us view, evaluate & judge what is agreeable to us and what is not – in other words, our preferences. When the evaluation takes place on this basis, thinking (& decision making) also follow accordingly. This perspective is mostly driven by what is suitable for our senses. When we see/evaluate things with the perspective of what is 'agreeable to me' or to my senses we are evaluating & analysing in terms of our preferences- what 'we like' and 'don't like'. Here our perspective is generally limited to things or feelings that are largely dependent on the body. For example: we may be diabetic and the doctor has asked us to stay away from sweets. But on 'seeing' one, we quickly put one into our mouths. While we Taste it (5a) we will also evaluate or weigh it (4a) – which helps us 'decide' whether the taste was agreeable or not. Similarly, we may see a room (5a, 5b) and then evaluate it (4a) as 'not being clean', based on which we may 'think/analyse' that the owner does not care much for their health (4b). Every time you make a choice via the senses and decide this was 'good' or 'I like this', 'I don't like this' – you are evaluating, analysing and deciding based on the perspective of "likes".

Our preferences, or our 'likes' perspective extends to the whole gamut of living: what is agreeable and not with respect to

- **Sensory & Material things** - such as what is good/tasty food, how food should be presented, its temperature, how it should be eaten, etc. Also material things such as – what is the meaning of nice looking clothes, how they should be worn, cars, bikes, houses, phones, laptops, shoes, spectacles…the list is very long. We display a certain *preference* for such things, and have our own evaluation and judgement of what 'we like' and 'don't like'.
- **Human Behaviour:** Similarly, you may find certain kinds of people 'agreeable' and certain not – based on which, your evaluation (4a) of people and what you think of them (4b), and hence your behaviour with them will change (5). We have our own individual preference for good behaviour, and justice and based on this we evaluate what is injustice.
- **Social Order:** Each one of us have our evaluation of what is an orderly society and what is not. A variety of factors contribute to such preferences in us – including the place/country we grew up in, the books we read, the movies we see, etc. For example, for one person, the streets need to be clean, for another, there should be no crime, for a third, there should be no poverty, and so on – we each display our own (biased) preferences when it comes to society & human order.
- **Truth**: Our preferences based on the 'likes' perspective also extends to our notion of the truth, of what is true and false. For instance, the notion that the Earth is a sphere was not acceptable to a large section of humanity at one time, similarly, so wasn't the fact that the Earth is not at the centre of the Solar System and so on.

It is easy to register that such 'preferences' of likes/dislikes will vary from person to person, and even within the same person from time to time. You and your neighbour may not agree on what is good food, justice, social order and the truth; you yourself may not agree with the preference or notion of these things that you held ten years ago!

Hence, when we evaluate largely with this perspective of 'likes' or our own *preferences* or what is agreeable & not to us, we usually display a *bias* in our beliefs, thinking and our behaviour & living. This is because we already have a preconceived notion of what is good & bad music, what justice, social order & the truth are, based on our individual preference. On hearing some other music, idea or opinion on these things, you may immediately reject it because *you* do not like it. It does not matter what music, behaviour, social-order and the truth *really mean* – because *you do not find it agreeable,* you reject it.

When we do so, we are making an evaluation, a judgement based on tastes, concepts & opinions that are *agreeable according to us*.

Such people are sometimes also called 'self-centred' since they are often unable to see "beyond their own likes & preferences", and are unable to be sensitive to the needs of others and the world at large. When the 'likes' perspective goes into overdrive with a sensory focus, it is called 'consumption mania' *(bhog-unmaad)*.

3.2.3.4.4 Health- Perspective:

(hith drishti)

This perspective helps us view, evaluate & judge what is suitable for the health of the body and what is not. With this perspective, our thoughts occur to ensure the health & wellbeing of the body. For example, we may not like (4a) a medicine due to its bad taste (5a) but we may still consume it since we know it will help us regain health. Unlike in the example given in the previous point, when only the 'likes perspective' in us was active, and we went against the doctors' advice to consume sweets due to diabetes, now, with the health perspective dominant, we shall not have the sweets the doctor advised, since we know it is detrimental to health, even though we may be tempted by it (4a- likes perspective and 5a-interest based tasting).

The 'Health perspective' thus supersedes the 'Likes – Perspective'; which means we may do things (such as exercise) or eat things (such as bitter things) although we do not 'like' them, since they are healthy for us. Sometimes, this perspective can become dominant and such people are also called 'health buffs'. When the health perspective gets entangled with a purely sensory view of the 'likes perspective', it may lead to over-dependence on bodily-sensual pleasure and this is then called 'mania for carnality' (*kam unmaad*).

Once again, notice that what is healthy for you, may not be always be so for me - since our body types, age, condition of the body, the geographical region, etc, vary.

3.2.3.4.5 Profit - Perspective:

(labh drishti)

This perspective helps us view, evaluate & judge whether a transaction or work shall lead to our material (or monetary) gain or loss. to our gaining from it in terms of wealth/material things. All thought that occurs and that ensures the view – of what is 'profitable' for me occurs with the background or evaluation of this 'Profit Perspective'. The definition of profit is - 'to give less and take more'. [38]. When we keep bargaining with a shopkeeper for the price of a product, or when the shopkeeper in turn ends up charging us more than the fair price for that product, we/they are operating under this 'profit' perspective.

This perspective supersedes the 'Likes' and 'Health' perspectives. For example: people give up good food (likes) and their sleep (health) in order to keep making more money (profit). When this perspective goes into 'overdrive' it is called being 'money-minded' or having madness for profit. *(labh unmaad)*.

Here too we can see the notion of 'how much is profitable' shall vary from person to person, family to family, society to society – based on their material needs and their mental tendencies or preferences. What is 'good profit' for you may not be so for me (profits vary from 2% to 200%). What is fair price for you may not be so for me. This is because we have different mental perspectives on profit, and differing material needs. (what is a big house and enough money for you, may not be so for me)

3.2.3.4.6 Justice – Perspective:

(nyay drishti)

This perspective helps us view, evaluate & judge humane responsibilities and duties in our relationships. In this, case, our analysis (#4b) or thoughts occur to ensure fulfilment in human relationships. This is called justice or *nyaya*. This takes place when 'recognition of human relationships' becomes the guiding perspective for our evaluation and thoughts. When our behaviour with the other human is based on recognition of the purpose of that relationship and there is fulfilment of intrinsic values or expectations such as trust, respect, affection, etc, then we say 'justice' in relationship has taken place. Without mutual fulfilment – there is no justice.

In our previous example of the mother and the crying child, the mother chooses to take care of the child and nurse it even though she may be very hungry, even though it may affect her health. This is because she is looking at the child with the perspective of 'justice', and not just with 'likes' and 'health' perspectives (and definitely not profit). In fact, our parents take care of us and bring us up, not because they want to make money (profit perspective) or that it will be healthy for them, etc. They do so, because they are able to recognize their relationship with us (justice perspective). This perspective of justice is larger & perspective and supersedes the Profit, Health and Likes perspective within it – i.e. it doesn't matter whether we like something, whether our health or profit

[38] Nagraj A, ibid.

will be affected, but we will do what is needed to ensure appropriate & just fulfilment in a relationship.

3.2.3.4.7 Order/Resolution - Perspective:

(dharma/samadhan drishti)

This perspective of evaluation helps us evaluate, decide & view what is according to natural & social orders or resolution. When we are able to think and act based on our understanding of inter-relationships in all aspects of our living: in ourselves, human relations, relations and order in society, and the inter-relationship with nature, then we say the perspective for such thought is 'Order'. When we are able to understand the inherent order in our living we have what is called as 'resolution'. All evaluating & thinking in us then occurs keeping in mind this resolution or order that we have understood. This perspective is larger than 'justice', 'profit', 'health' and 'likes' and subsumes them. An example of this will be: when we make plans and choices for the 'universal & common human good' instead of being swayed by personal relationships, profit, health or our own sensory preferences. We can see many examples of such people in human history that strove for and inculcated their living for the betterment of humankind.

3.2.3.4.8 Truth - Perspective:

(satya-drishti)

This perspective enables us to view, evaluate & judge whether something exists in reality, or it doesn't – i.e. the nature of reality. When we are able to have the view of realities that exist, such thinking is said to be based on the perspective of 'Truth' or *satya*. When using this perspective, we are able to understand and decide *what exists, and why it exists, and how it is*. For example: we can see our own existence as 'conscious' beings, and the existence of other realities such as plants, animals, all things material, other human beings, etc. We also see how and why all these realities exist. This perspective enables us to see the larger, complete picture of our living, of all dimensions of existence.

Here too, we can cite numerous examples of human beings who not only thought of the inherent order/resolution (*dharma*) in living, but also dedicated their lives to understand the ultimate nature of reality and the truth, such as matter, space, time, consciousness etc. It is but obvious that the previous 5 perspectives are subsumed in this one- i.e. the pursuit of, or understanding of the Truth supersedes the need for social order/good (resolution), human relationships, profit, health and personal (sensory) preferences. When we understand the truth, we automatically understand the things/realities related to the remaining 5 perspectives or *drishtis*.

Observations on perspectives

- We can see that the perspectives of likes, health & profit vary from person to person and within a person, from time to time. I.e. we humans cannot have the same sensory preferences or choices on health, or notions or requirement of

profit. These perspectives are different for all of us. Indeed, the experience of pleasure is subjective and different individuals experience different kinds and amounts of pleasure in the same situation.

- When we use the 'likes' perspective to also evaluate issues related to human relationship & justice, with social-order and truth; we once more have different opinions and views. Since, your preference for justice, order and truth may be different from mine. We can see numerous examples of this today where the notions of justice, order & truth vary by country, ideology & belief.
- On the other hand, the perspectives of justice, order & truth are, can be the same for every person. They are not based on biases or preferences.

We have seen how the presence, dominance or absence of one or more of these 6 perspectives can determine our views, thinking and choices. The activity of evaluating (4a) is thus subtler than the activity of tasting (5a) & choosing (5b) we saw in the mind (5). The activity set of evaluating and thinking is also called disposition or *vritti*, since it defines our tendencies and the object of our mental or intellectual occupation.

There is a subtler activity in the Self, that drives what we want to acquire, do & become. This is the activity of imaging.

3.2.3.5 Activity set 3: Force of 'Desire' or Activity of 'Imaging'

(shakti of ichha or kriya of chitran)

Still subtler than the activities of Tasting-Choosing (or Expectation), and Evaluating-Analysing (or Thought) is the activity of Imaging (or Desiring) that is occurring in the Self.

Each one of us lives our lives pursuing what we consider important for ourselves and we spend our time, effort and our resources towards acquiring or ensuring it. Be it health, money, success, recognition, social work, knowledge or so many other things – we can see that we are constantly propelled by our desire, our wants. This is the activity of desiring. The activity of 'desiring' is distinct from the activity of 'thinking' and in fact, it is our desires (3b) that decide the contents of our thoughts(4b) which in turn becomes the basis for our choices(5b) and living/expressing them in the environment, in the world.

There is no human that does not desire. All of us have desires. Right from childhood, to old age and until what we call as death, each one of us desires. Desires are in the *form* of images. Hence, the *activity* is 'imaging', while the *name* of the activity is called 'desire'. In other words, we have the *force* of desire. For example, you can have the desire to 'get respect from a large house' or the desire to 'do well in life' or to 'become knowledgeable' or to 'be successful' - each one of us can start listing down our desires and we shall see that we have plenty of them.

In the examples listed above: of wanting respect, success, become knowledgeable, etc – each of these desires is in the form of 'images' we have within ourselves. Another example of a desire is 'I want to clear the JEE/CAT/GRE/UPSC/PMT exam', 'I want to come first in class'. If you probe into yourself, you shall see that behind each of these desires, there is an 'underlying image' of us being in that situation, and accomplishing it. It is these 'images' in us that we are each driven by. We are constantly absorbing many such 'images' from the environment. We see material objects we like, we see someone talking in a particular way that we like, we see someone command wealth & respect and take a liking for it, we meet a neighbours son who is at IIT and like it, we meet someone that is very knowledgeable and we like it, we eat something for the first time and we like it. Each of these situations, each of these things we have 'paid attention to', that we like, are stored in us, in the Self, in the form of images.

These images are also what we currently call as 'memory'. Many such images put together form what we call our 'world' – which is really our internal, mental world, or our 'view' of life. Now, during the course of our growing up, we put together some of these images and feel 'I want to acquire these things, these images' – when we do that, these images then become our desires. We say 'I want money', 'I want to go to IIT' or 'I want to do research', etc.

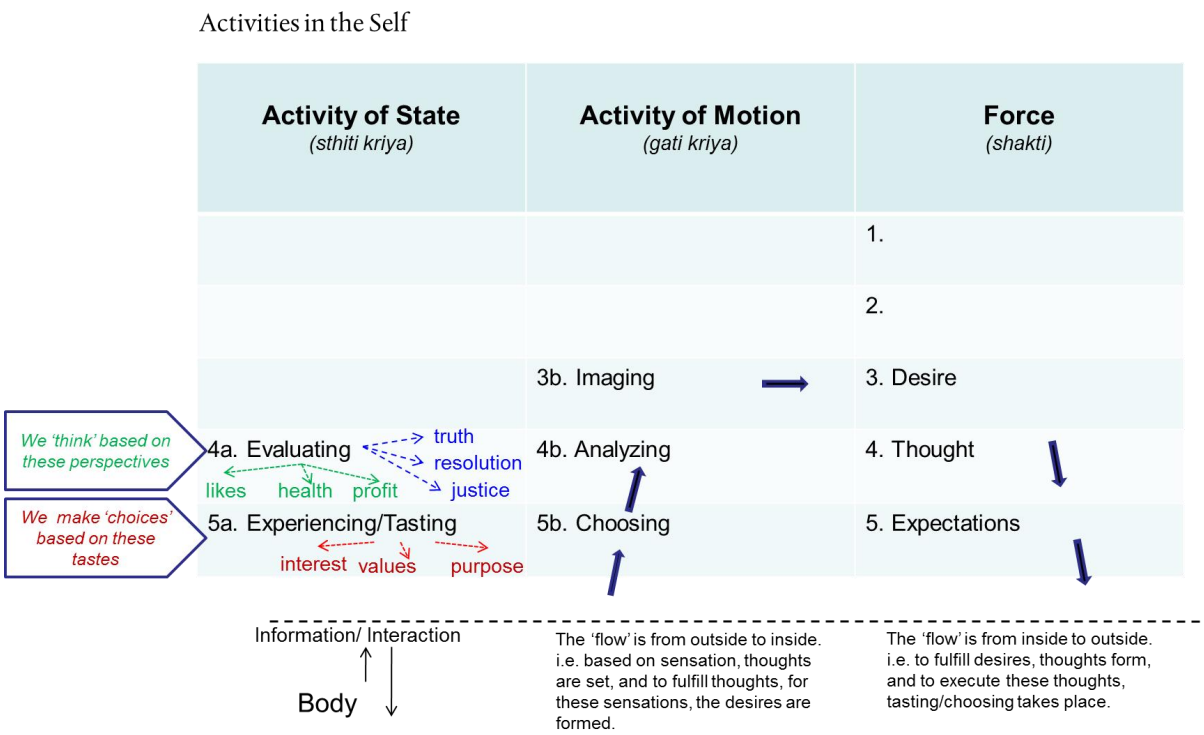
Moving on to another example, let us say you visit a new town and eat something at a famous restaurant (#5: tasting & choosing). If you really 'like' (#4a: evaluating) what you ate, it gets stored in you as an 'image'. This is why, when you visit that town let's say even 20 years later, you 'remember' that place (from the image as memory) and 'want to go there and eat again' – that old stored image, has gone on to become a desire.

This is the reason why advertising works. Advertisements, create an 'image' that may seem attractive to *some* of us that some of us may *like (priya drishti)* due to which we may 'aspire' for that product or thing being sold. Once it becomes our aspiration, we 'recall' it at a later date/time/circumstance and feel 'we' desire to buy it. Whereas the fact is, it not truly 'our desire' we are fulfilling, we are fulfilling the 'advertisers desire' by consuming that product. This is true for many or most of the things we consume – clothes, perfumes, packaged foods, noodles, ice-creams, spectacles, cars, phones, every product that you may think of has a name, and a 'notion' or image attached to it. It is no wonder that many adverts do not speak of the quality or properties of the products at all – they instead show a popular (or 'attractive') person using the product. A famous personality jumping off a cliff in a soft drink ad for example, tells you nothing of the qualities of the product being sold. And you definitely have more important things to do than jumping off a cliff! But that 'image' stays in you, and the next time you are thirsty, you reach out for the same soft drink. (*soft drinks, or most juices are laced with sugar, so having them may feel soothing due to the chilled temperature, but the sugar actually leaves you more thirsty – but that is a matter for another discussion)* Thus, it's not just our goals, but the things we want to possess, acquire are also arising from *images* we have.

'Imaging' is thus a subtle, important and interesting activity in us that we shall further explore.

3.2.4 How the activities in the 'Self' function together[39]

We had a brief overview of these individual activities in the previous section. We shall now see how these activities are inter-related & function together to form the experience



all of us call '(my)Self'.

There are 2 possible flows of these activities, in us and both happen or occur together and continuously.

3.2.4.1 From outside (the body) to inside (in the Self):

- ➔ We receive sensations from the Body and this is chosen in 'Self' as an expectation *(activity #5)*. Self gets the Taste or Experience of the choice made.
- ➔ Based on this, thoughts are triggered in the form of Evaluation & Analysis *(activity #4)*, and

[39] Nagraj A, dialogues, Ibid.

- ➔ Based on these thoughts, images are formed which may go on to become desires *(activity #3)*.

For example,

- ➔ we may see a big car (Choosing in 'Self' from information obtained via 'eyes' in the Body); or *(activity #5)*,
- ➔ based on this we start evaluating-thinking about the car *(activity #4)*, we evaluate the car based on the 'likes' perspective and find it agreeable
- ➔ it slowly forms an image in us as 'a car associated with respect' – and in this way, 'respect from having a car' becomes a desire in us *(activity #3)*.

3.2.4.2 From inside (in the Self) to outside (the body):

In the scenario above, we saw that tasting/choosing lead to thoughts, and thoughts in turn, could lead to images/desires. I.e. based on sensation, thoughts are set, and to fulfill thoughts, for these sensations, the desires are formed.

This 'flow' is also possible the other way round: I.e. based on desires (3), thoughts (2) are formed, and to fulfil these thoughts, we then make choices (5b) to experience that taste (5a). I.e. to fulfill desires, thoughts form, and to execute these thoughts, tasting/choosing takes place.

Going back to the example of the car;

- ➔ we now have the desire of 'respect via the car' in us (activity #3) and
- ➔ we go about planning *how to* fulfill this desire for a car, which means we start thinking about how to get the car, evaluating how much money it would take (#4), how we can have that money, how much time it shall take, what color, model etc (activity #4a, #4b), and
- ➔ based on that we make choices to fulfil the above plan and finally buy a car of the desired colour, model, etc(activity #5).

This flow is from inside the Self towards the outside (Environment).

We can thus see - a scene or experience from the outside –> setting a taste or image inside –> in turn decides what we will do outside... This happens continuously, at very high speeds and it may be difficult to 'catch it' while it is happening.

It is also possible that after 'seeing' (5a) the car, we did not even 'think' (4b) of it, rather, just ignored it. In this case, we were only tasting/choosing (5) and did not even think (4) of the car. It hence never formed an image in us (3b), and hence does not end up becoming a desire. In this manner, each one of us can observe the activities in us and find out more about ourselves and how we function.

3.2.5 Exploring the 6 perspectives (*drishtis*)

Observing/absorbing and expressing are activities that each of us is constantly engaged in. For example, we get the pleasure of nice scenery through the image formed on our eyes, we get the pleasure of the smell through information via our nose, we get the pleasure of touch through sensation from the skin, we get the rhythm of sound through the vibrations on our eardrum. I.e. we are constantly getting some input from our sense organs. We 'choose' (#5b) and 'taste' (#5a) these sensations. For example, when we get information from the tongue about a tasty sweet, we are making a 'choice' and also 'tasting' the sweet.

Using one or more of the 6 perspectives or *drishtis* in us, all of us also evaluate (#4a) & analyse (#4b) what we taste (#5a) via our sense organs. We store this evaluation in terms of whether we liked it or not, whether it was good for us, or not, etc. We store these associations in the form of 'images' (#3b). These images then go on to form the basis for our desires (#3). Besides storing our experiences from the sense organs in the form of 'memory' or 'images' – each one of us also demonstrates the capability of forming new, complex images or beliefs. (*for ex: writers who produce complex fictional stories with intricate details*).

Sometimes what we perceive through our senses does not give us a complete picture of the object but we have the capability to form the complete image by analysis and adding/modifying the images.

We can also see that our perspectives (*drishtis*) of evaluation are basically responsible for our opinions, views and they also have a say in the kind of person we are. For example:

1. A person in whom the '**likes**' perspective is predominant may spend most of their time in trying to get favorable sensations from the body or in acquiring their favorite objects. They may also be thus engaged while ignoring their own health or the need to make wealth. They also see relationships, order and the truth within the purview of what is agreeable or suitable to them, and thus ignore what these things actually mean.
2. Someone in whom the '**health**' perspective is predominant may obsess about their food, exercise and daily routine all the time, and largely ignore their likes or preferences, relationships, order/resolution and the truth.
3. A person in whom the '**profit**' perspective is predominant is preoccupied with wealth and making money – with less time to enjoy it (likes), or their health. Sometimes, such persons may also choose wealth over relationships, resolution (order) and truth.
4. When there is a predominance of the **justice** (relationships) perspective, we choose the responsibility & duty in that relationship over our personal preferences/likes, health & profit. I.e. What we like, our health and wealth matters less, it is being just in humane relationship that is paramount. We may or may not consider/pay attention to order (resolution) & the truth.
5. With an over-dominance of the '**order**'/resolution *drishti*, we are preoccupied with understanding society & the world and solving its problems, often giving less

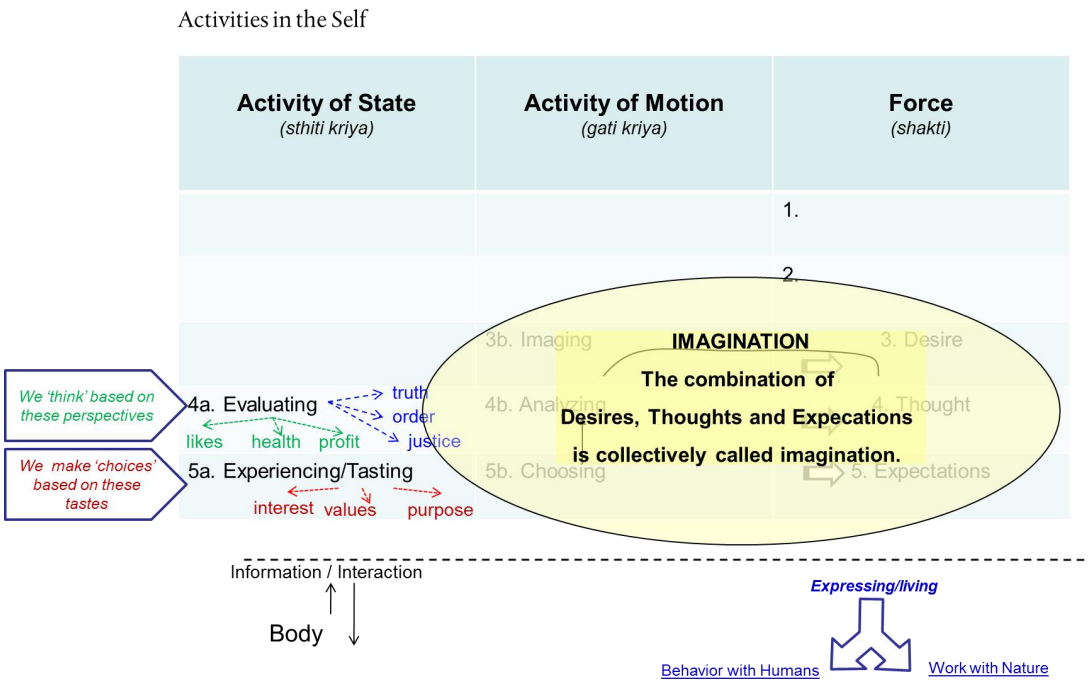
or no preference for our personal preferences, health, money and perhaps even our relationships. We may or may not be paying attention to the truth.

6. When we are fixated with the '**Truth**' perspective, we tend to give less priority or importance to the other 5 *drishtis*: of personal preference (likes), health, profit, justice & order for the sake of understanding Reality/Existence.

While we have taken some tilted examples above to drive home the perspectives or *drishtis*, every human will have a unique combination of the above perspectives, which drive their evaluation of the world, their 'mentalities', images and desires and hence their priorities in life. We can better understand ourselves and the people in our world by understanding these 6 perspectives. Every human, their mentality can be understood in this manner.

These 6 perspectives or *drishti's* essentially drive our choices in the external world, as well as set our priorities in our internal world/mind. They play a pivotal role in the kind of 'person' we are.

We can thus see that all these activities (3, 4, 5) are *always working together, inseparable*, but *discernable* i.e. we can make out they are happening. Together, we call these activities *imagination*. We all imagine, and most of our activities (in our Self) today can be clubbed into imagination. We make choices with the external world, based on our 'imagination'. We live out our imagination. These imagination or set of activities put together is what we experience & refer to as 'I' or Self or myself today.



Imagination = Desires *(ichha)* + Thoughts *(vichar)* + Expectations *(asha)*.

3.2.6 Exploring our Images/Desires

We have seen so far that we form memories, which are stored in the form of 'images' based on what we see, experience and think. We shall delve a little more into this activity of imaging and see how it plays an important role in our life & living.

3.2.6.1 The 3 Grades of Desires

We can also notice that not everything we see or in our memory becomes our 'desire'. This is because, our desires can be of '3 grades':[40]

- ➔ **Subtle Desires:** *(sukshma ichha)* These are the ones that are further back in our list of priorities, and we do not have any specific or clear thought to acquire them.
- ➔ **Causal or Inspired Desires:** *(karan, prerit ichha)* These are the ones which are there in us, but are driven by the environment, by influence from the outside.
- ➔ **Intense Desires:** *(teevra ichha)* These are the ones we to achieve, no matter what. It feels 'we can't live without accomplishing this desire'

For ex: you want to go on a trip to Ladakh, but you never end up thinking about it actively or planning for it. This is an example of a *Subtle Desire*. Similarly, you want to understand yourself, humans and reality but you never end up actively thinking about it nor do anything about it. You want to 'do something for society' but never end up doing anything about it.

On the other hand, when you think about the Ladakh trip because your friends and family around you are also planning to go to there, then it is a *Causal or Inspired Desire* – it is 'caused' or 'inspired' from the external environment. Similarly, you start thinking about yourself & human living, etc because it is now part of your academic course, or because your father too is reading this book - is an example of an Inspired Desire. Inspired desires stay in us only until input/support from the environment stays – which means in our example, you will stop thinking about these topics once this course gets over!

When you *have* to go to Ladakh, no matter what people around you say or think, come what may, or when understanding yourself and human living is the most important thing for you, no matter what, then it is an *Intense Desire*. Nothing can stop us from achieving an intense desire, no amount of advice or external influence can affect us when we have an intense desire.

You can correlate the above 3 grades of desires with your own life so far: you will notice that out of the many, images and subtle desires you have, you end up actively thinking about only some of them, and set out to really achieve only a couple.

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[40] Nagraj A, Manav Karm Darshan, Ch 1, 2015 Ed

3.2.6.2 The 4 fold Span of Images/Desires

Another interesting observation we can make is that the sum total of all our images, all our desires, is to do only with one or more of these 4 aspects we have already discussed!

- ➔ **Myself**
  - (I assume something, have some images or notions about myself)
- ➔ **Relationships with Human**
  - (I have images of people, relationships, family, society & the world - why & how they are, & my evaluation of happiness/unhappiness with them)
- ➔ **Relationship with nature / material world**
  - (Images of everything material - what we wear, eat, own, the trees and animals - my evaluation of happiness/unhappiness with them)
- ➔ **Nature & Existence**
  - (Our views or images on nature/reality, the larger universe – why & how they are)

In other words, *anything* you can imagine, want for, desire will be within the scope of the 4 aspects above!

Each one of us has countless such images, and it is these images that go on to form our desires, and we are constantly trying to fulfil these desires. These 'images' and their associations, with the analysis, also form our opinion or 'view' of the world & life. We assume our 'images' to be 'reality'. In other words, our *images* are the *reality* we believe in.

Probing into the Self, we discover a whole new exciting world we never knew existed: the images in ourselves!

In many ways, the 'story of our life' is nothing but the story of our need to acquire the 'images' we have.

3.2.6.2.1 Exercise

- Make a list of your desires.
- Find out which of your desires are subtle, inspired and intense.
- First find this out for the more important desires you have (like your choice of course, college, aim in life, whom to marry!, what size house to buy, what to 'achieve' etc).
- Then do it for the smaller ones such as clothes to wear, what to eat, curtains, etc
- Mark out these which of these 4 dimensions each image or desire belongs to: 1) Myself 2) Human Relationships 3) Nature Relationships 4) Existence

- In the list, see whether there is an image, any desire, any wish that is outside these 4 aspects of living

The images/desires we have can be of different intensities, and are to do with the 4 aspects of our living.

3.2.6.3 The 3 Sources for our Images/ Desires

Where do these memories, images or desires come from? We can further see, when we look deeper – that all the memories/images, and hence desires that we experience in the activity of 'imaging' can also be categorised into three separate buckets – based on their source.

1. Images based on our sensory experience
2. Images based on our assumptions/ conditioning
3. Images based upon our understanding of reality

3.2.6.3.1 1. Images based on our sensory experience

We are in constant contact with external objects through our sensory faculties of eyes, ears, nose, skin and tongue and there is rarely a moment when we are not in contact with some or the other external object. As a result of this contact, there arise sensations which 'I' enjoy through making appropriate 'Choosing' and 'Tasting' & 'Evaluation'. This experience of the object along with its taste is stored as an 'image' in us and later, it may become our desire to 're-acquire' this image or taste. We can see this– in our efforts of constantly trying to acquire our images, in the form of the memory of objects that we have tasted or experienced through our sense organs. This is how we 'remember' (3b, 3) what the 'paratha' in that MG Road shop tastes like, and why we keep going back there to get that same 'taste', the same 'experience' (5a).

Images based on our 'sensations' also give us important information of how the body functions and how to nourish, protect and take care of it – such as in health & medicine.

Example:

When you see a new nice looking bike, what happens? You pay attention (5a, 5 b) to the advertisement, and then you evaluate it (4a). If you 'like' it based on your evaluation, you will 'think accordingly' (4b) about it – leading to an 'image of a nice, thrilling bike'. This hence becomes your desire – this desire is based on the sensation. I.e. the looks of the bike, the 'taste' of the bike is what is appealing, we imagine (3b) how thrilling it will be to ride this bike. We now 'want' this bike. This is an example of 'expectation/desires being set on the basis of sensations'.

3.2.6.3.2 2. Images based on assumptions/ conditioning

Besides sensations, each one of us also have desires that are borne of our beliefs. Our beliefs or alternatively 'things that we believe in' are based on what we have seen, read, or heard. Our environment provides several sources of assumptions/conditioning from our parents/family, friends/colleagues, books/media/society – there are plenty of sources which tell us – what is worth 'desiring' and what is 'undesirable'. As we grow up, we slowly start forming these beliefs, these images of what is 'right' and 'wrong', what is acceptable and not, what is 'true' and 'false'. Of course we also accept many beliefs because it fits in with some level of consistency with our evaluation, our perspective.

Example:

Based on what we have read, or what we have heard at home, we may form an 'opinion' about people of a particular sect/region/country/faith. We 'hold' this 'opinion' or image that has formed in us as being 'true' and trust it. Now, whenever we come across some person(s) from that sect/region/country/faith, our behaviour/response to them shall be based on this 'conditioned belief' or image we already have in us. In other words, the evaluation (#4a) of what we like/don't like or what is agreeable/not agreeable will be according to this image we have.

Similarly, we may have formed an opinion about how the world is, or reality is based on what we have seen and read to date. For ex: the 'world is an evil place', or 'there is struggle in nature' or 'reality can never be known' – etc. Such beliefs, which are in the form of 'images', drive our outlook towards and response in the world.

This is the meaning of an assumed or conditioned desire. Conditioned means, we have *assumed* something about it – it may or may not be true.

3.2.6.3.3 3. Images based upon our understanding of reality

Each one of us has the desire to know the 'truth'. We have a basic inquisitiveness to know things for 'real'. This means that we want to understand every entity in existence and understand all of its aspects. However, our senses are incapable of bringing the entire information of reality to us. As a result, we constantly try to fill the gap in our image through our beliefs and assumptions about the world. Let us say, we get some information about the earth, and why it rotates and revolves. We keep trying to get more information about the same and hence form an 'image' or belief that explains the earth's rotation satisfactorily. The spectacular insights into the many aspects of reality as a result of the 'scientific method', thanks to the labours of those that employed them (scientists) is an example of this.

When we are able to verify the information & images we have within us for ourselves, by self-verification, then these are based on reality. The '4-step verification' process of Scrutinize, Examine, Survey & Live that we have been practising here is a step in that direction. Further, such images or beliefs, when based on reality, shall be universal & eternal.

Example

You receive information that you 'evaluate & think'. If on self-scrutiny, examination & survey, you find this to be so, because, you are able to 'see' that you do indeed, "evaluate & think", this will now form an 'image' in you of what is 'true'. You will now say 'I think and all humans think'. You can take many such examples to illustrate this point.

Images can be based on our sensory experience, beliefs/conditioning or understanding.

3.2.7 Our images are our beliefs or personality – we live them

Some people have also said we have 3 worlds - one of physical states, two - mental world of states and perceptions and three - the accumulated knowledge we get from human civilization[41]. What does this mean?

We have seen so far that each one of has different perspectives and the 'weights' we have accorded to them in our minds and our lives. These perspectives decide our priorities in life & influence our images. Such images go on to form our desires – which can be of different intensities (subtle, inspired, intense) and are to do with any or more of the 4 aspects of our living (myself, human & natural relationships & nature-existence) . We further saw that these images can arise either from a sensory experience, some assumptions/conditioning or our own understanding of the truth.

We have a variety of sources for our information & understanding – inside school/college, our families, society, magazines/books, the media, etc. We each form a 'composite view' or 'images' of life by putting together all these experiences these images thus end up becoming our beliefs and define our very personalities – of who we are. Let us explore this a little further to see where/what kinds of assumptions we may be carrying:

3.2.7.1 The images/beliefs we carry

3.2.7.1.1 Human Being

Myself

- *Possible Images/Beliefs:* I have notions of my capabilities and my weaknesses, my intelligence, etc. Our sense of personal success & self-esteem may be based on our ability to get marks, get a job, a promotion, money, recognition or doing well in research, 'doing something useful for the world' etc.
- When we are not able to do-well as we imagined or as people expected of us, we may feel dejected and develop a feeling or belief that 'I am less than the others'. These and many such more are examples of images or beliefs about ourselves.

The Body

- *Possible Images/Beliefs:* I may end up assuming I am 'good looking', fair and handsome, or dark and handsome, skinny, fat, etc...This may lead to me becoming unnecessarily proud or conscious about my looks.

[41] Karl Popper, Three Worlds, The Tanner Lecture on Human Values, The University of Michigan, 1978

- On the other hand, if I evaluate my body as being asymmetric, or not of the desired color or size, I may feel low about myself and believe that 'I am not attractive'.

3.2.7.1.2 Human Relationships

in Family

- *Possible Images/Beliefs:* 'I need not listen to my father anymore, I am grown up' or 'younger brothers and sisters need to be bossed over', or 'If someone does not touch the feet of their elders, they are uncultured', or 'a husband's wishes must always be fulfilled by the wife', etc !!
- 'My parents can take care of themselves in their old age – for I have to live my life', 'never trust a sibling when it comes to property' , 'it is okay to beat up children for their own wellbeing'...
- We could also have beliefs such as 'I must take care of everyone in my family'

Society

- *Possible Images/Beliefs:* 'People from that xyz country are not nice', or 'People belonging to abc faith are violent' or, 'If someone comes to your doorstep, do not let them in', or 'I will only respect those that wear my kinds of clothes', or 'I don't care about what happens in the community around me' or, 'as long as someone is not from my family, it is okay to cheat them and exploit them', 'It is okay to exploit/invade/bomb another country', the most forceful country is the greatest one, if our country has large wealth/territories/armies/ influence/ buildings...we are the greatest...
- or a belief like 'All humans are my brothers and sisters'....I want to do social work/philanthropy

3.2.7.1.3 Nature Relationship

- *Possible Images/Beliefs:* 'Humans have a right to rule over nature', or 'Natural resources exist solely for human consumption and it is okay for them to be depleted'.....'getting material goods is the sole purpose of life' or 'money can buy you anything' or 'lifestyle is important', consuming is happiness...
- Or, 'Nature should be protected', 'the Earth is our home, we need to take care of it'..

3.2.7.1.4 Nature & Existence

- *Possible Images/Beliefs:* There is struggle in Nature, Existence is chaos, it is indefinite and meaningless or 'xyz person, entity or thing created all this' or 'there is something or someone out there that is controlling all of us' or 'because things in the universe do not seem to have meaning, it is okay for us humans to also be random', etc.

We can thus see that each one of us is constantly observing the existence around them assimilating it in the form of images or convictions and based on our belief or understanding we are able to participate with the rest of existence accordingly.

Exercise:

- ➔ Once more, make your own such list of images/beliefs/understanding in all these aspects of living.
- ➔ Are these images/desires to do with something sensory or some assumptions/conditioning?
- ➔ Find out which Images are Subtle, Inspired or Intense Desires
- ➔ Discover how these influence who you are/what you do
- ➔ Notice that the 'span' of these beliefs is to do with the 4 aspects of living.
- ➔ Do you have any beliefs outside this span or these 4 aspects?
- ➔ Is it that you do not have any belief or assumption around one of these aspects at all?
- ➔ Now find out which of your beliefs are Universal (i.e. you have scrutinized, examined and surveyed)

3.2.7.2 We live such assumed images/beliefs.

Based on scrutinization, examination and survey of such beliefs and of our own behaviour, we can safely infer:

As we image (believe), so we are.

For example, if you assume that 'nature is for exploitation by man', you shall go ahead and exploit nature, whereas, if you assume that 'man is to coexist with nature, you shall instead protect and enrich nature instead of thinking of exploiting it. Similarly, if you assume (image) that you have to be in opposition and struggle with other human beings, you shall always be looking for opportunities to get the better of other people, whereas, if you assume that mutually complementary relationships is what is acceptable to both you and the other, you shall look for ways to *fulfil* the relationship with others.

You only need to carefully consider each of the varied beliefs we put took up earlier and you will/should be able to see how these can decide or change 1) what we look like, 2) what every human being looks like, 3) what our lives, families, education, culture & society looks like, and putting together such beliefs in every human being, 4) what the whole world looks like! **Thus, the entire world is an agglomeration of the projections or living of such individual images/beliefs or understanding!**

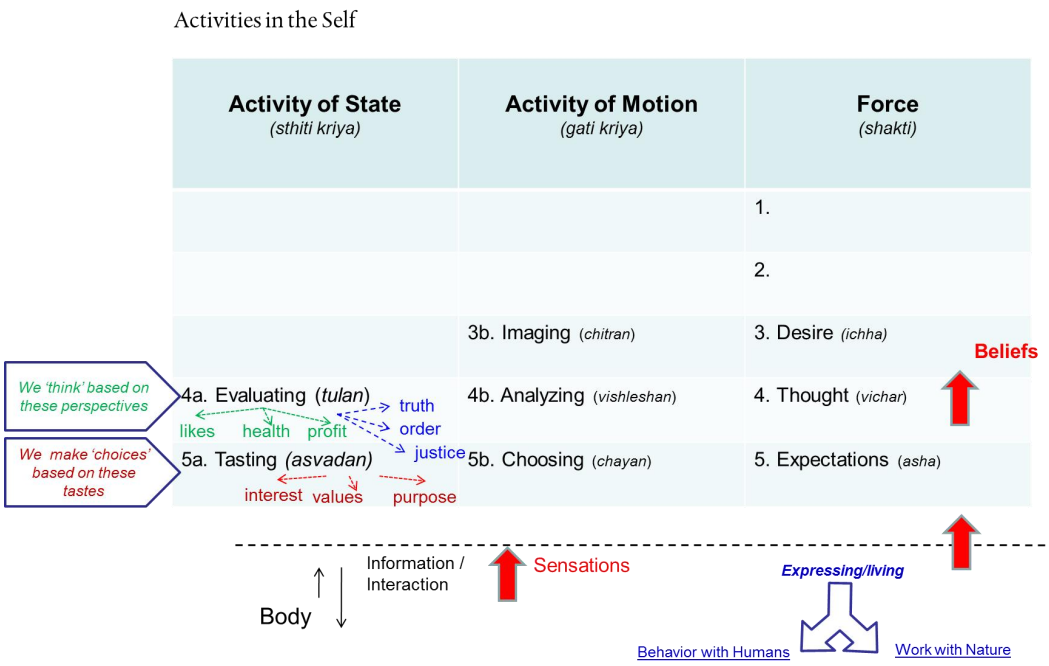
'How one assumes/understands is how one behaves & lives'

– is something we can all infer from this exploration.

The activity set #3 of Desiring and Imaging (#3b) (together with #3a: contemplation which we shall see later) is called **Psyche** or *citta*. We shall see that most of our problems arise from the false or incomplete images, beliefs or desires that we carry.

3.2.8 The problem in living with such conditioned or partial beliefs

Let us go back to our diagram of the Self.



When we live with such assumed or conditioned images or beliefs, we encounter problems in our living. Remember, we started this conversation by stating we want happiness, and we are unhappy today due to problems in the 4 aspects of our living. For the sake of simplicity, we can group our problems into the 4 buckets below:

- ➔ Problem 1: 'Short lived' Happiness/ Satisfaction -> *lack of happiness*
- ➔ Problem 2: Conflict in Living, indefinite behavior -> *lack of peace*
- ➔ Problem 3: Assumed Goals & Views -> *lack of contentment*
- ➔ Problem 4: Basic yearning unfulfilled. -> *lack of bliss*

We shall take these problems up one by one for discussion.

3.2.8.1 Problem 1) 'Short lived' Happiness & Satisfaction

When we started our little conversation, we had identified 4 aspects of our living and the 4 corresponding happiness's we get from them: material happiness, behavioural happiness, intellectual *(,spiritual)* happiness. We shall take up the first one, material pleasure or happiness here.

All of us are driven by the sensations from the 5 senses in the body (sound from the ears, touch from the skin, sight through the eyes, taste from the mouth, & smell from the nose). We experience sensory pleasure via the senses and this is a source for our satisfaction. Let us say we try this with a samosa. You are visiting a tourist town & and spot a famous samosa shop and decide to eat some.

As we taste things, we go through the following four stages:[42]

- ➔ ***Tasty***: You are hungry, and have a samosa. You are still hungry and you have 1 more samosa. It tastes good and your hunger starts getting satisfied. You have 1 more samosa after this, just to make sure. That makes it 3 samosas.
- ➔ ***Not tasty:*** You look at the 4th samosa, and it looks appetizing. You think to yourself, 'I don't know when I shall get a chance to have 1 more' and you have 1 more: it doesn't taste as good as the first one though.
- ➔ ***Unnecessary***: One of your friends then challenges you to have 1 more, and you take up the challenge. By this time, you are quite full and feel the samosa is no longer necessary. You have eaten 5 samosas by now.
- ➔ ***Intolerable***: Your friends now throw 1 last challenge: the 6th samosa! You take up the challenge and eat it, and it feels quite intolerable, and you start feeling quite sick.

What is happening above? We can see the gradual movement from something seemingly desirable and tasty to it being intolerable. We also call this overeating! This happens because the need of the Self for happiness is *continuous* and we *tried to fulfil this continuous need by something that is temporary in nature* (the samosa) and only ended up feeling sick! No matter how many samossa's we have, how often we have it, the sensation or pleasure from it is always short-lived or temporary.

The samosa is a need of the *body* i.e. it provides nourishment and it *feels tasty only when we are healthy & hungry*. If we eat when we are hungry (the body needs nourishment), we also get the full and proper taste of the food. If we make bodily pleasure or taste the source of our happiness, we are asking for trouble. You can verify this yourself, with the many things you do! Taste from the body, is an aid for us, information for us to decide what is suitable for the health of the body. Taste also gives us sensory satisfaction, but it, by this material pleasure by nature, is not long lasting.

[42] Nagraj A: Anubhav Darshan, 2015 Ed.

This does not mean that we stop these sensations from the body, or that we stop eating tasty food. It only means that we need to understand the limitations of sensations from the body and what is their use or purpose. If we confuse 'satisfaction or pleasure from the senses' with lasting happiness, we are in trouble, since something that is temporary can't be the source for our lasting happiness or contentment.

This is true for every material object: be it food, clothes, a new mobile phone, shoes, a new car, new movies, new furniture, curtains, a new house etc. The pleasure or satisfaction we are able to derive from these material things is limited by their nature and nature of our body. They are hence short lived. We hence end up having an endless cycle of wanting to repeat these material things and sensations in the hope of deriving the continuity of pleasure/happiness. You can now probably understand why you aimlessly keep scrolling through unrelated posts on social media, why you keep flipping the TV channel…it is an attempt to achieve an '*integration'* of discrete quanta of sensations! It thus becomes clear that as far as material things go, they are needed in the beginning, but if we try to keep consuming, it becomes 'intolerable' with the passage of time. This applies to anything material.

Since we assume ourselves to be the Body, we assume sensory pleasure from the Body/material objects to be a primary source of our lasting happiness. But this doesn't work, leaving us unsatisfied, no matter how many times we keep repeating it

Accumulating money and/or changing material objects too does not give us longer-term happiness or contentment.

The actual experience or sensory pleasure from the Body never seems to match the *imagination* or '*mental expectation*' we have in us about it

The above takes place because of our usage of only the perspectives of likes-health-profit. Our 'likes' preferences keep changing, and so we need to keep changing material things in order to feel contentment. There is hence no end to profit.

Result = pleasure = short lived happiness = lack of contentment = spiraling need for wealth/money

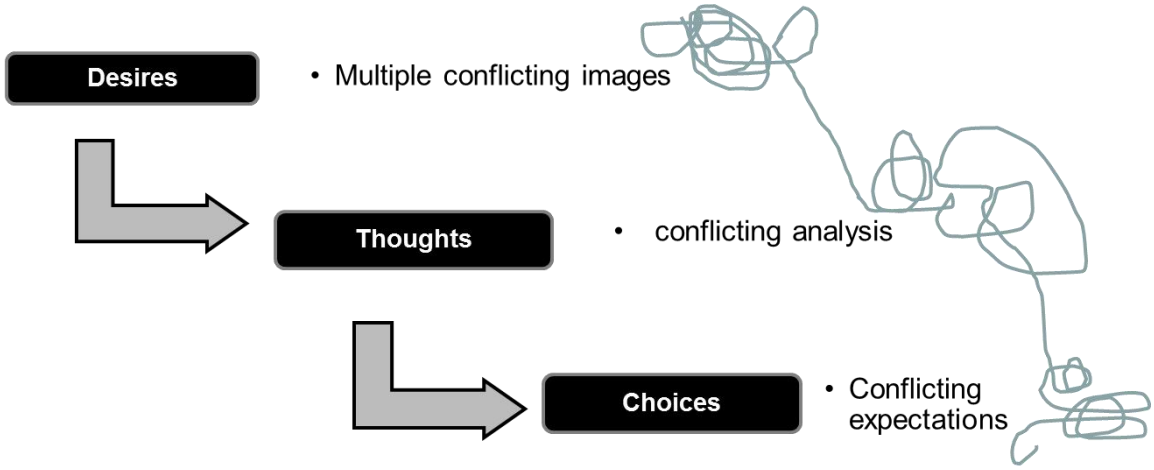
3.2.8.2 Problem 2) Conflict & indefiniteness in the Self

Each one of has, at some time in our lives, gone through internal strain. The times, when it seems like the 'temperature inside is rising', or when we feel 'pained' or 'disturbed' inside. At other times, we surprise others around us with our behaviour…and at times, even surprise ourselves! Most of us don't know in what mood we'd be this evening! People notice this about us, and we notice this about people. Why does this happen?

The answer lies within us, in our thoughts, and images and choices.

Think of your state of mind about a month before your exams. You have to study, but you feel lethargic about it. You would rather go watch the cricket world cup with your friends. Even as you sit down and try to study, your mind keeps going to that cricket match and you keep getting disturbed. On the contrary, had you gone to watch the match, you would have been thinking about your exams all the time, and hence felt guilty. What is happening? We are undecided, unsure – we call this 'conflict'. All or most of us have such 'conflicting tendencies' within. Each one of us is faced with such conflicts; and these conflicts create stress and agitation (lack of peace) in us.

These conflicts take place primarily in the self. The conflicts occur in and between our desires, thoughts and choices/expectations:



3.2.8.2.1 Images/Desires are in conflict

Example1: You want to achieve something that will make people recognize you, but at the same time want to live a relaxed life without doing much work. These two desires do not go together. A common example for a student could be: having the image/desire to study because everyone else around you is, and that is what is expected of you, but at the same time not really having the 'drive' for it.

Example2: You feel the need to do some 'social-good', but you feel little affection for the common people you want to help!

3.2.8.2.2 Thoughts are in conflict:

Example 1: When the image of 'achieving something great' gets active, the thoughts shall follow that image – we shall attempt to analyse this desire and work out how it can be accomplished. But when the other image of 'living a relaxed life' is active, the thoughts of 'relaxation' shall conflict with the previous one. Similarly, when we analyse the desire to study, we may come up with a plan – of what subjects shall be studied when, how long it shall take, etc. But at the same time, we may also have conflicting thoughts of all the other things besides studies we are interested in.

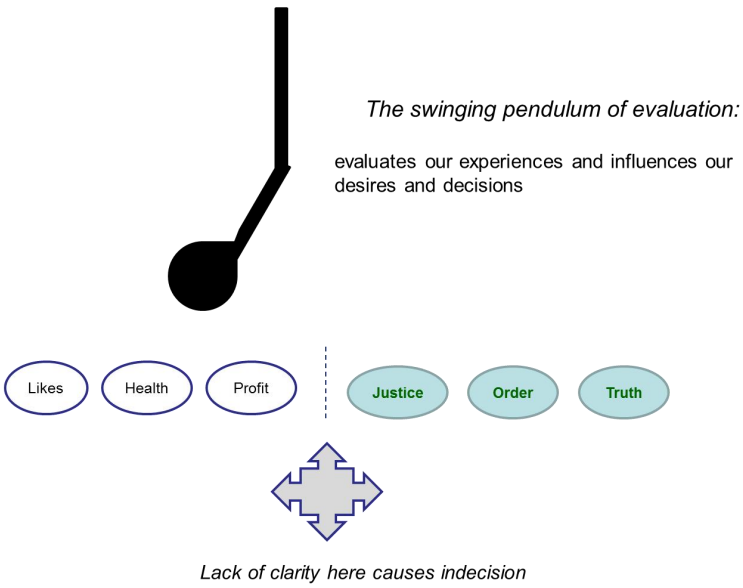
Example 2: When you expand on your image of doing 'social good' you imagine yourself amongst people and helping them. But as you do that, all the things you do not like about such people also comes to the fore, creating a conflict.

Conflicting Evaluation in perspectives

Taking a different example: A friend comes to you asking to loan him some money due to difficult times. You feel like giving him the money and helping him out (justice perspective) but are unsure whether he will return it and whether you should charge him interest on the amount (profit perspective).

We can thus further see that the conflict (also) lies in our conflicting perspectives (#4a) of likes-health-profit and justice-order-truth. We may feel like helping our brother (justice/relationship) but at the same time may not like his behaviour (likes/dislikes) & further, when it comes to sharing wealth with him, maybe in two minds (profit). In this manner, we (may) keep swinging between two or more of these perspectives and these cause experiences of conflict and indecision in us.

4a) the 6 perspectives of evaluation



3.2.8.2.3 Choices are in conflict:

Continuing with the same examples as before;

Example 1: The execution (tasting and choosing) of the desire 'achieving something great' is sure to conflict with that of 'wanting to live a relaxed life'. Similarly, when we actually sit down to study, we may find that in some time we end up getting restless and feel like going outside and playing.

Example2: We make up our mind as to how we shall help people for social-good, what we will say, the clothes we shall wear, the money we shall spend, etc, but when you actually

sit with them, you find you are getting disappointed and irritated with them instead, and do not feel like spending too much money.

Another typical example: You go to a restaurant to have a nice time and eat food, but are unable to choose which dish will be tastier. Even after it arrives, you keep wondering whether the other dish would have been nicer, and keep peeping into other people's plates and keep thinking of switching your decision…and after sometime, this may end up irritating you. Sometimes so much so, that you lose the mood to enjoy the food!

Thus, it becomes clear that when our desires, thoughts and expectations are in mutual conflict, they become cause for our own stress resulting in lack of mental peace & unhappiness. Further, our images/beliefs and hence desires may also be in conflict with what is 'naturally acceptable to us', thus causing internal conflict and lack of contentment. For example: we may strongly believe that the only way to succeed in life is by being 'street-smart', by cheating people when needed. But when we imagine cheating, plan to cheat & try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in our living. Some of us may be 'ruthless' about it, and some of us are unsure about such behaviour/activity. For the latter, the underlying perspectives of evaluation keep vacillating between 'likes', 'profit' and 'justice/relationship' – and hence our indecision and un-surety continues.

It is no surprise then that this kind of mental state will lead to an indefinite behaviour! It is no surprise then that I surprise others and myself!

In the same vein, we keep hearing of cases of a few successful/educated/wealthy/highly respected people falling prey to the lure of easy money, more money, endless money/power and indulging in cheating/corruption/tax evasion/numbers fudging etc. This is due to an overdrive of the profit (*labh*) motive. Similarly, cases of such people even indulging in outraging the modesty of others also keep regularly coming up. These people when caught, are publicly named and shamed & punished with jail – perhaps deeply regretting their actions later on. These are some more examples of indefinite/conflicting behaviours.

We have images/beliefs in us that are in mutual conflict, leading to internal stress/agitation.

Some of our images/beliefs are also in conflict with what is naturally-acceptable to us. It may be unethical and inhumane

- Our resultant behavior is indefinite & internally conflicting

3.2.8.3 Problem 3: Assumed Goals, Lifestyle, Personality & Views – leading to discontentment

This one is easy. Since all we have is a collection of ideas of what is desirable/undesirable, right/wrong, success/failure we have picked up from external influences, all over the place, our goals in life are relative, and unstable. We are often unsure about our own aims and goals.

3.2.8.3.1 Relative/assumed Goals & Lifestyle:

Since our images are being set via external influence - assumptions/conditioning; our goals & desires keep shifting, as our underlying images too are changing. These images & hence desires change, since they come from what we read, see, hear, from media, friends, society, etc. We are always 'positioning' ourselves in relation to the world and the people around us. It's not just for our life's goals. Even when it comes to lifestyle, we get influenced by seeing other people's car's, their houses, others weddings, their clothes, their holidays, even their bathrooms! Be it in what we study, eat or wear; all of it is influenced to some extent. We want to live in a 'particular way' without knowing what we really want. The strange thing is, the person opposite too is looking at someone else. With the result that no one really knows what they want. This means, 'we' are not 'our own person', we are only a set of beliefs! And these beliefs are formed as the wind flies. We may not even be properly aware of it ourselves! Hence, we are always 'wavering' in what we want; we are not able to be certain about it.

As a result, we lack self–confidence, in the *true* sense. Our confidence seems relative i.e. we compare ourselves with others in order to feel confident. For example, I feel confident of my torn jeans when I feel others appreciate it or I feel confident of myself if I can speak English as well as the others. My source of self-confidence is not in myself (*i.e. it is not absolute)*. Rather, my source of self-confidence is outside. As long as others feel I am fine, or I am like/ahead of others I feel good (*i.e. it is relative)*. This is why I need to keep 'showing off', I have to keep 'seeing' to see whether someone is 'looking at me'.

3.2.8.3.2 Assumed personality, beliefs & views

We touched upon this previously – our views or opinions about life and living are a synthesis of the accumulated images from our worldly experiences and information received, the influences from family, friends, media, the movies, sitcoms, books, etc. We go to great extents to 'belong' to our surroundings. This in itself is not a wrong thing, so this is a natural human trait we see even in a child – it learns by aping or copying other children and the people around it.

As we grow up, we continue this trend – but because we don't validate these influences & assumptions, because we are not provided a holistic/realistic picture of life and living, we end up with copied goals, views and lifestyles. We thus go to great extents to become like 'everyone else'. This is the reason you have the 'pressure' to appear 'cool' – why you may

want to colour (or discolour) your hair, pick up a fake accent, sit around in a restaurant sipping a drink 'just like in the movies', wear 'those kind of clothes', spend endless time on social media, talk & discuss topics or 'stuff' that is not natural to you and your family, may be even take up some form of addiction in order to 'belong' or 'appear cool'.

Copying life in this manner does not leave us feeling *truly self-confident*. We get all these images from those around us, they in turn get it from others around them, and everyone is getting it from the adverts, the movies & music videos. Everyone thus, is ending up copying someone or the other – which itself is basically someone (the movie makers?) imagination. We thus seem to be in an endless cycle of copying! This is true across the strata of society, rich, middle class, or poor, irrespective of our proclaimed religion, ideology or faith, irrespective of our nationalities or caste, we have assumed beliefs and personalities and the pressure to conform. This is also true for our views regarding the larger questions regarding who and why we are, the universe, etc.

Later on in life, we may even come under 'pressure' and indulge in corrupt/unethical practices in order to 'conform'. We do things simply because 'everyone else is doing it'.

The net result of all this is, we have wavering aspirations, we feel shaky, & insecure. We lack true self-confidence.

We can now get some inkling of how indoctrination or 'brainwashing' works. In this, someone, or a book, or a group of people put forth various images and supporting arguments in favour of their view. The unsuspecting listener 'drinks in' these views, arguments and in turn becomes indoctrinated.

Our own personality, goals, lifestyles & views on life are assumed/adopted & hence wavering.

We do not have true-confidence

Conflict or unstableness in images/desires causes ***lack of contentment*** in us

Conflict or unstableness in evaluation and thoughts causes ***lack of peace*** in us

Conflict or unstableness in expectations or choosing causes ***lack of happiness*** *or dissatisfaction* in us.

3.2.8.4 Problem 4: Basic yearning unfulfilled

The net result of the above conditions is that we don't end up feeling *really contented* even after achieving our desires, despite being 'successful' because it is wasn't ours to begin with and is quickly replaced by something else.

This is because, despite all our efforts, we are completely ignoring the need of the 'Self' and focusing largely only material things. We are doing many things, accumulating a lot of degrees and money and awards, 'progressing' on paper, but we don't feel that ***we*** *have*

improved, that ***we*** *have gained something*. It seems that only the things *around us* are improving or changing! For example, I now have a great job, a good title, a doctorate degree, research papers to my credit, a big house, money, ***but 'I' am still the same*** i.e. there is little or no ***qualitative*** improvement in ***me***, only improvement in my ***quantitative*** abilities and likewise changes in the external world. I end up having a lot of 'information' but hardly any *wisdom* or *knowledge*.

With age, as we try & seek solutions to the problems that concern us, be it personal problems, or social problems, or environmental problems, or the purpose of life, we may slowly start getting disillusioned. We may feel that there are no solutions to these issues, and may even end up in a state of resignation. This lack of contentment stays on with us.

Thus, as we go through all the business that is life, the reading, expressing, achieving, eating, accumulating and enjoying, somewhere, deep inside, we keep feeling there is something missing … we still can't seem to makes sense of – life itself.

We wonder what the purpose of all this is, of what 'use' our own living is, what we can give back to Society, the Environment, etc. For some of us, such questions may pop up at a younger age, for some, it may appear much later. For many, it may appear as a 'midlife crisis' a feeling of 'being lost' – as by then, we have studied, earned money, have wealth, got married, had children…and then what? What was, or is all this about? - Is a question that humans face at some point.

It is no surprise then, that in an attempt to attach such purpose to living, we regularly hear of 'successful' people quitting what they were doing to spend family time, take up a social cause, environmental issues or even taking to religion, etc.

And, somewhere in the midst of all this, we also feel our fundamental curiosities are not answered – of who we are, our basic purpose, our role and place in the grander scheme of things that is the Earth and the Universe.

The basic human yearning – seems to remain unaddressed, unfulfilled.

Despite doing everything we had to do, we may still feel uncontended.

Our yearning for the fundamental questions of life remain unanswered

3.2.9 Reason for our problems = assuming -> incomplete understanding

Just analysing & listing our varied problems is not sufficient. We also need to know *how* to solve them, or how to have *resolution*. In order to have a solution, we shall need to know *why* our problems exist in the first place. The short answer for that is, because we

do not have understanding, we only live with assumptions on all these aspects of our living (where we have problems).

Which brings us to the next question – why is that we don't have this understanding? The reason is as follows:

3.2.9.1 Identifying what's missing

There are 4 dimensions to the reality that is a 'unit' or activity (like a human being) – form, properties, basic nature & innateness or *(rup, gun, swabhav, dharm)*. When living with only partial (4.5 of 10) activities in the Self functioning, we can only 'see' 2 of these dimensions– form and properties. We don't *understand* the remaining 2 dimensions of basic-nature and innateness; we may have some intuition/estimation/assumptions about them.

This 'partial view' or understanding is at the crux of our problems, and this is what we shall proceed to discuss right now.

3.2.9.1.1 The 4 dimensions to an entity/unit

'In all the activities in nature, there are 4 dimensions to be known'[43]. Let us brief them here:

1. Form *(rupa)***:** or appearance, is how something looks, as largely perceived by our senses or instruments. This includes the aspects of shape, surface area and volume. For example, when we see a tree, we cognate its height, colour, shape, its 'largeness', volume, etc.

2. Properties *(guna)*: or qualities is how that entity interacts, or behaves with its environment. Property is the mutual impact or effect the 'thing' has on its environment. For example: a) the properties of neem are that it is bitter, cooling, anti-bacterial, etc. This is the effect neem has on its surroundings. b) My properties (or qualities) are the effect I have on my surroundings. How I make people around me feel, such as what kind of person I am', my likes, dislikes, my behaviour, etc.

3. Basic Nature *(swabhava)*: or Natural-characteristics means the *usefulness* or *purpose* of an entity, the role it plays in the larger order. For example, a *neem* tree serves some purpose by participating with its surroundings. Humans too have a purpose, a usefulness we bring to our surroundings.

4. Innateness *(dharma):* We have seen 3 dimensions to a natural activity or entity so far. The fourth dimension is to do with the fundamental or true-nature of the entity. By this, we mean an aspect of the entity which defines its very being, without which the entity itself would not exist. For ex: a neem tree, exists, and grows. 'Growth' is natural to all plants – without which we wouldn't call them plants. Similarly, humans want to be happy, to know – without which we can't distinguish ourselves as being human.

[43] Nagraj A, Manav Vyavhar Darshan, Ed 2015

For now, the above is just for your information. We shall elaborate a bit more on these 4 dimensions in Chapter 12 'Dimensions in Nature'. Let us now include this new information we have learnt into what we already know so far and see how it all fits in (and makes sense):

3.2.9.2 Elaboration on what's missing*

Living with 4. 5 activities = assuming = incomplete

Perspective used	*Dimensions of Reality 'seen'*	*Aspects of Coexistence understood*		*Aspect of living*
Likes	**Appearance & Properties** *(rupa, gun)*	Natural Relationship		**Material**
Health				
Profit				
Justice	Natural Characteristics & Innateness *(swabhav, dharm)*	Human Relationships		Behavioral
Order		Myself *(jeevan)*	Nature & Existence	Intellectual (, spiritual)
Truth				

Functional

Partially/ Not Functional

This is how much we can currently 'see' of ourselves, people, the world and nature/existence

We cannot see these aspects or have assumed beliefs about them

** At this stage, don't worry if this doesn't seem clear enough. Remember, you may need to go through this book and its associated explanation- workshops a couple of times before you 'grasp' it. We are talking about things you haven't paid attention to your entire life, so it is okay to give this some time.*

Refer to the diagram above:

- ➔ We are already familiar with the 4 aspects of living (column #4) and the 4 aspects of Coexistence we need to understand (col #3). We have now added our additional information about the dimensions of reality we are able to understand (col #3) and the 6 perspectives/*drishtis* in the Self (col #1).
- ➔ The 'Bold' parts in the diagram are what are functional in us today, what we can currently see, and hence live with/focus on. The greyed out portions are what are not functional today, which we have assumptions/beliefs about, or are unable to 'see'.

We shall now take up these columns one by one for a brief discussion.

3.2.9.2.1 Perspective used (partial, assumed)

As seen above, currently, only the first 3 perspectives / *drishtis* of likes-health-profit are fully functioning in us.

We do not fully understand the remaining 3 aspects of realities of justice, order & truth'. We *imagine* something about them and our notion of them can be/is coloured. What we end up doing is using the perspectives of likes/dislike, health/disease, profit/loss even to evaluate and judge Justice (human relationships), Order (Social & Natural) & the Truth. In other words, we decide on Justice, Order & Truth based on our personal preferential likes, biases, profit/loss, etc.

For ex:

- ➔ Although we interact with people and live with them, we evaluate these relationships and the people in them based on what we like and do not like. i.e. I have a list of people I like, I don't like, and I may even *hate*. Notice that instead of using the perspective of '**Justice**/relationships', we are using the perspective of 'Likes'. Worst still, is when we exploit relationships for profit *(labh)*.
- ➔ Similarly, when we consider **Order** - social order, natural order, or resolution, we may each have our preferences (likes/dislikes), or even use 'social-work' as a means for accumulating wealth (profit)
- ➔ When it comes to the **Truth**, or what exists, why and how it is – (Self, Existence, Reality, etc) we may have our preferences for the same (Likes/Dislike). In other words, we 'look' at or have a view of the Truth/Reality based on our personal or sectarian preferences, rather than seeing it as-it-is. Some of us are even engaged in propagating 'Truth'/ explaining it for a price! (profit)

We can hence see that today we bring our personal, or communal or faith based preferences & possible biases when it comes to considering & judging Justice, order and Truth. These form our views or beliefs on living. I.e. we only have *assumed* or *preferential or biased* notions about human relationships (justice), social & natural order (Order) and reality (Truth) – we do not know them in a Universal manner. These hence vary within a person and from person to person.

We may hence say that the activity of "4a) Evaluating" is functioning only *partially*, since out of 6 perspectives, only 3 are properly active. Thus, only half of activity '4a) Evaluating' is currently functioning in us. So, even out of these '5' activities, only 4.5 are really functioning as they should.

3.2.9.2.2 Dimensions of Reality seen (incomplete)

Due to only partial (3) perspectives functional in the Self, we can only 'see' the dimensions of Appearance & Properties of all things in Reality. Consequently, we do not understand, or have some assumptions about the remaining two dimensions of basic nature (characteristics, purpose) and innateness (intrinsicness) of Ourselves, of Other Humans in Family & Society & of Nature & Existence. We are restricted to the seeing the dimensions of appearance and properties of these entities in Reality.

3.2.9.2.3 Aspects of Coexistence Understood (partial)

It thus follows that this is why we also only study the Natural world, largely ignoring, or having varying assumptions/conditioning about our Self, Human Relationships and Nature & Existence.

3.2.9.2.4 Aspects of living (partial, assumed)

Because our 'seeing' or 'vision' is limited to only the dimensions of appearance & properties, we tend to only study or focus on our interactions with Nature (Natural relationship), and this is why our living is largely confined to the *Material aspect,* thus ignoring the Behavioural & Intellectual (,spiritual) aspects.

3.2.9.3 Inference

Since our perspectives (*drishti*) is partial (*col #1, likes-health-profit*), we can only see or be aware of some dimensions of reality (*col #2, appearance & properties*), due to which we are able to understand only some aspects of our existence (*col #3, nature-relationship*), consequently, we are largely only focused on one dimension of living (*col #4 material*).

We can thus write,

Partially functioning perspectives ---> *(leads to)*

Partial cognition of dimensions of Reality -> *(leads to)*

Partial focus in aspects of understanding & living.

In other words, we hence can only see/understand 'partially', which is why our focus & living is also 'partial'. This is the basic cause for our incomplete understanding, & hence our problems & unhappiness.

We hence, do not 'really know' – we largely live with assumptions. Assumptions lead to problems, they are never enough. Problems cause unhappiness. This is the basic problem.

3.2.10 The solution = resolution -> knowing -> complete understanding

We thus need to correct, or complete our partial views/ understanding. In order to do so, we need to understand certain aspects of reality we have not considered or understood properly to date (shown in grey in the previous diagram). In other words, we need to pay attention to, study and understand all the perspectives, aspects of living/understanding and dimensions of reality we have ignored so far or only have assumptions about. Let us identify them here:

3.2.10.1 What we have to understand

Living with all10 activities in the Self functioning = knowing = complete

Perspective used	*Dimensions of Reality 'seen'*	*Aspects of Coexistence understood*		*Aspect of living*
Likes	Appearance & Properties (*rupa, gun*)	Natural Relationship		Material
Health				
Profit				
Justice	Natural-Characteristics & Innateness (*swabhav, dharm*)	Human Relationships		Behavioral
Order		Myself (*jeevan*)	Nature & Existence	Intellectual (, spiritual)
Truth				

All 6 are Functional

We live in all these aspects

All 6 perspectives used

We 'see' all these dimensions of *reality*: ourselves, people, the world & nature/ existence

All aspects of Coexistence understood

Aware of all aspects of living

All the previously greyed out parts are 'visible' now:

- ➔ We are able to use the perspectives of justice-order-truth properly (col #1)
- ➔ Consequently, we understand the 2 (previously ignored) dimensions of reality: of basic nature or purpose (*swabhav*) & innateness (*dharm*). (col #2)
- ➔ We hence understand all 4 aspects of Coexistence in all dimensions
- ➔ As a result, we live with all 4 aspects of our living.

The above is possible when all 10 activities in the Self are fully functional.

3.2.10.2 Completing the activities in the Self

In the activities in the Self, we have discussed the functioning of the following so far:

- 3b) Imaging = ***Desires***
- 4a) Evaluating & 4b) Analysing = ***Thoughts***
- 5a) Tasting & 5b) Choosing = ***Expectations.***

Only a part (4.5 of 10) of the activities/faculties in 'us' (Self) are currently functioning. The remaining 5.5 activities in the Self are lying dormant. In other words, <50% of the total faculties in (my)Self are currently functional.

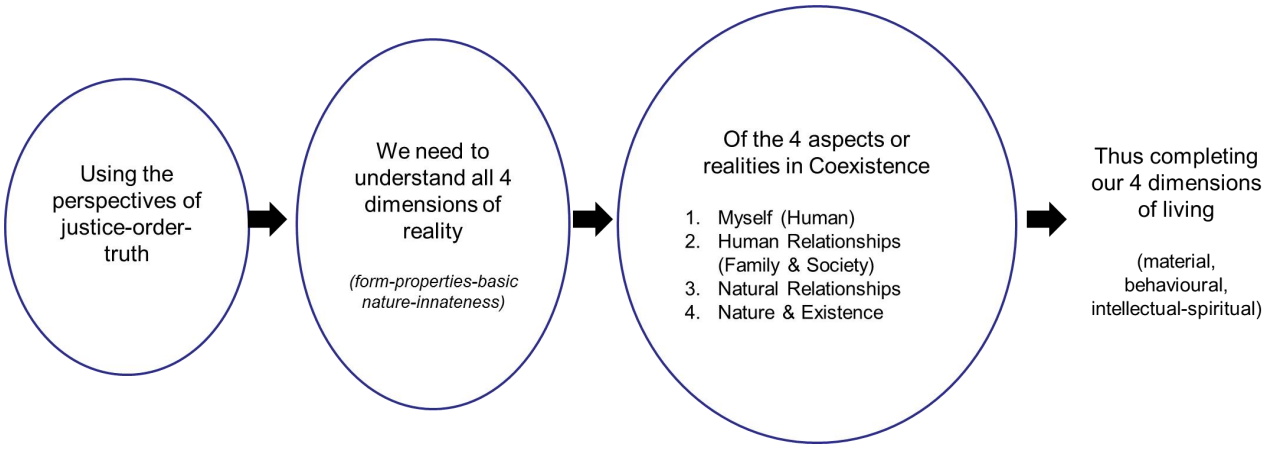
➔ As a result, we can only view some dimensions of reality and are unable to 'view' or understand the rest.

Since only 4.5 activities in ourselves are currently functioning, our understanding or 'views' are partial, blurred, in conflict, indefinite, etc. The remaining 5.5 activities in the Self also need to start functioning, so all 10 activities are 'functionally complete' and we can 'see'/ understand 'clearly', and hence live fully/clearly.

When all 10 activities in the Self function, we are able to see & evaluate things in reality, as they are.

When operating only with 4.5 activities, our view or understanding is partial. **We are thus either 'over-evaluating', 'under-evaluating' or 'wrongly-evaluating' ourselves, relationships, other humans, nature relationship & existence**

3.2.10.2.1 What we need to do to have complete understanding, or for all 10 activities in the Self to function



We started with wanting to understand the 4 aspects or realities in Coexistence, and we now have some additional information in it. Namely, that of the 6 perspectives and the 4 dimensions of reality that enable us to fully understand these 4 aspects of Coexistence.

The question is,

- ➔ *Who will understand these 4 aspects?* – I have to.
- ➔ *What will I do once I have understood them?* – I shall live in/with all 4 aspects!

We have just discovered that all four of these 'things to understand' are understood by me, myself (1). In other words, I understand myself (1), and everything else (2, 3, 4) -> and hence live with myself & everything else.

3.2.10.2.2 What happens

When we embark on the above study, we gradually achieve clarity on all these fronts. As we do so, we start moving from living with 'assumptions or incomplete understanding' to 'knowledge & complete understanding'. Consequently, there is a sequential functioning of the following previously dormant activities in the Self *(jeevan) (Shown by section 'A' in the diagram below):*

These are:

- 3a) Contemplation *(chintan)*
- 2a) Comprehension *(bodh)* & 2b) Determination *(sankalp)*
- 1a) Realization *(anubhav)* & 1b) Authentication *(pramaan)*

We can now write down all these 10 activities in the Self below:[44]

Activities in the Self – *during study*

Activity of State (sthiti kriya)	Activity of Motion (gati kriya)	Force (shakti)
1a. Realization *(anubhav)*	1b. Authentication *(pramaan)*	1.
2a. Comprehension *(bodh)*	2b. Determination *(sankalp)*	2.
3a. Contemplation *(chintan)*	3b. Imaging *(chitran)*	3. Desire *(ichha)*
4a. Evaluating *(tulan)*	4b. Analyzing *(vishleshan)*	4. Thought *(vichar)*
5a. Tasting *(asvadan)*	5b. Choosing *(chayan)*	5. Expectations *(asha)*

A

B

We 'think' based on these perspectives

We make 'choices' based on these tastes

likes health profit truth order justice

interest values purpose

Body

Information / Interaction

Expressing/living

Behavior with Humans

Work with Nature

Let us put down a brief description of what happens in these hitherto dormant activities during the process of study: (marked as section-'A' above)

- ➔ 3a) Contemplation (*chintan*) – We identify & accept the 'missing' aspects and dimensions of reality we were earlier unable to 'see'. This event is also called *sakshatkar* or 'direct perception' or 'direct-witnessing'.
- ➔ 2a, 2b) Comprehension (*bodh*) & Determination (*sankalp*) – These dimensions/aspects we identified in the previous activity now form an integrated whole. Our acceptance of grasping of them 'firms up' or becomes *stable* and we are hence determined to live according to (the realities) we have understood.
- ➔ 1a, 1b) Realization (*anubhav*) & Authentication (*pramaan*) – We have complete acceptance/experience of all dimensions of reality in all aspects of living and live expressing the same.

The result of Realization *(anubhav)* is that we have total 'Resolution'- answers to all our questions: resulting in happiness, peace, satisfaction & bliss. We are able to live with humanness, humane conduct, values & ethics in all 4 aspects of our living: material, behavioural, intellectual (, spiritual). We shall be covering these values and ethics in Section III in this book.

[44] Nagraj A, Adhyayan Bindu, Ed 2015, p 4

3.2.10.2.3 How it happens

As we proceed with our study of these 4 aspects of living (which is what we have covered in this book), we are able to slowly 'see' the reality of coexistence, the order in nature/existence in all 4 dimensions we discussed previously. The images/desires in us start getting set getting aligned with reality, with what is naturally acceptable to us. This *progress in clarity* or understanding during study happens in a gradual manner in the following 4 stages: [45]

1. We first have a glimpse of reality (*bhaas*)
    - We get a 'broad view' of coexistence. This is a basic *acceptance* of Coexistence
2. We then have semblance/appearance (*abhaas*)
    - Our 'view' becomes sharper. We *clearly* accept some aspects of Coexistence
3. Followed by certitude (*prateeti*)-
    - We are certain about reality. We have clear acceptance of the *purpose* of things in Coexistence
4. Finally, realization (*anubhav*)
    - We understand or realize coexistence or the truth completely. *Complete acceptance* of all dimensions of all aspects of reality.

3.2.10.2.4 The result

Since this 'acceptance' or 'understanding' is based on coexistence, on the reality of the order in all aspects of our being, and this is definite, our desires, thoughts and choices start getting aligned with this understanding and also start becoming definite. This puts us at ease. We are no longer struggling or in conflict in the various aspects of our living. Where we were earlier living with assumptions/conditioning & belief/indefiniteness, we start living with surety, definiteness & purpose. This leads to gradual harmony within, and in our living: with the body, in family, society, nature and existence.

We hence begin living with this surety, this definiteness in our human and natural relationships. Since these answers have been validated and known by us for ourselves (using the 4-step method of verification/study), since we know 'this is so' for me, and for everyone else and 'this is so' in nature/existence, it gives us a new found clarity & confidence and ease of being. This happens, because these answers are natural to me (Human) and natural to Existence. We are no longer struggling against our own true-nature & the way existence *really is*; we are no longer in conflict. We are able to have an answer (resolution) for every state/situation we live in. We have the answers for life. We hence experience happiness, peace, etc.

Let us quickly put down the problems we had initially stated & the resolutions we have uncovered:

[45] Nagraj A, Anubhav Darshan, 2015 Ed

- **Problem 1: 'Short lived' Happiness/ Satisfaction -> *lack of happiness***
  - ***Resolution:*** *Our primary source for happiness now include behavioural & intellectual (,spiritual) fulfillment, which are long-lasting or continuous. We continue to get short term pleasure from bodily senses but are not solely dependent on them.*
- **Problem 2: Conflict in Living, indefinite behavior -> *lack of peace***
  - ***Resolution****: Because we have known ourselves, and our activities and these are aligned with our true-nature, we cease to have conflict in living and our behavior becomes definite – according to humane basic-nature (fundamental characteristic) and innateness.*
- **Problem 3: Assumed Goals & Views -> *lack of contentment***
  - ***Resolution****: Since we have now known & validated our goals and views, they are no longer just assumptions or beliefs. This gives us true confidence and contentment.*
- **Problem 4: Basic yearning unfulfilled. -> *lack of bliss***
  - ***Resolution:*** *Awareness & understanding of the*
    - *4 dimensions of reality (form, properties, basic nature & innateness)*
    - *for all 4 aspects of coexistence (myself, human relationships, nature relationship and existence)*
    - *covering all 4 dimensions of our living (material, behavioural, intellectual-spiritual) fulfills our basic yearning for knowledge.*

The dialogue we are having in this book is in order to get this process *started**.

** See Appendix C for further important information on Study.*

3.2.10.3 Is every belief a problem?*

(Can be read later)*

We previously saw that our desires, thoughts and choosing today are largely driven by assumptions/conditioning or via sensations from the body. These then go on to form our images/beliefs. However, is *every* image formed from a sensory experience or some assumption/external information false or not useful? That is not so.

3.2.10.3.1 Images from sensory input

Images/Memories formed on the basis of **sensory information** are useful for us to recognize what is required for the nourishment & protection of the Body. Choices on what to eat, when to eat, information about medicines & their mechanism of action, surgery, etc are all important essential information. However, when sensory information

or tastes becomes the *sole or primary basis* for our happiness, it becomes an issue, as we have seen.

3.2.10.3.2 Images from assumptions/conditioning

Similarly, is *every* piece of information, memory or belief we have from external sources wrong? No. For example:

General information: We get this information from the collective knowledge of all human beings – such what is edible and what not, what to eat, the 'Earth is Spherical' or 'Mumbai is to the North-West of Pune', or 'every human body has a heart' - such information is fine. These are based on the collective evidence of many years.

Specialist information: This is largely available to us via science and technology, such as: 'this is the lifespan of the Blue Whale', 'this is how a space ship works', 'chromium is the hardest metal', 'the brain has 2 hemispheres' etc. These are based on thorough research & experimental verification – we 'trust' the sources of such information – such as those coming from verified scientific studies. Such 'facts and figures' keep getting updated from time to time with newer discoveries, instruments & techniques. Most of this is what we study as Science and Technology, or even in subjects such as Geography & evidence based History. Another example here is: we observe with the naked eye that the Earth is stationary. But we read that it is moving around the sun at 20km/sec. We may never see the scientist that understood this for the first time, but believe this. We teach it, since it is 'established & well-accepted fact'.

All of the above is to do with the **physical-chemical or material aspects** (materials-metals, chemicals etc, planets, plants, animals & the human body). We also use Mathematics (Algebra, Geometry, Calculus, etc) as tools to aid the above studies. In addition, we also get to know of 'events' in the world from the news. While all such information is essential & useful, these however, cannot be the *primary or sole* basis for our living.

3.2.10.3.3 Assessment

Thus, both, the sensory images we have and the information/images/understanding we have to do with the areas above are to do with the **Material aspect** of living. Most of these are fine to keep (as long as they come from established sources) since they do not affect who <u>we</u> are, our psyche, dispositions and mind.

However, we also harbour beliefs to do with our **Behavioural & Intellectual** aspects, which may or may not be correct. These are important, since they are to do with *ourselves and our living – they define who we are and what we do*. Unless you verify such images/desires you may not even know whether they are even 'yours'! You may end up spending an entire lifetime accumulating beliefs and desires that are not yours or incorrect, and living them through! Which means, your entire lifetimes beliefs, goals and activities may be 'someone else's' or 'false'...with the result that we would never know whether 'we' did the 'right thing'.

In addition, because we have not studied our behavioural and intellectual (, spiritual) aspects properly, we also do not know *what to do with or how to put to use* the gains we are making via study in the material dimension. For ex: we may study nuclear physics, but *what we do* with the nuclear device is unto us. Should every city store one in its community hall? Should we make them at all? Thus, we need to study the intellectual aspects to also understand the *ultimate purpose* of the material dimension, as well its *fundamental reality*.

You will recollect our starting discussion about happiness and the 3 aspects of Material, Behavioural & Intellectual. We had said then that we are mostly focusing on the 'material aspect' and ignoring the other two. We can/will now see evidence of this in ourselves, in our images/beliefs/understanding – we know a lot about iron and boron and plants and amoeba, about frogs, our digestive systems and the law of gravity, but we know precious little about the people we live with, our relationships (Behavioural) and our own selves (Intellectual, spiritual) –the one that is doing all this study!

As a result, most of our validated (true) beliefs, images or knowledge is to do with the Material Aspect, while we are not paying attention to, or as unsure about ourselves, and our relationships with other humans and with matter.

Hence, *these are the aspects* (behavioural & intellectual-spiritual domains) we have been paying attention to here.

3.2.11 Consciousness Development in the Self

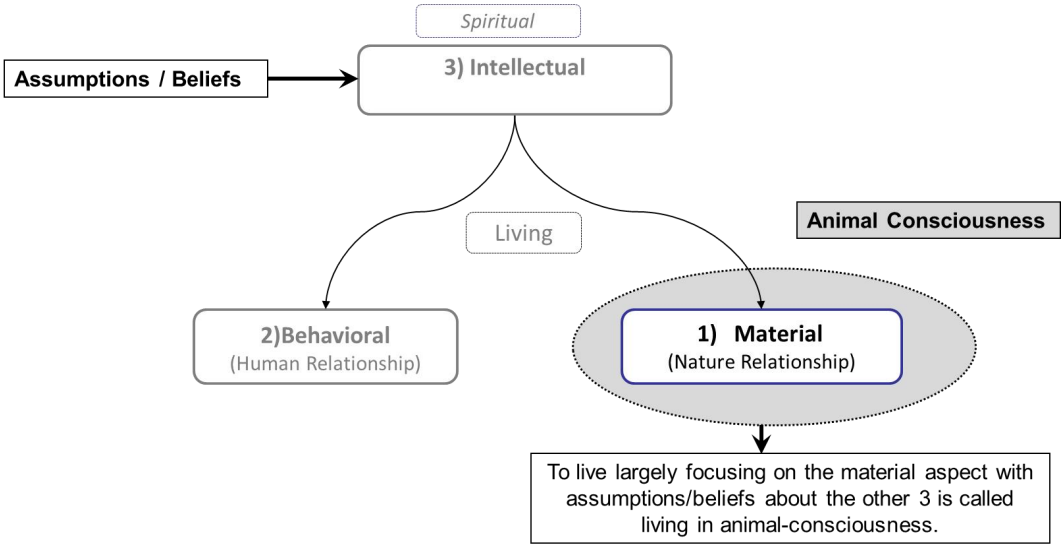
We've seen that in our current state of living:

- ➔ our aspects in living is partial, (largely material, *ignoring behavioural, intellectual/spiritual*)
- ➔ our perspectives are partial (likes-health-profit, *with coloured or ignored justice-order-truth*)
- ➔ the aspects of existence we understand are partial (only nature, *ignoring self, human relationships and nature-existence*)
- ➔ the dimensions we understand in these aspects (realities) are partial (only appearance & properties, *ignoring basic nature & innateness*)

In other words, if we were to 'look' at ourselves impartially, we shall find that we are only partial! This intended pun apart, this seems to be a rather serious matter and we shall proceed here with some gravity.

Let us go back to where we started and make some observations.

Animal Consciousness = partial focus = 4.5 activities in the Self *(jeevan)*



3.2.11.1.1 Explanation

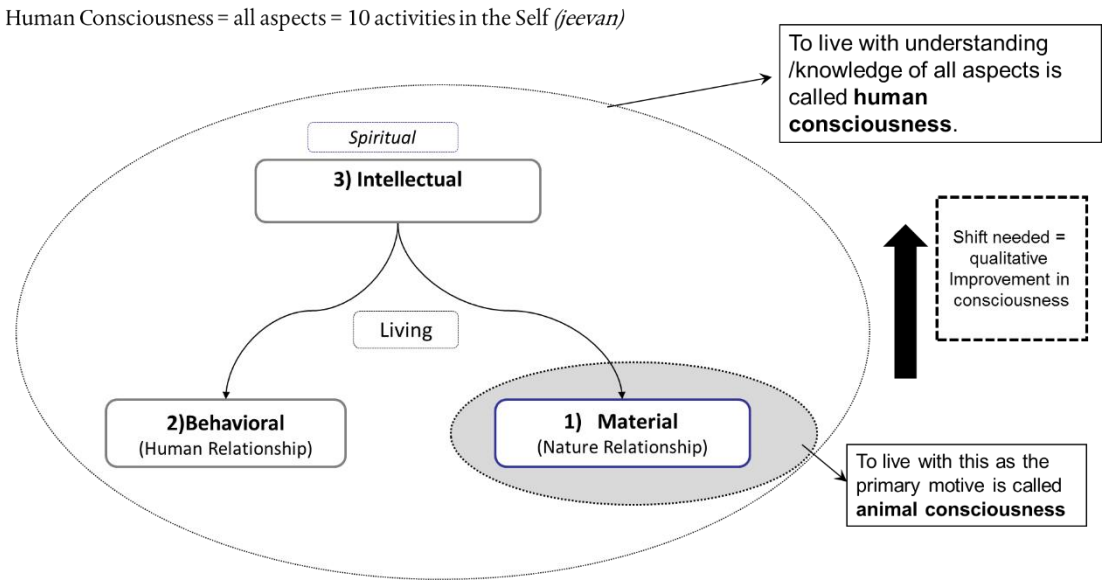
To live with assumptions/ conditioning or beliefs and with the primary focus on consuming [1] Material things can also be called as living in 'underdeveloped' or 'animal' consciousness. [46]

- We call it '***underdeveloped consciousness'*** *(aviksit chetna)* because, only 4.5 of 10 activities in us are functioning properly. We are ignorant about the true nature of (2) Human Relationships and (3) Intellectual (, spiritual) Understanding, and have some beliefs about them.
- We call it '***animal consciousness',*** *(jeev chetna)* because our primary object of study and the basic goal of such living is (1) Material things/sensory pleasure. We assume the 'Self' to be the 'Body' & our behavior is indefinite. This is the same for animals as well*, hence being like this is akin to living in 'animal consciousness;
- This is also called living in ***illusion.*** *(assumptions, false belief) (bhram)* – because, when living in this state, we largely operate on the basis of assumptions, and have low 'awareness' & partial views/beliefs which may or may not be correct.

**For ex, if we observe a cow or a goat, they are continuously occupied in getting some physical sensory input from the environment. If we see ourselves today, we are also more or less doing the same thing! The only difference is, we do it with more sophistication, i.e. we end up packaging our food, and may use a fork, a water bed, etc - but the end objective of all these inventions is still material pleasure or comfort.*

[46] Nagraj A, Jeevan Vidya ek Parichay, 1999 Ed.

With understanding, all 10 activities in the Self start functioning, and we live in Human Consciousness:



3.2.11.1.2 Explanation

- When all 10 faculties or activities in us (Self) are functioning, it is called ***'developed consciousness'*** *(viksit chetna)*
- Living with understanding of all aspects: [3] Intellectual (, spiritual) Understanding, [2] Human Relationship and [1] Material things is called ***human consciousness*** *(manav chetna)*. We now understand the distinction between the Self and Body and live with definite humane conduct[47]
- This is also called living with ***awakening.*** *(jagruti)* – Because, we are able to 'see' all dimensions of reality in all aspects of our living.

3.2.11.1.3 Inference

We have so far been mostly been focusing on material things, and this is the same as being in 'animal consciousness'. However, we are not satisfied merely by living in this state (as we have seen, being a human & living with partial/incomplete understanding results in multitudinous problems) and we hence need to move towards having 'understanding' and living with human consciousness. This basic 'shift' in our plane of consciousness is the fundamental human need:

[47] Nagraj A, chetana vikas mulya shiksha, notes. ibid.

Underdeveloped Consciousness	Developed Consciousness
= Animal Consciousness	= Human Consciousness
= only 4.5 activities in the Self functioning	= 10 activities in the Self functioning
= partial/wrong understanding	= complete understanding
= living with beliefs	= beliefs or assumptions according to knowing
= living focused on material aspect	= living in material, behavioural, intellectual (, spiritual) aspects
= living in internal conflict, against what is naturally acceptable to us	= living in harmony, according to what is naturally acceptable to us
= inhumane, unethical, animalistic tendencies	=humane, ethical tendencies
= cause for our problems & unhappiness.	= results in resolution of problems, happiness, peace, satisfaction, etc.
= Illusion, delusion	= awakening

We can thus write,

Animals are primarily concerned only with 'survival' for which they need to consume (material things).

↓

Survival alone is not sufficient for a human.

↓

The need for happiness & understanding (knowledge) is what *distinguishes* a human being from an animal.

↓

I.e. unlike in animals, we have the additional aspects of behavioural, intellectual (,spiritual) dimensions that need fulfilment.

↓

Knowledge/understanding enables this shift or transition from living in 'animal/underdeveloped' consciousness to 'human/developed' consciousness

Consciousness development via knowledge & resolution is thus the *fundamental* human need.

This is because our basic problem is the lack of understanding, which results in problems. The pain from problems itself is the cause of all difficulties in Humans. The experience of resolution (resolved state) itself is happiness. [48]

3.2.12 Exploring Consciousness

"Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives"[49]

Now that we have discussed the issue of consciousness development, we can perhaps delve a little more into what it means to be 'conscious' or to exhibit consciousness. We had already explored a bit into this in the beginning of this chapter, when we spoke of the ability of imagination and assuming in the Self. Let us take this up a little more.

3.2.12.1 How are the activities in the Self 'Conscious'?

Do we find the activities like imagining, thinking, desiring, understanding or experiencing happiness, peace, satisfaction, trust, affection and such emotions to be physical-chemical in nature? We might find it difficult to answer this question straightaway. But we can start exploring this in an incremental fashion and look for answers. We can explore some of the activities of the Self in brief and try and see their intrinsic nature and evaluate if they can be Physical-Chemical.

The activity of desiring – constructs an image – either from an assumption/conditioning or from our own 'understanding'. Like we could desire for 'a house that is as big as our neighbours house' (a conditioning) . Notice that these images are 'expanded' within us. When you imagine the shape and size of a house – it 'expands' in your mind – and simultaneously, an emotion, a feeling arises in us. The same thing happens when we recall a past memory. As the 'image' in the memory arises, it 'expands', and a feeling of good/bad, or pleasant/unpleasant associated with that event is also experienced by us. You can notice this for every 'image' in you – be it your goals, what you would like to wear, eat, your opinion of a person, the world, the universe – as the image expands, so arises an associated feeling and experience.

This 'expansion' & evaluation (*based on one of 6 perspectives*) of the image takes place along with the activity of evaluation & analysing (Thought). The activity of analysing processes and evaluates information or the details in the images from different perspectives – i.e. the image or desire is 'expanded' and broken down. These perspectives

[48] Nagraj A, Ibid, pg 95

[49] Susan Schneider and Max Velmans, The Blackwell Companion to Consciousness, (2008). *"Introduction"*.

could range from previously held information like what is good/bad, what is tasteful what is not, what is useful – what is not etc. Thinking as an activity is an evaluating & processing function which can follow the rules of logic and language. For example, when we have the desire for a house, then we start working out its details, like how many rooms it should have, how much time it will take to construct, how much it will cost, how it can airy, etc – this is thought.

An activity like Tasting/Choosing makes a choice – a 'selection' from a range of available choices based on evaluated information and based upon our most compelling desire. From the example of the house above, we had the desire for the house, we then worked out its details in thought, and in tasting/choosing, we decide the colours of the walls, etc. This is an example of interest (sense) based tasting.

When we look at these activities of imaging-desiring, evaluating-thinking and tasting/choosing, we can see that we cannot associate any concept of 'weight' with it. I.e. we can't say 'this thought weighed 5 gms'! I.e. these activities in the Self are *weightless*. The activities in the Self also impact the body in 'silent' ways – example, if we are disturbed, or have a lot of internal stress, worries or anxiety, we could develop acidity, ulcers[50] and some people also develop ailments like high blood pressure (hypertension) due to a continued tensed state of mind.

We can see that the nature of the activities of the Self is 'conscious'. Physical chemical activities consume physical chemical matter and deplete and have to be replenished in amounts and in quantities. Whereas our desiring, thinking, choosing never stops and we do not have to replenish them with anything. These activities are inexhaustible. In fact, the more we use our imagination, the more intense it seems to become. The activities of the Self *(jeevan)* are activities of understanding, desiring/imaging, thinking and choosing and these activities are subtler and wider in their expanse than the Physical-Chemical activities of the Body. Further, these activities control & impact the physical chemical activities of the body. The Body does not 'control' the Self. The Self makes choices on what to do with the Body.

On the other hand - The Body provides the Self with information through its different sense organs such as eyes, ears, nose, tongue and skin. There is no 'part' of the Body that desires 'justice', 'resolution' or the 'truth'. The Body requires food and when nourishment depletes, – 'we' have to provide it with new quantities of food. The function of the body is thus not inexhaustible and requires periodic replenishment.

We should also note that the activities in the Self cannot be separated from one another. Your memories, tendencies, thoughts and choices move along with you, wherever you go! For ex: We can't really separate our 'memories' from 'ourselves'.

We can thus explore and realize that the activities of the Self are intrinsically 'Conscious activities' or activities that exhibit/possess Consciousness.

Thus, the clearest examples are of consciousness are: perceptual experience, such as tastings and seeings; bodily-sensational experiences, such as those of pains, tickles and itches; imaginative experiences, such as those of one's own actions or perceptions; and streams of thought, as in the experience of thinking 'in words' or 'in images'.

[50] Sapolsky Robert – Why Zebra's don't get ulcers 1994 Ed

I.e. to summarize, the conscious activities in the Self are:[51]

- ➔ Weightless *(bharmukt)*
- ➔ Continuous *(nirantar)*
- ➔ Inexhaustible *(akshay)*
- ➔ Inseparable *(akhand)*

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

- ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you based on observation
- ➔ Step2: *Examine* it: Is it coherent in all aspects?
- ➔ Step3: *Survey* whether it is true for every Human – Universal?
- ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

3.2.12.2 Knowing & Assuming – functions distinguishing the conscious

We had earlier explored into this feeling of '*being alive*' – or '*alive-ness*' that we are all familiar with. We say 'I didn't meant to say that…' or, 'I thought he was coming'….or 'My foot is hurt' or….'I had assumed that, but it turned out to be wrong'…..or 'I was walking down the road the other day and recognized you'….'I am excited about that possibility'… 'I am feeling happy', 'I am curious to know that', 'That is bad for our society', 'There is gross injustice' and so on.

When we pose the question: 'Who is talking, seeing, thinking, recognizing, assuming, feeling, etc?' – the natural answer you will give is 'I'. It is this 'I' that we say is conscious, it has consciousness. In other words, we can make the distinction between the Self as I, the subjective knower, and the Self as Me, the subject that is known. In loose terms, we can call it a feeling of being 'self-aware' – i.e. this feeling that 'I am' - is the beginning, our gateway to understanding this consciousness that is the Self. You can be sure that a stone, or water does not have this feeling of being 'aware' or 'I am' - i.e., water and stones just *are*, they are *not aware*, they don't the feeling called 'I' and the experience of being, feeling, expecting and living that comes with it. We can see the following attributes or aspects to our activities:

We ***assume* or *believe*** – we all make assumptions. We say 'I *assumed* this was true, but I was wrong'. Example: you may assume that you are the smartest person around,

[51] Nagraj A, Samadhanatmak Bhoutikvad – 1999 Ed

but may find out otherwise during a mental game. We call this activity '**assuming'** *or 'manana'*. Similarly, you may assume people from a particular region / colour / faith are not nice, only to find out otherwise later on.

We ***recognize*** – we all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. – We call this activity '**recognizing'** or '*pehacha-nana'*

We ***respond*** – once we recognize water, we drink it, when we recognize a friend, we greet them, when we see a wounded dog, we try and help it – this response that follows recognition, is called the activity of **'responding'** - or *nirvaah-karna*

We had clubbed the activities above together and called them 'imagination'. In real terms, our imaginations can actually run 'wild' – we can imagine things that are both true, and untrue, as well as things that do not exist at all (such as what is shown in sci-fi movies). Examples are aliens with octopus like heads and imagining yourself lording over the entire world!

Now, there is another activity that exists in us, that we have not explored properly to date. We tried to look into this activity, get a glimpse of it in the form of 'realization and understanding'. This activity is called knowing. Knowing means we can 'see' all dimensions of all aspects of existence in us as it exists. I.e. knowing provides us the *complete* answers to our questions. This activity is called '**knowing**' or *'janana'*.

If we list these down in order, we can write:

- ➔ Knowing – *or janana*
- ➔ Assuming – *or manana*
- ➔ Recognizing - or *pehachanana*
- ➔ Responding – or *nirvaah karna*

We can see that even today, we recognize based on our assumptions and respond according to the recognition. I.e. the flow of activities is us is from assuming to recognizing to responding. For example, if I *assume* that you mean well for me, I shall *recognize* you accordingly and behave well with you (*fulfil* or *respond* to the relationship), whereas, if I *assume* that you wish me ill, then my *recognition and responding* with you will change. Similarly, if I see a snake and *assume* it to be a rope, I shall respond differently to it (recognition and responding), than if I had seen it to be a rope in the first place. We can take numerous such examples from daily life to understand this.

I.e. assuming, recognizing and responding are activities that we all do – irrespective of whether we are aware of it or not. What about knowing? - Human beings have the natural capacity to know many things, we have the need to know, whereas we have not exercised this capacity yet. We have not exercised our right to knowledge yet. Most of us consider our imagination or memory or thoughts to be 'knowledge', in other words, we are unable to distinguish between assuming & knowledge.

We can thus infer that an entity that is conscious, or that demonstrates 'consciousness' has the capacity of Knowing & Assuming in addition to Recognizing & Responding. [52] We see that most animals such as a lion, elephant, dog, cow, etc demonstrate this ability of 'assuming'. Even humans living with partial-views or animal consciousness (underdeveloped consciousness) only demonstrate assuming-recognizing-responding. The faculty of 'knowing' is lying dormant in us. This needs 'consciousness development' – which is possible via knowledge.

We can thus see that although the conscious entity may not demonstrate 'knowing' in all planes of its existence, it has the *basic capacity* for the same. Conversely, we can say that any entity that has the *capacity* of knowing, assuming, recognizing & responding can be called as a conscious entity. This is what we explored as the Self consisting of 10 activities, that we named the *jeevan*.

It's not that we have discovered some *new* activities in the Self in the form of knowing, assuming, recognizing and responding; rather, *it's another facet of the same 10 activities we studied* earlier.

[52] Nagraj A, Anubhavatmak Adhyatmvad, ibid.

3.2.13 Chapter Summary

Every human being has the ability of imagination & freedom of action. This consists of 4.5 activities.

The activity of expectations: tasting/choosing is with the world – we have 3 sources for happiness: interest, values & purpose based

The activity of thought consists of evaluating & analysis. Evaluating is on the basis of 6 perspectives of likes-health-profit; justice-order(resolution)-truth

The activity of imaging is where we store things, form views/beliefs.

The 6 perspectives or *drishti's* in Evaluation play a pivotal role in setting our thoughts, images & priorities

The images/desires we have can be of different intensities (subtle-inspired-intense), and are to do with the 4 aspects of our living.

Images can be based on assumptions/conditioning or understanding

Images are our beliefs/personality/desires. We live according to them.

Living only according to assumed/conditioned images/beliefs leads to 4 kinds of problems – that result in our unhappiness, agitation, discontentment & unfulfilment

These problems exist due to incomplete understanding (illusion) in us = which is a result of only 4.5 of 10 activities functioning in the Self

When we understand all dimensions of reality in every aspect of our living or existence, all 10 activities in the Self start functioning and this problem is Resolved. We then have 'Resolution', Knowledge

- This results in Happiness, Peace, Satisfaction, etc
- This takes place gradually via study & practice.

3.3 Chapter 7: Order with the Body: Understanding health

In our quest to better understand the human being (ourselves), we had discovered that we can understand ourselves as a coexistence of a Conscious Self and the Physical-chemical Body. We invested quite some effort in the previous chapter apprehending the activities in the Self and how they operate.

We shall now take our story a step further and understand the principle points in maintaining coexistence and order of the Self with the Body. Don't worry, we won't be turning this into a class on human anatomy!

3.3.1 A wonderful construction!

All of us were born as babies! We had tiny hands, feet and eyes, and possibly weighed around 3 kilos. As time passed we started consuming solids. More time has passed. We have eaten, drunk water and breathed in a lot of air. Today we have grown up, & have much bigger bodies *(greater than 3 kilos for sure, if you are reading this book!)*. Have you wondered how this happened? All that food was used by the body for its growth. The tiny feet have become big, the tiny hands have become long and strong. Think about it in this way now: *Did you decide your own height?* Did you decide the shape and size of your nose? When you were young, did you control the length of the hand, and do you control it now? In fact, did 'you' decide to become into an adult? The answer is no! All this: is '*happening by itself*', almost '*automatically*'. We are only playing a *minimal role* in it.

You only have to pay attention to it yourself and you will notice that the body has a 'system' of its own, and it is regulating itself. We can start seeing that the body is a wonderful mechanism that is self-organized and self-regulated. On further observation, we can see that the body is also very well designed. Notice how smoothly the skin heals itself when cut. There could even have been a 'design error'- if the hands had only four fingers instead of 5! - You wouldn't be able to do half the things you currently do, including easily typing a book like this! Or, let' say we had 5 fingers, but all of them were of equal length – it would still be very hard to function the way we are used to today. The knees bend just the right amount, the fingers have joints at the proper places, the neck turns just right, the ears pick up sounds, the eyes, a wondrous construction, that mirror the external world into us.... we cannot but help notice that the design of the body is near perfect! Every human baby is born with this beautiful, near perfect creation and the best part is, it's for free! Its free in that, we humans do not have to do *anything* to have our own near perfect bodies.

Our bodies consist of billions of cells all cooperating in collective organization[53]. In the normal state, the body self regulates. We breathe air, it goes into the lungs, where oxygen is taken up by the blood in the capillaries and the blood releases the carbon dioxide it has

[53] Davies Paul, God & the new Physics, 1990 Ed, p 63

brought from all parts of the Body and this is expelled back into the air. The food we eat gets broken down by various enzymes, starting from the mouth all the way to the stomach & gut. The Body thus gets energy from this food and this is used for the various actions of the body and its growth. All this is happening continuously, everyday, by itself, irrespective of whether we pay attention to it or not!

It thus becomes clear that the body is a wonderful, carefully designed and self-organized mechanism.

3.3.2 I take care of the Body

When the body is *not* in its normal state, we say it is unhealthy. This could be on account of:

- ➔ Damage to the protective organ (skin) or structural frame (skeletal) : like cutting a finger, or fracturing your leg
- ➔ Damage/disturbance in the internal organs: Like problems in the stomach, heart, kidney, blood vessels, digestive or urinary systems etc.

What is our relationship with the body then? We saw in the previous chapter that the human being is as a co-existence of 'Self' and Body, and there is exchange of information between 'Self' and the Body. In this chapter we shall explore the responsibilities of 'Self' towards the body.

Question: When you eat a *gulabjamun*, what do you get?

- ➔ Answer: I get the taste.

Question: What does the Body get?

- ➔ Answer: The body gets 'the *material* that is in the *gulabjamun'* i.e. the body gets nutrition – the fat, protein, carbohydrates, vitamins, minerals, etc.

Question: Are 'you' aware of these nutrients in the gulabjamun breaking down in the body?

- ➔ Answer: No, I am only aware of the taste and the feeling of fullness after eating.

Question: Can the Body decide how much to eat?

- ➔ Answer: No. The body cannot decide how much to eat. It is 'I' (Self) that decides how much to eat. When the stomach is full, or if the food has turned bad, *there is information from the Body to 'Me'* about the same, but it is *ultimately 'I' that decide* how much and what to eat. *(there is a physical limit to how much food can be put into the human stomach though, although, people taking part in food challenges (for respect!) regularly seem to cross these limits)*

Question: Since the human being is a co-existence of 'Self' and Body, who will take care of the Body?

- ➔ Answer: 'I' (Self) will.

We have already seen that the need of the Self is happiness, peace, contentment, etc and this is fulfilled via understanding coexistence in all 4 aspects of our living. In the previous chapter, we explored into the activities in the Self. We shall now we see how we can be harmonious with the Body. From the earlier discussion, it now becomes clear that 'Self' has the responsibility towards taking care of the Body, and this means:

- ➔ Nourishing the body and allowing it to maintain its state of health or self organization
- ➔ Assist the Body when its natural state of organization is disturbed i.e. there is damage/disruption to the external or internal organs

Let us look into this relationship between Self and the Body again:

Human Being	
Mental Aspect **Self**	**Material Aspect** **Body**
The entity that takes responsibility for activities that are done.	A set of activities that are occurring without the *active* participation of the Self but with the consent of the self

Information / Interaction ⇄

When the Self takes the responsibility for nourishment, protection and proper utilization of the Body, this feeling is called 'discipline'. This feeling of 'discipline', can be translated as 'regulation' or '*sanyam*'.

This 'discipline' flows naturally and does not have to be imposed. There is no feeling of control but a feeling of understanding that is regulating the way we use our bodies. Thus *Sanyam* is not a feeling of control but a feeling of self-regulation in the Self according to the needs of the body.

Proposal

Relationship with the Body

Self ---------- ----------> **Body**

(state of Understanding) through the feeling of '*sanyam*' *(ensures state of Health)*

Hence, it is 'I' that take up the responsibility for the Body, and this feeling is called discipline. 'I' ensure health in the body via discipline or *sanyam*.

3.3.3 Defining health

"Health can be defined as a state in which all the organs in the body are in organization and the Body is able to act according to the 'Self' *(jeevan)*[54]."

For example: We may choose to walk from one place to another. If the Body is not able to carry this out, we can say that the body is unhealthy.

3.3.3.1 'Sanyam' in the Self

As a result of this feeling of discipline (*sanyam*), the Self takes care of the Body and the Body exists in a state of 'health'.

The feeling of discipline (*sanyam*) is based on the following understanding:

- ➔ I am in coexistence with the Body. I use the body as an instrument.
- ➔ Happiness is a need of (my)Self. Food, Shelter, Clothing are the needs of the Body.
- ➔ Happiness is a state of (my)Self and not of the Body and is a state achieved through understanding and living in relationship with humane feelings.
- ➔ Through the right amount of food, shelter and clothing, the body can stay in a state of health.
- ➔ The 'state of health' is a natural and effortless state in the body.

Thus, the responsibility of the 'Self' is to ensure continuation of health of the Body via:[55]

- ➔ Nourishment
- ➔ Protection
- ➔ Proper utilization of the Body.

For the above, we need:

- ➔ Food, Clothing, Shelter – appropriate eating and living, with exercise (*vyayama*)
- ➔ Assist the body when there is a disruption in its state of order. This is ensured via medicines (*aushadhi*)

[54] Nagraj A, Paribhasha Samhita 2004 Ed, *adapted*

[55] Bhattacharya S, Satya Y,– Jeevan Vidya Workshops, *various*

3.3.3.2 Auto-regulation in the Body

When we pay some attention to our own bodies, we can see that it is a wonderful, self-regulated mechanism in which various organs and functions are harmoniously interconnected. So, we don't need to do much to ensure the health of the body. For ex: 'you' don't have to regulate your heart rate, or the functioning of the lungs , you don't have to instruct the kidney to secrete urine, or the gall bladder to do its job, to the pancreas to secrete insulin, or for the saliva to stay in your mouth. If you make a detailed list of everything that happens in the body, it would be seemingly *impossible* for us to keep track of all of it – leave alone instruct the body on what to do! Indeed, the set of activities or instructions that the Body performs every day will run into *thousands of pages*. But, all this takes place on its own – day in, and day out, from the time we are born to the time we pass away – for every person on this planet, rich or poor, Asian or American – all of us have uniformly auto-regulated bodies!

While all this is happening in the Body, 'we' are busy in ourselves – in the activities in the Self. We are busy in imaging, evaluating, thinking, tasting, choosing & planning. We are mostly hardly even aware of what is happening in the Body, except when it signals hunger, excretion, pain or some ailment. The body 'recognizes' how to stay healthy. In fact, we don't have to train the body on how to function! The body is created as a result of natural processes and all we need to do is *understand it and how it functions* and respond to it accordingly.

We, can thus only understand what is already happening in the body, recognize and respond to it. You don't decide, can't change a single internal system in your own body. The 'functioning' of your Body is *completely autonomous* of your own wishes! Thus, all that one has to do is understand the needs of the body for nourishment, protection and proper utilization, and ensure its fulfilment in these respects.

3.3.4 Maintaining Health

3.3.4.1 Self-discipline/Sanyam

'We' keep getting cues from the Body– about the needs for nutrition and hydration. Sometimes, you may feel like having something sweet, sometimes, salty, at times spicy food, at times less and at times more. The situation and balance in the Body also changes according to the seasons, and so do its needs. It is important to recognize all this.

Healthy and nutritious food tastes nice as well! So it's not that we have to give up good tasting food, but we understand its purpose & quantity and also enjoy the pleasure or satisfaction from the same.

3.3.4.2 Food

Unadulterated, traditional, fresh, home cooked food, without pesticides/fertilizers (organic), eating only when hungry (3 to 4 times a day – sticking to a good routine) are sensible habits to follow. This means, we don't end up eating every time we see something 'eatable'! We stop eating, leaving some place for air and liquids, and don't fill ourselves to the 'brim'. This is because, although there may be more 'room' for pleasure or happiness in the Self (given its continuous need), the Body and the stomach is limited by design and so is the amount of food we can put in it!

We also need to make some broad assessment of what vegetables/items grow in which season. These are the best to eat, since they grow easily and their properties are easily digestible by the body. In the cities, we have started getting almost all vegetables all year round, with the result that we do not know what we should be eating when.

3.3.4.3 Daily routine

Our bodies are a product of nature. It is best to stick to the natural cycle of day & night (see the birds) as much as possible. Sleeping not long after the birds, and waking a little after them is thus natural consul to follow. In other words, when it comes to the Body, its use and maintenance need to follow the natural laws of the Body, and not the whims and fancies of the 'Self'. 'You' may feel like watching a movie or playing a game late into the night, but that is not good for the Body – which is governed by bio-physical-chemical laws.

A proper daily routine – what time we sleep, wake up, the times in which we have food, clean the bowels, etc. thus becomes important. Pay attention to your body and start understanding it – take cues from nature. As in the case of food, falling back on what humans have traditionally done is a sensible idea, since this has ensured survival of the human body for many thousands of years. What worked then, should largely work now.

All that said, the human body is also a very robust construction. A little bit of variation here and there to fulfil the needs of the Self, or of culture, etc. are easily absorbed by the body. Sustained abuse, is not.

3.3.4.4 Exercise

We find that our need and ability to do physical work has steadily reduced in modern times. In fact, 'educated society' looks 'down' upon it today, as 'menial work'. We have notions such as only 'Only illiterate or uneducated people toil'. Whereas, if you ensure that your body does physical labour, it means that you are recognizing the importance of exercise and hence can be called 'educated'! Having done away with physical labour, we are now try to get fit by running and skipping in gymnasiums. In them, we keep running on stationary 'exercise cycles' without really reaching anywhere! Jokes aside, Even if you are not in a position to do physical work or labour, or 'pay' for a gym, you can definitely do running, different kinds of exercises & yoga to keep yourself fit. Helping around with various household chores, walking to the store when possible and farming, gardening, etc. are useful ways to keep the Body fit.

3.3.4.5 Medicine

Since we assume ourselves to be the Body and are busy with the activities/programs of the Self, we don't pay much attention to what is happening in our bodies today. Small changes such as feeling gaseous, acidic, constipated, being overweight, small aches & pains etc. are ignored and these go on to cause larger issues later on.

It thus becomes important for each one of us to become aware of our own body and its needs and how common, simple, timely interventions can be used for simple ailments. We need to focus more on staying healthy, than on what to do if we 'fall sick'.

3.3.5 Our state in health today

3.3.5.1 Food contamination

The first problem is, our food itself has become impure! Due to indiscriminate use of chemical fertilizers and pesticides, our food has unsuitable components in it. The air we breathe is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to chemical effluents, & even the antibiotics we throw in landfills!.

Greed (overdrive of the profit motive) in some people has meant that milk, oil and other such items are heavily adulterated even with shampoos & mineral oils! Cows are pumped with antibiotics and steroids and this finds its way into our systems via milk. New born children are being diagnosed with ailments such as diabetes. Such contaminants may even reach a new born baby via mothers milk.

Food, air and water – all 3 things basic inputs needed for the Body are now polluted. This surely is not a pleasant situation to be in. This is one of the undesirable outcomes of out our 'progress' so far.

3.3.5.2 Discipline

3.3.5.2.1 Junk and packaged foods

We saw the profit motive in the Self in the previous chapter. All of us are consumers of advertising in some form or the other. The advent of Television and hand held devices has only hastened their spread. The odd thing is, you and I have to keep eating what someone else wants to sell, so their need for wealth & material things can be fulfilled. The worrying thing is, many of these people (despite having good degrees) care little for your health or mine. They care more for what *they can earn*. They spend hundreds of hours researching and figuring out how you and I can be made to eat, consume what they have

to sell. Some of them even make false claims & hide facts from consumers. We keep hearing of such cases all the time.

We need to keep this in mind. A lot of the packaged food & colas we consume have colours, additives and preservatives that harm our body in the long term. We are eating increasing amounts of precooked, frozen, refined & sugary foods, fried products, etc – more than any of our ancestors in human history. This is another cause for our spike in 'lifestyle diseases'. It is better to watch what you eat, read the label carefully, and ensure this even more for your little children. Fresh, home cooked meals are the best to for a staple diet.

3.3.5.2.2 Overloading/Abusing the Body

To add to this, we try to fulfil the continuous needs of the Self, namely happiness, by getting 'pleasure' or 'taste' from the Body (which as we have seen before is temporary). To retain this experience of pleasure or taste in the Self, we keep repeating the activity of eating (which takes place *in the Body*). This continuous need for pleasurable sensations from the Body is why we can't stop eating chips, or fries, or drinking colas. This is why we are in the constant lookout for 'something new and interesting' to eat. Whereas, we know from our discussion on activities in the Self that we will not be successful – in getting uninterrupted fulfilment from the pleasure of temporary things.

3.3.5.2.3 Daily Routine: Sedentary lifestyles, bad timings

We also find that our lifestyles have become very busy and rushed, where we are totally engaged in completing our academic routine of studies & exams, or as adults, trying to make ends meet and the responsibilities that come with family life and have as a result, ignored regular physical exercise for the body. We *look down* upon any kind of physical work or labour, as 'menial' tasks. Instead we spend most of our time in trying to earn money and then have someone else to do this menial work for us.

We have increasingly started eating at odd hours (like noodles at 1AM), eating junk food, and are largely ignorant about the state of our body. Our sleeping hours have become late and we wake up long after nature has woken up. Random routines cause ailments of the digestive system like acidity, constipation – which can lead to other larger disorders in the body such as diabetes, hypertension and even cancer.

Not sleeping on time or even watching the phone for long hours after twilight can affect our own sleep, productivity & moods by interfering with the secretion of hormones such as melatonin.[56] If you must use the phone after dark, ensure you use a filter for the blue light.

Indeed, this scenario of having 'less time for ourselves, our families and our health' (*with society & nature seeming farther away!*) is true for most adults, even doctors. For, it is not uncommon to see doctors too having the very lifestyle diseases they themselves treat. When it comes to health, all of us thus need better balanced lives, including doctors.

[56] Harvard Health, https://www.health.harvard.edu/staying-healthy/blue-light-has-a-dark-side

3.3.5.2.4 Things we use - trying to 'fit in'

We do a number of things today in an effort to 'be like everyone else' – most of which is influenced by peers, media, movies and advertising. For ex: We use all sorts of shampoos, deodorants, perfumes, etc which may be causing silent harm to our bodies, especially the female ones. For ex, there are reports of substances such as phthalates found in many modern products and even some ingredients in perfumes and anti-perspirants that may lead to disorders in the reproductive system[57]. While some of these reports may be misplaced, it is best to stay away from cosmetic embellishments if we can. It is ironical to see that the front sections of most pharmacies (in India) are full of cosmetics, and not medicines. Even some of our liquid soaps have certain materials which as per some reports may contribute to cancer.

Some of us even take to various forms of addiction such as drugs, cigarettes, hookah's and drinking in an effort to appear 'cool' or belong to the 'crowd'. This causes subtle changes in the chemical-balance in the body and the way the brain responds to it, further sending us into a never ending cycle of 'craving' that the Self tries to keep fulfilling. We can see that this kind of 'addiction' has become common in our younger generation. Addiction to video games is officially a mental health condition now – 'that affects personal, familial, social, educational and occupational functioning'[58]. This includes gadget addiction, technology & social media dependence[59]. It is interfering with eating, sleeping and being able to relate to people[60].

When we pay attention to the activities in the Self, we can see that the basic reason for this is the tendency in the Self to continuously get sensations/pleasure from the Body. In an effort to do this, we submit our imaging (desiring) into the make-believe world of the game and use the body for various controls. This is the basic root cause for gaming addiction. It is not uncommon now to see students even from our 'premier institutes' indulging in many hours of virtual games. In addition to the 'virtual or make believe' lives we already lead, video games is thus just an added abstraction.

On the issue of appearing 'cool' we shall see in the later chapters that this stems from a need for respect and need to be accepted in the 'Self'. We will see that 'respect' or attention' cannot be had by changing ones appearances, clothes, habits, etc. All these belong to the 'material-domain' whereas respect is to do with the 'mental-aspect', the Self.

3.3.5.2.5 Medication

As human beings, we fall sick now and then, when the balance in the Body is disturbed due to a variety of reasons. The predominant mind-set in treating illness today is more to 'fight invading organisms in the body' & less in helping the body *restore itself to its*

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[57] Bruno, Diego, MD, https://endometriosisnews.com/2015/10/13/phthalate-exposure-food-cosmetics-can-cause-endometriosis/

[58] World Health Organization, 2018 ICD release

[59] Balhara, Singh Yatan Pal, Dept. of Psychiatry, AIIMS New Delhi report in TOI, April 28, 2019

[60] Sharma Shekhar, Director, Dept of Mental Health, WHO report in TOI, April 28, 2019

natural state of balance. Sometimes, we end up consuming too many medicines. This is especially true in the case of rampant use of antibiotics, painkillers, steroids etc for 'quick relief', especially our tendency to self medicate. We are happy to 'pop a pill to make the problem go away' – without bothering about the long term side effects of such habits.

The problem today is that we have assumed the Self to be the Body, with the result that we try to make the *body the source of our happiness* by repeatedly trying to get various sensations from the body –or, are too busy 'working & earning money for our families' with the result that the body falls sick. Even in treating this sickness, instead of trying to 'restore' the harmony in the body, many a time, we only end up addressing the 'symptoms'. Some of our medicines try to 'overpower' the body to get it to behave the way in which *we want it to* – to reach 'some statistical average'. This leads to a range of what are called as 'side-effects'. 'Fixing one problem or organ, may thus end up damaging/affecting some other area or organ.

So, when you have to consume medicines, it is better to read and know about what you are taking why you are taking it, its side-effects and what else you can do/need to be doing so as to avoid taking medication totally in future!

You can't outsource your body's care to someone else. You need to take up responsibility for it. Due to the reasons cited above, we have become so fearful of our health today that we take up 'health insurance policies'. We miss the point that this insurance does not keep us *healthy*. It helps to pay for our hospitalization *after* we have fallen sick. The human body is the first, most naturally perfect thing that is available to us humans. When we are able see this, we can decide to take care of it.

Every human needs to take up responsibility for & become aware of their own bodies.

3.3.6 Chapter Summary

We can summarize the discussion above as:

	Where we are	**Where we want to be**
Assumptions/Belief	Self = Body	Self distinct from Body
Source for happiness / Well-being	Sensations from Body via material things	Understanding & feelings in the Self. Material things needed for Health of the Body
Assumption regarding Body	Feeling that Body is primary source of enjoyment, pleasure	Feeling of '*sanyam*' – discipline in Self
Result of Assumption	Body is abused, falls sick	Ensures health & balance in the Body
Dominant perspectives in living	'Likes' and 'Profit' at the cost of Health of the Body	Justice, Order & Truth. Likes, health and profit regulated in understanding.
Resultant lifestyle	Accumulation & Comforts (Consumerist), shying away from Manual labor/work.	Resolution & Prosperity, acceptance of manual work as source for production and health
Medicinal Approach	Body or organisms have to be overForceed by Humans, profit centric institutions.	Body is in inherent balance, we use medicines from Nature to aid the Body regain its balance.
Material Needs	Unlimited, hence always deprived.	Limited, hence possibility for prosperity.

Each one of us can assess and decide: what is naturally acceptable to us out of these two columns & make our choices accordingly.

4 Study of Human Relationships

We have studied the Human Being (ourselves) as an entity in the previous few chapters and tried to understand him. We identified the Human Being as a coexistence of the Self and the Body. We also understood the Self as a coexistence of 5 pairs of activities or *kriyas*, totalling 10 activities. We have also explored the needs of the Self – which is Happiness (Resolution) & prosperity, and the need of the Body which is Material Things.

Now that we better understand ourselves (the human being) – let us look at the spread of our living. The Family and Society are inseparable aspects of our lives. We influence these aspects of our lives and are affected by them in deep ways and so it becomes extremely important for us to understand human relationships clearly and succinctly.

4.1 Chapter 8: Order in Family: Understanding people

"Man should pursue knowledge, utilise his intellect and apply justice in his life. In brief, man should be kind, gentle and just."[61]

4.1.1 Introduction to human relationships

Each one of us is naturally a part of a family that includes our father, mother, brother(s) and sister(s). Most of us have cousins, nephews and nieces. These relationships are a reality of our lives and true for each one of us. We are born in these relationships and have not *created* a single one of them. Throughout our growing days we have had friends and we still do today. Be it in our school, our neighbourhood or our college – friends are a significant relationship for all of us. We have recognised and identified these individuals, that we feel understand us, have similar interests or tastes and we feel an affinity for them.

A significant portion of our lives is invested in our education. Our families take care of us and in order to ensure our education, they enrol us in school. Teachers have helped us to learn and understand - from the most basic skills such as learning the alphabets, to the most advanced skills such as engineering, medicine, etc. It is through their care and participation in our lives that we have grown from a little child to a mature and educated individual today.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships, support the existence of our family. The corner grocery shopkeeper, the vegetable vendor, the cloth trader, the people that build our houses, the milkman, the Bus driver, the person manning the electricity substation, or at the water works & the garbage dump, the engineer, the administrator, the sea captain, the airplane

[61] Muhammad Abdul-Hadi Abu Reidah on Muhammad ibn Zakariya al-Razi

pilot, etc. – form an intricate web of people whose silent participation provides us the material essentials and comforts of life. Each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency (such as the farmer). Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is a reality of our lives. These relationships are not an artifice and neither are they a 'good to have' but a need and a reality for each one of us.

Let us look deeper into the subject of relationships through the following proposal;

Proposal

1. Coexistence exists. There is **order & relationships** in Coexistence.
2. In this order, Relationship '**IS'** between two Humans. They do not have to be *created*.
3. Relationships are recognized and understood by the **Self**.
4. There are **feelings** in the form of expectations in relationship. These are in the Self
5. These feelings in the Self are **definite**. i.e. the expectations in relationships can be identified.
6. Recognizing these relationships and responding to these feelings leads to **mutual fulfillment** [62]

Let us take up the statements above one by one for perusal.

4.1.1.1.1 1. Coexistence exists. There is order & relationships in coexistence.

We live on this planet, we call Earth. We breathe the air. Drink the water. Eat the plants. Rear the animals. Interact with the humans on it. What of these have we created ourselves? Nothing. We haven't created *any* of this. They already exist. It is not just that these 'entities' or 'things' exist in isolation. The soil has a relationship with water. The water interacts with the different compounds in the soil to form alkalis and acids. A complex interaction between all these things gives rise to the breathing cell, that we call 'life'. And what a life it is! From the stunning array of plants, to shrubs, to fruit bearing trees, to vegetables, to the bees and insects that pollinate them, to the birds and the water and land animals that consume these plants, we find that the nature we are an inseparable part of is a complex, symbiotic ecosystem.

[62] Nagraj A, ibid; Jeevan Vidya workshops, *various*

All these things around us exist in a fine and very robust balance. Atoms interact and come together to form molecules. Molecules come together to form various compounds and the living cell. Our own bodies consist of such living cells and a wonderful balance of the various organs that work together in brilliant synergy. Our bodies are dependent on the air and water from the Earth for their sustenance, on the plants that grow on this planet for their nutrition, and we are inter-dependent with animals in various ways. Our own internal organs are interdependent. It is easy to recognize and understand this – **There is Coexistence.** There is an inherent order in this Coexistence. All these entities in existence, in this coexistence, are **related** to each other. These 'relationships' are at the base of the order that we see in existence, in our world. It is based on these definite relationships that these 'entities' interact to form a meaningful whole. We can thus say that relationships exist in this existence, in coexistence, at every level.

4.1.1.1.2 2. In this order, Relationships IS between two Humans. It does not have to be created.

It is in the backdrop of our preceding discussion that we shall discuss human relationships. We saw that the world, this nature and existence we are part of is in the form of an intricate web of relationships. Our interactions with human beings is a part of this web, a part of this interdependency.

Let us start with some basics. Have you *created* the relationships in your family, or were you *born* into them? It is easy to see, that we don't 'create' the relationships that are existent in a family. We are naturally born into this. In a similar vein, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. As human beings, we have to understand these relationships and acknowledge their existence. We may choose to ignore our relationships or feel that we are related to only a few people around us (say, only in our immediate family) but the fact is, relationship exists between *all human beings*. To be 'related' here, means '*there is a connection'* between us, that we humans *impact* each other. How so? You may ask. How is it that I am 'related' to others outside my family? Let's explore this a little via some illustrations:

Situation 1: You are watching TV. You see images, videos of children and people without feet, because there is a war in their country and they have suffered due to the bombing

Question: How do you feel?

Situation 2: You are walking along the road, and suddenly a vehicle knocks down someone riding on a bike and that person starts bleeding profusely.

Question: What do you feel?

Situation 3: You are sitting around at home reading a book, and suddenly there is a shout from the kitchen…you rush inside, only to find that your mother has accidentally cut her finger, and now it is bleeding.

Question: What do you feel?

Let us guess your answers for the 4 situations provided above:

Situation1, Answer: You feel bad about it, and wonder why this has happened and hope something can be done about it.

Situation2, Answer: You feel like helping them out. Perhaps, you rush to the spot and find out if the person is doing okay and whether he/she needs some help.

Situation3, Answer: You feel concerned. You immediately see how the bleeding can be arrested, how your mother can be helped.

Notice that in all situations except in situation 3 above, something had happened to someone you previously did not know. This becomes clear from the table below:

Situation	Person	Comments	Your Response
Situation1	External	The children are in some far off country. We don't know them, may never know them	Concern, feel like helping
Situation2	External	Someone on the road. You have not known the person before. Don't know their name, their caste, where they are from, where they are going…whether you will ever meet them again…in short, you know nothing about this person!	Concern, helped to the extent possible
Situation3	At Home	Your mother…at home. Of course you know her!	Concern, help in every way
Situation4	External	Again, these are people you don't know about, would never meet in your life. You don't know anything about them	Concern, feel like helping

Isn't it interesting? Here are 3 different situations, all involving human beings, in 2 of them we don't know the people involved, neither have we really cared for their presence in the past, but our immediate response in all 3 situations has been the same. We had concern, we wanted to help. This is most natural to us. In the case of the accident victim, we actually helped the person, and we did the same thing for our mother at home as well! This shows that no matter who the person, where they are, whether we know them or not, we have concern for them i.e. as long as it is another human being, a relationship, a *'connection'*, exists between us.

Our spontaneous or 'natural acceptance' is to help them, to fulfil this human relationship. Today, we normally use the word 'relationship' only to mean what we currently call as 'blood relations' i.e. immediate family, kith and kin. However, on a little investigation, it becomes clear to us that while we may spend more time with our family and feel and have greater responsibilities towards them, we are '*connected*' both to the people in our

immediate family as well as to people 'outside' it. *This 'connection' means that we have concern, that their very presence, as human beings, impacts us.*

Why is it that we *don't see* or see *less* of this connection today? This happens when we don't pay attention to these relationships. When we don't recognize these relationships, when we are not aware or less aware of them, it feels like they *don't exist*. In actuality, it's not that these relationships don't exist, it's just that we don't *notice* them or have not paid *attention* to them. Relationships between humans is a given. If you are human, we are already related! As a human, how you look, what you say, how you say it, impacts me. And I, impact you. You can verify this in daily life as well.

Situation: You are sitting in a train, watching out the window. The seat in front of you and beside you is empty. After some time, someone comes and sits there. We immediately become 'aware' of their presence. They don't say anything, just stay quiet, but this person starts looking at you, starts gazing at you, quite steadily. What do you feel?

Answer: Chances are, you will start wondering what this person is up to. If he/she continues to stare at you, it may make you feel a bit uncomfortable. And if he/she continues to just keep looking at you, you may not be able to resist it anymore and just ask if he/she is fine or if he/she wants something!

In fact, even before this person has said anything, we become aware of this person, and already have an inbuilt expectation of how this person ought to behave with us. We want the person to behave with us with a feeling of mutual respect. The other person also wants the same thing. This is true for all human beings. I.e. As soon as we come across a human being, we have an expectation that the person behave properly with us – in this sense, we affect each other, we are all 'related'.

What happened here? It is clear, that merely by their *presence*, without even saying anything, a *seemingly complete stranger can impact us,* in other words, another human being's mere *presence* is enough to concern us. Since we are connected to this person, *their very being makes a difference to you*. This is what we are calling as being 'related'. In the same example, if this person picked up a fight with us, then the *memory of this issue stays with us for a long time. We* are bothered by it, disturbed by it. Instead of fighting with us, had they gone out of their way to help us out, this too shall stay in our memory. We can see that a human being, out of nowhere, can impact our state of being, our emotions. If the interaction with him or her does not go well, then it disturbs us. This shows that we are *connected* to other humans. We only have to start paying attention to this ourselves and we shall be able to see it.

This relationship needs to be understood, since we come across innumerable people during the course of a day and a lifetime. We have some expectation from each one of them. Should anything go wrong, it bothers us. Ex: If you are coming to college and you have an argument with someone at a traffic signal, it spoils your mood. It bothers you for some time; it could even bother you the entire day! I.e. a seeming stranger left behind a lasting impression on us, and directly impacted our state of mind, our state of happiness. It thus becomes essential to understand these human relationships we have, starting from the people we live with, in our family, to our friends and the people in society. I.e. our own happiness and sense of being is connected to, is tied to people, and the relationships we have with them.

4.1.1.1.3 3. Relationships are recognized and understood by the Self.

We saw that the relationship between us humans is a given. For example, as you are reading this book, you may have established a connection with the writer! Even though you cannot see me, perhaps shall never meet me, even though you are reading what I am writing several months, or years after I actually wrote it, you may still feel a connection with me. This is the meaning of being related. *We are already in human relationship*. If were to now ask ourselves a question:

Who understands, recognizes this relationship? The Body, or the Self?

Does your body recognize these relationships or do you?

We can see that it is the Self that does so. We can also say that these relationships can be understood *on the basis of the Self*, and not on the basis of the body. For example: when your grandmother returns to her house after spending time with you, you end up missing her presence, her company. It is *she* you miss, you don't miss her nose! Would you say you are related to your *friend*, or the *friend's body*? It is the *person* that the relationship is with. The Self understands these relationships, on the basis of the Self.

The Body is incapable of understanding relationships. Thus it is the Self that recognizes the relationship. We can also see that our relationship with the other person is on the basis of their 'Self' and not with his or her body. It is thus clear to us that a Relationship IS and it is on the basis of the Self. A family can be seen as relationships between human beings living with similar objectives. The human being is a co-existence of Self and Body and since it is basically the 'Self' that recognizes and decides on these relationships.

4.1.1.1.4 4) There are expectations & feelings in relationship. These are in the Self

If a relationship has been recognized it is natural to have feelings. These feelings are fundamental to the relationship and can be recognized. Now let's ask some questions:

Question: Who *has* these feelings in relationship? Self or the Body?

Answer: 'I' do. 'I' have these feelings or emotions.

Question: Who *expects* these feelings from the other person? 'Self' or the Body?

Answer: 'I' expect these feelings. The Self does.

Question: From what entity do 'I' have these expectations? From the other 'Self' or the other Body?

Answer: From the other 'Self'. Expectations are not from the others Body!

Here's another question: *Who* wants trust in relationship? You or the Body? The answer is, 'I want trust'. From whom do you expect this trust? The other 'Self' or Body? Answer is, from the other Self, the other *person* – We have expectations from, have emotions for the person or *personality*, consisting of their imagination, desires, thoughts and choosing and not from their *material body*. In other words, our relationship with any person is

dependent on who/how they are as individuals (Self) & not on the status of the Body or its organs!

This is something you can easily verify yourself. It is 'I' that expect trust. There is no part of the body that has or expects trust, no part of the body that has or expects affection. When you have affection for someone, it is for them, the 'person', the 'Self', and not their hands or their ears! When you 'trust' someone, it is the person, and not the body. Trust is something to do with the person. This 'person' is as a coexistence of the Self and the Body. The Self or *jeevan* is the carrier of these feelings, emotions, and expectations.

4.1.1.1.5 5) These feelings in the Self are definite.

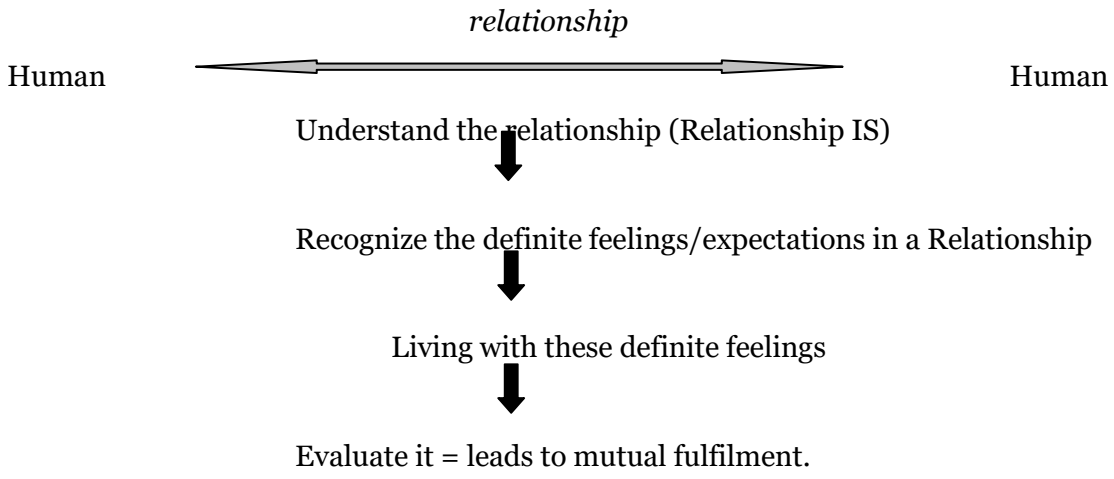
The expectations in relationships can be identified.

We just discussed that relationships is a given between humans, and that these relationships are understood & reside in the Self. The Self has feelings and also expectations in relationships from the other Self. [63]Today, we are used to thinking that 'relationships are complicated' or 'relationships can never be understood'. This is only because we have paid little attention to relationships, have not made any efforts to understand them. We will see that the feelings and expectations in relationships are actually definite, and not indefinite, or infinite! There are 9 basic expectations or feelings in relationships, and we shall get acquainted with them very soon!

4.1.1.1.6 6) Recognizing these relationships and responding to these feelings leads to mutual fulfilment

Once we have recognized the existence of human relationships, we are subsequently able to have humane feelings or emotions. When we interact, behave according to these feelings, it leads to the fulfilment of both parties in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours and the other's behaviour in the relationship (*Recollect the 6 perspectives of evaluation: likes…profit…justice, etc.*). If trust is expected in a relationship and there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. We can now outline a 4 step process of living in relationships. This can be described in the following manner:

[63] Nagraj A, Dialogues, *various*



To summarize – relationships in a family or in a society are not *created*, they just are. We can understand these relationships and based upon this understanding it is natural to have feelings in these relationships. These feelings are definite and can be recognized. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the Self and not of the Body. It becomes clear that relationship is on the basis of the Self and the expectations are also in the Self.

4.1.2 What is our state in relationships today?

Today, most of us are unable to see ourselves as a coexistence of the Self and the Body. As a result we also see the other person 'only as a body' and we *subsequently often reduce our relationships and the feelings in the relationship to the body or something material.* All of us also carry some assumptions about relationships, which dictate how we are in them. However, on scrutiny, we shall find that 'relationships' transcend the Body, material things and assumptions. We shall look at these factors now.

4.1.2.1.1 1) Body centric: relationships based on the Body

This is best illustrated via examples.

Marriage

Even though we have a notion of blood relations', the point of recognizing relationships, is about acceptance in the Self. When we 'see' or understand, or recognize the relationship, we accept it. We can see some evidence of this even today. When a couple gets married, and the lady moves into the husband's house (*as is the common custom in human society today)*, she is accepted as a 'daughter'. She is called '*beti*'. This person, a complete stranger until the recent past, suddenly finds a place in the house, as a daughter.

Not only that, this seeming stranger, this new entrant into the house finds a place in everyone's minds, amongst the material things and existing wealth of the house, and she acquires rights in the family. How does this happen? This is because one is able to recognize the relationship with this new person, and on that basis, accept her.

On the other hand, if one is not able to see the relationship with her, then members of the family may end up misbehaving with her (the bride that has newly joined the house), and this only leads to problems for everyone involved. If our feelings for the other person are driven by that persons *physical* or bodily appearance, then the aforementioned acceptance does not take place, since if the physical appearance is not to *our* liking, we may not behave appropriately with them irrespective of what kind of person (self) they are. Thus, our ability to see relationships with other human beings, depends on whether we are able to see the relationship at the level of 'Self' with the *person within* and not on the basis of the body.

We must also not at this point, assume that our society shall always be male centric! We can make the same considerations if it is the husband (male) that moves into the females (wife's) house after marriage. The husband too is accepted by the wife's family as a 'son'. We can easily see that the key occurrence here is mental acceptance, or *believing*. The social and familial customs involved (rituals, social gathering, celebrations, etc.) during marriage serve to aid this individual and general acceptance of being 'married'.

Note that there is no 'blood relationship' between a husband and wife. It is not based on blood type, or DNA! In other words, this acceptance in the Self is not based on Body parameters. The blood group and many other parameters may be totally different.

In Offspring

Sometimes, parents feel greater affinity for a child or one or more children based on the similarity in physical appearance with their own bodies. This only goes to create a feeling of alienation or exclusion in the other children. It is detrimental to the child that is being shown favouritism as well. Similarly, when we 'adopt' a child as our own, it is based on 'acceptance'. The blood group, or DNA has little to no role to play in it.

Once more, the notion of 'blood relations' in of parents with their children needs careful consideration. The blood groups of children are often different from one or both parents. This makes us wonder that the term 'blood relations' really means.

4.1.2.1.2 2) Material centric: relationships based on material goods

As a result of mistaken apprehension of us being only the body and the relationship with others being only at the level of body, we have reduced all the expectations in our relationships to the needs of our bodies. Since the Body is material, we evaluate all our relationships in terms of material things like money, property etc. For example, if we make marriage laregely a financial transaction based on the exchange of monies or objects (profit motive/*labh*), chances are there will be little scope for real relationship. Such an arrangement is more likely to be beset with problems and dispute. In short, the

purpose of relationship has been reduced to 'physical looks' and material needs and its exchange.

Due to our preoccupation and strong affinity for the material aspect, we assume that as long as we are accumulating material things and providing them, the relationship is automatically fulfilled.

Let's take an example of this: suppose your father earns enough money and ensures that your material needs are more than taken care of, but does not spend time with you, or take interest in you, or is constantly reprimanding you, would you feel satisfied? The answer is perhaps a No. This is something we can easily verify in our daily lives. Nowadays, it is common to see many of us in the younger generation earn a lot of money quickly. But we are also 'busy' with important work, and hence seem to have little time for family. For example, instead of taking care of our parents, and fulfilling their emotional needs or expectations at the level of 'Self' (such as, respect, affection, care etc), we just prefer to 'pay it out' & buy them luxuries and expensive gifts and finally may put them in some old age home. The parents have plenty to eat, good clothes, a big TV, perhaps a servant, etc. Do you think this is fulfilling for the parents?

Here is a question: Are the problems you have in your family today, more due to lack of relationship in the family or due to a lack of material things?[64]

- ➔ *The Answer is mostly:* lack of relationship!

Now here is another question: How much time are you, the people in your house, spending on getting material things, and how much time are you working to understand/ensure relationship?

- ➔ *The likely answer is:* We are mostly focused on material things!

Remember we had discussed in the beginning that out of the 3 aspects of our living, we are largely focused on the 1) Material aspect and are ignoring the 2) Behavioural aspect of living. We see some evidence of that here now. Let us move on…

4.1.2.1.3 3) Assumption centric: based on assumptions

In addition to viewing relationships via the lenses of the body and material objects (wealth/profit) we also harbour various assumptions in them, which really drive 'how' we behave, react and respond in these relationships. For example, in the case of marriage, we may have some unstated expectations of how a 'wife' or 'husband' ought to be – it may mean showing respect in a particular way, being submissive, or being bold, doing or not doing household chores, should earn money, stay inside the house, etc. etc. Such notions or beliefs are embedded in us in the form of images and we have usually unwittingly picked up these images from home, society, books and movies.

Similarly, we may have notions of how a father or son or daughter should be – submissive, dominating, independent, etc. In other words, *our beliefs or prior acceptances* of relationships affects how we view, evaluate, behave and judge that relationship and this has a *direct impact* on that interaction and its outcomes. When two or more parties in the relationship have different assumptions, notions and beliefs of

[64] Shastri, et al Jeevan Vidya Workshops, *various.*

how to be in that relationships, it leads to a mismatch in expectation, disappointment, and even conflict.

Later in this chapter, we shall study the various relationships we live in and you can assess what kinds of prior notions/assumptions you harbour in each one of them.

Exercise:

- ➔ For each of the relationships below, write down what assumptions/ notions/ expectations you.
    - Father-Mother; Son-Daughter; Brother-Sister; Friends (both Male & Female), Teacher-Student; Colleague-Coworker; Societal relationship.
- ➔ Now write down what notions/ expectations the *other* member(s) in this relationship have about / from it, from you.
- ➔ Is there a mismatch? Is it based on the Body? Wealth ? Assumptions?

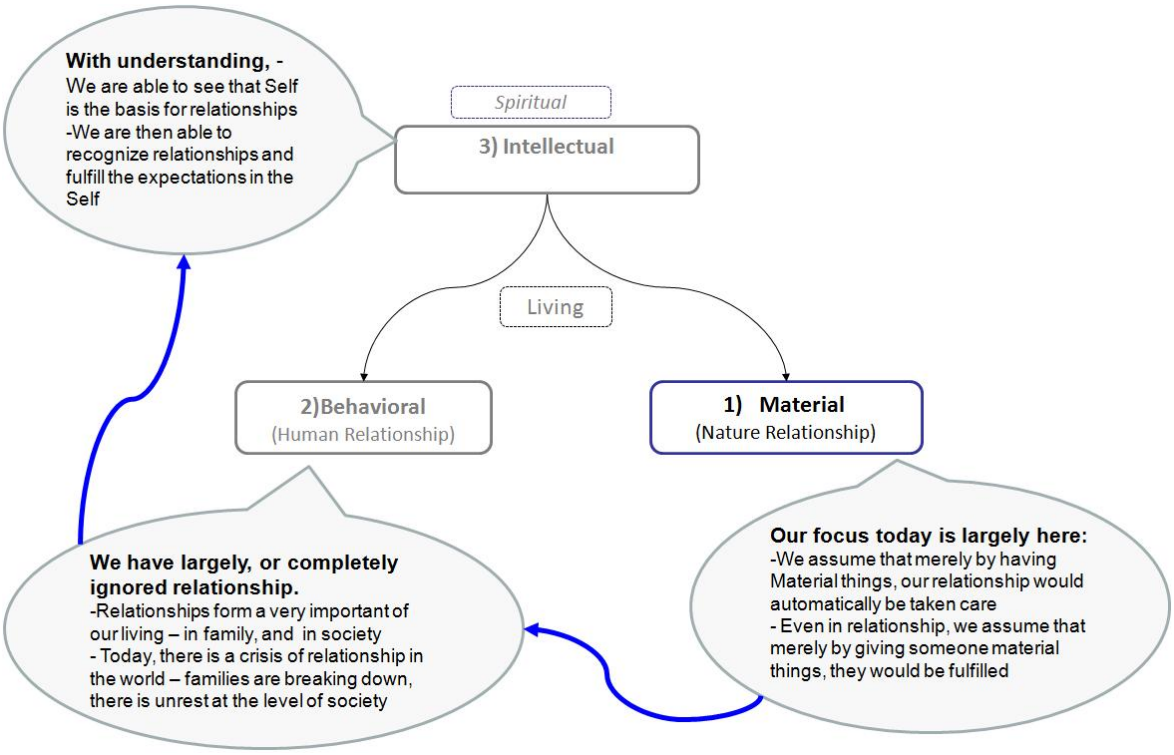
4.1.2.1.4 Assessment

Most of the problems we face today are to do with the expectations in relationships like trust, respect, etc. which are requirements in the Self, and have *nothing to do with material things*. But because we have assumed ourselves to be the Body, we end up believing that what matters is material things, and for that we need money. So we end up ignoring the other important aspects of our living and focus on money, assuming that 'everything will fall into place' – which it doesn't. For, the pain from lack of material things is *temporary* (like hunger or illness in the Body); whereas, the pain from a problem in relationship is *long-lasting* (in the Self).

Reducing our relationships to the Body or to wealth does not give true fulfilment. We have already seen that living only with assumptions in our various interactions too results in problems.

It thus becomes essential for us to *understand* these relationships (intellectual-aspect) and pay *attention* to them in in our living (behavioural-aspect). Both these aspects do not involve money.

We can go back to our first diagram and put these things in there:



4.1.2.1.5 Summarizing our state today:

- ➔ We largely fail to recognize that relationships exist between humans on the basis of the Self. We evaluate & approach relationships based on the Body, or material things, or our own assumptions and expectations, which often lead to problems and conflict.
- ➔ On the other hand, when we try to deny the relationship, we end up being disturbed. For example, we may get very offended by a complete 'stranger' and this could become the cause for our unhappiness for a few hours! Thus, denial of relationship too does not lead to fulfilment in us.
- ➔ Since we assume ourselves to be the Body, our primary focus is on material things. We are doing little for the fulfillment of the 'Self'. We have become material focused.
- ➔ We are ignoring relationships, the expectations in them, and are hence not able to fulfil the expectations in 'Self'. There is dissatisfaction in the relationship, since the expectation is in the 'Self'.
- ➔ All the information and skills we are picking up from our education is only to study and acquire material things. This addresses only *one* of the 3 aspects of our living. Having wealth/money is essential, but not sufficient. We have to pay attention to understanding (intellectual-aspect) and living in relationships (behavioural-aspect). They are an important dimensions of our happiness and unhappiness.

We can now proceed to understand the fundamentals of human relationship.

4.1.3 Trust – the foundation for Human relationships

Definition[65]

Trust is defined as the continuity in acceptance & fulfilment of relationship

4.1.3.1 Exploring Trust – distinguishing between 'Basic-desire' and 'Capability'

Trust or *vishwas* is a very important feeling (or value) in all our relationships. In fact this is the foundation of human relationship. A simple way to explain trust is:

'Trust is the clarity, the assurance that the other human's basic-desire is for my wellbeing'

When we have such clarity, we become sensitive to the other human being as well. [66]

Ask yourself this question: 'When do I feel afraid of somebody, and when do I feel assured of the other?

The Answer is: We feel comfortable with someone when we are assured that they 'mean us well'.

Whenever I doubt the other humans desire in meaning well for me, then I cannot be sure of that person. Whenever I feel the other will deny my happiness or wellbeing, I am afraid of the person. This is mistrust.

Now ask yourself another question: Do I want to live with the feeling of assurance, or with the feeling of fear? What is naturally acceptable to you? The answer is, we want to live with assurance, and not with fear!

When we examine further, we find that there are two parts to this.

There is the part of **Basic-desire** (*wanting to / basic nature or swabhava*) &

There is the part of **Capability** *(being able to do / properties or guna)*

Let us do a small exercise. In the table below, ask yourself the questions that are given to the left, for yourself and if your answer is 'Yes', put a tick mark next to it. Then, repeat the same thing for the questions to the right side, for the other human being. Wherever your answer is 'No', or you have a doubt and are not sure of your answer, put a '?' next to the

[65] Nagraj A, Adhyayan Bindu, 2015 Ed

[66] Nagraj A, Manav Vyavhar Darshan, 2015 Ed

question. The answers are given after these tables. It is important that you do this activity sincerely, without looking at the answers beforehand!

Me		**The Other**
a1) I desire my well-being / resolution	[basic desire]	a3) The other desires their well-being / resolution
a2) I am able to (*always*) ensure my well-being	[capability]	a4) The other is able to (*always*) ensure their well-being
b1) I desire the others well-being		b3) The other desires my well being
b2) I am able to (*always*) ensure the others well-being		b4) The other is able to (*always*) ensure my well-being
c1) I do not desire to commit mistakes		c3) The other does not desire to commit mistakes
c2) I do so unknowingly *(by mistake)*		c4) He/ She does so, unknowingly *(by mistake)*

We have populated the questions with answers below. Your responses would also be, more or less, similar.

Me		The Other
√ a1) I desire my well-being / resolution	[basic desire]	√ a3) The other desires their well-being / resolution
? a2) I am able to (*always*) ensure my well-being	[capability]	? a4) The other is able to (*always*) ensure their well-being
√ b1) I desire the others well-being	[basic desire]	? b3) The other desires my well being
? b2) I am able to (*always*) ensure the others well-being		? b4) The other is able to (*always*) ensure my well-being
√ c1) I do not desire to commit mistakes		√ c3) The other does not desire to commit mistakes
√ c2) I do so unknowingly *(by mistake)*	[capability]	? c4) He/ She does so, unknowingly *(by mistake)*

4.1.3.1.1 Observations on this exercise:

The results are very interesting.

Question a)

When we evaluate ourselves, we find we are sure of our own *basic-desire* – in that we wish well for ourselves and we find that this is so for the other human being as well (a1 & a3). We also find that sometimes we are *capable* in fulfilling this desire, and sometimes we are not (a2 & a4).

Question b)

Here too, on evaluating ourselves, we find that 'we desire the others wellbeing' (b1) but when we evaluate the other person (b3) we are unsure about their basic-desire. This is their "*fundamental want*" or basic-intention[67]. *'Does the other human being really desire my wellbeing?* Is a persistent doubt we have. In other words, we are certain about our basic-desire (b1) but not sure about the other persons (b3). We have such doubt, since we are actually seeing their *capability to fulfill (b4)*, and making a conclusion on their *basic-desire (b3)*. We say '*I wanted to do well (b1), but I could not' (b2);* But because he *could not*, *(b4)* he does not *want to (b3)* – 'wanting to', is the basic-desire or fundamental want (basic-intention) and 'could not', is the capability or competence to fulfill the basic-desire – which is really what *appears* as their intention to us!

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your basic-desire or *fundamental want (basic-intention)*, whereas, when you are judging *the other* person you are judging them on the basis of their *capability to fulfill* this basic-desire, which is their *competence*. We *trust our own basic-desire* while we are *not willing to trust the other's basic-desire or* their *fundamental want (basic-intention)*. But mind you, it is the same for the other as well! The person sitting right next to you in your classroom, at home, in the bus, has these same opinions about you. They would also have the same answers as you to the table above, since for them '*you*' are the '*other*'! While the other trusts his own basic-desire, he

[67] Nagraj A, Sah-astitvvadi Vigyan, conversations, 1999

does not trust mine. We are both thus sure of our own basic-desire/intention, but *mutually unsure* of the others! This causes a trust deficit.

For example, assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smile, but he barely notices you, and keeps walking, with his head down. You feel angry and disappointed that he did not acknowledge your presence. You conclude that he is a 'snob'. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore. What happened here? You doubted your friend's *basic-desire*. It is not that he *intended* to or wanted to ignore you, only that he was *preoccupied with something else*. However, you *doubted his basic-desire, his intention*, and for that instant, you felt a sense of opposition for him, not a feeling of relationship. When you found out later on that he had lost his wallet, you immediately realized that it was *not his basic-desire to ignore you,* only that *his capability was lacking*.

Doubting someone's basic-desire contradicts what is naturally acceptable to us (which is to be in relationship) & hence creates a conflict, and at that very instant. You can verify this for yourself in numerous examples at home, outside the home, and in society.

Put these questions up for your scrutiny & examination:

- ➔ What is naturally acceptable to me? To live with assurance, or with mistrust?
- ➔ When I live with mistrust, do I feel assured or uncertain & fearful?
- ➔ What is naturally-acceptable: to be with the feeling of relationship or see the other human as an adversary?

We *want* to be related to the other, and we want the other to be related to us, irrespective of who this other person is. If we have trust in the other, we are able to see the other as being complementary to us and not as an adversary.

You may ask, *'how do we know what the other person's basic-intentions are?'*

Answer: Via self-scrutiny & examination. If I am sure of the answers in the first column, then the second column is just a reflection. (Other person is a reflection of me)

But, we are unable to make this distinction between basic-desire and capability, and evaluate ourselves and the other human being via different lenses. If we thus start doubting and making assumptions about the other humans basic-desires, the relationship stats to crumble – because we have placed ourselves in opposition in conflict with the other person, constantly doubting them, or blaming them. We end up assuming that the other *really desires* ill of me. This feeling that the other is not for my wellbeing is a blow to the feeling of relationship. The feeling of doubt or uncertainty itself is not naturally acceptable to us.

Question 3)

We can see that here too, we use different yardsticks for judging ourselves and the other (human). No human really desires to make mistakes (c1 & c3). When we commit a mistake, we feel it is in error (c2) but when the other human commits a mistake, we conclude that they really wanted to (c3). Here too, we can see that we are seeing the capability or actual behaviour of the other person (c4) and concluding on their basic-desire (c3).

However, on scrutiny we find that just as our capability or competence is lacking and we fail to *always* 'do the right thing' the other's capability or competence is also lacking, which is why they fail too *always* fail to do the right thing, or fulfil us in relationship. But when the other fails, we very quickly doubt their 'basic-desire or fundamental want (basic-intention)'. We justify our own behaviours by inferring 'I really didn't mean to do that', but are unwilling to make the same allowance for the other person. When this persists, it causes the problems in relationship – such as **aversion or even hatred.** Such feelings end up becoming cause for our own internal conflict and lack of peace since these are not naturally acceptable to us, within.

4.1.3.2 The basis for Trust: Basic Nature & similarity in the Self

Now that we have seen the important difference in basic-desire & capability let us now proceed to understand how trust is possible between humans.

4.1.3.2.1 Human Basic-nature (fundamental characteristic)

In order to dive deeper into trust, we need to recollect our brief discussion about 'properties' and 'basic-nature (fundamental characteristic)' in chapter 6. Let us take up the exercise below.

1	2
Wretchedness	Steadfastness
Cunningness	Courageousness
Selfishness	Generosity
Brutality	Kindness
Hatred	Compassion
[Properties/ Qualities]	*[Basic Desire / Basic Nature]*

The columns above denote 2 sets of human characteristics or *swabhava*

Scrutinize and examine yourself.

1) Which of the two columns do you find naturally acceptable?
2) Would you like to live with the tendencies/mentality of what is in the left, or with those on the right?

Chances are, your answer is column 2.

- ➔ What do you think will be your father's answer?
- ➔ Your brothers?
- ➔ Your friends?
- ➔ Your neighbor's?
- ➔ Of the person from your neighbouring country?
- ➔ Of someone of a different skin colour in a far off country?
- ➔ Do you think these answers depend on a person's faith, their gender, age, language & customs?

4.1.3.2.1.1 Observations:

- The values in 'column 2' are naturally acceptable to every Human. These are our **basic-desires,** our ***basic-intention,*** how we really want to be. ***Our basic-desire is for our own basic-nature*** *or swabhav*.
- The ones in 'column 1' are how we *end up being*, our **capability**, or ability to fulfill our basic-desires, when living life – which is what *appears* as intention to others, our ***apparent intention.***
- We shall make another important observation here: 'Column 1' is to do with how we are, or end up being – our 'properties' or 'qualities' *(guna) – these characteristics exist in us in a state of 'partial view' or 'underdeveloped consciousness'* . Column -2 is to do with our true basic nature *(swabhav) – we find this to be naturally acceptable. This is what we want to develop into, as developed or human consciousness*.
- In other words, while we have a basic-desire for, a basic expectation to be according to our basic nature (*swabhav, column #2*), we are unable to do so (*column #1*). Or, we are able to be so only partially, only with a few chosen people, and that too only for some time.
- In other words, our own properties or qualities are not according to our own basic-nature or characteristic or *swabhava*.
- In fact, we shall slowly see that the above hold true for *every human being*!

4.1.3.2.2 Similarity in the Self

Let us ascertain some more areas of similarities between us humans. We have previously discussed that the human being is a coexistence of Self and Body. It is generally accepted now that every Human body is exactly the same in terms of its structure (anatomy), physiology, the different organs, their functioning, etc. Whatever differences we see in bodies are surficial - to do with *appearance*. What about the Self? Are we similar, or are all of us totally different? Let us explore this a bit here. Don't assume these statements, go ahead and scrutinize them yourself, one by one.

#	Me	The Other
1	I want happiness/resolution and prosperity.	The other (human) too wants to be happy/resolved and prosperous!
2	My basic nature or characteristics are steadfastness, generosity, kindness, etc. These are naturally acceptable to me.	This is the same for the person as well.
3	When I sometimes end up having tendencies such as cunningness, hatred, etc., these are not acceptable to me and it creates conflict in me. I want to get out of these tendencies. These exist in me because I have 'incomplete understanding', wherein only 4.5 activities in me are functioning with the perspectives of *likes-health-profit*.	This is the same for the other person as well.
4	To be happy, I need to understand Coexistence & live in harmony in all aspects of my living. When this happens, I have 'resolution'.	The other (human) too needs to understand Coexistence & live in harmony in all aspects of their living. When this happens, the other too has 'resolution'.
5	The activities in me ('Self') are continuous in nature, and they comprise of desires, evaluation, thoughts, tasting, etc. There are a total of 10 activities in me	It is the same for the other 'Self' as well. The other too has continuous activities of desires, evaluation, thoughts, choosing, etc, comprising a total of 10 activities.

Hmmm…when we see the above, what can we conclude? The other person suddenly feels quite like me! There are so many similarities! Let us put down these similarities, in order[68]

#	Observation	Inference
1	We both want happiness/resolution and prosperity	✓ **Our desire is the same**
2	Our basic nature or characteristics are steadfastness, generosity, kindness, etc. These are naturally acceptable to both of us.	✓ **Our basic nature** (*characteristics, basic-desire)* **is the same**
3	Both of us want to get out of our unnatural tendencies, resolve our worries, problems and unhappiness's. We have these issues due to living in 'underdeveloped consciousness' -4.5 activities, 3 perspectives). [we lack in capability]	✓ **Our problems & their causes are similar**
4	We both need to have the understanding/knowledge: which is to understand Coexistence and live in harmony in all aspects of our living – 'developed consciousness' -10 activities, 6 perspectives)	✓ **Our purpose & plan for life is the same**
5	The Activities, Forces and Powers in the Self are continuous and & present in both of us.	✓ **Our potential to have resolution/understanding is the same.**

We can thus see that at a very deep and fundamental level, we humans are very alike, very similar.

- ➔ We may *look* different (Form); we may demonstrate different behaviours and qualities (Properties),
- ➔ But we have the *same* Basic-desires (basic nature), Aims, Plans and Potential (Innateness)

Thus, as humans, our Form/Appearance and Properties/Qualities may be different, but our Basic-Nature (Characteristics, Basic-desire) and Innateness is the same.

Based on the above, we can see that the *unwavering* clarity, acceptance, understanding in ourselves about our own basic-desire and that of the other's is manifested as the feeling of trust (*vishwas*). Having trust means we are assured at all times about the other person in relationship, no matter what their competence or understanding is. Trust comes from having this understanding, in being able to recognize and accept relationship

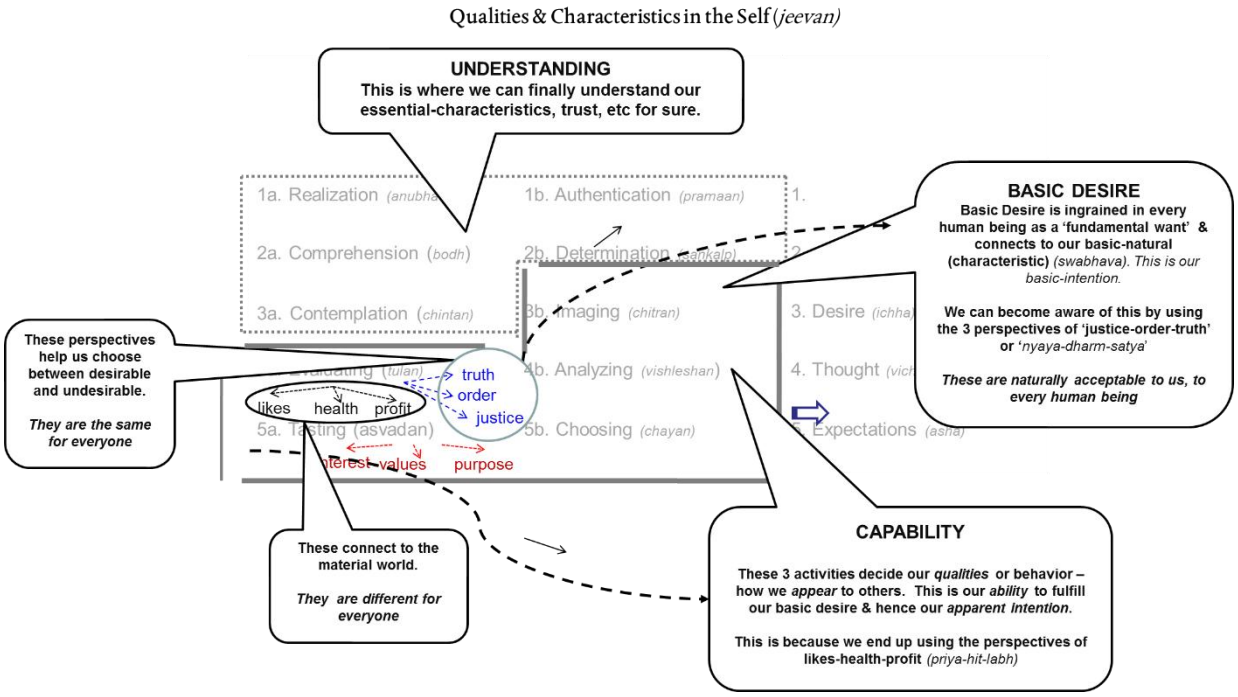
[68] Nagraj A – Vyavharvadi Samajshastra, 1998 Ed

in *continuity*. When I have this understanding, I end up assisting the other improve their capability to have the same clarity as me.

In other words, when I find something to be true for myself, *I also know it is true for the other human being*. Thus, Trust in relationship is based on the similarity between humans on the basis of the 'Self'. Being thus similar, every Human is an integral part of the larger Coexistence, and 'impacts' us – in other words, there is a *natural-relationship* between us. And, there is only *one way* in which we can be at peace in this relationship – by seeing and accepting the inherent *complementarity* in relationship, coexistence with other humans.

4.1.3.3 Why we don't have trust today

Let us mark out what we have discussed so far in the activities in the 'Self':



As seen above, our **'basic-desire'** which is inherent in each one of us as a 'fundamental-want' is our basis to *begin finding* out what is 'naturally acceptable' to us, what our ***basic-nature*** or *swabhava* is. This becomes possible when we begin using the perspectives of evaluation of 'justice-order-truth'.

Our *ability to fulfil* our basic-desire or fundamental want (basic-intention) is our **capability**, which denotes our ***qualities*** *or gunas*, or how we behave, what kind of person we come across as being. Qualities or capability is a combination of our desires, thoughts and expectations. This is driven by assumptions/ conditioning and/or sensations.

4.1.3.3.1.1 Discussion

- Today, we are hardly aware of our own selves, our own basic-desires and simply behave on the basis of our imagination. We look at the Form (Appearance) & Properties (Qualities or Behaviour) of the person and *conclude* on their basic-nature or *swabhava*. Since the qualities of that person are based on their imagination (activities 3, 4, 5) which are themselves changing; it leads to doubt, instability and impermanency in our relationships. The other person is also doing the same thing when evaluating us. In other words, in the 'relationship' we are both looking at '*what we did*' to each other and concluding on *'how we are'*. This 'what we did' is the 'quality' of that person, stemming from their imagination, their capability, their competence. The 'how we are' in the current state of illusion or lack of understanding is also in the domain of imagination or activities #3, #4, #5.
- However, *what we really want*, our, basic-desire, our 'basic-nature' is something different. In this, we are all the same. All of us want trust, relationship, affection etc. We feel hurt, pained etc. in a relationship because we end up doubting, concluding on *this aspect* of the person – which is essentially never wrong, always the same for every human, as indicated by what is naturally acceptable to them.
- This happens, because we are evaluating our relationships on the basis of likes-health-profit instead of justice-order-truth. The former changes from person to person and is prone to partiality, which is why while we 'trust' ourselves, we do not 'trust' the basic-desire of human beings.
- The basic cause for this is living only with 4.5 activities functioning in the self, living in illusion.
- When we have understanding, when we are 'sure', are assured of the basic-desire, the basic intent of the other human, and we accept the basic nature (swabhava) of the other human being, then every time we interact with somebody, we already 'know' their basic-intention and we thus then evaluate their capability or competence.
- ***How we accept that person*, that relationship, is thus based on their basic-desire or humanness and *what we do* in that relationship is based on their capability to fulfill their own desire!**
- In order to 'resolve' the above and move towards or have Trust, we need to thus start this process of Self-study, of scrutiny & observation that we discussed earlier on. We will find today that at the root of many of our conflicts and sorrows, there is a human being and a bad memory or 'conflicting image' of mistrust we have of them. This is an important cause for our unhappiness.

Due to the above reasons, we find that even within families, there is a basic trust deficit, resulting in animosity, hatred, and a breakdown of relationship. This can be witnessed by the fact that a majority of civil cases and disputes in Indian courts today are between members of the *same* family. Property, wealth & material things are at the center of many of these disputes. This is because our own even close relationships are evaluated on the basis of Material give and take (profit perspective) – such as rings, clothes & wealth.

Despite the above grave issues, we are not paying attention to studying & understanding relationships. Most of are largely unaware about the proper nature of relationships. We can see that people keep doing things they *don't mean to. That includes you. You* don't want to get angry (*basic-desire*), but end up getting angry (*capability*). Hence, it means that when we feel hurt by someone, the other does not *mean* to hurt us, it is not their basic-desire or intention, rather, they are '*just doing it'* i.e. they are helpless, they are *themselves unaware* of what they are doing. They could also be under some misguided belief. When we are unable to notice this distinction, we keep mixing up the basic-desire and capability of the people we live with, we keep getting hurt and causing hurt to those around us.

Trust (*vishwas*) is called the fundamental value or *aadhar mulya*. If Trust shakes, so does the relationship. When you have Trust, you can have a difference of opinion or a *disagreement*, but you cannot end up *hating* the other person. The crux point is that we do not understand ourselves and we do not understand the other human being. The more we know ourselves, the better we are able to understand the other human being.

At this juncture, it is important to note that this book is thus trying to 'inculcate' 'trust', happiness, good intentions, etc in you. It is only trying to draw your attention towards something that you already have a natural expectation for. You already have the need to know, the capacity to know. You can pay attention to, study and know these realities for yourself.

4.1.3.4 Doubt's we may have – "What if…"

At this point, it is only natural for you to have a doubt 'How can we trust we someone we do not know at all? In order to address this very valid concern, we need to take a closer look at the term 'trust'. Let us take up a few more queries for our consideration so we can explore this from various angles.

For example,

1. 'How can I trust a stranger or anyone blindly?' Or,
2. 'How can I trust someone that I 'know' has 'bad intentions'?' Or,
3. 'I know someone's character is not good, how can I feel related to them?' Or,
4. 'If I trust everyone, wouldn't people take undue advantage of me?'

There is a basic difference in what is being proposed here and what happens today. Today, our basis for 'trust' is a person's *actual behavior*, which is basically their capability (*competence)* to fulfill their own basic-desire (*fundamental want (basic-intention)*). Whereas, what is being proposed here, is basing trust on the inherent, unchanging, basic-desire (*fundamental want (basic-intention))* in every human being, and not capability (*competence, apparent intention)*. When we do this, our acceptance

and fundamental feelings for the other human being remains stable and such feelings are fulfilling for us. Having accepted the other human being based on their basic-desire or innateness, we become assured of every human's basic-desire. We then we base our interaction or behavior with them based on their *capability* – i.e. on whether they are *really trustworthy*. When we do this, we are not negatively affected by the other human being, hence our state of being is ensured.

Today, we don't make a distinction between these two aspects in a human being, which is why we do not pay attention to the basic-desire *(fundamental want)* at all, due to which the word 'trust' gets used only for capability (*competence or apparent intention) – in the sense of being 'trustworthy' based on past experience, behavior, possibilities, etc.*

Let us take each of the 4 statements above and clarify the point we are trying to make:

4.1.3.4.1.1 1) 'How can I trust a stranger, or someone blindly?'

If you are able to see the relationship with the person on the basis of the Self (*jeevan*), you will see that the other person also is like you (in terms of 'Self' and their activities and basic-desire or fundamental want is the same as yours). The other person finds the same fundamental things 'naturally acceptable' as you. He/she too wants to make himself happy, and wishes your wellbeing at the level of his basic-desire (fundamental want), just as you. But he/she is themselves unaware of this fact, just as you are or have been. (Because they are evaluating human beings, including yourself via the perspective or *drishti* of likes/dislikes and not 'justice'). Their view is thus coloured, or narrow, partial & biased.

Hence, they may be interacting with you based on your behavior or capability. If we interact or evaluate the other person only the basis of their capability or competence, then there can be no trust, since this can be varying. In this case, we end up doubting the other person, and this causes a sense of opposition in us. Since opposition is not naturally acceptable to us, it creates a contradiction in us. When we are able to see / understand that in the activities in the Self (*jeevan*), in our basic-desires, in what is naturally-acceptable to us, in our plan for life, in our basic-nature, we humans are essentially similar, we become assured of the other person (human) as well. Being thus assured, we can then interact with the person based on their capability or competence.

Whereas, to be blind, means to not be able to 'see', to not have clarity or understanding of the other humans basic nature, fundamental want. It means we are not aware of our own basic nature, of what is naturally-acceptable to us & hence, to every human. It means, we are living on the basis of our imagination, in underdeveloped consciousness or illusion. To not be blind means to be aware, to know the truth, to have the understanding. Hence, we are definitely not suggesting you to just trust everyone blindly! On the contrary, when we are able to have 'understanding', when we can truly see what is naturally acceptable to ourselves, to every human, when we can see what our own basic nature (*swabhav*) are, we start recognizing that the other human is similar to me. When we start seeing that 'the other human being is just like me'....in terms of their basic-desire, only the capability to fulfil this desire varies from person to person based on their assumptions. This clarity

then becomes the basis for our trust. Based on this, we can then deal with/ interact with people based on their competence. So, it is not "blind trust".

4.1.3.4.1.2 2) 'How can I trust someone I 'know' has bad intentions?'

As already explained, we are using the word 'intentions' with a deeper meaning here. When we usually use the word 'intention' today, we are only considering a person based on their behaviour, which is essentially their capability or 'competence' and not their *true-fundamental want*. In other words, their behaviour *appears as their intention*. For example: someone may be plotting to rob a house. We say 'he *wants* to rob my house'. It's true, the person desires to rob your house. But he has *assumed* to do so. He hasn't studied his own basic-desire, or fundamental-want which is to live with justice-order-truth.

He is evaluating his life based on 'likes' & 'profit' and since he cannot see the relationship with you (likes-dislike perspective), and wants money, he feels it is justified to steal (profit perspective). Your loss is his gain! Note that a robber does not steal in his own house! He only steals from those he does not see relationship with, and in turn gives the stolen wealth to his own family – where he can see such relationship!

But if this supposed robber were to pause & scrutinize, examine himself, he shall see that he too actually wants to only make himself happy, and does not truly wish you harm. His basic-desire, fundamental want, basic-intention is the same as yours. This is what is naturally acceptable to him. But he ends up doing something else because:

- ✓ He looks at life predominantly via the profit motive, feels he 'has less'. This, and maybe due to unfavourable circumstances, he/she has *assumed* that 'robbing is right' or 'the only way'. So he/she goes ahead and does it. An executive at a large corporation or agency may also have the same assumption and hence goes ahead and commits fraud.
- ✓ Which means, the thief's basic-desire is to ensure his own wellbeing (his fundamental want/ basic-intention), but ends up *assuming* he can do so by robbing. When the robber '*wants'* to rob your house, he is actually 'expressing his assumption'. This 'want or desire' in him is itself assumed, it is his capability or competence, and *comes across* as his intention to us.
- ✓ It is not his basic-desire or true-intention. His basic-desire or fundamental want is intact, it is the same as yours, and it is what is naturally acceptable to both of you. (his basic-desire or what is naturally acceptable to him is imprinted in his desire as a subtle desire for justice-order-truth, just as it is in you)

If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be able to deal with 'thief' in a more effective fashion without getting agitated! We can thus 'secure ourself' based on what we know as a 'wrong-assumption' in the other human being, (*which is their apparent intention, their capability)* but at its base, always have acceptance for the relationship based on their basic-desire or

fundamental want. We thus stay open to the fact the other persons seeming bad intention shall change at some point of time.

In other words, we have trust/acceptance for the relationship within, and when it comes to practical interaction, we are adjusting our expectation from and response toward the other person according to their capabilities. Inside, our acceptance and stability of being does not waver.

4.1.3.4.1.3 3) 'I know someone's character is not good, how can I feel related to them'?

Let's see if we can understand what we mean when we say 'character', when we evaluate someone today. We look at someone's behaviour, what they think, what they do, and end up concluding on their 'character'. Whereas, this is actually their capability or competence, it is based on what is occurring in them in their desires, thoughts and expectations or 'imagination' in the 'Self'. It does not reflect their basic-desire or fundamental want.

We discussed this briefly in the previous chapter, that anything that is solely on the basis of 'imagination' in 'Self' keeps changing. Hence, people seem unpredictable and we end up doubting their character. However, if we start understanding the other person in terms of the 'Self' and start considering that they and you, both find the same things naturally acceptable, we shall find that we are all the same. How so? You may ask. Well, remember the brief discussion on form *(rupa)*, properties *(guna)*, basic-nature *(svabhava)* and innateness *(dharma)* in the previous chapter on Activities in the Self? ***We humans have differing appearances and properties, but the same characteristics & innateness.*** Humane characteristics *(svabhava)* and innateness *(dharma)* is naturally acceptable to every human. These consist of feelings like Trust, Respect, Affection, Kindness, etc.

In other words, when we say someone's 'character' is not good, we are looking at their 'expressed behaviour' or their 'properties/qualities' – which arises in their imagination. We are not looking at their 'basic-nature' – which is what is naturally acceptable to them, to us... which is essentially the same for every Human being. How a person expresses themselves in behaviour is their *capability*, which comes across as their intention, but this is only what appears, it is the *apparent intention*. However, their *basic-desire* or *basic-intention* is intact and the same as ours. It is the same as human basic-nature (fundamental characteristic) or human *swabhav*, which is the same for every human being.

So, when a person behaves badly, it is not that they *truly* want to have a bad character, they are just operating from their assumptions and beliefs – which is their capability or competence. 'Character' when expressed in behaviour on the basis of *assumptions* is different from character arising from understanding/what is naturally acceptable to every human being. The former is unstable, and unpredictable, the latter is definite. We have to start seeing the latter, since the former is wavering, and not acceptable to us.

4.1.3.4.1.4 4) 'If I trust everyone, wouldn't people take undue advantage of me?'

On the contrary, it gives us inner-assurance, gives us inner-strength and we become far more effective in interacting with and 'dealing with different people'. This is simply because, we already have the clarity, the knowledge of what the person *truly* wants, truly intends, even though they may not know this themselves! We are already know their basic-desire and their basic-intention, their basic-nature. We also know that despite this basic-desire, the other human's capability may be lacking in various ways.

Since we are able to see this distinction clearly, we are able to respond or behave to the other person based on their capability or competence. Hence, our ability to interact with people becomes far more effective and in the process, *we* don't get disturbed, *we* don't get hurt, in fact, we end up becoming of assistance to the other person. *No one can take undue advantage of you if you have 'understanding'. People can take advantage of you only if you do not have the understanding, which is the state you are in today!* In other words, becoming aware, having the understanding of self & coexistence, living with trust, living with the assurance in relationship does not mean becoming 'stupid'! It only makes you 'smarter', aware, balanced, more complete.

4.1.3.5 Summarizing our discussion on trust

The perspectives of likes-health-profit (*priya-hit-labh*) can be different for every human. Hence, each of us have our set of likes/dislikes or preferences for food, colours, music, etc. We are different in this.

When we use these same perspectives to evaluate people & relationships, it doesn't work since then we are not able to see the basic-nature and innateness of the other person. We unable to see our own basic-desire (fundamental want) and theirs. Our interactions thus are driven by what we 'like' & 'dislike' in people ...based on the person's capability or competence...and hence wavers. We 'look' at the person's behaviour and what comes across as their intention (apparent intention) and we conclude on their basic-nature, their basic-intention. When living like this, our view is limited to the dimensions of 'appearance & properties/behavior' of the other person. We hence end up living with deep mistrust and conditional relationships, or relationship & trust based on the body and material exchange. When the other person's behaviour is according to what *we think it should be* (likes perspective of evaluation), we are fine, when it becomes *other than what we think it should be*, we are not fine (likes-dislikes perspective of evaluation). We thus keep bringing in our personal preferences and biases to judge and evaluate people. The other person is also doing the same thing! Our acceptance and feeling in relationships thus keeps wavering, they are not stable.

Whereas, we want to live with the feeling of *assurance* at all times. Being assured, puts us at ease and makes us peaceful. This is possible when we study and employ the perspectives of justice-order(resolution) & truth. These turn out to be the same for every human being. This can be seen from our common need for happiness & resolution, the activities in the self, the 4 aspects of living, etc. When we live with these perspectives, our 'view' or understanding expands to include the dimensions of basic-nature and

innateness. (*swabhav dharm*). Being thus able to see the 'entire picture', we understand ourselves and the other person – which gives rise to trust.

When we have such understanding ourselves, we know we are 'seeing' via the perspective of justice-order-truth (*nyay-dharm-satya*), but the other person may not be able to see it. As a result, their perspective (*drishti*) of seeing us may be according to what their personal likes/dislikes. If we too do the same, we are both in the same boat. But if we understand what is right, at least one of us has the answers. When possible, we can assist the other person have these answers too.

To be assured of the other's basic-desire or fundamental want at all times is the feeling of trust in relationship. In other words, Trust is the continuity of acceptance, of justice in relationship. In all our relationships, trust is the foundation value or feeling in a relationship. A relationship without trust results in opposition, the relationship itself gets shaken up. People would not file for divorce, if they did not have an issue of trust. A lack of trust is what ultimately leads to extreme situations like war.

Trust is thus called the foundation value or *'adhaar mulya'*.[69] All of us want to live with a feeling of being related with every human being, and this is naturally acceptable to all of us. This means that we have the assurance in us at all times that each and every human being has a basic-desire for my goodness, just like we want 'good' for other human beings. However, since we both do not have the understanding, we need to make efforts for having the understanding, which is our purpose or plan for life.

4.1.3.5.1.1 Exercise

In your day to day relationship with your friends, parents, siblings, teachers or neighbours, observe the following

1) Whenever there is a problem, do you doubt the other person basic-desire (*basic-intention*) or their capability (*competence*)? Are you able to distinguish between these two – capability/apparent intention and basic-desire/basic-intention?
2) Similarly, are you able to distinguish between their basic-nature or *swabhava* and their qualities/ properties or *gunas*? (*the former us unchanging & the same for every human being, the latter changes, varies*)
3) Do you evaluate other people & human interactions, based on what you 'like and don't like', or based on what is 'just & unjust' (*likes-profit perspective or justice-order perspective*)

[69] Nagraj A, Mnav Abhyas Darshan, 2015 Ed

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

- ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you
- ➔ Step2: *Examine* it: Is it coherent in all aspects?
- ➔ Step3: *Survey* whether it is true for every Human – Universal?
- ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

4.1.4 The 7 Human Relationships

Definition[70]

Relationship = 'To be bound (with another human) with the objective of completeness'

Now that we have discussed the fundamental basis for human relationship in some detail, we can proceed to delve into the relationships we live with, on a daily basis. We saw that today we assume that relationships have to be made, or forged. Whereas, relationship IS, or already exists in existence. We are inalienably related to every other human.

Today, our notion of relationships is limited by the 'likes' perspective: related to the Body, immediate family, or some kind of gain that comes from that association. Which is why we can 'make' and 'break' relationships today. Whereas, we can easily see that while it is *physically* possible to move away from a relationship – i.e. reduce physical proximity, the relationship still stays in our *memories*. The relationship still stays with us mentally. In other words, you may dislike someone and move physically away from them, but their memories continue to remain in us and will pop up every time we are in a related situation. The memories may even seem to fade away with time, but their residue does remain in us, in our minds and comes up every now and then!

While we are related to every human being simply because they are human, we live in certain relationships on a daily basis. This is called family. In these relationships, there are responsibilities that we have towards each other. Each relationship has a *purpose* in existence. Each relationship can thus be seen as an *activity*[71]. The human being that fulfills this activity or responsibility takes on that *role*. For we usually designate Father as

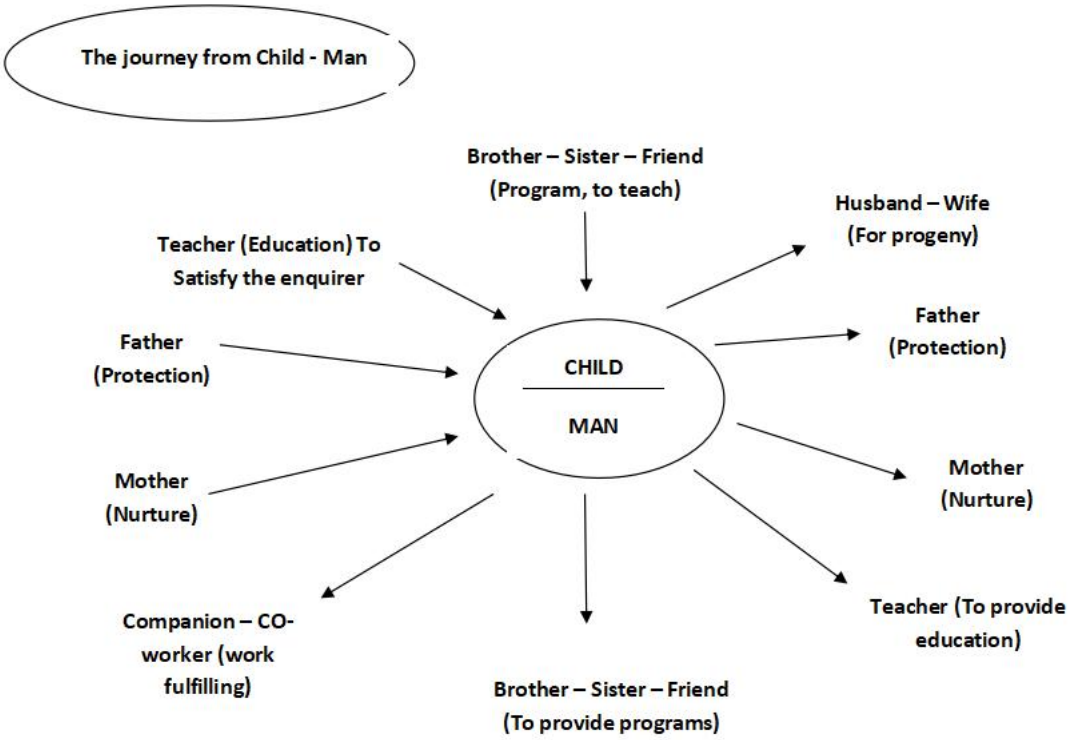
[70] Nagraj A, Paribhasha Samhita Ed 2015

[71] Bhattacharya S, Jeevan Vidya Workshop, SIDH Mussorie, 2008

'male' and Mother as 'female'. Whereas, humans of either gender- *either male or female* can play the *role of a 'Father' or 'Mother'*. Similarly, a teacher, friend, colleague, etc can be both male or female. We shall hence focus on the roles, responsibilities or activities in each relationship in our forthcoming discussion.

Why Family?

- **Place/program to live**:
  - Responsibilities, Events, 'a frame' to be in ~ like atoms
- **Safety:**
  - to be in Social Law,
  - For proper direction/utilisation/ of mind, body, wealth. (*bhog)*
- **Order: Society <=> Family** interlinking:
  - Relationships, Health.
  - Vyavastha- *order: Production-Seva; Justice-Nyaya; => Exchange*
- **Child Rearing:**
  - A stable, safe place for our children.
  - Education: Material (*skills), Behavioural (duties), Civility, Intellectual*



4.1.4.1.1.1 Definition of relationship [72]

Relationship means the acceptance of responsibility *(dayitva)* and duty *(kartavya)* towards the other human.

There are 7 human relationships in all: Mother-Father & Son-Daughter, Brother-Sister, Friends, Teacher-Student, Husband-Wife, Colleague-Coworker & Societal Order [73]. The values in relationships like Trust, Affection, etc. are expressed as feelings and fulfilled in these relationships. We shall explore more of these basic values or expectations like trust, respect, etc further in this chapter. Let us first look at these 7 human relationships in brief now.

4.1.4.2 1. Mother-Father and Son-Daughter:

Every human child is born to a set of parents. This is our first relationship and we are born into it! We start properly recognizing this relationship by around the time we become 1 to 1.5 years of age. In fact even before that, a little baby gets used to the smell, touch and sight of its mother and feels most comfortable in her presence. We are thus, sons and daughters to our fathers and mothers. We are nurtured and taken care of in the family. The family is responsible for our physical and mental nourishment and it is the earliest and most important environment we are exposed to as conscious beings. It is from our parents that we inculcate our earliest impressions about life and living and these have a lasting impact on each one of us. Let us define them:

Role/Definition of Mother: primary purpose is *nourishment* of the body and mind.

Role/Definition of Father: primary purpose is *protection* of the body and mind.

We can thus see that anyone that plays these roles can be called Father and Mother. For instance, in cases where children have been raised by only one parent for some reason, they say that 'my father has been a mother and a father to me' – due to the role that their father played (*or vice versa*). We can thus see that although the terms 'Mother' and 'Father' are usually associated with the physical gender (of the body); we really recognize them based on their *purpose or the roles* they play (nourishment & protection respectively)

Role/ Definition of Son-Daughter: primary purpose is *obedience* towards parents.

Since when we were tiny and totally helpless, our parents have known what is best for us. A child does not know what is dangerous and safe for it – it is the parents that look out

[72] Nagraj A, Vyavharvadi Samajshastra, 1998 Ed

[73] Nagraj A, Manav Vyavhar Darshan, 2015 Ed

for the child and ensure its safety and nourishment. Hence as children, obedience becomes our basic responsibility towards our parents.

The basic starting value for any child is gratitude towards its parents – for having nourished it since when it was a few kilograms to a fully grown adult (which is a lot of kilograms)! Parents do not expect anything more than gratitude from their offspring. We can see numerous instances of how this is quickly disappearing from our society today much to the pain of many parents. Relationships, are thus not 'contracts' – social or otherwise! Contracts can be broken, relationships cannot. Contracts have monetary motives, relationships don't! For example, our parents don't bring us up so they can earn a profit from us! From since when we appeared in this world from mother's wombs, our parents have put in a lot of time, efforts and resources in raising us, and the only thing they wish to see is the laughter, happiness and success of their offspring. Nothing more.

As children, it thus becomes natural for every child to feel and express its gratitude towards parents. The same child (us!) grows to be an adult and ends up having children of its own. The 'child' now becomes a Mother or Father, and expects the same gratitude from its own children! Just as 'we' now expect gratitude from our children, we feel & express gratitude towards our parents in turn, and assist them in in old age, also called *seva*.

Every son or daughter thus passes on the care or *seva* they received from their parents to its own offspring (to its own child), and also returns the *seva* to their own parents. In these 3 generations of Mother- Father and Son & Daughter & Grandchildren, we thus have a circle of life being completed !

Question: Are we as Sons and Daughters able to recognize our relationships with our parents in this manner today ? Where are we falling short?

Question: Do we respect our parents today? Are we able to see gratitude for them? Do we see our responsibility towards them?

Question: What do you find naturally acceptable – what is being proposed here, or what is happening around you in Society today?

Question: Do you find the above proposals Acceptable, Sensible, Universal & Liveable?

4.1.4.3 2. Brother-Sister

Many or most of us have siblings – other kids that are born from the same set of parents, or that live with us since childhood. These other kids that are in our house, in our family are our earliest companions. We share meals, share rooms, share books and of course share parents, starting from our mother's womb!

The purpose of this relationship is to be complementary, also called *'purakta'*.

This means we aid our siblings physically, materially and mentally. This includes working together to fulfill the shared responsibilities at home as determined by our parents. This may include things like cleaning, arranging and production or purchase of essentials. We also support the mental journeys of our siblings – in comprehending the world around & learning and knowing what is right and wrong in it. We are thus

complementary in our individual, but common journeys towards understanding & living in all aspects.

How do you find the above definition when compared with the current notions of 'sibling rivalry', etc that we get from media & movies? If we scrutinize, we shall find that it is 'complementariness' and not 'rivalry' with our siblings that is most naturally acceptable to us and is the source for happiness, peace & orderliness in the family. Yet, we end up spending hours watching movies/serials that depict such contrary notions that are actually not 'natural' to us. We silently end up imbibing such images and these go against our own basic-nature/character/basic-desire.

Question: Are we able to see this complementary role with our brothers and sisters today?

Question: Or, do we harbor feelings of competition, jealousy, one-upmanship and try to order or control our siblings?
Question: What do you find is naturally acceptable to you? Complementariness or rivalry? What gives you happiness & peace?

Question: What is liveable? Complementariness or rivalry?

4.1.4.4 3. Friends:

The relationship between friends is similar to that between Brother's & Sisters. The only difference is, the Brother or Sister live inside our house, while friends live in theirs. The purpose in both these relationships is the same: to be complementary in our bodily, material and mental wellbeing.

A key difference we can see in the relationship of brother/sister & friends is that we share the same set of parents with our brothers and sisters, and we live in the same house with them – we have meals together, share the same room, the set of books, etc. Our basic-desire is to be complementary towards our brothers, sisters & friends – bodily, materially & mentally. We do not want any harm to come to them & wish to protect them. If we are older & have more information or experience than them, we engage them in some kind of useful program…for example, we may give them suggestions to read a particular book, help them develop a new skill, include them in some activity we are engaged in, some practical suggestions, gently point them in the right direction, etc. This helps them learn new things and expand their horizons of knowledge. As an 'elder' in the relationship, it is important we display understanding & sensitivity towards our siblings needs & not overtly 'display' our superiority or dominate them, or make them feel low, etc. For, this is the behavior we too would expect from an elder, and have a basic-desire for.

If we are of similar age, or younger, or know less than our brothers, sisters or friends then we become willing to be engaged by, learn from them. These aspects of the relationship are thus the same for friends, brothers and sisters. We shall do these same things for our friends, as we would for our brothers and sisters.

We can thus see that the purpose of this relationship is also to be complementary, or *'purakta'*.

Question: Are we able to see this complementary role with our friends today?

Question: Or, do we harbor feelings of competition, jealousy, one-upmanship?
Question: What is the meaning of a 'girl' friend and a 'boy' friend? Would it mean anything other than what we have described above?

Question: Is this what these terms mean in society today? Is this what the word 'relationship' means today?

Question: Do you think it is desirable to have friends with the other gender (boy/girl) to assist each other materially & mentally or for any other reason?

Question: Are your current notions on this relationship your own, or have you picked them up from your family, movies or society & culture?

Question: Do you find there is any universal definition, purpose or way of being for a girl/boy friend?

Such notions and relationships can take up a significant amount of our time, energy and emotions. It is important that you consider these issues carefully and not be swayed by what you already believe, or what others around you say or for that matter, what is written in this book!

4.1.4.5 4. Teacher – Student

When we started our initial discussions in this book, we discovered that 'to understand' is the most important activity for a human being. We live today based on our assumptions or thoughts. We loosely call this thinking or assumptions 'understanding'. We say things like I behaved in that way at school because that was my *understanding*. Unlike animals, whose need is only to learn survival skills, (which they learn from their parents) humans too need to understand life in all its aspects.

The teacher-student relationship is a pious one and probably the most important, after one with parents. This is because it has to do with learning & knowledge, which are fundamental human needs. This has 3 aspects: a) Understanding *(samajhna)*, b) Learning *(seekhna)* and c) Doing *(karna)*.

4.1.4.5.1 a) Understanding

The entity that enables or facilitates this understanding is called a Teacher or *guru*. In other words, aside from the role of Father and Mother, the Teacher or guru plays the most important role in our lives – of facilitating or providing, or guiding us towards values, understandin & knowledge – in other words, towards resolution & happiness.

What is this knowledge, you may ask. Well, it is understanding ourselves, our relationship with humans in family & society as well as our relationship with nature and how all these are in coexistence, how we can live in it. If the teacher provides guidance,

what does the Student do? Since the student has an innate need to know and understand life, they put forth their genuine enquiries about the subject of study in front of the teacher. The teachers role then is to satisfy these curiosities and enquiries of the student and guide them towards the right answer.

4.1.4.5.2 b) Learning

We also need a lot of information to recognize the objects in this world their properties, and their inter-relationships. Teachers hence provide us with the information and tools that are needed for the same. These are areas such as physics, chemistry, biology, geography, history, languages, mathematics, literature, etc.

4.1.4.5.3 c) Doing

In addition to this understanding & learning which is a need of the Self (*jeevan*), we are also taught the many skills that are needed to produce/acquire material things. This are skills such as carpentry, engineering, medicine, production, etc.

The teacher-student relationship is thus one of the most close, important and pious relationships for humans. The student looks up to the teacher and tries to emulate their knowledge, behavior, learning & skills. For, this is how humans learn – by emulation. When the student is thus able to successfully pick up all this with the aid of the teacher, they are filled with a deep sense of gratitude for the teacher for guiding them so.

Question: Do we recognize our relationship with our teachers in this manner today?

Question: Do teachers recognize their relationship with students in this manner today?

Question: What do you find naturally acceptable – what is being proposed here, or what is happening today?

4.1.4.6 5. Husband – Wife

We have so far discussed the relationships that a human child goes through until it is educated. Marriage comes across as a natural step in the journey of a human being. Marriage is a personal and social commitment to live as an integral unit, to fulfill some common goals. Marriage enables companionship, the formation of a new family unit, or enlarging an existing unit in the case of joint families. Marriage is thus the basic institution that is at the base of the human family. A family consists of a set of individuals that live together for common mental, emotional and material aims. The family provides a natural, safe and secure environment for the upbringing of a human child – for its physical being & for the transfer of knowledge from one generation to the other. All of us belong to some family.

Marriage as an institution connects two families in society, through this union, a relationship is forged amongst many related family. Marriage thus serves as a ‘web of integration’ that binds such families, and in turn society, together.

The relationship between a Husband and Wife is thus understood within the institution that is the family. When we enter into marriage, we make a personal, familial and societal declaration of our intention to live together as one unit that is complementary to one another. Marriage is based on mutual respect of the husband towards the wife and vice-versa.

We can thus see that marriage is a fundamental relationship in human living & organization in which a husband and wife play complementary and equally important roles.

The Husband commonly displays an 'analytical effort' centric approach to life & living, while the wife, in addition to analysis, also displays 'commitment' and 'determination'. As with other relationships, this relationship too is not 'gender' based. In other words, in the set of common responsibilities in any household – such as providing for material things, their buying, cooking, serving, cleaning, taking care of children, their education, upkeep of the house, taking care of the aged, etc either 'Male' or 'Female' may play certain roles.

Both roles 1) procurement of goods/wealth and 2) their processing & maintenance for consumption in the form of household chores are equally important & vital for the family. We can see this when we observe that whereas typically, the (usual) male responsibility of *procurement* seems to stop after retirement at age 60 or 70 or 75, the household chores of *maintenance* never stop, 14 hours a day, 7 days a week.

The relationship between husband and wife within a marriage is what most naturally allows for a physical conjugal relationship to take place. This physical relationship between a male & a female is a natural requirement in the adult human body and an essential occurrence for the furtherance of the human race. The human child takes shelter in its mother's womb for 9 months during which it is nourished and develops to be fit enough to appear in the external world. The initiation of child birth needs fertilization and this takes place most naturally within the sanctity of marital life. This need for fertilization for progeny to occur is seen in nature in mammals, other animals, insects, and plants as well. It is a beautiful, natural phenomena. The human child seeks & most naturally receives physical & mental nourishment & support from the family it is born into.

Question: How does this explanation of a family compare with what you see around today?

Question: Do you find the prevalent relationship between husband and wife is similar to what we have discussed above?

Question: Which of these do you find to be naturally acceptable? What is happening today, or what has been discussed here?

Question: Do you feel that physical or conjugal relationships (& the rearing of children) are desirable or naturally acceptable prior to or outside of marriage? Do they put the partners & offspring at ease?

Question: What is happening in society today on the above front? Are such partners able to live peacefully, or are such relationships usually complicated?

Question: Do even so called 'liberal societies' in 'developed countries' accept infidelity easily? If yes, why so? If no, then why not? Irrespective of the country or society, are married partners able to share, discuss & accept their 'other' relationships easily? If so, why, and of not, why not?

Question: Why have human societies traditionally favored the concept of an integral family unit and remaining faithful to it? How does this correlate to the concepts we have discussed here?

4.1.4.7 6. Colleague - Coworker

We saw earlier that in addition to understanding, we also have the need for material things. We are able to get material things by 'work' or applying 'physical effort' on nature. Some examples of work are: growing grains, fruits, vegetables, dairy, carpentry, mobile manufacturing, car production, electricals, stationary items, etc. There are also service (maintenance) or *seva* oriented occupations such as repairing of goods, driving, being a pilot, working in a trading system, being a barber, a massage therapist, a hotelier, etc. If we make a simple list of all the things we eat, use, consume and depend on every day, we can easily see that these cannot be done by one person, or one family alone or even a small set of families.

In other words, we need assistance for these occupations related to material production which are sourced by money today. In today's terms we commonly call this 'earning money'. But if you observe this a little carefully, you will notice that we need money in order to get some material objects: like food, a phone, car, etc. We don't just need money, we need the things that money can *acquire* for us. In other words, money is finally *a means* to an end.

We can't do this alone! So, the people we work with, in our occupation are called co-workers or *sahyogi*.

The entity that takes on the role of primary responsibility for a parcel of work, or the one that assumes the duty is called Colleague or *sathi*. This roles involved supervision and oversight of the work to be done.

The entity that has the acceptance to complete or assist in completing such responsibilities is called Co-worker or *sahyogi*.

In other words, the colleague and coworker come together to complete a given task, or project that have material outcomes. They do so in a complementary fashion. Notice that here too, the definitions are based on the roles that each one plays. There is mutual respect in this relationship, based on trust a willingness to learn & to teach.

Question: Is the relationship between a 'boss' and the subordinate today based on a common complementariness or is it based on fear & reward mentality?

Question: Is competition necessary in order to succeed at the workplace? Do you feel comfortable when you compete?

Question: When does competition turn into jealousy? Is that naturally acceptable to you?

4.1.4.8 7. Societal Order

We have so far covered some important relationships within the family & its immediate surroundings. As families, we are also a part of a larger social web of interdependencies. We are an integral part of a larger web of human families and systems where there are mutual interactions between families as friendly visits, for exchange of goods, services, etc. For example, maybe someone from your family is involved in trading, someone in manufacturing, someone in transportation, someone in teaching, etc. Put together, these tasks serve to complete the myriad needs of human society.

Societal System (State) & Citizen relationship

- As families, we are also a part of a larger social web of interdependencies.
- We are an integral part of a larger web of human families and systems where there are mutual interactions for various needs.
- For example, maybe someone from your family is involved in trading, someone in manufacturing, someone in transportation, someone in teaching, etc.
- Put together, these tasks serve to complete the many needs of human society.
- What is our participation in a Humane Societal System?
  - In Education - Sanskar.
  - In Health
  - Production Systems.

  Fair Exchange Systems, Taxes
  Justice & Protection Systems
  Civility & Culture

Be it in our source for education, learning, information, transportation or public governance it is easy to see that as human beings, we cannot be alienated from society. We are related to, are dependency on, and have responsibilities towards society. This could be in the form of our contributions or assistance in the field of education,

maintaining cleanliness, rain water harvesting, organizing health camps, helping spread the know-how & exchange of organic vegetables, etc. We could thus participate in the immediate community around us, or in that area, or at the village/town/state/ nation level – depending on our interest & circumstances. When each one of us is able to recognize this basic relationship we have with other humans and with the social-order (*vyavastha*) around us, it leads to a big impact on the coexistence in social order.

Question: Do you feel this relationship with the societal order today?

Question: Do you want to be complementary and useful to the larger Society?

Question: Do you want to ignore society and say 'I don't care what happens?' Is it possible to not care about society at all?

Question: Do you want to harm or exploit society instead?

4.1.5 The 18 values/feelings in human relationships

Now that we have briefly discussed the human relationships, we can look into the expectations & feelings that are inherent in them. We saw earlier that relationships exists between two humans and it is on the basis of the Self. Being in such relationships, we have expectations from and feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the 'values' in a relationship. These feelings are 'valuable' to us – they give us happiness & fulfilment. When we observe our living as adults today, we will recognize that in the series of episodes of 'events' and 'work' that have become life, as adults, humans tend to neglect family & the relationships in it. If we do not understand relationships, then we have problems, we feel we are never able to satisfy the other person and this leaves us with a grudge, even in our closest relations. This is a big source for our unfulfilment that stays within us, no matter what we do in the material/work world.

For example, how often have we heard this?

- ➔ 'No matter how much I do, this person is not satisfied at all!'

This is basically because we have not recognized the expectations inherent in the Self and are busy accumulating & providing for material things, which are all needs of the Body. It is no wonder then, that the other person feels dissatisfied – because we are providing things <u>outside</u>, we are not addressing, <u>their</u> basic needs, the needs in the Self *(jeevan)* at all!

Let us briefly revisit the basis for relationships we discussed earlier:

- ➔ Coexistence exists. There is **order & relatedness** in Coexistence.
- ➔ In this order, Relationships **IS** between two Humans. They do not have to be created.
- ➔ Relationships are recognized and understood by the **Self**.
- ➔ There are **feelings**/expectations in relationship. These are in the Self
- ➔ These feelings in the Self are **definite**. i.e. the expectations in relationships can be identified.
- ➔ Recognizing these relationships and fulfilling these feelings leads to **mutual fulfillment.**

We will list these inter-personal expectations/feelings and see whether they can be fulfilled and if they are fulfilled, see whether we have anymore expectations left from the other person. Let us look at these feelings:

4.1.5.1.1 Proposal

We have expectations/feelings in human relationships. These expectations/feelings are definite and are-

1. Trust (*vishwas*)
2. Respect (*samman*)
3. Affection (*sneha*)
4. Care (*mamata*)
5. Guidance (*vatsalya*)
6. Reverence (*shraddha*)
7. Glory (*guarav*)
8. Gratitude (*kritagyata*)
9. Love (*prem*)[74]

Let us explore these feelings (or values) in more detail. It is important to note that these feelings have to be recognized within us. Usually, we very quickly can start judging the other person. If we do that – we have missed the central point of 'understanding'- which is to first get acquainted with our own selves via self-scrutiny and study. This is exactly what we are trying to get to in this book! We are trying to find out how we are, as human

[74] Nagraj A, Manav Vyavhar Darshan (Philosophy of Human Behavior) 2015 Ed

beings, what our common and uncommon properties are, what is naturally acceptable to us, what our common basic-nature (*swabhava*) are. When we recognize the feelings in ourselves, we are able to see that living with such feelings within us helps us to ensure continuity of our own happiness.

We do not have to *create* these feelings, rather these feelings arise quite *naturally* in us and flow as we recognize & understand the purpose of our relationships in the larger human order.

Also, we use the term 'values in relationship' for these definite feelings in a relationship. This is because these feelings is what is of significance (of value) in a relationship. Without these feelings being present in a relationship – we merely try to be 'cordial' or have pleasant manners in a relationship. Many of us tend to reduce the 'values in a relationship' to 'money', 'duty or service' or 'material-things'. But these values or feelings are bigger than any 'duty', 'material-thing' or any 'belief'.

These values are a fundamental part of who we are, to do with our basic-nature & character, to do our humanness. Beholding these values is a fundamental experience for us and a source for contentment, peace & happiness.

4.1.5.2 Trust (*vishwas*)

Trust or *vishwas* is the foundation of all our relationships. We have already discussed Trust quite extensively & demonstrated that humans have a natural disposition to trust[75]. The unwavering clarity & acceptance in ourselves about our own basic-desire, that of human being's basic-desire or fundamental want leads to a **commitment to always live with justice or *nyaya* in relationship.** This is manifested as the feeling of trust (*vishwas*). When we understand so & and have trust, we feel assurance in us for other humans at all times. In other words, a (perceived) failure in trust may be forgiven (or understood) more easily if it is interpreted as a failure of competence rather than a lack of benevolence or honesty.

4.1.5.3 Respect (*samman*)

4.1.5.3.1 Respect means appropriate evaluation

In other words, Respect means 'Correct Evaluation'. Scrutinize and examine the below and identify what is true, acceptable for you:

1) I should be evaluated *as I am*

2) I should be evaluated *more than I am*

3) I should be evaluated *less than I am*

[75] Kosfeld, M.; Heinrichs, M.; Zak, P. J.; Fischbacher, U.; Fehr, in Nature, 435

We find that each one of us wants to be evaluated as we are by the other person (option 1 above). This is the basis behind the feeling of respect i.e. 'to be evaluated as I am'. Just as we desire this, the other person also expects the same. Every human being wants to be evaluated as they are.

Usually however, we make mistakes in our evaluation of others in the following three ways[76]

Over Evaluation (*adhi-mulyan*) – To evaluate more than what is.

Ex. if you are purposefully flattered you feel uncomfortable

Under Evaluation (*av-mulyan*) – To evaluate less than what is.

Ex. if you are condemned, or put down, you feel uncomfortable

Otherwise Evaluation (*a-mulyan*) – To evaluate otherwise than what is.

Ex. if you are equated to an animal, you feel offended.

Example of over evaluation: You are sitting at home and there are guests around. Your mother says 'my daughter is the greatest musician in India!' – Would this make you feel comfortable, or uncomfortable?

Example of under evaluation: You are still at home, but this time your elder brother says 'My brother is very lazy, he doesn't want to do anything.' - You obviously feel uncomfortable, you don't find this acceptable.

Example of 'otherwise' evaluation: Your friends at college tease you by calling you a 'hippo and that you are fat and slow' - You feel offended by this.

What is happening in the above examples? We can see that any kind of over, under or mistaken evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, because we feel we have been wrongly evaluated. Thus, respect means to evaluate appropriately. **In Hindi, this is called *samyak-mapna – samyak-man*.**[77]

Can you think of the number of instances when you feel you have been wrongly evaluated, and the number of times you may have done the same to others? You shall be surprised to find, this happens very often, and we are most insensitive about this aspect in our relationships. We ignore this basic expectation, this basic aspect of respect, even though

[76] Nagraj A, Lectures, Anwari 1998.

[77] Nagraj A, Ibid – 18 relationship values

it is the cause of most of the problems for us in our relationships. We keep making one of these three mistakes – over, under or other-wise evaluation in our behaviour, in our daily life, thus unwittingly offending those around us. We keep joking about people and poking fun at them, thinking we are being 'lively' or 'funny', whereas what is happening we are somewhere, hurting the other person. They may not show it, but inside, they find it unacceptable.

The others around us are also unaware of, insensitive to this aspect and committing the very same mistakes, and offending us in turn, thus compounding the problem. We shall further see that this issue of Respect and disrespect can be blown to large proportions and end up in the breakup of families and even wars between countries.

4.1.5.3.2 Our notion of 'Respect' today

We have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we dress up, we have different haircuts, we buy cell phones, we boast about the bike we have, we try many novel things to 'gain' respect, or in our search for recognition. Let us explore what respect may actually mean, and whether all the things we do in the hope of getting some respect can truly ensure respect:

4.1.5.3.2.1 What is the true or actual basis for respect? What is respect?

We have seen that human being is a coexistence of Self and Body. Earlier on in this chapter, when we explored relationship, we saw that there are many similarities between us humans. Let us recall them them here:

#	Observation	Inference
1	We both want happiness/resolution and prosperity	✓ **Our desire is the same**
2	Our basic nature or characteristics are steadfastness, generosity, kindness, etc. These are naturally acceptable to both of us.	✓ **Our basic nature** (*characteristics, basic-desire)* **is the same**
3	Both of us want to get out of our unnatural tendencies, resolve our worries, problems and unhappiness's. We have these issues due to living in 'underdeveloped consciousness' = (4.5 activities, 3 perspectives). [we lack in capability]	✓ **Our problems & their causes are similar**
4	We both need to have the understanding/knowledge: which is to	✓ **Our purpose & plan for life is the same**

	understand Coexistence and live in harmony in the 4 aspects of our living = 'developed consciousness' = (10 activities, 6 perspectives)	
5	The Activities, Forces and Powers in the Self are continuous and & present in both of us.	✓ **Our potential to have resolution/understanding is the same.**

When we are able to see that the other is similar to myself, we are able to recognize the feeling of respect in the relationship. This feeling is borne of equality with the other human. We are all equal, in these fundamental aspects. If not, we either hold ourselves, 'more' or 'less' than the other and this only leads to a notion of differentiation.

Thus, true-respect becomes possible when, in terms of the 'Self', we can see that the other is *similar to me*. We both want to be resolved & happy, our plan for life is the same, and our basic potential in the 'Self' is the same. *(There may be differences in how aware we are in these activities, and how we use them, but all of us have the same capacity to think, desire and understand in the 'Self'*). In other words, it's not that someone has the activity of 'thought' missing, or the ability to 'desire' missing, or that someone does not have the ability to observe what is naturally acceptable to them, or that some humans are missing the freedom of action and ability for imagination, or have the activity of 'understanding' missing!

These activities are in all of us, and we each have the same potential – *what we do with/in these activities may be different*. So, we are all same in being able to understand all 4 aspects of our being, we all have a need to understand it, we all have a need to be in order, to be in coexistence. All of us have the capacity to scrutinize & examine, all of us have the capacity to understand reality as it is. We only differ in how much of this ability/capacity we have been able to *exercise*. In other words, all of us have the capacity of imagination, we only differ in what objectives we have deployed our imagination for, with how much intensity. We have to now deploy this capacity for imagination for understanding, for knowledge.

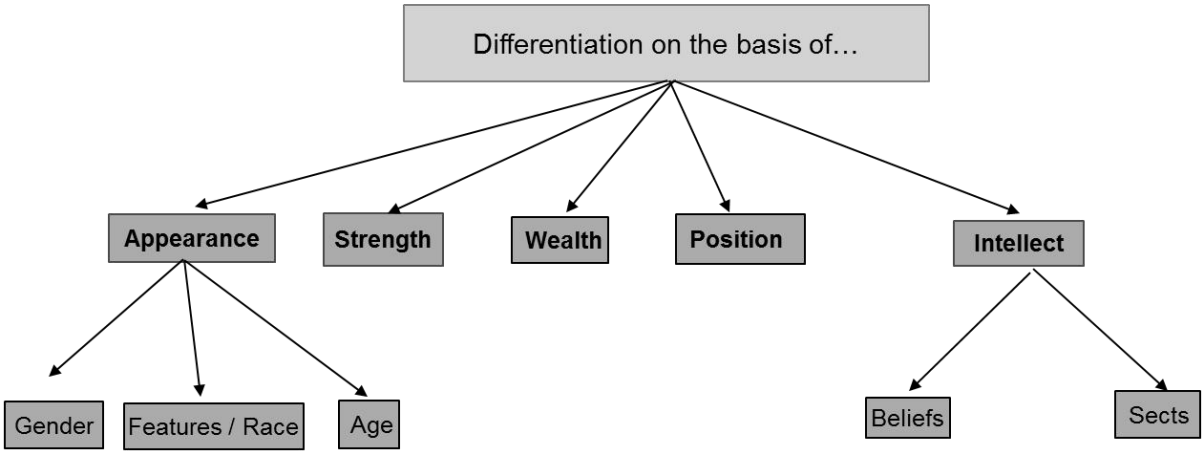
Our usual reminder again - It is important that you do not accept what is being stated here 'as-is'. You need to validate this for yourself, and this is only possible when you start this scrutiny, when you start this self-study yourself. So, these are not some 'morals' or 'good habits' we are talking of, and want you to learn or memorize! These are realities each one can see, understand, verify & live in, for ourselves. You have to start exercising your will to know, your ability and capacity to know. No one else can do this for you. And each one of you can know and wants to know. Our state of being, our happiness, our state of mind is tied to this.

4.1.5.3.3 What is our basis for 'respect' today? – Differentiation, being special!

All our basis of respect today is quite contrary to our discussion above. Instead of respect being a basis of similarity or one of appropriate evaluation, we have made it a basis for differentiation. i.e. 'respecting' you means I am doing something special, because you are

special or have something special or are in some special position. Thus, all of us are running around seeking recognition in the form of respect from one another! Let us explore this a bit more.

These are the bases on which we differentiate today. Appearance, Bodily strength, Wealth, Position & Intellect. We try and get recognition on these bases and also tend to discriminate on these lines [78]:



These are the different ways we differentiate between people today! Let us see them one by one:

4.1.5.3.3.1 Appearance

a) Gender:

We have notions such as, respect males more than females, or the other way around in some societies. We ignore the fact that being male or female is an attribute of the body provided by nature, and not an attribute of the 'Self'. In many countries, people even prefer a male child to a female child, and in some other societies, it is the other way round! Whereas, the gender only points to some small structural differences in the human body. The nature, needs, goals, activities & potential of the Self in both men and women is the same! Both want resolution & happiness, both have desires, thoughts and expectations, and both have a need to, and the ability to understand all aspects of their living and all entities in coexistence!

b) Features/ Race:

If the person is of the same race as oneself, then we respect them, else we don't. For example, we respect based on skin colour – white, brown, black, etc or we respect based on whether the person is of Mongolian race, Aryan race, Dravidian race, African, South American, etc. Here again, we do not evaluate on the basis of 'Self', but on the basis of Body and the colour of the skin or the race of the body, i.e. by the features, long noses,

[78] Nagraj A, Manav Vyavhar Darshan, 2015 Ed, *panch aishwarya*

short noses, height, etc. Whereas, these are natural characteristics that vary based on Geography and climate on this planet.

c) Age:

Elders have the expectation that youngsters should respect them. Should elders in turn not respect youngsters? Here again, we can see that we are evaluating someone on the basis of their body or physical age, and not keeping the Self in mind.

4.1.5.3.3.2 Physical strength:

If someone is stronger, we respect them! This is at the level of the body. In fact, this may not even be respect; it may be fear, that if we do not respect them, they may harm us! But this is quite prevalent: there are so many programmes and awards and titles in the world based on physical strength! Many humans are preoccupied with getting recognition on this basis. This has nothing to do with how the person is in the 'Self'.

4.1.5.3.3.3 Wealth:

We respect someone because they have wealth. What we term as a 'rich person' gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth? Are they happy, peaceful, resolved? Are the just in their relationships? Do the people around them feel fulfilled? Wealth is evaluation on the basis of material things.....How should we behave with someone who does not have enough, or has moderate amount of material things? Should we look down upon them? Is that naturally acceptable to you?

4.1.5.3.3.4 Position:

This is a very common phenomenon. We respect based on the persons societal position. So, if it is the president of a country, there are many people respecting this person, if someone is an important post in the government, or in some company, or in an industry or in a school/college, we end up going out of our way to express respect for them. The post, if we see, is at the level of assumptions....we respect those positions we have *assumed* are important! While someone occupying a certain post may mean they have achieved something useful or extraordinary, it can't be the *sole basis* for respect – because in doing so, we are alienating those that do not occupy such positions. Contrarily, it is not uncommon to see those occupying a 'higher' position bearing down upon, dominating those in 'lower' positions.

4.1.5.3.3.5 Intellect

a) Beliefs

This means any thought/belief system that our families have, or that we have taken on/adopted. There are also many modern ideologies, such as capitalism, socialism, communism, realism, agnosticism, etc. People that follow these set of beliefs are called capitalists, socialists, communists, agnostics, and so on! There are many such belief systems or 'ism's in the world today, and the people that have adopted them or that have been exposed to them since childhood, each believe theirs to be the right or best belief. However, all beliefs, as we have seen are in the form of assumed 'images' & analysis and reside in the form of desires (imaging), thoughts and choosing in the Self (activities 3, 4, 5). Respecting someone or a set of people based on such ideology or faith may ultimately causes alienation of those that do not have the same views and hence becomes a cause for differentiation, and sometimes, even leads to conflict.

b) Sects

For example, each one of is born into what we call a religion. This is also called a 'faith', because it comes with a set of beliefs. Further there are many smaller followings within such belief systems, which are called sects. If you sit down to list out the number of sects, and castes and sub-castes in India, you may take a very long time. And this is quite prevalent all over the world today. People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect, thus alienating all other humans.

4.1.5.3.4 What are the problems today due to this kind of differentiation?

We saw that today that instead of respect meaning *appropriate evaluation*, we have made it to be a form of *differentiation* & seeking recognition in relationships. We saw that the differentiation today is based on a number of factors. We shall now see that a wide range of inter-personal & societal problems manifest/have manifested due to this kind of differentiation in Human history. We shall also see that these problems have also led to mass demonstrations and other kinds of 'movements' by people around the world – since this kind of differentiation or discrimination is not acceptable to them. In other words, any form of discrimination based on differentiation is not naturally acceptable to you, to me, to any human being.

Discrimination based on Gender: There are many movements in the world around this…for example, we have the issue of women's rights, and women protesting, and demanding for equality in education, in jobs, and in government. As discussed earlier, this problem is acute in some areas, with people not wanting girl children and preferring males instead, and in some other societies, it being the other way round! Human history is also full of incidents of men oppressing women because of their physical size, and we also hear of occasional instances where women have done the same thing to men!

Discrimination based on Race: There are many movements and protests around race, skin colour and demands for equality. We hear of racial attacks and discrimination, which are basically to do with this issue. This leads to people living in fear of such racism

and racist attacks. There are also horrific stories of hatred and Brutality based on race, some as recently as World War 2 in the 1940's where millions of people of a particular race people were butchered.

Discrimination based on Age: We hear of protests and movements demanding for equal rights for children on the one hand, and for rights to elderly people and their care on the other. There are youth movements as well.

Discrimination based on Wealth: This is an aspect that is increasingly becoming a very big area of differentiation, and is leading to all kinds of large scale problems. This is an age old issue of 'Rich' & 'Poor'. We are all aware of the whole debate around rich countries and poor countries on the one hand, while within any country, there are numerous protests demanding equal distribution of resources, equality economic opportunity for all etc. Such protests and movements have led to a lot of social conflict in recent times, and have also led to large scale wars, etc with thousands of people killed every year. Not being able to have 'wealth' – is a large problem, with many people suffering from a lack of self-esteem and some even committing suicide when they feel they cannot get the respect that is due to them from wealth.

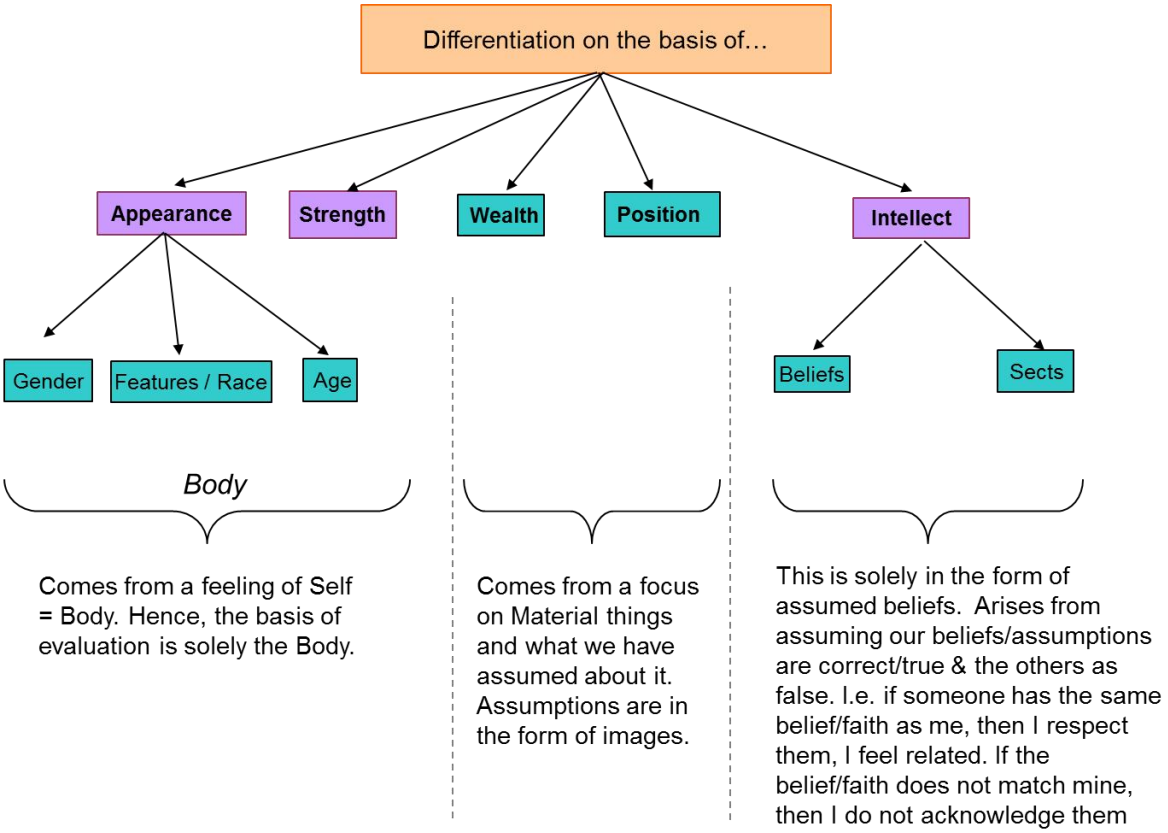
Discrimination based on Position: We see protests against high handed government officials, because people feel they are being taken advantage of. All this is due to the tremendous differentiation we make on the basis of position. In individuals, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they shall not get the respect that is due to them, that they struggled for! How many cases of depression, or even suicide have you heard of, of good, young people who could not pass an exam, or get a good rank, or even come first in class? Even students who end up entering top notch institutes undergo these kinds of pressures and end up taking their own lives at times. Is coming 'first' really worth dying for?

Discrimination based on Beliefs (thought systems): We are all quite aware of this issue. We hear of fights, unrest, turmoil, terrorism & civil war that are to do with religions and beliefs.

Discrimination based on Sects: We are all well aware of this, especially here in India. We have numerous sects, and each sect has its own movement to ensure there is no discrimination against people of their belief! There are demands for preferential treatment in jobs, in education, and some of these protests & clashes between people of different sects, beliefs/faiths even turn violent.

Outside our families – we have created categories of people based upon our sense of differentiation. We try and identify ourselves and our families within these very categories that we have created based upon appearance, strength, wealth, position & intellect. Most of our social pursuits are driven for attaining 'self-respect' for ourselves or our families based on this system of differentiation. Whether it is our education, or who we marry– a lot of our important choices are driven by the notions of wrongful respect (differentiation) or wealth/possessions. We may also want to become Engineers, Doctors, MBA's and PhD's – not because we are interested in the subject but because we think it is respectful or will help us get a good job!

Sometimes who we decide to marry is also based on the amount of money or status of the family involved. Living in US/Europe is considered highly respectful and we differentiate those who are there as sophisticated and civilized. Unfortunately, all this is *differentiation* – and we have wrongly understood it as *respect*. Many of us carry several insecurities about our bodies, our gender, our race, wealth, position & intellect. We mistakenly hold the belief that respect is based on wealth or possessions and we may an entire lifetime in seeking respect from our fellow beings, from society. If only we understood that 'respect' is by product of understanding, many of us would be saved a lot of trouble, effort & anxiety.



We further differentiate ourselves from the other based on our different belief or faith systems and we struggle, fight and argue endlessly over it. All the time completely

missing that we and the other are very similar as a human being. Our desire for harmony is the same, our span of living in the various aspects of living is the same, our faculty of desire, thought and choosing is the same. Not just similar – but the other is related to me and both of us exist for each other's wellbeing. We are indeed, undeniably bounded in this coexistence.

We can thus see that the fundamental problem lies in not understanding our 'Self'. The basic issue is assuming Self = Body, or I = Body, hence we associate Respect with the Body, or with Material things which we interact with – via our body.

As a result, we confuse our 'identities' with one of the following aspects that are an integral part of the grandeur of every human being:

- Appearance (of the Body) or *rupa*
- Strength (of the Body) or *bala*
- Wealth or *dhan*
- Position/Status or *pad*

We thus end up seeking or expressing respect on these parameters!

4.1.5.3.5 The difference between 'attention' and 'respect':

Assume you are driving by in a car, and the person manning the society gate salutes you – it immediately pleases you. Now consider this for a moment. Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a dry, mechanical action? On close examination, you may realize that it was probably just a action of boredom. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.

We can now begin to see that we humans are engaged in a wide range of activity today, for the sake of gaining recognition or attention in the form of 'respect'. Some people can go to great extents for recognition: people are climbing up large mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, taking off their clothes, shaving their heads, letting their hair grow long, colouring it, letting their finger nails grow long, displaying their wealth, working very hard to be on the magazine cover, the size/location of our homes, how we furnish our houses, the cars we buy, the clothes we wear…the list for attention, is simply endless! For many of us, the ability to possess such large (or expensive) things is a measure of 'our own success' – acquiring a large house, an expensive car, maybe even a good looking spouse! - are all measures of respect, of self-esteem or confidence. Whereas, all these are extraneous things, nothing *inside* us is changing. We may have expensive flooring in the bathroom, but we are not discussing the *person* standing on that flooring! Do we really understand this person – ourselves? Nothing in the 'self' is changing, so wherefrom shall self-confidence arise?

If we understood the simple fact that what we can only get 'attention' from all the things we do outside, but we cannot ensure the *feeling* of being in relationship, the feeling of appropriate evaluation and respect in the other person, then we will feel greatly relaxed!

Just think about it –we are insecure inside, uncomfortable inside, and we are struggling, craving for respect from the outside – from other people who simply do not have the feeling! If I see my relationship with you, I will *anyways* respect you – I accept you for what you are. You don't have to do something *special* to earn this respect from me – the fact that you are human, is enough for me to respect you. This is fulfilling for me and fulfilling for you. *It makes both of us comfortable; it puts both of us at ease.*

4.1.5.3.6 The solution

We have to first see that coexistence ***is***, and that we are *already* related to every human being in this coexistence. We have to understand the human being as the coexistence of Self and the Body and then base our evaluation on the basis of the Self – where we will find that we are similar to the other (in terms of our basic purpose/goals, plan for life and capacity). This becomes the basis for the feeling of respect in our relationships with other human beings.

If the other person has less understanding than me –

- ✓ I retain the basic sense of respect for the other – because they are a human being
- ✓ I accept the responsibility to improve the understanding of the other.
- ✓ If someone has more understanding than me, that now becomes a basis for my admiration for them and I hence adore them accordingly and want to learn from them.

We can now define respect as

'The continuity of the acceptance of excellence in another human'

*There is a difference between being *similar* and being the *same*. Having the understanding does not mean we shall become the *same* – it just means our behaviour, our desires become *definite, humane*. i.e. We may both understand relationship and have the feeling of respect, but how we express this respect can vary.

Going back to our earlier discussion, we can now add intellect or *buddhi* as a parameter when we evaluate ourselves and other people:

- Appearance (of the Body) or *rupa*
- Strength (of the Body) or *bala*
- Wealth or *dhan*
- Position/Status or *pad*
- Intellect or *budhi (to do with understanding)*

4.1.5.4 Affection (*sneha*)

Affection is defined as a 'feeling of lack of opposition in relationship'.

In other words, Affection comes when I recognize that we both wish goodness for each other and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a 'relative' of mine. This sentiment of tenderness, of warmth, is called affection.

When I have affection, it means I have come to realize, recognize that I am related to you and you are related to me. We experience and express this feeling of affection or *sneha* in the relationships that we recognize in our living. On the contrary, harbouring feelings of aversion are not naturally acceptable to me & trouble me. We already saw the relationship in living exists when we see or accept responsibility & duty in that interaction.

4.1.5.4.1 Why we don't (always) have affection today

4.1.5.4.1.1 a) Doubting and disrespecting

Question: Do you have a feeling of the continuity of being related to the other? How many people do you feel continuously related to, feel warm towards?

Answer: If we have doubted the basic-desire, basic-intention of someone even for an instant, if we have a feeling of opposition even with a single person, it means we did not have trust, and hence, there can be no affection. We can see that the way we are today, we don't even have this affection continuously – because, we don't have trust continuously.

The feeling of affection does not arise if Trust and Respect are not present. Without Trust and Respect, you feel the other human does not desire well for you hence you can never feel Affection for them - you view the other person with doubt. And that is why today we often find in the family that although people have been living together for years and years, they still don't feel 'related' or warmth for each other, because the basic Trust and Respect, understanding of relationship and acceptance of the other person for who they are is missing. It is thus unfortunate that we are unable to feel related to, feel warmth for even members of our own family, towards those that wish for, and have toiled for our wellbeing. When we examine this deeply – we will find that this is because we have started to doubt their basic-desire or fundamental wants. We feel that they wish us ill, or that their basic-desire itself is wrong – that they do not care for us.

4.1.5.4.1.2 b) Blaming

We fail to see that this is not so, their basic-desire to live with justice, order & truth is the same as mine, the basic-nature (characteristics, *swabhava*) is the same, only, they may not be aware of it themselves, and as a result, have incorrect assumptions. The understanding is missing. We are thus unable to evaluate our and the others capability or

competence and distinguish it from the basic-desire or basic-intention. We are hence not able to work towards improving understanding in ourselves and in our family. Instead, we tend to bring an attitude of blame and try and place the responsibility of problems on the other person – this too stems from our own wretchedness, our own lack of understanding. We are unable to take responsibility for our own actions and our state of being, and hence end up blaming others and the situation around us for our problems.

4.1.5.4.1.3 c) Preferential Evaluation

(Evaluating on perspective or drishti of likes/dislikes)

To add to these 2 problems (doubt & blaming), as time passes, we humans tend to approve or accept certain behaviours/properties of the other person, and reject some of them. They are 'parts' of a person (their behaviour) we tend to 'like' and some parts we do not 'like'. Remember, the person opposite too has their assessment of your behaviour and what in you they 'like' and they don't 'like'. The problem here is (as we have already seen), your preferences in 'likes' can be different from mine, and *we can both be biased*. The perspectives of likes-health-profit, varies in all of us. Hence, every time a person displays one of the tendencies or behaviours we do not 'like' such as speaking in a loud voice, repeating something, giving you some instructions, their opinions, making fun, disrespecting you, dominating you, even their way of arranging their clothes, etc. it triggers the evaluation of 'I don't like that' in us and leads to us getting hassled or irritated.

Notice here that the other person hasn't really '*done*' anything to you. They are merely 'being themselves', in other words, that is the *only way they know how to be*. But that itself is the problem. We don't 'like'/approve of the other person being themselves. Where will this lead? There is no solution to this – since, the other person has their own ability of imagination, and their own freedom of action. They are not going to 'change' into what *you* think they should be like – just as you can't/won't change into what they think you should. This situation is made worse if we constantly bear down on the other person, pointing out their mistakes or expect or even demand that 'they change' (according to our likes/preferences and imagination!).

But this is an incorrect/impossible desire or wish on our part, for the other person, every human being has *their own freedom of imagination and action*. The only way any other person shall change is when *they* want to, or *desire* to change. They will want to change when they see your behaviour, state of being is superior to theirs and if they recognize that, they will want to change or learn from you. Other than that, there is no way we can get a person to change their behaviour.

Let us once more do a small exercise to exemplify our point:

Me	The Other
a1) I do not desire to commit mistakes	b1) The other does not desire to commit mistakes
a2) I do so unknowingly *(by mistake)*	b2) He/ She does so, unknowingly *(by mistake)*
a3) When I do make a mistake, correct me *(gently)*	b3) When the other commits a mistake – blame them! take them to task! Punish them!

First answer the questions in the left column. Now, carefully consider, scrutinize and examine the ones in the right column. Spend some time mulling over this exercise.

Just as we saw in our previous exercise on 'Trust', we are very understanding when it comes to evaluating ourselves. We say 'I didn't mean to do that' (a2). But when it comes to evaluating the other person, we are very strict – we say he did that *on purpose* (doubting b2). When we commit a mistake, we expect that no one say anything about it, and if at all, we only accept it if they do so carefully, without hurting our feelings or ego (a3). Whereas, when the other human commits a mistake, we don't extend them this courtesy (b3). We are quick to pounce on them, blame them, and even want them to be punished. We are hence, partial towards our own self (likes perspective), and biased towards the other (dislike). We are not being 'just' in our evaluation. *(Recollect the activities in the Self here, the 6 perspectives of evaluation in our vritti or disposition that drives & decides our images, analysis and actions here: likes-health-profit & justice-order-truth)*

4.1.5.4.2 "But isn't competition necessary for improvement?

'Struggle for survival' is a commonly accepted and quoted term.. The general notion is that we need to compete because

"It helps us get ahead"

- ➔ Ahead where? In what? Do you want more money, more degrees, more power, a bigger body, a heavier body...the list is endless. It is easy to see, no matter what you do, there will *always* be someone ahead of you in *something*.
- ➔ Do you want to get ahead of your father? Your sister? Your wife? Where will we stop?
- ➔ All of us want happiness, peace, resolution & understanding. So does it even matter who comes first? Wouldn't it be nice and assuring for us if somebody gets there 'before us', so they can be an inspiration for us, show us the way?

"We can't improve if we don't compete"

- ➔ Check in yourself: when you compete, are you relaxed or stressed? When do you think and perform better – when relaxed or under stress?

- ➔ Do you think you can study and understand yourself, your living, nature & coexistence, and have 'resolution' by competing? Do you desire anything *other than this*?

"There is competition in nature"

- ➔ It seems like that, because we have *assumed* it to be so. Is the cheetah running faster than the deer a sign of competition & struggle or one of balance in nature?
- ➔ If everything were to *really* compete, would there be *anything* left in nature at all? Just imagine: atomic particles would compete and not come together, atoms could compete and not form molecules...molecules would compete, no planets could form, if the trees truly competed, would they let the other plants survive? Is the soil competing with the water? Are the organs in your own body competing with each other? If not, why are you so keen on doing so?
- ➔ You do so, because of a partial-view of existence: by seeing only the dimensions of appearance & properties, which is *relative cause and effect*. In this, you see things interacting in a *narrow* sense, you can't see the larger 'picture' - & end up interpreting that there is competition in nature. This ends up becoming an assumption, and hence a belief. Whereas, when we see the 'complete' picture of reality, including 'basic-nature' & innateness (swabhav & dharm) it becomes clear that the competition, struggle & chaos, is only apparent, there is an underlying order, a fundamental stability & coexistence in nature/existence. And this is what you and I want truly desire, find naturally acceptable.

You can validate this yourself: What is naturally acceptable to you – to be in competition or cooperation? It is evident – that there is *no intrinsic* competition in existence, the universe. Things exist, and they each have different appearances and properties. Things interact with each other, and we can study them. When things interact, their appearance and properties change, they change form. In fact, we find cooperation naturally acceptable (& not competition) because cooperation exists, is a fundamental way in Nature, in Reality. This we can see, for it is impossible for you to live your life without cooperation from anybody, based only on competition! Competition, it turns out is an illusion, borne of our imagination, our partial view or way of looking at things.

You can see that the whole mentality and process of competition puts us in conflict with the other person. This conflict is against our own basic-nature, against our own true-nature, is against what is naturally-acceptable to our own selves. This 'competition' thus ends up causing a conflict within our own selves and leads to stress and unhappiness for us.

An interesting observation we can make here is - Even when we are competing, we are competing *on the basis of the relationship* – if you are competing with me, it is only because I *matter* to you....if I matter to you, I am *related* to you, I *affect* you! I.e. No matter how much we assume otherwise, we are inextricably related in coexistence, and you can't run away from this relationship. You can't '*delete*' me from coexistence, for that is not possible. Even if I were to disappear physically, the memory of me shall remain alive in you as an image.

If we thus are able to see that we are basically 'similar', every human being is similar, then we accept and have trust for the other person, we are able to see the other as a relative and not as an adversary. We then try to be of assistance to the other. Today, we are often advised, 'if you have to survive in this world, you should be competitive, aggressive, and if needed even cheat!. Hence, we start competing at home as well! But competing or cheating in our very homes shall only make us miserable.

As we discussed in the previous sections – the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly and finally expands to include society and the entire world family and we are able to see – our relationship with every human being. Affection or *sneha* is the recognition of the feeling that the other human is related to me. It comes naturally once trust and respect are recognized in relationship.

4.1.5.5 Care (*mamata*)

The acceptance of the other person as my 'image' and its continuity

When we understand the human being as a coexistence of the Self and the Body, and the fact that we are bound in relationship, we are able to see relationships in the context of their purpose in the larger human order. We then naturally accept the responsibility of nurturing and protecting our relative, which we recognize as the feeling of care (or *mamta*).

Take for example, a little baby, a child. The mother looks after the child like it is an extension of her own body. She feeds the child, is tuned to its every need and if the child gets hurt or is in distress, she even almost feels the pain herself. But is that all there is to care or *mamta*? Actually, no! Having the feeling is one thing, we also need to be able to *express* it. The expression of *mamta* is in the form of taking appropriate steps to nourish, and take care of the body of the other person. Ex: If a mother sees a child crying, and she has *mamta*, then

- She has to understand *why* the child is crying: it may be hungry, thirsty, too hot, or sleepy, or may have a tummy upset, etc.
- She then has to know *what to do* to help the child – like feeding, giving it liquids, putting it sleep, giving it some medicines, etc.
- She should then be able to carry out this action calmly, thus helping the child.

On the contrary,

- If the mother is not able to find out what is wrong with the child, (example: cannot find out why the child is crying) OR,
- Does not understand what to do, (example: what food, or medicines to give, even worse, ends up overfeeding the child) OR

- Is not able to carry out the action (example: sees the child crying or hurt and herself panics!)

Then, we do not have the fulfilment of care or *mamta*. Thus, *mamta* needs the recognition of relationship, and the understanding in knowing what to do and how to do it ! Seeing someone hurt and starting to cry oneself can seem good in the cinemas, but it does not amount to care or *mamta* – because it does not fulfil the relationship.

Care, or *mamta*, thus comes from recognizing & understanding. It doesn't mean misplaced affections leading to over-protection or neglect.

4.1.5.6 Guidance (*vatsalya*)

Provide Nourishment & Protection to the other person with the objective of ensuring Resolution (*samadhan*) and Prosperity in them

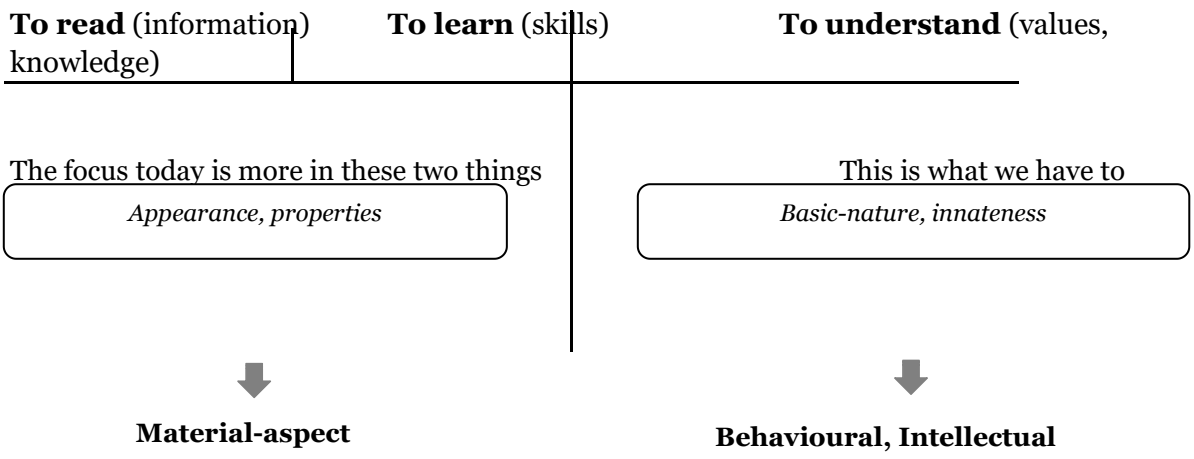
In other words, acceptance of the responsibility to provide understanding (resolution or samadhan) to the other is called Guidance or *vatsalya*. It is quite obvious that in order to have this feeling of responsibility, we need to have the understanding ourselves. *For, we can only 'give' what we ourselves 'have' !* For us to have the feeling of guidance:

- We understand the other is similar to me in terms of their basic-desire for resolution (happiness)
- We can see that in order to do so, their plan for living is to have understanding of Coexistence in all 4 aspects of their living.
- We see that the other person is also similar to me in having the activities of Desiring, Thinking and Choosing and in their potential to have Understanding & Realization.
- Recognizing that we have such Understanding ourselves, we thus have the acceptance of guiding the other towards such Understanding – so they too may be resolved, happy, contented & prosperous.

Being a 'Teacher' is based on the basic acceptance of being in relationship with the student. As a teacher, we understand the basic needs & the 4 aspects of living of the Human being (material, behavioural, intellectual-spiritual*) and how they can be fulfilled.

When we do not have this basic feeling or acceptance of being in relationship, then teaching ends up becoming a 'mechanical' task – and hence does not lead to mutual fulfilment. The situation today is teaching is seen as a commercial activity – wherein there is a 'transaction' of knowledge taking place based on the exchange of money in the form of 'fees' & 'money'. However, while we can have information exchange based on money, we can't share knowledge, understanding & emotions for money. In other words, we can't merely exchange material-things and expect that

intellectual/behavioural/spiritual improvements will take place in the pupil. These are distinct aspects and each needs their distinct inputs.



It is easy to see that today, due to our partial-view, due to living in underdeveloped consciousness, we are largely only focused on teaching the material aspects. Hence, our 'teaching' is largely restricted to information, analysis and training in various skills. The key issue of understanding is ignored (because we are not considering the needs of the Self in education at all).

As a result, the behavioural, intellectual (, spiritual) aspects are totally left out, or taught in a theoretical/ procedural/faith/personality based manner which are memorized and usually forgotten.

4.1.5.7 Glory (*gaurav*)

'Recognition of excellence in another human being and the continuity & zeal of wanting to become like them.'

Each one of us wants to live with resolution (happiness) and prosperity. Each one of us has the same goal and purpose/program and the same potential to have this understanding. When we recognize other human beings that have this excellence, or resolution, understanding, then we are filled with an emotion of admiration for them. This is the feeling of Glory or *gaurav* in us.

Glory or *gaurav* is thus the feeling for someone past or present, that has made efforts for understanding the various aspects/realities of human living & existence.

4.1.5.8 Reverence (*shraddha*)

Reverence is our tendencies towards excellence, to act with determination– in order to have resolution/understanding ourselves.

When we are able to recognize excellence or understanding in the other human being (which we called Glory or *gaurav),* there is a natural tendency in us to make efforts to have such understanding, to become resolved/happy ourselves. We recognize that such humans have the knowledge, understanding & resolution we seek. We hence start emulating them.

This acceptance & efforts in us to "become like the teacher" is called reverence or *shraddha*. When we have such reverence, we start making efforts to have such 'excellence' ourselves.

We can now explore the difference between 'excellence' and 'uniqueness':

EXCELLENCE	**UNIQUENESS/SPECIALTY**
-Everybody can achieve excellence first	-Only a few can be unique/special/come
-This is absolute	-This is relative

When we have the feeling of reverence, then we are filled with devoutness. Devoutness is also called veneration or worship (*pujyata*)

To be devout, do *puja* (worship or venerate) – means to

- ✓ Not just hope for good wishes & external assistance but
- ✓ Be active for qualitative change in ourselves
- ✓ Strive to ourselves have the excellence we see in the person towards whom we focus our worship – by emulating them.

Today in the name of being devout, or do worship or *puja*, we pass on our responsibilities to some 'higher beings'. We ask them (it) for material gain, do us personal favors, often even involving them to even settle our personal scores! If we do this, it means we want to remain the way we are without making any efforts for qualitative change in ourselves. Hence, when we truly have reverence(*shraddha*) and devoutness or veneration/worship *(puja)* we act with determination to have such good qualities and understanding ourselves. This happens naturally when we are able to recognize and accept a human being with such excellence and understanding.

4.1.5.9 Gratitude (*kritagyata*)

This is the acceptance towards whomsoever we have received assistance from, for our understanding and progress

We saw that when we recognize excellence, we experience Glory and when we ourselves make efforts for becoming excellent, or have understanding, it is called reverence or *shradha*. As a result, when we end up having this resolution/understanding, then we have an acceptance towards all those that enabled us, assisted us in the same. This acceptance and the feeling that comes with it is called gratitude or *kritagyata*. I.e. the feeling of acceptance for those who have made efforts for my progress is the value or feeling of gratitude. This is a very important value in a relationship.

Today, the term 'gratitude' is commonly used when material assistance has been provided. Gratitude felt when only material assistance is provided is usually short lived since the material object and the satisfaction from it also does not last long. For ex: if you help someone earn money, or help someone with some work, it is useful, but they also tend to forget it with time, because the wealth or material object too does not last. But gratitude for someone assisting me with understanding is long lasting or permanent since the clarity or understanding & contentment is also long-lasting/permanent.

We hear a common complaint today, that people do not have 'gratitude' for some material assistance or help that we have provided. This happens since the help or assistance we given them is not leading to a qualitative change in them (no improvement in the Self) – the effect of our assistance is external (material) and hence short lived, hence their acknowledgement of that help received is also likewise.

Whenever you see or accept any help for your own self-betterment or understanding gratitude arises naturally in you. Similarly, when we enable or assist others also to have understanding, then they naturally feel grateful towards us – since we have helped the person make a *qualitative improvement* in themselves, provided them clarity for life.

4.1.5.10 Love (*prem*)

The feeling of oneness - with all humans, every entity in existence.

The combined expression of kindness, grace & compassion

When we have 'complete understanding', when we are able to see our relationship with every human being, without any distinction, without any barrier, then we are imbued with kindness & compassion. This feeling is called Love or *prem*. When we have complete understanding, we have the feeling of being related to every unit in existence. This feeling or value is also called the complete *mulya* or complete value/feeling.

During 'study' we start with identifying that we are related to the other human being in relationship (the feeling of affection) and it slowly expands to the feeling of being related to all human beings and then to every 'thing' in existence. The feeling of love leads to an Undivided Society – it starts from a family and slowly expands to the 'world family'.

Trust is the foundational feeling (or value) in a relationship and love is the complete feeling (or value) in all relationships. [79]

4.1.5.10.1 Love – *Today!*

What do we assume of Love today? Love, is assumed to be a 'special emotion' that is felt for only one particular person, or set of persons. In this 'kind of love', there is the possibility of the following:

- We tend to ignore everyone else in our living
- We tend to spend additional time with the person we say we love, and in doing so our expectations from the person may also become unrealistic over a period of time.
- When that happens, the other person may start feeling suffocated, since now their freedom of imagination and freedom of action are getting curtailed by this 'love' or special attention we are showering on them – which also comes with its expectations. We then hear they don't have 'space' in the relationship. They feel they don't have that 'space', because we are offloading our images, thoughts, and choices onto them. They start feeling 'weighed down' by us. We don't let them 'be.'
- This finally leads to a problem in that relationship since no one wants to be suffocated in this manner. We then have what is called a 'break up'.

The above example is typically shown in movies, but also takes place in real life – from a mother towards their son or daughter, between friends, etc. We can thus see that this kind of 'special attention' called 'love' is actually an over-evaluation (*adhi mulyan*) of that relationship. The basic issue is, these 'loves' are based on the appearance & properties (*rup-guna*) of the person. We 'like' *(priya)* these things for sometime, but after a while, the 'dislikes' *(apriya)* part starts taking over – even though the form or physical appearance *remains the same*. This leads to people going apart. We can thus see that these kinds of 'loves' tend to come apart since the basis for that 'love' – has changed, according to their imagination, preferences & evaluation in the Self. There is little or no responsibility attached with that relationship. For, with acceptance of such responsibility, come trust, respect, care, etc. This is perhaps another reason some people in 'relationships' tend to hesitate to convert it into marriage – because marriage means you are declaring this commitment socially, accepting a new responsibility. It means we may have to change. It also means, we cannot 'walk out' that easily.

[79] Nagraj A, Manav Abhyas Darshan, 2015 Ed

Whereas, Love actually means something born of our understanding, a feeling of responsibility & compassion. We have such feelings for everyone, where we no longer feel any distinctions between people, where there is a warmth and fluidity of feeling for all humanity.

4.1.6 Justice in Relationships *(nyaya)*

We so far discussed the seven kinds of human relationships and the 9 basic values or feelings inherent in them. It is important to note that we do not have to only 'memorize' these feelings or forcefully try and inculcate them. On the contrary, as we are able to understand ourselves and understand the larger order we live in, we are able to recognize the purpose of these 7 relationships in the larger human order. Then these values automatically start flowing in such relationships.

For ex: as soon as a mother accepts her relationship with the new born child, the feeling of mamta or care automatically flows in her. The mother does not have to attend separate classes to learn and inculcate this feeling or value! Some other person (say a nurse) may also experience the same feeling of care for the child if they recognize & accept their relationship with it. 'Relationship' thus comes from acceptance, and values, feelings or emotions are a natural outcome.

The family is the first place where we understand the web of relationships and recognize our expectations and feelings in these relationships. Family is where we 'practice' our understanding. When we fulfil the expectations according to these feelings it leads to *mutual fulfilment* (of our self and the other). This is called as justice (*nyaya*). If there is no mutual fulfilment (i.e. only one party is happy from the relationship and the other is not) then there is no *nyaya*.

Justice *(Nyaya)* **is the recognition of values (feelings) in a relationship, fulfilment of these feelings and the evaluation of mutual fulfilment**.

In other words, [80]

> Justice or *nyaya* is the point of satisfaction in relationship between two human beings.

Today, our notions of Justice are either material based, or on some assumptions/beliefs we harbour. This comes from assuming the Self to be the Body. But we are a coexistence of the Self and the Body and it is the Self that understands relationships, has feelings in a relationship and fulfils the responsibilities inherent in a relationship.

Observation: In order to fulfil these expectations/values in relationship, how much material things do we need?

Answer: Only care or *mamta* requires material things for its fulfilment (the feeling of taking care of the body of the other). This may require some material facilities like food,

[80] Nagraj A, Ibid.

comforts, medicines, instruments, etc. i.e. in relationships, the requirement of material things is only for one of the nine values! In order to fulfil or express trust, respect, affection, reverence, etc we don't need material things or wealth. What we need is understanding! The exchange of material objects (like a ring, car, etc) may be an expression of affection, but cannot replace it, or even cause long-lasting trust, respect or affection.

We don't have any other expectations beyond these 9 values or expectations we have discussed so far (Trust, Respect, Affection.....Love) . We do not have expectations from the other beyond these 9 *mulyas*. There is nothing else we want. And these are natural.

We can start with our own family and we can begin to recognize the value everyone brings towards the mental and physical development of each one of the family members. The family is where we start practising and testing our understanding. Each one of us wants justice in all our relationships and we want it all the time. What is our expectation in a relationship? Would anything less than justice (*nyaya*) or mutual fulfilment be naturally acceptable to us? The family is a place where justice is most easily ensured and slowly it expands to include society and beyond.

4.1.6.1 Some comments on relationship...

4.1.6.1.1 1. Who understands me?

Today, many students feel that their parents do not understand them – that they are troubling them, not able to understand them – while parents are trying their best, to provide their children with good education & all required facilities. Parents feel that their children are not serious enough about their studies, and are worried about the 'child's future'. They are working hard to secure the child's future. But all they have in mind for the future of the child is material things. I.e. 'would the child get a good job, will they get respect (via degrees)? So all the training, all the work ends up being for material things. The need of the Self, *your* need is ignored in the process – your need for understanding, for knowledge, for feelings is ignored. Hence you feel denied, and both you and parents are unable to understand each other! We can thus see a wedge in even our closest relationships today – between father and son, husband and wife, etc. Many of us end up feeling no one understands me. This is because, they don't understand themselves and I don't understand myself. I can't 'see' myself, and hence I am unable to make sense of the other person as well. Due to this, I in effect feel quite lonely.

4.1.6.1.2 2. Everyone is busy with 'work & things'

If we assume we are only the body, and the other is also only the body, we completely ignore the need of the Self (*jeevan*), and focus only on the material aspect. We feel we are doing a 'lot' for them, whereas, we are doing things *around* them (material things). We are not addressing the needs of that person, the Self. We operate by 'default', behaving

and expressing as per our conditioning & assumptions which may or may not find approval with the other human. With the result that the other *person* feels unfulfilled. In turn, we too feel unfulfilled despite all our efforts. That is because little to no fulfilment of emotional expectations or values in the Self! There is little to no improvement in ourselves. The real crisis today is not in terms of material needs. The crisis is at the level of the Self.

We try and make up for our lack or loss in fulfilment/feeling by giving gifts, by feeding people around us, by going out etc. But these have a limited role to play, since all this is changing the environment 'outside' us. The real change has to take place inside us, inside the other person – in terms of understanding and recognition of the relationship & feelings.

The role of material things in relationships turns out to be limited. This can be easily understood – if you look at your own family, you would see that the problems are more due to misunderstanding in relationships, and less due to lack of material things. When we see the time we give towards understanding and ensuring relationship it is negligible as compared to the time we spend in planning for, or in accumulation or maintenance of wealth/material things. We do this today in the belief that relationships would 'automatically be taken care of' – however, that does not happen. Some children even end up feeling their parents have done 'nothing special' for them, that they have merely done what was needed because they brought them into this world! Our whole notion of relationships is thus becoming transactional – just like wealth and matter. This is an inevitable outcome of seeing relationship as a 'contract', by equating it solely with the material. Indeed, it thus also said that 'human action cannot be explained causally by scientific or 'natural' laws, but has to be understood 'intentionally''.

4.1.6.1.3 3. Relationships 'are'

Before accepting & understanding relationships, we largely live with '*agreements*' and not *'relationships'*. Agreements can break, they can be broken – and hence, we break them today. You can go into a court room, sign some papers in front of a total stranger and break a relationship today! However, if you are in relationship, *if you can see there IS relationship* – it exists, in existence, in reality, simply because you are human. Then, you can't walk away from the relationship, you can't break it.

Just like the relationship of water with the soil cannot be broken. Do you think it is possible to pour water on soil and then not have the soil become wet? This is because, the relationship between water and soil IS in existence, it exists. They are already related – when we pour the water, they recognize that relationship and respond accordingly. We, as human beings, are related in the same way – we don't have to *create* these relationships, we don't have to 'learn' these feelings.

Whereas, our common belief today is that relationships need to be 'created' & can hence be broken. We hence, try and be related at times, and 'walk away' at others. However, ignoring the relationship does not mean that the relationship goes away – it stays in us, in our *minds*, as images in *memory*. However, if we are able to see relationship as it is in Coexistence, then it makes us at ease. *Struggling against relationships only increases the contradiction in us*. Our basic expectation, that is natural to us, is aligned with Coexistence, since we are an integral part of this Coexistence. *This is why we are at ease*

only when we are according to what is naturally acceptable to us, which is to recognize, respond & fulfil our relationship with human beings. We feel most comfortable in the presence of those we feel related to. The other person does not have too many expectations from you – all they want is trust, respect & affection. That you should accept them as they are – unconditionally.

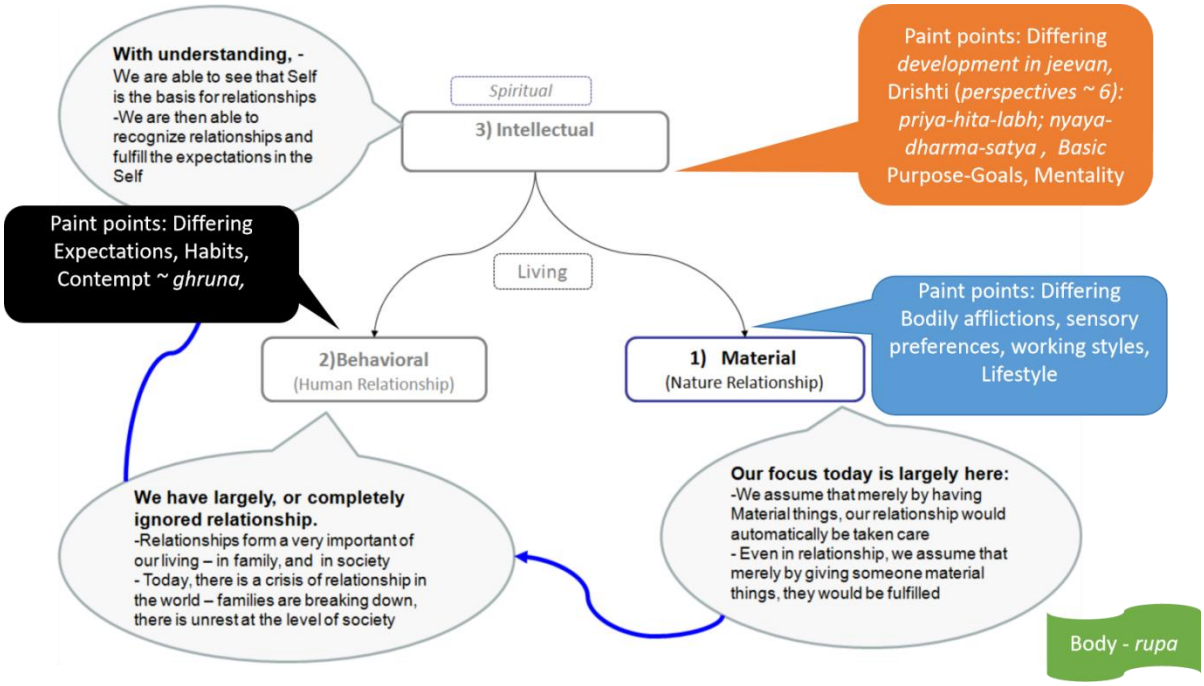
4.1.6.1.4 4. The 5 common misapprehensions in relationships

The basic issues in relationship stem from these 5 misapprehensions:

1. *Trust deficit:* Doubt on their basic-desire, basic-intention/ fundamental want
2. *Respect deficit:* Lack of mutual respect *(looking down upon, taking for granted)*
3. *Affection deficit:* Disliking 'parts' of the others person's behavior & liking parts of it. Constantly looking at their negatives properties (qualities); seeing them through the lens of our biased view & opinions. This happens with parents, friends, husband & wife, colleagues.
4. *Steadfastness deficit:* Blaming responsibility on others for our problems *(wretchedness)*. Unwillingness to change ourselves.
5. *Kindness deficit:* Enforcing or expecting the other to agree to our views, plans, preferences & choices – dominating *[kindness is defined as 'letting the other human live']*

The same is true for the other person as well. These misapprehensions are the fundamental cause for problems in human relationships. When our relationships suffer – we suffer inside and the other suffers. No one is happier from a struggle, a fight or a feeling of opposition. You can verify this yourself.

Problems on account of the five misapprehensions stated above occur between brothers, sisters, husbands and wives, parents and children, neighbours, and even countries. As we live with people, the persisting doubt on basic-desire, and inability to see what is really happening….ends up in us disliking people's behaviours, and even that of countries….this accumulates, and keeps building up over a period of time – ultimately leading to a breakup in relationship, in divorce, in wars.



4.1.6.1.5 The proper evaluation

These things we see in other people, that we like or don't like are to do with the specific assumptions/conditioning they have in themselves, which are in the form of 'images' in the Self:

Every person's personality/behaviour we see is the combination of specific content in their persona: tasting-choosing, evaluating-analysing and imaging/desiring. This is the same for us as well. When we are able to 'see' this, we can begin to understand the other person better. This, coupled with a view of coexistence, and our recognition of relationship, shall/should mean that we do the evaluation on the basis of '**justice-order-truth**' and not 'likes-health-profit'. When that happens, we are able to discern the distinction between:

- ➔ The reality of how they are as 'Self',
- ➔ Our relationship with them, on the basis of similarity in basic-nature (*swabhava*)
- ➔ How they are as an individual personality = their properties/qualities that is specific to them, and which is *different* from ours.

We are thus able to then understand people better, fully. It may not change the way people around us, but it changes the way <u>we</u> see and recognize and respond to them. And that, dear reader; brings about a big relief in our lives with other humans.

Not having these basic feelings or emotions makes us feel 'empty' inside. Not having these feelings or values makes us feel frustrated & depressed…we feel alone and alienated.

You can check this for yourself, for example after a fight, we don't feel good, we feel alone. In order to make up for this inner loneliness, this inner emptiness, we then end up taking

to comfort food, addiction, acquiring and accumulating material things, gadgets, clothes, etc. But the satisfaction these things are 'sensation based', in the form of pleasure, and hence short lived by nature. We have to hence keep repeating them, whereas the happiness from feelings or emotions lasts for the long-term. The happiness, peace & contentment from the behavioural aspect is higher in 'value' and lasts longer than the satisfaction from material sensations – which is basically temporary pleasure. The ones from intellectual (, spiritual) understanding are higher & last longer than that from the behavioural aspect.

4.1.6.1.6 5. Letting live & living

Let us take up point #5 (kindness deficit) for some elaboration here. We don't 'let people be'. Every human has their own imagination, with their unique set of images, evaluation, and choices. We too have ours. When we try and expect the other person to start imagining like us, to start doing things like us, we are interfering in their freedom of imagination and action. This is never going to happen, because the person opposite has the same inexhaustible activities in the Self as you. Just as you do not wish to be 'told what to do', so does the other. We often fail to see this and go about giving advice, suggestions, comments and even ordering people around. I.e. we expect people to '*think like me, do like me, but I will not listen to anybody!*'

This results in a lot of stress, and mismanaged expectations, etc. Young children, however need to be taught, since they do not know, and look up to adults for guidance. Often, even children do not like to be told what to do, they learn by imitation & emulation. Thus, if we want children to do something, we should start doing it ourselves & they soon start copying us! Any advice, instructions we give people thus needs to be seen from within the purview of the 7 relationships we have discussed. There are some relationships in which advice and directions are acceptable or even needed, some in which it is not. Irrespective of the relationship, accepting & maintaining trust, respect & affection ensures we do not stamp on other people and their personalities.

This happens most within a family. You will be surprised at how many problems within a family (nuclear or joint) arise from this issue. You can validate whether these points are naturally-acceptable & true for you and if so, practice to live accordingly.

As we live our lives, it is important for us to understand that the feeling of competition or aversion is the absence of the feeling of relationship. All the people that we have accepted as our relatives – we do not compete with them – rather we help them attain their goals and in their success – we celebrate our success. When we are in relationship we enable the other – when we are in a feeling of competition we inhibit & try and drag the other person down. It is also important to reflect and examine what is naturally acceptable to us - that we would like to live with a feeling of relatedness with everyone. Not with none, not with a few, but with everyone.

4.1.6.1.7 6. From Family to World Family

When we understand Coexistence, we can see that relationships are inherent in it. As humans, we are inextricably bound in relationship. When we recognize such

relationships with their overall purpose, then these values naturally flow in us… and we start with family.

The family is a laboratory of sorts, in which we *live our understanding*. On being assured in the family, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an **undivided human race – from family to world family.**

4.1.6.2 Exercise

Scrutinize, Examine & Survey the following:

1. In the people you live with on a daily basis, find out on how many people's basic-desire or fundamental want (basic-intention) you have Trust on.
    a. For the above, now find out for how many people you have this Trust at all times (*i.e. you never doubt them*).
2. How many times a day do you poke fun at others? Is it naturally-acceptable to you and them?
    - In the things you do now and plan to do (hairtstyle, clothes, bike, house, wealth, position, degree) – how many are so you want 'respect'? Is this respect or attention?
    - If you do all the above and people still don't 'respect' you, what can you do?
    - Scrutinize yourself: all notions of how to behave with people, the differentiations between people based on Appearance, Strength, Wealth, Position, etc. are all in the form of images or beliefs in us – we *believe* these images to be true. They define our interactions with other humans.
    - Similarly, all plans/notions you have for gaining respect (via clothes, speech, degrees, wealth etc) are also in the form of images and you believe in them. These images are usually our plans for the present and the future.
    - Now find out where these images came into you from? Have you validated these images? Are they based on assumptions/conditioning or your own assessment/understanding of these things?
    - When you assess or 'evaluate' someone today, what is the basis: (physical) appearance, strength, wealth, position or intellect (understanding)? Which of these do you think is stable, is 'real'?
    - Is your evaluation today on the basis of likes & profit or justice-order-truth?
2. In how many relationships do we feel affection? Does it continue with time or does it wane off?
3. Make a list of all the people that have contributed to your physical and mental/intellectual/emotional wellbeing – both within and outside your family. Do you feel gratitude for them?

4. How often do you end up finding 'faults' with those around you? Shortcomings in their behaviour and work, according to you?
    a. How often do you see the 'good things' or positive aspects in human beings?
    b. Do you think we can continue to have a relationship if we keep looking at, or looking for each other's faults?
    c. Do you think you are perfect in all respects?
    d. If you are, are you capable of making others as perfect as you?
    e. If you are not 'perfect', why do you expect others around you to be 'perfect'?
5. Make a list of people you 'like and 'dislike'
    a. In the list that you 'like' list down what aspects in them you like and what parts you 'do not like'
    b. Check whether these are to do with their habits, their tendencies, what they say, how they say it....are these to do with appearance & properties (qualities) or with their basic-nature and innateness? Do you feel these people actually know, or are aware of what they are doing?
6. How many people do we 'order' around or 'have expectations from'?
    a. Do you expect others to have the same tastes, choices as you do?
    b. Do you expect others to have the same evaluation (likes-health-profit or justice-order-truth) & way of analysing – thinking, planning, as you do?
    c. Do you expect others to have the same images/beliefs as you do?
    d. If you start enforcing the above, do you think it would amount to 'domination'?
    e. Would you like to have tastes, evaluation and images like someone else?
    f. Would you like to lose your freedom of imagination?
    g. Do you think others would like to be dominated and lose their freedom of imagination?

7. Make a list of all the relationships you know of. Do they fit into the 7 we have discussed here?
8. Consider these relationships: husband-wife, in-laws, father/mother & son-daughter, mother in law-daughter in law, teacher-student, master-servant, boyfriend-girlfriend, brother-sister, boss-subordinate
    a. For each of the above, try to find out how you imagine these relationships (what images/notions you have- of how you should be, and your expectation of/from the other person in that role, respect, obedience, etc.)
        i. For example: 'a wife should serve me'; 'a husband should buy gifts'; 'students are not equal to teachers'; 'servants should be shown their place'; 'girlfriends need to be pampered'; 'subordinates

should be dominated over'; 'daughter in laws should obey the mother in law'.

ii. Now find out where these images/ beliefs came into you from? Are they based on assumptions/conditioning or your own assessment/understanding of these things?

b. Find out what notions/images the people around you – in family, etc. have about these relationships.

c. Now compare these with what was proposed in this book

d. Check which versions/proposals of the above are naturally-acceptable to you. Which ones are conducive for your own fulfilment & for coexistence in family & social order? Which versions/proposals are universal?

4.1.7 Chapter Summary

- Relationships are a reality in Nature, Existence
- They are a reality for us humans as well. No human is without relationships. Relationships 'are' – we have to recognize them and fulfil them
- Out of the 4 aspects of our living, we are predominantly focused on the material aspect today, ignoring the other 3, including relationships. Whereas, the happiness and unhappiness from relationships is far greater and lasts much longer than that from sensory/material things
- Trust is the foundational value in relationship. We have 'trust' when we understand that the other human, every human is similar to me. This is based on understanding of the Self, and what is naturally-acceptable to us - and hence to them. Humans make mistakes by mistake. No one knowingly makes mistakes.
- We can recognize 7 human relationships that are conducive for family & social order. We live in these relationships and have expectations in them.
- There are 9 basic values/feelings in relationships (9 more, which we shall see later in Section III). When we don't have these values or feelings in ourselves, they end up becoming 'expectations' we have from others.
- When we recognize these relationships in the context of their purpose, then the values inherent in them tend to arise & flow naturally.
- We have ended up assuming something else about these values today, due to which we keep struggling to have them. Since we have confused the Self for the Body, most of our efforts to have and express these values have also ended up becoming material in nature. We expend a lot of our efforts today to 'get Respect' – but all these are temporary in nature and can sometimes also cause jealousy.
- Because we do not understand ourselves, we end up not comprehending why people behave the way in which they do. This is part of the issue.
- The other issue is we each have numerous assumptions/conditioned notions or images about each of these relationships and try to live these relationships via these images – which the other person does not find acceptable, since it is not natural, it is contrived.
- These beliefs are also contrary to the way reality is, so when we act on their basis, we end up having conflicts in our living. *Since each one of us has a different set of beliefs, we seem to be 'different' people.* In addition, when we try and fulfill a relationship or live at any level (say in Family), with these kinds of beliefs or images, it is no surprise that we run into trouble, since the other persons beliefs and expectations are different, and this is the root cause of our problems. We can thus see that it is common in human beings today to have different notions of what is Justice, Order and the Truth (*nyaya, dharma and satya*)
- The basic reason for these issues is we evaluate our relationships via the perspectives of likes-health-profit, & hence end up assuming ourselves to be the

Body and the other person's behaviour/competence as their basic-intention. This is since only 4.5 of 10 activities in our (Self) are fully functional now.

- When we study ourselves and coexistence and use our perspectives of justice-order-truth, we begin to see the true nature of relationships and the other person innate desire, their true-nature. We discover that this is the same as ours and it becomes the basis for our acceptance of relationship
- We start accepting & practicing our relationships in family, and slowly expand to society and on to the entire world –we can accept humanity as an undivided family.

4.2 Chapter 9: Order in Society: Understanding Social Organization

To date, we humans have considered 'peace' in many respects – personal, interpersonal, national, inter-national, cultural, natural, cosmological, etc. [81] Let us now look at how it applies to us here in the context of our current discussion.

4.2.1 Identification of the universal human goal

As we begin to understand our relationships in the family and live in these relationships we become aware of our relatedness to human beings beyond the confines of our family. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual fulfilment. However, we do not stop here – but only start from here. As we begin to understand that relationship between humans is on the basis of the Self – we begin to see that relationships are not limited to the family – but expand…to include all human beings. This we can easily ascertain when we self-scrutinize:

'Do I want to live in coexistence only within a limited set of people or with everyone on this planet?'

We want to feel related with everyone – this is naturally acceptable to us. We can easily see this when we see that we naturally desire for the others wellbeing – even beyond the confines of our family. We see this with our friends, our colleagues, our co-workers, our teachers, the people in the social web that we live with and even the stranger on the street. Whoever we come in contact with – our natural expectation is to be in harmony, to co-exist with them. Our capability or *competence* might be limited at the moment and we might feel we are unable to do so – but we *spontaneously* accept that we wish for their happiness –this is our basic-desire, our *fundamental want, our basic-intention*. We expect the same from the other. We feel relaxed when we are with people who we feel are related to us and we enjoy a feeling of assurance and trust when we live in this social web. Do we not want this comfort, trust and fearlessness to exist at all times and at all places on this planet?

Order in the family is the building block for Harmony in the Society. Order in society leads to an undivided society when our feeling of relatedness transcends our family and we feel related with each and every human being and accept our responsibility towards the progress of the entire human race. Today our feelings for our society is very limited and each one of us live in a very small web of relationships. Even these simple

[81] Dietrich Wolfgang – A call for many peaces, Vienna, LIT Verlag, 2006. pages 282-305

relationships in a family feels burdensome to a lot of us, never mind the world family! Our natural expectation however is for relatedness with all – and we can very naturally expand into the world family. This is the basis of an undivided society (*akhand samaj)* – a feeling of relatedness with all, with no differences. As we begin to understand and become aware of the existence of this level in our living – we begin to see our responsibility and participation in it.

Scrutinize the following statements & assertions and validate what is acceptable to you:

1) 'Should every human being have resolution/ understanding, or should only some of us have this, and the rest should be followers? I.e. do I want to have the understanding myself, and be self-organized, or do I want others with understanding to give me instructions?

2) 'Do I want every family to be prosperous –or do I want only some families, or only my family to be prosperous – and the rest to live in a state of deprivation?'

3) 'Do I want to have/work for a society in which I can be assured, in which there is fearlessness or assurance, or am I okay with a society in which we have a lack of trust, and fear?' Am I comfortable living with a sense of fear?

4) Do I want to live in co-existence with all of nature, or do I want to be in conflict with nature? Do I want to exploit nature, or do I want to enrich it?

It doesn't matter what your responses to the other questions are. Whatever your response, ensure you put it through our 4-step validation process.

When we find that existence is in the form of coexistence and that the basic human need is happiness via resolution, it becomes possible for us to ascertain, what the human purpose or goal is:

To ensure – Resolution/ understanding in every individual

To ensure – Prosperity in every family

To ensure – Fearlessness (trust) in society

To ensure – Co-existence with nature.

This is the goal for each one of us and as our understanding and awareness deepens (our capability increases) – we begin to take responsibility that spreads beyond the confines of ourselves and our family and begins to include the entire human society.

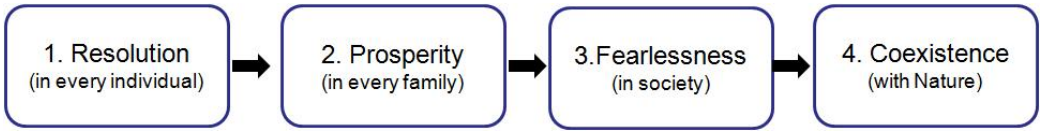
As an individual, we put in efforts for our own understanding and at the same time help others to work towards their understanding. This is because I feel related to others.

As a member of my family I work for the prosperity of my family. At the same time, I help others to attain prosperity in their family. This is because I feel related to others.

As a member of the society – I put in efforts to ensure fearlessness or trust in society - family is a part of this society

As a human being on this planet – I put in efforts to ensure coexistence (mutual fulfilment) in my relationship with every aspect of nature.

Thus, this becomes the universal, comprehensive human goal; we can call this goal of every human individual, every family and of entire society, or the basic need of human civilization:[82]



Resolution/understanding is necessary for the human being. When one does not have resolution (solution or answers to all problems or questions in all aspects of living), he remains disturbed and he starts disturbing others.

Prosperity is needed in every family. Prosperity means a family is able to identify its material-needs and able to produce/achieve more than its material requirements

Fearlessness in society means we are free of the fear of the inherent inhumanness in human beings. Since we understand humans, we feel assured about everyone else's basic-desire, and therefore there is lack of fear, or trust.

Co-existence in nature means there is a relationship of fulfilment among all the 4 orders in nature (material order, bio (plant) order, animal order and human order)

This is thus our individual, familial & societal goal. This is a natural goal for each one of us.

We can now go back & update the first question of life we began with as:

Why do I Live = My Basic Desire = My Purpose = My Goal

= Resolution, Prosperity, Fearlessness & Coexistence

=Happiness, Peace, Contentment & Bliss.

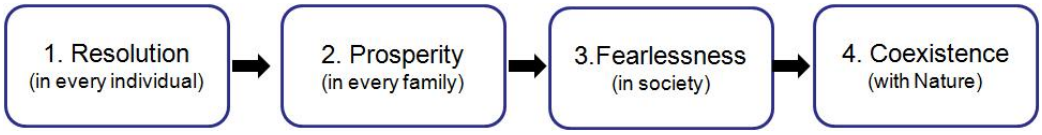
[82] Nagraj A, Humanism, Ibid, p 106

This is the purpose of living for me, you, every human being. This is the common, universal Human Goal:

Resolution	→	Prosperity	→	Fearlessness (trust)	→	Co-existence
samadhaan		*samriddhi*		*abhay*		*sah-astitiva* [83]

4.2.2 Where do we stand today?

Let us examine the basic human goal again:



- ➔ Are all four of the above required, or can we do away with any one of them?
- ➔ If the above is ensured, what else would we need? What else do you desire?

We find that all 4 goals are required for human society. We are not satisfied with anything less than this. This is the *minimum* that each one of us wants, and also the *maximum* we can think of. As humans, it is unlikely that any of us shall be satisfied with anything less than this, or that we will ever want anything more than this.

Consider this question carefully: If the above is ensured, what else can you think of? As a human, what else can you ask for?

We find that as humans, we can't desire for anything more than this. This is the target for each one of us – the whole human race, the human tradition. The moment we leave out any one of these four, there will be loss of continuity, and the goal cannot be achieved. For example: if you leave out 'resolution/understanding', the remainder cannot be achieved. Similarly, if you leave out 'prosperity', you cannot ensure fearlessness in society, and if that is left out, we cannot ensure co-existence with nature. You can thus see that each one flows from the other….so where do we start? The answer is obvious – we start with ensuring resolution/understanding, and it is this understanding itself which we have been discussing so far in this book! Such 'Resolution' is possible when we understand the 4 realities in Coexistence or the 'the 4 aspects of our living'.

Let us take a moment to reconsider our goal to ensure this is not just a 'contrived' notion. Take a look at the two columns below. For each of the 6 areas shown put a tick under column 'A' or 'B' based on what you find is acceptable, desirable.

[83] Nagraj A, Avartansheel Arthashastra (Cyclical Economics), 2008 Ed.

Choose from 'A' or 'B' starting from yourself to the World

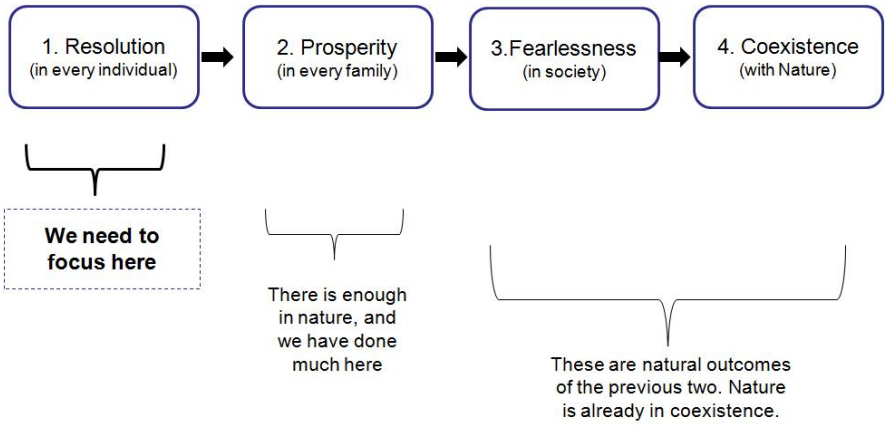
	A	B
	Partial view, illusion, problems	Complete view, understanding, resolution
	Accumulation + grabbing	Production + sharing = prosperity
	Doubt on Humans	Assurance about Humans
	Exploit Nature	Co-exist with Nature
For Me		
My Family		
My Faith		
My Country		
Neighboring country(s)		
The World		

•Myself
•Human Relationships (family, society)
•Natural Relationships
•Nature & Existence

•Covering material, behavioral, intellectual-spiritual aspects

What are your answers? No matter what your answers are, keep scrutinizing & examining it, survey it in your living, and validate it.

Now that we have discovered our individual and common human goal, let us evaluate our current society on its basis. Where are we with respect to the above goal? How do we fare?



1. Resolution/understanding in individuals: We are not giving this due priority. We are talking of *information and skills*, but we are ignoring the need for '*understanding living'*. Of the 4 aspects of human living, we are primarily focused on the study or education of the material aspect, largely ignoring, relationships (behavioural),

understanding the self (intellectual, spiritual) and nature & existence (spiritual). Our focus is thus partial. We thus have a lot of information, but wisdom (how to live) and knowledge (why) are missing.

2. Prosperity in Family: We are not discussing prosperity at all! We are only talking about one aspect of prosperity – which is to have wealth. We are thus busy with wealth accumulation. We are unable to distinguish between 'wealth' and 'prosperity'.

3. Fearlessness (Assurance) in Society:

"Less than one per cent of what the world spent every year on weapons was needed to put every child into school and yet it didn't happen"[84]

We talk a lot about this, we have this in the goals of the United Nations, but we are unable to understand how to be free of fear, be assured. We are becoming increasingly more fearful of each other, paranoid that the other human being, the other country is out to get me, finish me. So, most of the countries in the world are busy preparing for war today, in the hope that 'war' will serve as a deterrent & maintain 'peace' out of mutual fear. Our nuclear stockpiles are testimony to this fact. It has been rightly said - 'the only thing that will redeem mankind is co-operation'.[85]

4. Co-existence with Nature: Instead of co-existing, we are figuring out better ways to exploit nature. The results are there for all to see today. We are in the midst of an ecological crisis, with polluted rivers, rising temperatures and climate change. Many of us are acknowledging this and making some efforts, while some of us are still in denial mode.

Thus, to rectify the situation, it becomes clear that there is need for us to re-align our focus towards ensuring understanding. For this, we have to graduate from living with assumptions & beliefs (underdeveloped consciousness) to living with understanding (human consciousness)…each one of us needs to start this process of study.

"62 richest billionaires own as much wealth as the poorer half of the world's population."[86]

The problem with us today is that the first (resolution-understanding) is missing. The route to (2) prosperity is via (1) understanding. We have to ensure understanding, and then prosperity shall follow. This is because, if I do not understand how much I need, then irrespective of how much I produce, how fast I produce, how many varieties I produce (which is what we are all doing today), I will never have 'more' than what I need. Despite all this production, I will always feel I have 'less', simply because I don't know how much I want. My (Self) needs are continuous, so there is going to be no end to this wealth accumulation. Hence, our depravity or *daridrata* is guaranteed if we don't have the understanding. In other words, if we don't have resolution or *samadhan*, we will

[84] State of the World, Issue 287 - Feb 1997, New Internationalist

[85] Russell, Bertrand (1954). Human Society in Ethics and Politics. London: G. Allen & Unwin.

[86] Oxfam press_release/2016-01-18

never become prosperous or *samridh*. The continuity of happiness (*sukha*) comes from understanding or resolution (*samadhan*).

4.2.3 Systems needed to achieve the human goal

What are the systems needed to have such a society? Now that we have identified the basic human goal, let us explore what societal-systems will need to ensure that this basic human goal, this human target is met. These are the 5 dimensions of human organization[87].

1. Education & Impressions (*or Shiksha-Sanskar*)
2. Health & Discipline (*or Swasthya-Sanyam*)
3. Justice & Protection (*or Nyaya-Suraksha*)
4. Production & Work (*or Utpadan-Karya*)
5. Exchange & Storage (*or Vinimaya – Kosh*)[88]

These 5 dimensions of human endeavour together complete all the activities that are necessary and fundamental to the harmonious coexistence of human society.

4.2.3.1 Family as a basic unit of Human Society & Organization

A natural query that comes to mind at this juncture is – who will work in these systems above? The answer is – the human family. The human family can be thought of as a microcosm of society:

a) Every human being recognizes and lives in the 7 relationships discussed in the previous chapter, and the family expands to include others via the institution of marriage. The family forms the primary environment where the human child gets nourishment and protection via knowledge and values from its parents and elders in the family.

b) Every individual in the family has the goal of resolution, prosperity, fearlessness (assurance) & coexistence and recognizes this as the goal of every human and is complementary to it.

[87] Nagraj A, Avartansheel Arthashastra, 2009 Ed

[88] Nagraj A, Vyavharavadi Samajshastra, (Behavioral Sociology), 1998 Ed

c) Out of the total 7 relationships, some are within the immediate family, and some (such as that of friends, teacher & societal) are outside, in society. Every individual in the family has these 'outside' connections in the form of relationships and acquaintances, thus forming a web of interdependencies.

d) The activities of Production-Work; Exchange-Storage & Justice-Security are carried out within the family, while the remainder two of Education-Impressions and Health-Discipline are largely a part of Society. For instance:

    - Individuals in your family do work related to primary, secondary, or tertiary production or any other service. Food has to be processed at home, cooked, served and the house maintained. All these are examples of Production –Work.
    - If involved in primary production, the family stores what is needed for its consumption and exchanges the rest in return for money and other goods.
    - The relationships within the family and the larger web it lives in are under the purview of justice & security – where these relationships are protected and taken care of.

In today's scenario, most of us that get 'educated' tend to move far away from primary production. In other words, we want to '*consume* goods' but do not want to make the efforts to *produce* them. Moreover, the general tendency is to want 'more money' and 'less work'. This amounts to a form of 'indirect exploitation', because, if we, and our family does not 'work' in 'commensurate' with our consumption, someone, somewhere has to bear the weight of our family. In other words, when we / our families are engaged in a form of livelihood that has little to no correlation to the goods we consume, we are actually offloading this additional load on some other human family. For example, some families toil on the soil growing food for many others, a few bear the brunt of public services, and maintenance of goods for all the others, etc.

We can each thus choose, how we would like to live, and what we would like to do for our livelihood in a way that is fair and conducive to a humane society.

We have to thus take responsibility and participate in the following five (5) dimensions. Let us look at each of these dimensions in more detail:

4.2.3.2 Education & Impressions *(shiksha-sanskar)*

The fundamental human need is happiness & contentment, which is possible by having resolution in all aspects of our living. 'Resolution' is possible via understanding. The purpose and role of education thus becomes the provision of this fundamental human requirement or 'understanding'.

The content of education concerns all four aspects of our living – from the individual (Self) to the entire existence, in all its dimensions. I.e. Education is to enable understanding or knowledge in all these aspects and dimensions.

> **Education *or shiksha*** is the *process* of such imparting such values or understanding.
>
> **Impressions or *sanskar*** refers to what gets transferred as 'values' or understanding in the student as a result of education.

In other words, when the student has the right impressions or right-values or *sanskar*, they develop the ability to live in coexistence or order in all aspects of living. Thus,

> **Education** = The *process* of imparting the understanding of Coexistence in all 4 aspects of our living
>
> **Impressions** (Sanskar) = The *understanding* gained by the student in the form of 'impressions' or 'right-values'.

When we have this understanding, it naturally leads to the commitment and preparedness to live in harmony in all aspects of our living.

It is important to realize that understanding coexistence is accompanied by learning to live in order, in harmony in all aspects of our living. The capability (*kshamta*) gained from understanding enables us to live in harmony.

I.e. we have to ensure the availability and continuity of Education-*Sanskar* in our society. This dimension of society works to ensure 'Resolution' – also called *samadhan*' in every individual and ensures that our succeeding generations have both the content and conducive environment available to achieve their goal of resolution, prosperity, fearlessness (assurance) & coexistence, or happiness, peace, contentment & bliss respectively. This is the goal and objective of education.

4.2.3.2.1 The Status of Education today

4.2.3.2.1.1 Partial focus in content, rote learning:

We can see that while prevalent education is very good at providing information & skills via the method of memorization & analysis, it fails to touch upon the fundamental aspects of human living such as values, character, behavior etc. Our focus is thus predominantly only one of the four essential aspects of human living – ignoring the

behavioural, intellectual-spiritual aspects. There is little to no content addressing the Self, human relationships, and practical human life in general. Our content is largely fragmented, with students unable to 'resonate' with it. I.e. Although 'I' am being educated, I am mostly missing from education. We are studying almost everything in nature (via Science, Math, Geography) but ourselves. As a result, many students go through school & college as something of a chore, rather than as something of interest and meaning for them.

4.2.3.2.1.2 Commercialization:

This focus on the material dimension, and within it, on wealth/money has had an inevitable outcome: our education today is largely commercialized, where the discourse is on money spent (on education) Vs money/fame earned (after education). What happens to the individual (self), their relationships, and their impact on society & nature are hardly considered. It is no surprise that talk of cheating, degrees sold & fake degrees find their way to the news. Sometimes even highly educated people end up indulging in corrupt, unethical and immoral practices – since although they have the information and degrees, the perspective or *drishti* is that of profit (*labh*).

4.2.3.2.1.3 Competition:

The methodology of evaluation, of pitting one student against the other is based on the premise that this will lead to improvement. However, this alienates students from one another and often results in emotions such as jealousy. These behaviors are not acceptable to any human, and hence cause stress. As we have seen, every student is a unique combination of their images, evaluation, thoughts and choosing – which means they may have different interests and capabilities for certain subjects. Our process of education & evaluation needs to keep this in mind.

4.2.3.2.1.4 Fear & Reward psychosis:

All of us have gone through those trying times before & during exams, when butterflies abound in our stomach! This 'fear mentality' creeps in slowly, as we go through school and ultimately leads to a 'do' or 'die' mentality. The fear of failure, of losing respect, of not being able to earn wealth, of not being recognized by family & society bears down heavily on us. What lies on the other side of every 'gate' – ClassX, XII, graduation and so on, is the promised 'reward' – which we see pertains to success, attention, money & fame, in that order.

Whereas, the basic inherent tendency of every human child is 1) A yearning for justice in relationship 2) Desires to do the 'right' behaviour & work & 3) know the truth. Education must thus be able to provide values, understanding (knowledge), information & skills in order to satisfy these basic curiosities.

4.2.3.2.1.5 Exercise

- ➔ If you are a teacher today, do you see your relationship with your students within the purview of the teacher-student relationship we discussed earlier?
- ➔ Do you have the emotion or feeling (value) of guidance or *'vatsalya'?*
- ➔ If you are getting monetary 'returns' for your efforts in teaching, are you able to see that 'knowledge' or 'values' or 'goodness' does not have any 'price'? OR, do you see yourself teaching only because you are getting paid?
- ➔ If your family has/had the requisite material resources, would you consider teaching for free (as a *service or upkar*)
- ➔ If you are a student, are you able to look up to your teacher in the manner described previously?
    - Do you have the feeling or emotion of gratitude or '*kritagyata*'?

4.2.3.3 Health & Discipline *(swasthya-sanyam)*

Just as we need an educational system to fulfil the needs of the Self (*jeevan*) for resolution, so also we need a 'health-care system' to take care of the Body.

A careful examination of the Body allows us to see and recognize that the body is a beautifully crafted, highly intricate machine or system that functions autonomously. This means, we do not have to *instruct* the body and its various organs on how to function. The kidneys, the lungs, the heart, the brain, the pancreas etc – all of these perform their respective functions and also recognize the relationship & complementariness with each other. They are thus in coexistence, they function as a harmonious whole. Who is telling the various parts of the body on how to function? The answer is – no one! This intricate and amazing order of the body is a natural phenomenon. This is a 'gift' each one of us have, the most important & 'expensive' gift we can have.

We can see that every bodily function has a definite & specific function (law), it performs such functions continuously (regulation) and every organ is complementary to the other organs (balance). We can also observe that this structure and functioning of the body is the same in a small child and in an old person. *This anatomy & physiology of the human body is irrespective of race, colour, caste, creed, gender and faith.*

We can thus see that the natural state of the body is 'Health'.

Health or *swasthya* is defined as the condition when the body is fit to act according to the needs of the Self .

Having understood my(Self) & my relationship with the Body, and the natural state of law, regulation & balance in the body, I accept responsibility for the Body. This is called Discipline or Sanyam. This responsibility is fulfilled by providing nourishment & protection to the Body and ensuring its proper utilization. This means, we recognize the inherent harmony in the body and the role of the various organs and accept responsibility to provide the body with the appropriate inputs and environment so it remains healthy.

We already covered the below in chapter 7 – understanding health. We shall recollect these briefly.

4.2.3.3.1 Self-discipline/Sanyam in the Self

If we were to prioritize between health and discipline or *sanyam*; which one would come first? – *Sanyam*, or discipline comes first. *Sanyam* is an acceptance of responsibility in the 'Self'; towards the body. The decision on how much to eat, what to eat, when to eat, is taken in the Self. The Body does not decide this. The Self gets signals from the Body, and the decision on what to do is taken in the Self. Thus, proper understanding in the Self *(jeevan)* of the relationship with the body is needed. See chapter 7 for more elaboration.

4.2.3.3.2 Health in the Body

Given that we have the feeling of discipline or *sanyam* in the Self, we also need to take some measures to ensure health in the body, and these are: [89]

- Food and daily routine (*or ahaar, vihaar*)
- Exercise (*or vyayama*)
- Medicine (*or aushadhi*)

With the feeling of discipline in Self, we do the following to ensure health in the body:

4.2.3.3.2.1 Food and daily routine (or ahaar, vihaar)

This consists of having safe (organic) & nutritious food that is complementary for the body. Maintaining a suitable natural daily routine is important.

4.2.3.3.2.2 Exercise (or vyayama)

Exercise is needed to ensure all the parts of the body, muscles, joints, etc get movement and remain fit. Exercise can be in the form of games we play, running, free exercises, aerobics, dance forms, yoga, *pranayama*, etc, or could also be via efforts in physical labour – like ploughing the soil, carpentry, etc. or chores such as washing clothes, mopping the floor, etc.- which have exercise inbuilt.

[89] Satya, Bhattacharya, Jeevan Vidya Workshops, 1991-2010 *various*

4.2.3.3.2.3 Medicine (or aushadhi)

At this point, we may recollect our previous discussion that the body is naturally in a state of harmony. The balance in the body may get upset if we either don't have *sanyam*, or if we have insufficient or wrong food, have lack of exercise, due to changing seasons & environmental conditions, pathogens (viruses & bacteria) and due to accident.

Medicines help the body regain its natural state of balance – thus medicines are those that *aid* the body in regaining its lost balance.

4.2.3.3.3 The state of Health in our society today

4.2.3.3.3.1 Discipline in the Self

There is little talk of *sanyam* or discipline. We have become a consumerist society, and we are trying to *eat & drink our way into happiness*! Through the day, we are being sold food & hotels and clothes and perfumes and holidays. Indulging in all this is taking its toll on the Body. As we have seen earlier, the need for taste and variety in 'Self' is driven by the need for happiness and its continuity. We have already seen that satisfaction from the body via sensory pleasure is not long lasting and hence, cannot be the basis for the continuity of happiness in 'Self'.

4.2.3.3.3.2 Food, Daily routine & Exercise

We have already discussed these issues earlier in Chapter 7 'Understanding Health'

What we call as 'modern consumerist lifestyle', is taking a toll on the body. Many illnesses are more prevalent in the cities than in villages. Whereas, (usually) city folk may have access to a wider variety of food choices. While we have some parts of the world where people are malnourished, there are some parts of the world (and some people within a country) that are fighting an obesity epidemic. Some of us cant find enough to eat, and some of us can't seem to stop eating.

4.2.3.3.3.3 Medicine Systems

Modern medicine has made spectacular progress in understanding the physics & chemistry of the body & in invasive & non-invasive diagnostics, surgical techniques and emergency medicine. There are a number of medicinal systems in the world. The major ones are: Allopathy (this is most popular today); Ayurveda, Siddha, Homeopathy, Unani, Chinese, Tibetan, systems to name a few. Each one of them has a different approach and perspective to disease and health and its own medicinal catalogue called *material medica*. Some of these are quite popular, and some are not. The dominant medical discourse today hardly talks of *sanyam* or discipline & maintaining health. We also find that what we currently call as the health system, or the health care system focuses little on self-discipline (*sanyam)* and maintaining health. Our health-care systems or hospitals are focused on *diseases*! We approach 'health-care' *after* we have fallen sick. So, what we have today, is more of a *disease-care* system and less of a *health-care* system.

Unfortunately, our medicinal system has also become largely profit-centric instead of being human care-centric. Some involved in the system seem to be more concerned with their individual gain. These treatments have also become so expensive, that it is leading to a fear psychosis in common people. In some countries, you can't get treated fall sick if you do not have insurance cover, because you won't be treated otherwise! It is indeed ironical, that the very system that is meant to take away our diseases needs us to keep having diseases in order for it to survive (financially)!

Sometimes, we even read of unethical tie-ups between hospitals, doctors and diagnostic labs, overcharging, falsely keep patients for longer durations in the hospital, unnecessary screening tests, and at times, even unneeded surgeries! – all in the name of 'recovering costs'. We can now see that the basic reason for all this is the predominance of the 'profit' or *labh* motive in the individuals concerned, over the justice and order (*nyaya, dharma*) perspectives. Unless these perspectives or mentality within these people change, externally enforced laws and regulations will not solve this grave problem. Once again the reason for our problems is lack of understanding & partial-view, focusing only on the material-aspect of living. Since a student spends a large sum on becoming a doctor, their objective then becomes on recovering these costs, to pay loans etc. *after* they have become a doctor. To resolve this, we need 'value education for consciousness development' or coexistential education for everyone, including medical students and doctors.

If you start reading the statistics, you will find that there is an increasing prevalence of diseases such as cancer, autism, parkinson's, diabetes, hypertension, renal (kidney) problems, etc. in the past few decades. We seem to be doing something wrong, somewhere. The issue of chemicals from fertilizers and pesticides in food, harmful components of medicines (such as mercury), etc. is a graver one and has to be dealt with at the level of industry and societal policy.

When it comes to the choice of treatment, a comprehensive study of these medical systems is needed to identify their strengths and focus areas. Some have excellent diagnostics, surgery and emergency medicine, some excel in restorative medicines, some are good as preventive care, some are good in mind-based psychosomatic care, and so on. Perhaps we need learning's and techniques from a number of these schools of medicine to come up with a suitable solution of 'Integrated Medicine'. This solution should address the needs for quick-action/ relief, diagnostics and surgery; as well as affordable holistic, long-term restorative healing of the body – so that diseases do not (re)occur.

Which do you feel is a 'healthier' society – one that needs many hospitals, or one that needs fewer of them?

4.2.3.3.3.4 Exercise

- ➔ If you are in a medical occupation today, are you able to see your relationship with the person you are 'treating'?
- ➔ Do you feel the emotion of care & generosity (*mamta, udarta*) towards the person? Do you think you can feel 'contentment' without experiencing this emotion?
- ➔ What role does money play in your approach to medicine & care?

➔ If your family has/had the requisite material means, would you consider doing this work or 'occupation' as *service or upkar*?

4.2.3.4 Justice & Protection *(nyaya-suraksha)*

Justice or *nyaya* refers to the complementariness in relationship between two human beings.

Protection or *suraksha* refers to the outcome of *nyaya* or justice. This means, if we are able to be with justice or complementariness in any relationship, that relationship or that person is automatically protected.

4.2.3.4.1 Justice & Protection in Human Relationships:

We say there is justice in a relationship when there is mutual fulfilment i.e. both parties are satisfied: which means the relationship was recognized, values were present (trust, respect, etc), & expressed and on evaluation it was found to be mutually satisfactory.

Mutual fulfilment is the goal in relationship and each one of us have a responsibility in ensuring a continuity of justice or *nyaya* in our society. This dimension of society thus understands the nature of complementariness in human relationships and has a definite program for the *reform* of individuals or people that have done something undesirable. When our behaviour in a relationship is just, then that relationship is already protected (*suraksha*). We then don't have to do anything separately for protection or *suraksha*.

Human justice & protection go hand in hand. We can't talk of the latter without considering the former.

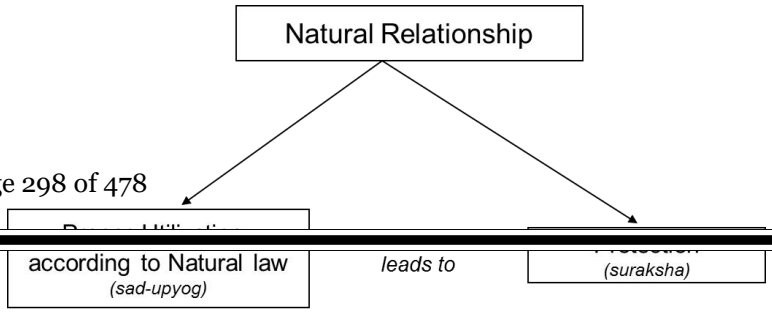
4.2.3.4.2 Law & Protection with Nature:

Besides human-human relationships, we also have to ensure that our relationship with the rest of nature is mutually complementary. This is possible when we recognize the Law, Regulation & Balance (*niyam, niyantran, santulan*) that is inherent in nature. Living in complementariness with nature involves the following three aspects –

➔ <u>Proper utilization</u> (*sadupyog*): I cultivate rice; this enriches me and I cultivate it in such a way that it enriches the soil as well. I do not let rice be wasted.

➔ <u>Protection</u> (*suraksha*): When I recognize my relationship with rice and its inherent natural laws, I properly utilize it. As a result, the continuity of the rice species is ensured, we retain & enhance its nutritive value, and as a result, rice is protected.

This can be similarly seen for every natural resource.



4.2.3.4.3 Status Today

4.2.3.4.3.1 Justice & protection with humans

If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to ensure and provide justice. The consequence of this is that a *judgement* is passed and sometimes, a punishment is given. But does this ensure justice? Does it lead to a *reformation* in the 'wrong' and mutual fulfilment for both parties, in a complementary manner? Whereas, we can observe today that some 'judgements' passed are also in the form of retribution – (if I commit murder, I too shall be killed, and this is justice). Since we do not have justice, we hence need a separate program for protection or *suraksha*. We hence have a police force, home guards, border guards, an army, etc. The problem is, until we do not ensure justice, the need for this kind of 'force' will always be perceived. The need for more and better armed police forces is in indication that society now feel more *unsafe*. A society where the policeman does not even need to hold a stick is safer, feels more assured than one in which a policeman needs to be fully armed. Our jails have become places where some inmates even pick up new skills and acquaintances for the next crime!

We thus seem to be doing little to ensure that crimes do not occur. We are busy dealing with crimes *after* they have taken place and putting in place punishments as deterrents. However, if you scrutinize yourself, you will find that you do not commit a robbery or harm someone just because of the fear of the law. It is more because you do not feel naturally inclined to do so. When this sense prevails in human beings (perspectives of justice-order-truth over likes-profit) is when crimes shall cease. The onus to provide this shift or development in perspective is on education.

4.2.3.4.3.2 Law and protection in Nature

<u>1) Proper utilization</u>: We have fared poorly here. We are depleting our planet of fossil fuels, the soil of its nutrients, the forests of the trees, many species of plants and animals have disappeared and continue to do so, while our natural water bodies are fast receding. Many traditional varieties of grains, and fruits have also gone into oblivion.

<u>2) Protection</u>: It is but obvious, since we have been unable to properly utilize our natural resources, we have also failed to protect them.

The problem is compounded by the fact that we have a very high consumption rate of goods. This is creating an even greater pressure on our natural resources. Today is also an era of wastage! We produce many times more clothes, electronics, cars, watches, cell-phones, etc. than we need! Managing our overproduced goods is a new problem we are

dealing with! We hardly see the utility of an object today. All we are interested in is having more (accumulation).

Check this for yourself, in your house. How many pairs of footwear do you need to ensure health & protection of the Body? How many do you have? Repeat this for towels, for clothes – shirts, pants, etc. Are you utilizing all these things properly? Are you even paying attention to it? When we utilize something properly, it gives us satisfaction. It also ensures there is no wastage. Whereas today we even hear of companies overproducing chocolates and milk and dumping thousands of tons of this into the sea to maintain 'price'. Some people own many dozens of pairs of footwear.

While these can be extreme examples, each one of us can check and see what we are doing today to ensure proper utilization: of water, of clothes, of food, of vehicles, gadgets, etc. Proper utilization is an important point. If we identify the utility of a thing, we are able to produce it in the right measure and also protect it. This becomes possible when we understand the Self & our proper relationship with material things. Thanks to science, we understand material things very well today. The application of science in engineering, which is technology, has meant that we can produce thousands of kinds of goods, in large quantities, at high speeds. We are however yet to ascertain how to live with all these things we produce, how much of them we need, etc.

4.2.3.4.3.3 Exercise

- ➔ What is our understanding of justice today? Do we find the above discussion naturally-acceptable?
- ➔ Does retribution or revenge ensure justice?
- ➔ What should/is the law of behaviour between two human beings? Do we find it is within the 7 relationships we discussed with the 9 basic values?
- ➔ Would you like to charge money for 'behaving' with someone or ensuring justice (fulfilment) for them? Would you consider ensuring 'justice' as an occupation or work?
- ➔ Do you think it is possible to ensure security/*suraksha* for a 'person or thing' without living with 'justice/fulfillment' or 'proper utilization'?

4.2.3.5 Production-Work *(utpadan-karya)*

Work refers to the labour that we do with the rest of nature.

- ➔ Work is defined as the physical efforts made by humans on the rest of nature
- ➔ Production is defined as the output/material things that are obtained through these efforts, or the *material output* that results from labour or work.

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

1. What to produce? *(identification)*
2. How much to produce? *(quantity)*
3. How to produce? *(technology, process)*

4.2.3.5.1 1. What to produce:

The decision of what to produce depends on the proper identification of human needs. For this, we have to identify the material needs of the body and what is needed for the nourishment, protection and proper utilization of the body. When we look into this, we can see that there is a need for:

a) *Ordinary Human expectations:* Such as food, clothing & shelter

b) *Extraordinary Human expectations:* for transport like cars, remote viewing of images that we call Television & telephony, that are need for the proper utilization of the body and societal progress.

We can take cues from the needs of the Body and the needs of a humane society in order to fulfil the universal human goal, and on this basis decide, make a list of what items we need to be producing. This gives us our requirement.

4.2.3.5.2 2. How much to produce

A clear understanding of the needs of the Self and the needs of the Body gives rise to an ascertainment of their distinct requirements and the contentment or satisfaction that is possible from them. When we understand that material-objects are a needed to ensure health in the Body and for various other requirements in Family and Society, we can see that their requirement is limited. The size and needs of our Family and Society with the backdrop of this clarity helps us decide the quantity of material goods needed. How many pens? Shoes? Clothes? Mobile Phones? How much Milk? Vegetables? Etc. Such decisions are collectively taken in the Family, Villages, Towns, Cities, Country and International levels.

4.2.3.5.3 3. How to produce:

We are now referring to the technology or systems we use for production. On understanding coexistence, it becomes evident that there is an intrinsic balance, an order, a *harmony* in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature – i.e. it does not break the framework, the inherent coexistence, order in nature. We also called this law, regulation & balance or *niyam-niyantran-santulan*. When we look at the way in which nature is organized, the following becomes apparent:

- ➔ The systems in nature are cyclic – i.e. they are not open ended. We also call this *avartansheelta*
- ➔ The systems in nature are mutual complementariness or mutually enriching – *they don't deplete each other*.

Hence, any technology or production process we employ must be within this framework of nature to ensure it is sustainable.

4.2.3.5.4 Where are we today?

Due to our narrow and profit centric outlook which are an outcome of our incomplete state of understanding, we fare poorly in this area.

4.2.3.5.4.1 What to produce

Many things we produce are useful for humane living, and many are not. For example, we produce items such as tobacco, drugs, heavily processed foods and even nuclear weapons, which are undesirable for the universal human goal which we identified earlier on.

4.2.3.5.4.2 How much to produce

Thanks to technology and rapid mechanization, we are producing vast amounts of cars, shoes, watches, phones, even packaged foods…the list is very long. We see numerous instances of overproduction and companies keen to reduce their stock since goods remain unsold.

4.2.3.5.4.3 How to produce

Our production processes are not cyclic in nature. They are resource depleting and polluting. We are unable to recreate some resources we deplete (such as fossil fuels) and our pollution levels have turned high (such as greenhouse gases).

We shall discuss these issues in greater detail in the next Chapter, where we shall dwell upon our relationship with nature.

4.2.3.6 Exchange & Storage *(vinimay-kosh)*

Exchange (*or vinimay*) refers to the trading of material things between families, members of society after fulfilment of the material needs of the family.

Storage (*or kosh*) refers to the banking of material things that is left after fulfilling the needs of the family. This is so that the same may be kept for future consumption, or for exchange.

It is important to note that exchange (or trade) and storage (or banking) is done for mutual fulfilment/ complementariness and not for exploitation or hoarding (profit). This means that in the Self, the perspectives of justice-order-truth are functional and active during exchange, as against the motive of likes & profit.

Grains, vegetables, milk, clothes, pens, furniture, spectacles, etc are examples of things that we store and exchange.

4.2.3.6.1 What is the situation today?

"The poorest 40 percent of the world's population accounts for 5 percent of global income. The richest 20 percent accounts for three-quarters of world income. In other words, about 0.13% of the world's population controlled 25% of the world's financial assets in 2004"[90]

The general mentality is that the seller is trying to maximize the rate, while the buyer attempts to reduce the cost price. There is thus a constant pulling and tugging involved in the transaction.

4.2.3.6.1.1 Exchange/Trading

- **Of Goods**. We can see that exchange or trading is being done largely with a motive to maximize profit. Certain people calling themselves 'middlemen' or 'brokers' earn large profit by acting in between the producer & consumer. There are many instances where the producer who has toiled for many months is left struggling whereas middlemen pockets a good sum from the end consumer. In farming for example, prices of tomatoes, onions, pulses, etc. are driven up by cartelization & hoarding whereas small, marginal and even medium scale farmers find it difficult to even make ends meet. We see this when we hear about farmer suicides and distress every year.
- **Of Companies:** We can take the example of Stock market trading: The stock market represents an exchange platform for people who hold certain stakes or

[90] 2007 Human Development Report (HDR), United Nations Development Program, November 27, 2007, p.25.

claims to businesses. These people are called 'investors'. When they buy or sell 'stocks' they are in effect, buying and selling that fraction of a business/or company. The seller sells for a profit (from where he made the purchase) and the buyer in turn, buys with the hope of making a profit (in future). The people assisting the buy/sale are called 'stock brokers'. We can even buy 'stock' in metals and other commodities today, as well as bet on the future price of an object and try and make money in the process. We regularly read in the news about insider trading, stock manipulation, numbers fudging, etc. even by highly educated and talented people. There are cases where even celebrated founders of Business Schools have been caught leaking information. Such occurrences are due to an overdrive of the Profit (*labh*) motive in the Self.

4.2.3.6.1.2 Storage:

- **Of Goods:** Physical Storage - We have made a lot of advances in modern storage systems – in terms of hot, cold and frozen storage and as well as in complex supply chains. However, the mentality behind such storage is usually for hoarding with a motive for profit maximization, and not for fair trade.
- **Of Money:** Banking - This concept has been used by humankind since about 250 years. In this system, actual goods are not stored, but money, which is an instrument to exchange goods, is stored and circulated to those that need them. This has gone on to become an entire industry by itself, and with the digitization of currency, the need to physically store notes or coins has also gone away. Banks thus do not themselves 'produce' anything, they are a service that enables exchange transactions to take place. Unfortunately, it is not uncommon to hear of big industries regularly defrauding banks (causing nonperforming assets or NPA's), many times, in collusion with bank officials. This too is a result of profit/*labh* mentality.

We can see that the current situation in Exchange & Storage or Trade & Banking is predominated by the profit or *labh* motive and does not keep in consideration the perspectives of human relationship (justice) & social order (order/resolution). Hence, ethics too goes missing.

4.2.3.6.1.3 Price and Value

Let us take a brief look at another important distinction. What do you think is the difference between price and value? Let us define these terms here: [91]

Value – The *value* of an object is its usefulness or utility. In other words, value, as we discussed previously, is the participation of a thing in its larger order. For example, we can say that the 'value of apples' is they provide nutrition, the value of a house is it provides protection, and so on. In other words, we can call this '**utility value'.**

[91] Bhattacharya, 2005, Mussorie

Price - The *price* of a thing is its exchange value, based on the efforts that were put in creating it. For example, we say the price of apples is Rs 200 a kg, or that this house costs Rs 20 lacs. We can also call this **'consumption value'**

The problem today is we have confused these 2 notions of value & price, leading to a lot of chaos in our society and in our own living. Let us do this simple exercise below to drive home the point. [92]

Thing	Value/Utility	Price	Assumed addition to the actual value/utility
Wood	Build a house, fuel, furniture, etc	Rs 1000/kg	-
A cricket bat	Play a game, hit the ball	Rs 500	-
A great batsman's autographed bat	Play a game, hit the ball	?? Rs 5 lacs?	Respect, sense of ownership/achievement
A house	Protect the body and household things. Space to live	Rs 20 lacs	-
A 'nice looking' house	Protect the body and household things. Space to live	Rs 1 Crore	Preference/Likes
A house owned by a famous poet	Protect the body and household things. Space to live	?? Rs 5 Crore?	Respect, sense of ownership/achievement
Clothes	Protect the body	Rs 400	-
Fashionable Clothes	Protect the body	Rs 1000	Respect
Designer Clothes	Protect the body	Rs 7000	Respect, sense of ownership/achievement
Plates	To eat food	Rs 100	
Designer plates	To eat food	Rs 2000	Respect, taste preferences
Spectacles	Help see	Rs 800	

[92] Tyagi, Jeevan Vidya Workshop for Somaiya Institutes, Mumbai, 2007

Fashionable Spectacles	Help see	Rs 8000	Looks, respect, taste preferences
Car	Carry the body with speed	Rs 3 lacs	
Comfortable Car	Carry the body with speed	Rs 10 lacs	Comfort, liking
Expensive Car	Carry the body with speed	Rs 20 lacs	Sensory Enjoyment, Respect
BMW/Mercedes	Carry the body with speed	Rs 60 lacs	Respect, attention seeking, thrills
Tomato	Nutrition for the Body	Rs 40/kg	-
Hybrid Tomato (higher production)	? Less ?	Rs 20 /kg	Profit mentality, higher production...
Apples	Nutrition for the Body	Rs 100/kg	-
Shiny Apples (waxed)	? Less ?	Rs 200/kg	Interest based liking
Naturally ripened bananas	Nutrition for the Body	Rs 60/kg	
Chemically ripened bananas	? Less ?	Rs 50/kg	Profit mentality,
Chemically ripened, *shiny* bananas	? Less ?	Rs 60/Kg	Profit mentality, Interest based liking
To do with - >	***Need of the Body*** *(Material Things – physical chemical use)*		***Need of the Self*** *(Respect, Likes, Profit, etc.)*

You can see above that in many instances, there is little to no increase in the utility value of an object (column #2), but the price has gone up many fold based on perception (column #3). For example, the utility values of clothes Vs fashionable clothes Vs designer clothes - > shows the same utility value (protection of the Body) but an increasing price or consumption value based on perception of Respect & ownership in the Self. This ends up skewing the exchange system.

You can do this exercise for numerous things that you and your family own, and see for yourself, that we have moved away from the utility value towards consumptive value with

the assumption that our requirements in column 4 shall be taken care of by this. The majority of things in column 4 are to do with needs of the Self that can be only fulfilled by understanding and proper relationship. They cannot be had from the Body/ Material things.

We can thus see that we are spending a time and effort in trying to achieve respect and a sense of achievement by embellishing material things, whereas their utility value *remains the same*, and in some case (where we modified natural foods), the utility value or nutritive value has actually *gone down!*

4.2.3.6.1.4 Exercise

- ➔ When you trade or exchange today (we call this buying things with money) – are you focused on the *price* or the *value* of the thing?
- ➔ In the things that you buy and consume, are you focusing on the *appearance (form, rupa)* of the thing, or its *utility (properties, guna)*, or some notions value (such as getting respect, attention, etc)
- ➔ Make a list of all the material things you own today. Compare this with how much is required for ensuring health of the body and the material needs of the family. Do you have less money or more?
- ➔ You could consider putting the material things/ money needed in the following buckets:

1	2	3	4	5	6	7
Health of the Body – of members in the family	Health	Conveniences	Education	Fear (of the future)	Ensuring Respect	Sensory pleasures/ Lifestyle/ entertainment
Food clothing, shelter (house, slippers, spectacles, etc)	In case of disease, or old age, etc.	Telephony, television & transportation	Primary to higher studies	Insurance, future savings, etc.	Big house, expensive car, designer clothes, expensive furniture, etc.	Sauna, Farm house, movies, vacations, etc.
Material Needs – to do with objects, the Body **Needs Money**			Behavioural, Intellectual needs – cannot come from material things. **Does not/should not need money**			

4.2.3.6.1.5 Observations

- ➔ Items in columns 1, 2 & 3 when met and fulfilled give a sense of satisfaction and prosperity. However, items in columns 4, 5, 6 & 7 (especially #5, fear of the future) is indefinite and hard to get a sense of satisfaction, feel assured from. These things can only be fulfilled by money.
- ➔ In other words, money can 'buy' the things in columns 1, 2 & 3; but cannot buy the items in columns 4, 5, 6 & 7. We can try acquiring these things with money, but we will not be successful.

Indeed, we now understand what has been rightly said – 'the fruits of the earth belong to us all, and the earth itself to nobody.'[93]

[93] Rousseau 1754

4.2.4 Participating in Family & Society

The 5 dimensions of society we have just seen are not isolated activities from us. Every family forms an integral part of 3 or more of these systems. When we live in family as individuals, we participate in one or more of the following 3 dimensions:

We are engaged in some **work to produce** goods, or in some service or *seva** that yields money. We use this money to cater to the material needs of the family.

We are engaging in **storage & trade:** Acquiring things the family needs from other families or traders and storing the same for future use (like grains, oils, vegetables, etc.). We could also store and exchange what the family produce (such as mangoes, rice, wheat, pickles, clothes, etc.)

We are engaged in **justice & security**: By recognizing the various roles and relationships in the family and fulfilling them, we are ensuring justice, thus automatically 'protecting' those relationships. For ex: taking care of a child, your parents, your brothers and sisters, etc. In addition proper utilization of the things at home (such as a mixer, a car, a laptop, etc.) ensures these are also protected or secured.

Participating in the 'justice' dimension at home also means taking part in discussions that concern the wellbeing of family members, disagreements, helping/correcting someone's course at home, interactions with the surrounding families and societies, etc. These discussions are based on mutual respect and appreciating every individuals freedom of imagination and expression. Justice & Security is possible when the family has a commonly accepted goal and vision & each member has a common understanding or perspective (view or way of looking at things – in terms of justice-order-truth). By participating in these 3 dimensions within the family, we are playing an extended role in society – for it is these actions that ultimately go on to form society.

In addition to participating within the family in the 3 dimensions mentioned above, we may also choose to participate in society in the dimensions of **education-***sanskar* & **health-discipline**.

The family, and our role in it, thus goes on to form the building block of society.

4.2.4.1.1 * Note on work/occupation

Increasingly larger numbers of humans are now engaged in occupations that are not directly producing goods or away from primary production. (examples of primary production are: farming, manufacturing various things such as cars, laptops, fans, clothes, etc.)

Such occupations come under the category of *seva* or service. Some examples of such occupations are: all kinds of repairs and maintenance, transporting goods, performing surgeries, driving buses, flying airplanes, sitting in a trading centre (for food, clothing, cars, medicines), nursing, being a barber, etc.

Also note, that there are other forms of 'work' or *seva* for which there is no expected monetary return. All the 'work' or service (*seva*) at home is an example of this. Cooking, cleaning, mopping, washing, etc. are all an extension of 'production' – but we don't expect to, or get 'paid' for this. These chores inside the house have a 'value' but no 'price'.

In other words, work/*seva* done & traded or exchanged outside a family is what we 'charge' for.

All these are also needed for human society to fulfil its material needs. We can make a 'connection' here to note that this dimension of human society, (including previous one 'health', and the next – 'trading & storage') are to do with our 'work or occupation' dimension and the relationship that drives this activity is one of **colleague & co-worker**, that we studied as one of the 7 relationships.

Exercise:

- What kind of work do you do or are you planning to do? – is it in *production* or *service*?
- How does it align with humane goals?
  How is your relationship with those you work with – your peers, those that assist you, your superiors and those reporting to you for work?
    - Do you see the basic human relationship with them? Do you have trust, respect and affection?
    - Is there mutual acceptance of responsibility & duty? (*kartavya & dayitva*)
    - Or is it based on some preconceived notion of how a 'boss' or 'subordinate' is supposed to behave?
      - Is there domination? Is there fear? Is there enticement?
    - Whatever status there is, do you find it naturally-acceptable? Is it mutually complementary?

4.2.4.2 Needs of the Body & Prosperity in the Family

While we *understand* prosperity in the Self, the *manifestation* of material prosperity is in the family. We just discussed that as a member in the family, we participate in the dimensions of production-work, exchange-storage and justice-security. It is important that we as individuals, and our family members have the following basic clarity:

When we are able to see ourselves as more than the body we find that the Body is a *means to an end* and not the end in itself. Our goal is ' resolution or happiness' and that is a need of (our) Self and not of the Body and I use the Body as an instrument.

Human Being	
Self	**Body**
Mental Aspect	*Material Aspect*
Fundamental need is resolution & prosperity, happiness, peace, etc.	Fundamental need is nourishment, protection & proper-utilization
Basic plan is to understand Coexistence in all 4 aspects of living	Basic plan is production of material things.
This is my *main* program: - fulfilment of behavioural, intellectual (,spiritual) aspects.	This is *part* of my program: - *one* of the four aspects of my living.

Information / Interaction

Let us now look at the needs of the body and whether they can be fulfilled:

Find out how much of food you and your family need every month in order to get nutrition and have a healthy body. Make a list of every item you and your family consume.

➔ Is this limited, or unlimited?

Find out how much 'space' you need to live comfortably & healthily. I.e. what is the need for shelter in sq. ft.?

➔ Is this limited or unlimited?

Now find out how many clothes you need for protection of the body. There are clothes to wear at home, 'when going out' and for 'special occasions'.

➔ Is this limited or unlimited?

Thus, when we look at the needs of the health of the body, it becomes clear that the need for food, clothing and shelter [material things] is limited. We have a common misconception today that our 'needs are unlimited'. However, on considering the needs of the body in order to maintain health, it turns out to be limited. If you look around in nature, it turns out that there is far more than our needs! The ant gets enough to eat, and so does the elephant. Humans are much smarter than them, we have the ability of imagination. It should be easier for us to survive!

As long as we are looking at the needs of the Body for health, there is already enough in nature for all of us! Example: There are more coconuts in the world than we can eat, more wheat than we can consume, more oxygen/air than we can breathe and more water than we can drink!

It is only when we see that there is more available in nature than the limited needs of the body and this can easily be fulfilled, that there *begins to be a possibility of prosperity*. Today, we have assumed our needs to be unlimited (by confusing 'Self' as Body, we end up assuming that the conscious and continuous needs of 'Self' can be fulfilled by the Body, failing to see that the body by nature is Physical-Chemical & limited) and hence keep running after 'unlimited wealth'. We even fail to see that the word 'unlimited' means

'having no end', which by definition can never be attained! What is really unlimited is in fact continuous and qualitative – things like resolution, understanding, peace, etc.

Since we cannot make this distinction between what is really limited, and what is not, 'earning money and accumulating things' has become a 'race' sorts. To make matters further, it is even called a 'rat-race' likening humans to animals! (*reminding us of living in animal consciousness*). If we are able to make this subtle but fundamental distinction that there is a difference between the needs of the Self and the needs of the Body and the needs of the body are limited, then there is the possibility of prosperity for each one of us. Else, if the needs are unlimited then there is not enough even for any ONE of us, since the Earth, which is the source of all things material for us, is itself limited!

We have seen earlier that the definition of prosperity is 'having or the ability to have more material things than is required for the family'. Prosperity is thus a *feeling*. One can have wealth, and still not feel prosperous. In just having wealth & feeling deprived, we *accumulate*, in being prosperous, we *share*, we don't exploit the other person. .

Today we have made Material things the primary goal of our life. We seek to become happy through acquiring Material things and we stop there – failing to realize that there is no lasting happiness or satisfaction from material things. Out of the 4 'buckets' to fill – in the 4 aspects of living: Material, Behavioural, Intellectual (,spiritual) – we start with the first one, but end up stopping there, which is insufficient.

4.2.5 Why are we going through this?

A question that may come up at this stage is, why do we need to know these 5 dimensions of society? The answer simply is, so we get an idea of the comprehensive human goal and ourselves start thinking about our role in the same. Our individual lives are not isolated from our familial life, while our families are not isolated from society. It is important to have a view of how these: individual -> family - > society are inter-related. Further, societies relate to nations, which in turn have international relations.

This is because, as young adults, our next step after completing the course we are studying may be to 'go out into the world'. Which in today's parlance means – to 'work, earn money & settle down in life'. You may become a teacher, an industrialist, an organic farmer, a doctor or *vaidya*, a banker, a trader, a lawyer, judge, a scientist, an accountant, or engineer by occupation....whatever you do, you shall end up being a part of one or more of these 5 systems we have just discussed. It is hence important that you are able to envision what role and purpose these systems play in human society, more importantly, why they exist.

It is also essential that you have a critical appraisal of today's societal situation, its pluses and failings. Having a proper sense of some of the problems prevalent today also means, we can exercise our choices on whether we would like to participate in such problems. It is also important for us to reflect on why certain things in the world are the way they are. For ex: why would someone who was educated in the top colleges of the world, is seen to be as very sharp, talented, etc., has earned Rs 7000 crore (~$1 billion) go on and commit a fraud worth an additional 100 crore?[94] What happens in this persons mind? Why do

[94] https://ethicsunwrapped.utexas.edu/video/raj-rajaratnam-insider-trader accessed 02 June 2019

these events keep happening despite 'good education' & 'success'? Do you think such people regret their decisions later? Why are they unable to see this before getting caught? Why are respectable leaders committing infidelity? Why are sportsmen doping? Why is there match fixing? In fact, even the most celebrated prize in the world has not been free of ethical controversies[95]. When we understand the 'profit' motive, the 'likes' motive, the 'images' in the Self; that out of 6 perspectives, we are only functional in 3 of them, and the fact the needs of the Self are continuous, we can get a window into this answer – and more importantly, steer clear from committing such mistakes ourselves.

Whatever we choose, as we step into the world, it bears us well to keep our current discussion in mind: that, out of the 4 aspects of living, we are largely engaging ourselves in one of them (material-aspect/wealth) by going to 'work' or occupation, and by doing so, we are not just 'earning a living' but also have some impact on the people and world around us.

We should thus think, reflect & understand before we tread.

[95] 'Nobel Literature Prize postponed', BBC & NY Times, 04 May 2018

4.2.6 Chapter Summary

We can now see how these 5 dimensions of human society map to the human goal/ are able to ensure the human goal:

Education & Impressions (*Sanskar*) ---leads to ---- > **Resolution/understanding**

- Having the education and right values leads to understanding in the individual

Health & Discipline ---------leads to----------> **Prosperity**

- Having health and proper self-regulation enables physical effort, which leads to a feeling of prosperity in the family.

Production & Work ----------leads to ----------> **Prosperity & Co-existence**

- Production and work are for material things, and this leads to a feeling of prosperity in the family. Production is done within the principles of nature, and hence, this also leads to co-existence with nature.

Exchange & Storage ---------leads to ----------> **Fearlessness (Trust in Society)**

- When we store and exchange based on understanding of relationship and not exploitation, then it leads to fearlessness in society.

Justice & Protection ----------leads to ----------> **Fearlessness and Co-existence**

- Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc. leads to fearlessness in society, while protection of nature – via enrichment, protection and proper utilization leads to co-existence with nature.

5 Study of Relationship with Nature

We started this journey of discovering our aspects of living from ourselves, moved to our body, traversed across human relationships in family and then delved into society. It is now time to take a peek into our relationship and interactions with nature.

5.1 Chapter 10: Order & Cyclicity in Nature

Let us start with a simple classification of nature so we may better appreciate its nuances. If we look around on this planet, everything that we can see can be put into one of the following four 'buckets' or categories.

- **Material Order** *(or padarth avastha)* – ex: soil, water, air, etc
- **Bio (Plant)** Order *(or, prana avastha)* – ex: grass, shrubs, trees etc.
- **Animal Order** *(or, jeev avastha)* – ex: Animals and Birds.
- **Human (Knowledge) Order** *(or, gyaan avastha)* – Human Beings.

The big land mass of the continents, gigantic water bodies like the ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases & fossil fuels deep below the surface of the earth – all fall into the Material Order or *padarth awastha*. In fact if we look beyond the earth – the 'material order' is visible in the form of stars, planets, moons and several astronomical bodies – in various forms, solid, gaseous, etc.

Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora and fauna in the ocean. All of this is the Bio/Plant order or *prana avastha* and it is the next big category of things we see on our planet

Animals, Birds and big fishes form the third largest order and we call them the Animal Order or *jeev avastha.*

Humans are the smallest order (in quantity or numbers) and they are referred to as Human Order. We also call this the **Knowledge Order or *gyan avastha*** since 'Knowledge' or the need to 'understand' is the most basic need of we Humans. In fact, it this need to have 'Knowledge' or understanding that fundamentally distinguishes us from Animals.

Notice that:

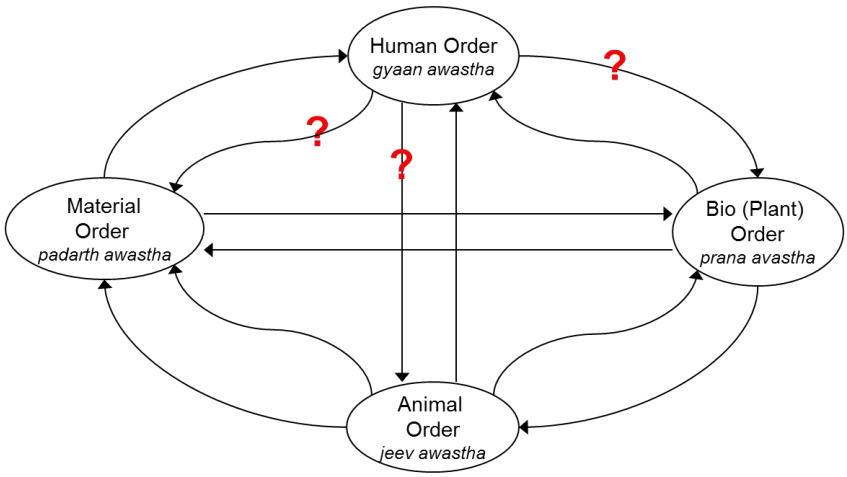
- The 'material order' is far greater in quantity compared to the Bio/Plant order
- The Bio/Plant order is far greater in quantity than the animal order.
- We can also see that Animals are far greater in number as compared to the human order.

Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise all the units that we see and understand around us.

5.1.1 Mutual Complementariness*

** paraspar poorakta = mutually complementary*

Let us look at the first three orders namely the Material, Bio/Plant (*pranic*) and Animal Order. We can easily see that the relationship between these orders is one of complementariness, they coexist with each other.[96] Let us represent this below:



- We see that except the human, the remaining 'orders' are mutually complementary
- Ex: Soil and plants are in harmony. Plants and animals are in harmony. Soil and animals are in harmony. The human being is unable to fulfill his relationship *with any of the orders!*
- Humans are in disharmony within & spreading it outside. We are depleting the soil, destroying plant and animals species and creating major imbalances on earth.
- Question: Examine yourself: Do you want to live in harmony with the remaining 3 orders, or do you want to exploit them and destroy them?

[96] Concept: Nagraj A, representation: Satya Yashpal, Notes from IIT Delhi, 1992

5.1.1.1.1 Complementariness of the Material Order and Bio/Plant Order

The 'Material Order' provides the nutrients to the Bio/Plant Order in the form of soil, minerals, etc while the Bio/Plant order decays and forms more nutrients, thus enriching the soil. **The Bio/Plant order also decays to substances like oil and coal – which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun** *(today, this is the material we are removing and using as fuel!).* Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the Soil together and prevent the soil from flowing away. Plants produce Oxygen/Carbon Dioxide and thus help in the movement of the Material Order. Thus *Pranic* order and Material Order – naturally exist in a relationship of mutual complementariness & fulfilment with each other. They coexist – they don't deny the other. There is a mutual interdependency & coexistence we can see, understand here. Had there been no material order, the Bio/Plant order could/would not have existed.

5.1.1.1.2 Complementariness of the Material Order, Bio/Plant Order and Animal Order

The Material Order provides the medium for movement of all animals, birds and fishes. Water, Oxygen and other gases are necessities for both plants and animals. At the same time, the Animal Order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The Bio/Plant Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the seeds of the Bio/Plant (*pranic)* order. The relationship across all three orders is naturally one of complementariness & mutual fulfilment. If there had been no material order, the Bio/Plant and animal orders could not have existed. Similarly, had there been no Bio/Plant order, the animal order could not have existed. We can clearly see an interdependency and coexistence here. None of these 'orders' denies the other.

5.1.1.1.3 Complementariness of the Material Order, Pranic Order, Animal Order and Human Order

It is clear that each of the other 3 orders (material, Bio/Plant and animal) are fulfilling for the human being, but we in turn are not able to fulfil even one of them. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting fossil fuels. We are dependent on plants for our food and holding together the larger ecosystem, but only end up destroying entire species and large tracts of forests. We are dependent on animals to maintain the balance in the environment, and for animal products but have only ended up destroying entire species of animals and are known for our Brutality towards animals.

5.1.2 Law, Regulation & Balance in Nature

Every 'thing'; in nature has a definite conduct, specific properties it demonstrates. We call this **Law** or *niyam*. For example, gold has a specific and definite conduct. A mango tree has a specific conduct. A cow too. The human heart functions in the same way, in every human. There is thus a 'sureness' or predictability to the behaviour, properties or conduct of the things we see in nature. In fact, it is due to this definite conduct of an entity or thing in nature that we are able to recognize it.

Every 'thing' continues to display such properties in a stable and continuous manner. For example, for a given set of environmental conditions, the properties of iron continue in the same way, the mango tree behaves in the same way, the size and shape of neem trees is regulated (plants grow initially and then achieve a stable size, they do not keep growing in size till the end). This is called **Regulation** or *niyantran*.

Besides exhibiting law and regulation, we also see that every 'thing' in nature demonstrates usefulness and complementariness with other things. For example, the cow is useful for human beings and complementary to plant life (by grazing and spreading around seeds, etc). Plants are useful for the cow and complementary to the soil (by enabling movement of nutrients & water and enriching the soil with decaying leaves). The soil is useful to the plant and complementary to the substances and molecules of which it is made of. The ratios and proportions of various metals, various plants, animals is also well maintained. There is a fine and very robust balance between the different constituents of nature across the 4 orders. Put together, this is called **Balance** or *santulan*.

We can this intrinsic law, regulation & balance in Nature in this manner.

5.1.3 Recycle-ability in Nature

There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water or the weather phenomena. Also, breeds of plants and animals are self-regulated in their environment. The availability of conditions for both plants and animals are self-regulated and appropriate population proportions are automatically maintained. This phenomenon is termed as self-regulation or 'balance'. Nature exhibits this principle in various ways across the Bio/Plant (*pranic*) and animal orders. We seldom see a problem of over-population of a species in nature (*at least some of what we see is man created!*), nor do we see any instance of some by-product from nature not being absorbed into nature and becoming a source for pollution (*ex: nature does not produce plastic & foam*).

5.1.3.1 Example of cyclic and enriching process in nature

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

Now, just imagine what would happen if:

If Natural processes were not cyclic: Trees would grow fruit in one cycle, and then stop producing fruit. Now, you and I have to run around trying to figure out how to get more fruit producing trees. Or, if the seeds did not germinate by themselves…we would need to walk around the whole planet, individually picking up seeds and ensure their germination! Else, the leaves of trees could have been made of a material that was not biodegradable or compostable, like plastic, in which case they do not decay after reaching the ground….imagine the number of leaves falling from trees every year. Now imagine that all of them did not decay. It would have been so difficult for us humans to manage this!

If Nature were not mutually enriching: If the processes in nature were not mutually enriching, it would be a big task for us. Just imagine, all the fertilizer we would have to make and manage if plants could not do this themselves, or the fact that we would run out of water, since the water tables would not replenish…the list is endless.

We don't notice this enough today and appreciate it. When we do start noticing we will only be amazed, wonderstruck. We are so lost in ourselves, in our own imaginary aims & goals and misconstrued notions of success and respect, etc. that we don't pay attention to the very system that supports all of us. When you begin paying attention to this, you can see the incredibly different ways in which nature is organized. We can start noticing this ourselves, each time you either walk on the road, or in the park. You will find that even as you begin to see this balance in nature, as you see and understand its processes, you shall feel more comfortable and more assured – that 'all is well in nature'.

These two characteristics namely – cyclical nature and self-regulation provide us with some fundamental clues of the harmony that is intrinsic in nature. These are visible signs – which we can see with our eyes, and then understand. But, there is also more to nature than meets the 'eye'. This is something we shall explore in Chapter 12

5.1.3.2 Auto-production!!

There is another interesting fact that comes up when we start paying attention to nature. Production is already taking place in it! Once a plant starts to grow in nature, it manages its own fertilizer, its own water. We don't have to 'manage' anything for it. Trees must be the largest water pumps in the world, since they must be pumping more water up towards the sky (through their trunks) than we humans! So, it is not that we 'grow' trees today. Trees and plants grow *on their own*. We can only facilitate that process – by first understanding it.

The basic requirements for human and animal survival – are already occurring in nature. So, when we talk of production [with respect to human beings] it is not that we are going to produce something in nature for the first time! In a sense, we are only extending the process. Rice and wheat anyways grow in nature, we only work out how to grow them systematically, or improve on these varieties for better production, etc. – we call this agriculture. Even today, most of the work in basic production is being done by nature: most of our effort is in sowing, collecting & storing the food. The all-important work of 'growing' is being done by nature.

We have seen the following fundamental ways that indicate an intrinsic order or harmony in Nature:

1. Mutual complementariness between the various 'orders'
2. Law, Regulation & Balance
3. Recycle-ability
4. Auto Production

You too can make such observations directly in nature and understand the various ways in which there is order in Nature. A cruder way to look at it would be if we consider everything that could have possibly gone wrong in nature, then perhaps we can begin to better appreciate all the things that are *going right in nature!*

5.2 Chapter 11: Living with Nature: Natural Law

5.2.1.1 Where are we today?

We have seen that nature is cyclic and enriching in nature. How do we, as human beings fare when it comes to interacting with nature? I think all of us know the answer to this question pretty well – very poorly. All of us must be aware of the sheer gravity and scope of the environmental problem we have today. If you are already not aware of this, you should start becoming aware of it:

5.2.1.1.1 Cyclic – Acyclic

While natures processes are all cyclic (closed ended) our processes are acyclic (open ended). If nature is designed in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc.), man's processes deplete them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we mean when we say 'open ended'. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us.

There are two problems with doing this:

1. The purpose of all these fossil fuels at the bottom of the earth is to keep the earth cool – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is an irreparable damage we are doing and a big & ignored reason for global warming & climate change.
2. When we burn fossil fuels, it pollutes the atmosphere, and poisons the air we breathe. And our basic need – to keep the body healthy is affected. We have polluted the very air our children, the future are going to breathe.

We can take many such examples (plastics, foams, etc.), where the production systems designed by man violate the cyclic principle inherent in nature thus causing an imbalance in nature. This in turn effectively causes trouble for man himself.

5.2.1.1.2 Enriching-not enriching

Are we enriching nature? The answer is largely a NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unfit for agriculture in a few years. And pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process we

have managed to make extinct thousands of plant, animal and insect species. The statistics on this are quite alarming. We seem to be hurtling towards problems of great magnitude, as we continue down the path of environment destruction.

On a lighter note, when we eat today, in some sense we are extending this natural process of composting – we eat and digest food and send it back to nature in the form of human excreta. However, since the past few years, we have modern toilets that actual store human excreta in underground tanks and deny the soil the benefit of this manure!

5.2.1.2 Thousands of Species at risk of extinction

A 2019 report by the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) paints a very grim picture. The IPBES states: [97]

- Three-quarters of the land-based environment and about 66% of the marine environment have been significantly altered by human actions. On average these trends have been less severe or avoided in areas held or managed by Indigenous Peoples and Local Communities.
- More than a third of the world's land surface and nearly 75% of freshwater resources are now devoted to crop or livestock production.
- The value of agricultural crop production has increased by about 300% since 1970, raw timber harvest has risen by 45% and approximately 60 billion tons of renewable and nonrenewable resources are now extracted globally every year – having nearly doubled since 1980.
- Land degradation has reduced the productivity of 23% of the global land surface, up to US$577 billion in annual global crops are at risk from pollinator loss and 100-300 million people are at increased risk of floods and hurricanes because of loss of coastal habitats and protection.
- In 2015, 33% of marine fish stocks were being harvested at unsustainable levels; 60% were maximally sustainably fished, with just 7% harvested at levels lower than what can be sustainably fished.
- Nearly 90% of all wild flowering plants depend to some extent on animal pollination.
  16% of vertebrate pollinators are threatened with global extinction - increasing to 30 per cent for island species - with a trend towards more extinctions.
- Pesticides, including neonicotinoid insecticides, threaten pollinators worldwide, although the long-term effects are still unknown.
- Urban areas have more than doubled since 1992.
- Plastic pollution has increased tenfold since 1980, 300-400 million tons of heavy metals, solvents, toxic sludge and other wastes from industrial facilities are dumped annually into the world's waters, and fertilizers entering coastal ecosystems have produced more than 400 ocean 'dead zones', totalling more than

[97] https://www.ipbes.net/about

245,000 km2 (591-595) - a combined area greater than that of the United Kingdom.

- Negative trends in nature will continue to 2050 and beyond in all of the policy scenarios explored in the Report, except those that include transformative change – due to the projected impacts of increasing land-use change, exploitation of organisms and climate change, although with significant differences between regions

"Biodiversity and nature's contributions to people are our common heritage and humanity's most important life-supporting 'safety net'. But our safety net is stretched almost to breaking point.[98] "The diversity within species, between species and of ecosystems, as well as many fundamental contributions we derive from nature, are declining fast, although we still have the means to ensure a sustainable future for people and the planet."

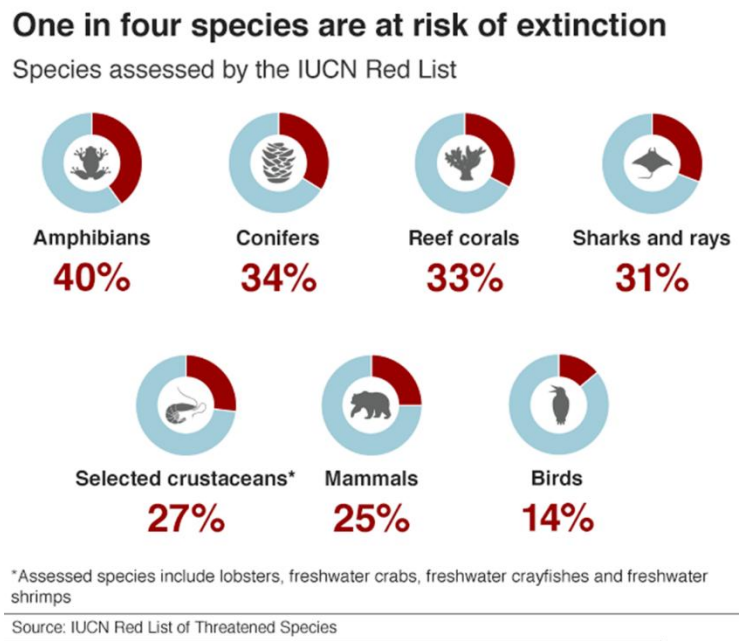
The IPBES report was put together by the BBC in a report & the following was stated: [99]

5.2.1.2.1 1. The world's biodiversity is vanishing fast

"The IUCN Red List of Threatened Species is a critical measure of our impact on nature. Almost 100,000 species have been assessed so far for this inventory of endangered species. Of these, more than a quarter are threatened with extinction, ranging from Madagascar's lemurs to amphibians like frogs and salamanders, and plants such as conifers and orchids."

[98] Sandra Díaz (Argentina), Josef Settele (Germany), Eduardo S. Brondízio (US) IPBES report co-chairs.

[99] https://www.bbc.com/news/science-environment-48104037

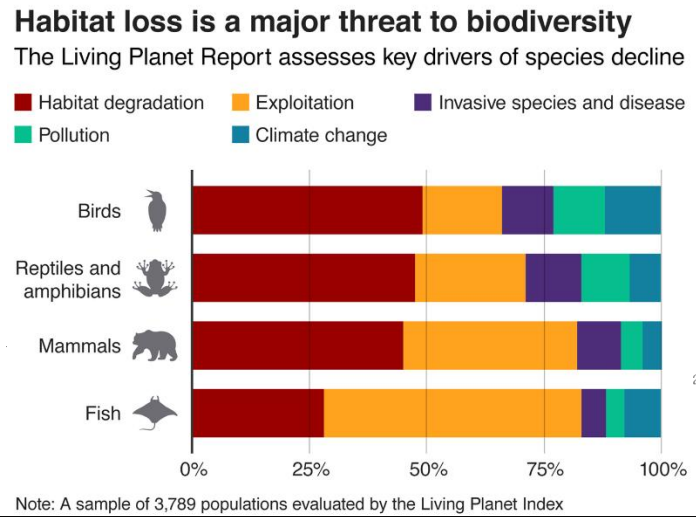


"There is now overwhelming evidence that we are losing the planet's species at an alarming speed," according to Prof Alexandre Antonelli, the director of science at the Royal Botanic Gardens, Kew. “The last time we had a similar situation was about 66 million years ago, which was caused by an asteroid hitting Earth, though this time, humans are the ones to blame".

Current extinction rates are about 1,000 times higher than before humans came along, and future rates are likely to about 10,000 times higher, according to estimates.

5.2.1.2.2 2. Among the biggest threats to wildlife are habitat loss, climate change and pollution

According to a recent study[100], while climate change is a growing threat, the main drivers of biodiversity decline continue to be the loss of natural habitat to farming for food, fuel and timber, and the overexploitation of plants and animals by humans through logging,



and-bulldozers-1.20381

hunting and fishing.

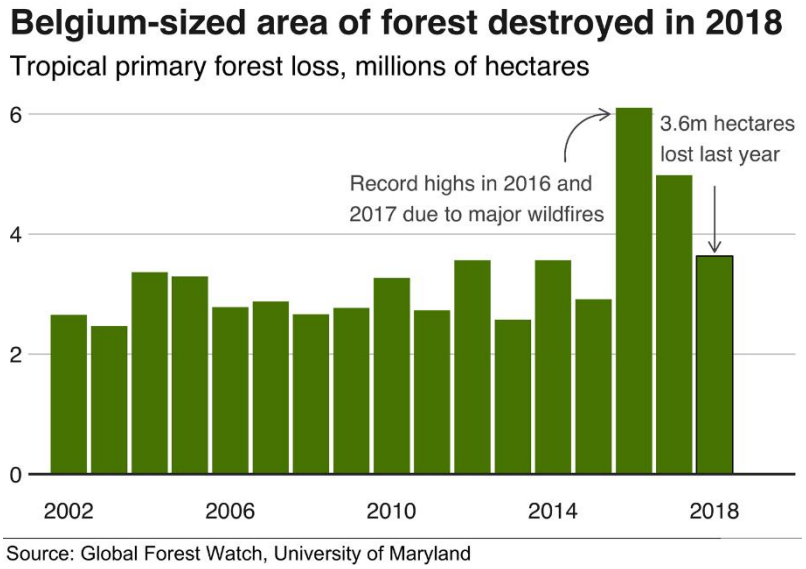
5.2.1.2.3 3. Animals and plants are disappearing and so is the land they rely upon for natural habitat

Land degradation through human activities is negatively affecting the wellbeing of at least 3.2 billion people and pushing the planet towards a sixth mass extinction, according to IPBES.

The main drivers are unsustainable agriculture and forestry, climate change, and, in some areas, urban expansion, roads and mining.

Land degradation includes forest loss and, while globally this loss has slowed due to reforestation and plantations, it has accelerated in tropical forests that contain some of the highest levels of biodiversity on Earth.

Around 12 million hectares of forest in the world's tropical regions were lost in 2018, equivalent to 30 football fields per minute



5.2.1.2.4 4. Habitat conversion drives biodiversity loss

Only a quarter of land on Earth is substantively free of the impacts of human activities. This is projected to decline to just one-tenth by 2050. "The issue of land use is central to the major environmental challenges we are experiencing," according to Prof Mercedes Bustamante of the University of Brasilia.

In the lowland forests of South East Asia, on islands like Borneo and Sumatra, IPBES predicts that one in three types of birds and nearly a quarter of all mammals will be lost if the rate of forest degradation continues.

The Amazon region holds the largest tropical rainforest in the world, which is home to plant and animal species that are still being discovered. Rondônia, in the western part of the Amazon, is one of the most deforested parts of the Amazon region. Trees are being lost as forests are cut down for growing crops or for pastures to graze cattle, as well as for logging and mining.

5.2.1.2.5 Key Statistics and Facts from the Report

General

- 75%: terrestrial environment "severely altered" to date by human actions (marine environments 66%)
- +/-60 billion: tons of renewable and non-renewable resources extracted globally each year, up nearly 100% since 1980
- 15%: increase in global per capita consumption of materials since 1980
- >85%: of wetlands present in 1700 had been lost by 2000 – loss of wetlands is currently three times faster, in percentage terms, than forest loss.

Species, Populations and Varieties of Plants and Animals

- 8 million: (80 lakh) total estimated number of animal and plant species on Earth (including 5.5 million insect species)
- Tens to hundreds of times: the extent to which the current rate of global species extinction is higher compared to average over the last 10 million years, and the rate is accelerating
- Up to 1 million: species threatened with extinction, many within decades
- 70%: increase since 1970 in numbers of invasive alien species across 21 countries with detailed records

Food and Agriculture

- 300%: increase in food crop production since 1970
- 23%: land areas that have seen a reduction in productivity due to land degradation
- >75%: global food crop types that rely on animal pollination
- +/-11%: world population that is undernourished
- 100 million: hectares of agricultural expansion in the tropics from 1980 to 2000
- >33%: world's land surface (and +/-75% of freshwater resources) devoted to crop or livestock production

Oceans and Fishing

- >55%: ocean area covered by industrial fishing
- 100-300 million: people in coastal areas at increased risk due to loss of coastal habitat protection
- 400: low oxygen (hypoxic) coastal ecosystem 'dead zones' caused by fertilizers, affecting >245,000 km2

Forests

- 45%: increase in raw timber production since 1970 (4 billion cubic meters in 2017)
- 290 million ha (+/-6%): native forest cover lost from 1990-2015 due to clearing and wood harvesting
- 110 million ha: rise in the area of planted forests from 1990-2015
- 10-15%: global timber supplies provided by illegal forestry (up to 50% in some areas)
- >2 billion: people who rely on wood fuel to meet their primary energy needs

Mining and Energy

- <1%: total land used for mining, but the industry has significant negative impacts on biodiversity, emissions, water quality and human health
- +/-17,000: large-scale mining sites (in 171 countries), mostly managed by 616 international corporations
- +/-6,500: offshore oil and gas ocean mining installations ((in 53 countries)
- US$345 billion: global subsidies for fossil fuels resulting in US$5 trillion in overall costs, including nature deterioration externalities

Urbanization, Development and Socioeconomic Issues

- >100%: growth of urban areas since 1992
- 25 million km: length of new paved roads foreseen by 2050
- +/-50,000: number of large dams; +/-17 million reservoirs
- 105%: increase in global human population (from 3.7 to 7.6 billion) since 1970 unevenly across countries and regions
- 50 times higher: per capita GDP in developed vs. least developed countries
- >1,000: environmental activists and journalists killed between 2002 and 2013

Health

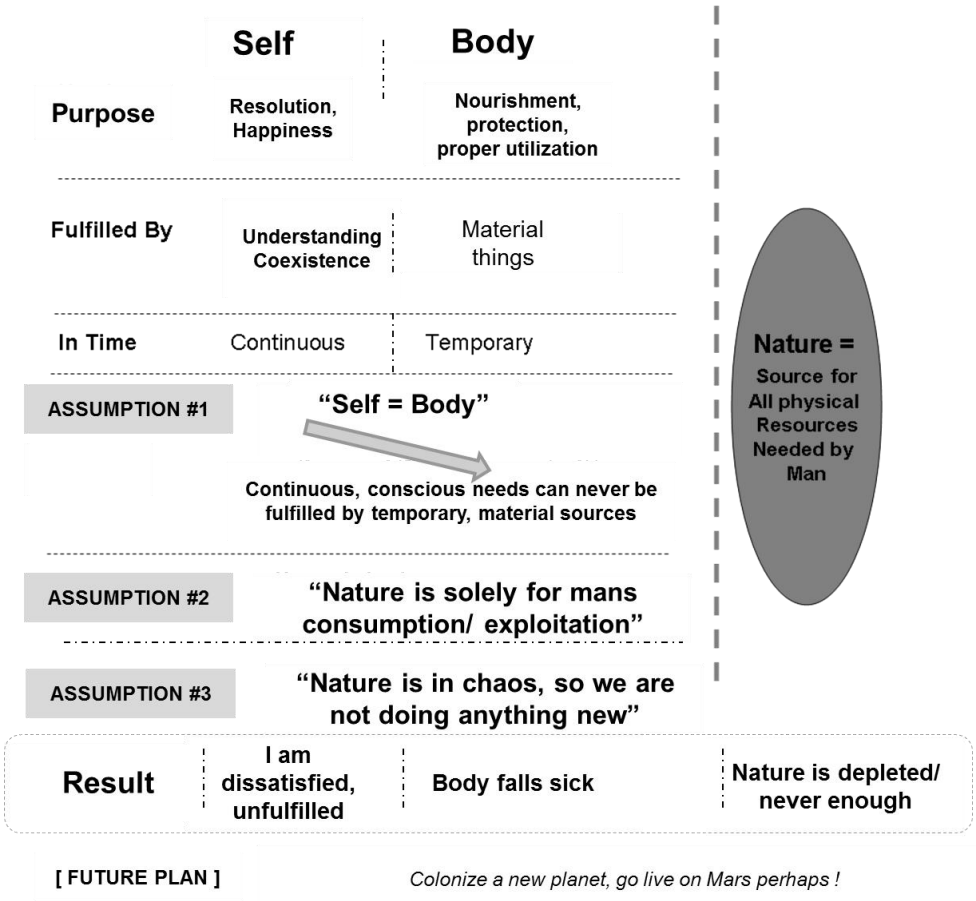
- 70%: proportion of cancer drugs that are natural or synthetic products inspired by nature
- +/-4 billion: people who rely primarily on natural medicines
- +/-821 million: people face food insecurity in Asia and Africa
- 40%: of the global population lacks access to clean and safe drinking water
- >80%: global wastewater discharged untreated into the environment
- 300-400 million tons: heavy metals, solvents, toxic sludge, and other wastes from industrial facilities dumped annually into the world's waters
- 10 times: increase in plastic pollution since 1980

Climate Change

- 100% increase since 1980 in greenhouse gas emissions, raising average global temperature by at least 0.7 degree
- 40%: rise in carbon footprint of tourism (to 4.5Gt of carbon dioxide) from 2009 to 2013
- Even for global warming of 1.5 to 2 degrees, the majority of terrestrial species ranges are projected to shrink profoundly.

5.2.1.3 Reasons for our environmental problems

There are 3 major assumptions in turn, driving our current environmental issues. We have already covered them in various places, so we shall only brief them here:



5.2.1.3.1 Assumption #1: Infinite needs & finite resources

- ➔ I assume myself to be the Body, and my needs are continuous (unlimited) in nature,
- ➔ Since I am the Body, and the Body is material, all my happiness must also come from sensory pleasure / material things
- ➔ I hence try and fulfil these needs by accumulating and consuming material things – ***"consumption and economic growth" is the primary and only way of life***
- ➔ My needs for material things is hence infinite = 'needs are unlimited'
- ➔ The Earth, which is the source for all things material, is however limited.

- ➔ We are hence bound to run out of resources.

Reasons for Assumption #1

- ➔ Predominance of 'likes' & 'profit' motives in the Self.
- ➔ Overdependence on 'interest (taste)' based tasting.
  - 'Everything I want, or imagine, I would like to have'.
  - It doesn't matter where it comes from, who produces it, and how it is produced.
  - Ignorance of the 'order' perspective, especially natural law

5.2.1.3.2 Assumption #2: Exploitative relationship with nature

- ➔ We believe a human-centrist view of nature – where nature has been created primarily for human enjoyment
- ➔ Hence, everything on this planet is at 'mans' disposal - we can simply 'eat it all up'.

Reasons for Assumption #2

- ➔ Assumed/Conditioned/Biased/Coloured usage of the 'Truth' perspective in the Self – ignores Existence and Human relation to it, leads to a 'human-centric view of the world/universe'.

5.2.1.3.3 Assumption #3: Wrong perception of Natural design

- ➔ We assume that there is an inherent disharmony in nature – the basic design or view is one of 'conflict'
- ➔ We hence feel us adding to this conflict is not a 'big deal'
- ➔ We hence do not pay attention to our methods of production and their effluents / or, it doesn't matter, because we want to make a 'profit '

Reasons for Assumption #3

- ➔ Assumed/Conditioned/Biased/Coloured usage of the 'Order' perspective
- ➔ Predominance of 'likes' & 'profit' motives in the Self.

The basic underlying reason for all the above assumptions is that we live in underdeveloped consciousness, where only 4.5 activities in the Self are functioning, due

to which we are able to have only partial/ biased/wrong views of ourselves, nature and our relationship with it. Hence, only the dimensions of 'appearance & properties' in Reality are seen, whereas the dimensions of basic-nature (characteristics) & innateness remain obscured. This is because the perspectives of 'Justice-Order-Truth' remain ignored, not understood.

5.2.1.4 Discussion

We thus see today that the three 'orders' besides the Human Order are in balance and harmony and are complementary for the human order. However, we as humans have not yet learnt to live in relationship with the other three orders. This is because we have not understood the intrinsic coexistence, balance that exists between these orders. We have not even understood our own needs properly. Consequently, we have disturbed ourselves and also the order present amongst the other 3 orders. This is evident when we see that we continue to plunder the body of the earth of its heat absorbing materials like coal and oil and are burning these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation capacity of our planet. We have deforested huge forest masses and through it are altering our weather system. Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into water bodies and even drinking water is now chemically treated before it can be consumed by humans. The air we breathe has become polluted (some of us need air purifiers); the food we grow has become affected. The effect of this disharmony is now affecting our lives in the form of diseases and maladies. Even small children are now being diagnosed with respiratory problems. Prevalence of lung cancer is on the rise.

You can thus see and verify for yourself, that except man, all the other 3 orders are self-organized in themselves, and are mutually complementary for each other. Now if you look at man, it becomes apparent that man is troubled within, and troubling the other 3 orders as well. Whereas, the other 3 orders are fulfilling the human order!

We can also see that we don't have to 'create' this order in nature. It already exists. We have to understand this inherent order and be in it. If at any stage we break it, we are creating trouble – either in the form of **resource depletion** (when we consume something that cannot be replenished in nature it is called depletion: ex fossil fuels) or in the form of **pollution** (when we output something into nature at a rate faster than nature can cycle it, we call it pollution: ex exhaust fumes from a car). Thus, any system of production that violates this natural cycle breaks it & causes problems for us.

Does this mean we stop our production and industries? No, on the contrary, we should do enough and more of it, but our processes should be according to the cyclic principle in nature or the *avartansheelta*, because that is the bigger framework in which we are.

Although our way of life and industries are depleting nature, when we scrutinize ourselves, we find that we want to live harmoniously with nature – this is naturally acceptable to us. This is important for our own happiness. The relationship with nature is an undeniable and a very significant relationship for each one of us. **This is a relationship every human needs to properly understand.**

This issue can be only be resolved by having the 'understanding/knowledge of coexistence'!

Now that we have also seen the mutual complementariness inherent in Nature, we can decide / see how we want to live with Nature. This is called 'Natural Law of Living':

5.2.1.5 What we can do

We see that nature is in an inherent balance, and hence resolve to be in the same manner with nature: We adhere to living according to the 'Natural Law' of:

- **Usefulness & complementariness** (*upyogita & purakta*): with everything in nature
- **Regulation & balance** in nature. (*niyantran, santulan*)

When we have clarity via value education for consciousness development, ours & every humans adoption of 'nature friendly' living becomes a possibility. Reduction in our material requirements is a natural outcome of our seeing the needs of the Self as being distinct from that of the Body.

- ➔ Instead of '***consuming our way into happiness'***, we instead '***understand our way to happiness'*** – this automatically regulates our material needs. When this happens, we also tend to share more and experience a feeling of abundance.
- ➔ We are able to see that many of our 'material needs and aspirations' are in the form of assumed images in us. When we are able to 'see this' within ourselves, these images get evaluated and we recognize that 'we don't really need that thing'
- ➔ Since we study nature, we are able to see & accept our relationship with it. Our 'material-footprint' thus starts getting aligned accordingly.

When it comes to practicing the above, there are plenty of things you can do individually, as a family and in your immediate neighbourhood to address the ecological crisis. We have mentioned a few practical steps in Chapter 19. The internet has plenty of information on how we can minimize our environmental footprint. The broad approaches are as follows:

- ➔ **Reduce**: Rationalize your consumption of everything from food, to clothes, shoes, laptops, phones, water and furniture – based on your *actual material-needs*. With the new found clarity being offered here, you should be able to work out which 'things' are actually necessary for you. Once we begin seeing that our source for contentment is from the behavioural, intellectual (,spiritual) aspects and the material-aspect has only a limited role to play, our material needs start getting auto-regulated. So, we don't need to forcibly 'let go' of anything, rather, 'reducing' or 'letting go' becomes effortless, since it is an outcome of our clarity, understanding. It becomes most natural. There are many many, lifestyle choices we can make in this regard: the cars we own, the size of our houses, the cooling &

heating needs of our buildings, where we shop, our entertainment and holiday needs, reducing travel, etc.

- ➔ **Reuse**: Throwing away things that can be put to use again, or for some other purpose puts an additional strain on the environment. See how everything material can be reused or re-purposed.
- ➔ **Recycle**: Segregate & send back what can be recycled.
- ➔ **Switch Energy & Fuel**: See how you can switch to lesser or non-polluting means such as solar / wind power, better designed homes that reduce cooling needs, avoid diesel vehicles and air travel unless really necessary, and see if you can get an electric vehicle.
- ➔ **Plant & Save:** Plant and save trees & forests! Clean and save water bodies!
- ➔ **Make a difference:** Start a green company or join some green policy initiatives or groups close to where you are. Any large scale change needs industry and governments to change their outlook. We have outlined some such options in Chapter 19.

6 Study of Existential Realities & Coexistence

In our quest to find out the sources of our happiness, we discovered we have 3 aspects of living – the material, behavioural & intellectual (*the 4th is the spiritual*). In an effort to understand these aspects and the source for our problems & happiness's we started by understanding ourselves & our activities and what happens in us and why. We then took a long look at human relationships in family & society and discovered that it is possible to understand the why's? and how's of human behaviour and resolve them. In the previous chapter, we saw our relationship & living with nature and what drives it.

But it seems like something is still 'missing'. This 'something' is, 'how does all this look like when put together'? How did it all come to be? How is everything we know of, inter-related? These are the aspects we shall navigate through in the chapters in this unit - D. In case you are already peeking into the upcoming table and wondering why you need to be going through something that looks so busy, well the reason is– unless we *really* know how things like a stone, a plant, an animal and a human are, we cannot understand them in a fundamental sense. If we do not understand something properly, we cannot live with it. And if we cannot understand and hence live with a thing, we shall not have all the answers or 'resolution' we need. And we want to be resolved, since it directly impacts our happiness, peace & contentment. Besides, 'knowing' is a basic need for us humans. We are with the stones and plants and animals and humans (including ourselves) and while we can ignore some of these for a while, we cannot really '*run away'* from them. For, where to will we run?

Let us now get down to discovering this fascinating natural world we exist in with right earnest*

** As we explore this chapter & the next, we should keep in mind that the aspects we are trying to understand here are not always/necessarily seen through the senses or the 'eye'. We 'understand' these things in the 'Self' – so just 'seeing' through the senses/eyes is not enough.*

6.1 Chapter 12: The 4 dimensions in Nature & their complementariness

In the previous chapter, we saw that Nature can be seen to consist of '4 categories' or 'orders' – which we called Material, Bio/Plant, Animal & Human Orders. There is more to these Natural-Orders than what meets the naked eye. Let us look at the four orders in more detail. Each of the 'things' in these 4 orders can be further studied as comprising of 4 dimensions – of Form, Properties, Basic-Nature & Innateness (*rupa, guna, swabhav,dharma*). Refer to the table below [101]. The first column lists these 4 dimensions. Columns 2 to 6 show these dimensions for the 4 orders: material, plant, animal, etc. We have included one more discernible (differentia~~ble) aspe~~ct within each dimension (column #1) that connect it to the following dimension.

	Dimensions ↓	**<----- The 4 Orders in Nature ----->**				
		Material	**Bio/Plant**	**Animal**	**Human**	
					Unawakened Human	Awakened Human
Row 1	**Form** / Appearance *(rupa)*	Various features, many species, sub-species & races			Various features, single race /specie	
	Things that make up the order	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'Self'	Human Body + 'Self'	
Row 2	**Properties** *(gunas)*	Heat, sound, electricity, rusting, etc	Bitter, acidic, astringent, poisonous, etc	Faithful, aggressive, brutal, etc	Friendly, moody, sincere, scared, etc	Simple, affectionate, composed, clear, etc
	Inherit-ance *(anu sangita)*	Constitution conformance *(parinaam anusangita)*	Seed conformance *(bija anu sangita)*	Race conformance *(vansha anu sangita)*	Mental Impressions/ *sanskaar* conformance *(sanskar anu sangita)*	

[101] Nagraj A, Samadhanatmak Bhoutikvad (Resolution based Materialism), p 84, 1998 Ed

Row 3	**Basic-Nature / Characteristic** *(svabhava)*	Composition/ Decomposition	Composition/ Decomposition + Enhance/ Worsen	Composition/ Decomposition, Enhance/Worse in Body,	Composition/ Decomposition, Enhance/Worsen in Body	
				+ Brutal/ Gentle in 'Self' *(jeevan)*	+ Wretchedness, Cunningness, Brutality in Self/ *jeevan*	+ Steadfastness, Courage, Generosity in Self/ *jeevan*
	Type of Activity (*kriya*)	Recognizing - responding		Recognizing – responding		
				+ (assuming)	+ assuming	+ assuming, knowing
	Dimensions ↓	**Material**		**Bio/Plant**	**Animal**	**Human**
					Unawakened Human	Awakened Human
Row 4	**Innateness** *(dharma)* **[Aim]**	Existence	Existence + Growth	Existence + Growth in Body	Existence + Growth in Body	
				+ Expectation to live in 'Self' *(jeevan)*	+ Expectation to live with happiness in 'Self' *(jeevan)*	+ <u>ability</u> to live with happiness in 'Self' *(jeevan)*
	Endowment *(Basic Activity)*	Energized, Active	Energized, Active+ Respiring/ pulsating	Energized, Active+ Respiring/ pulsating in Body Material *(jarh)*		
		physical-chemical	chemical	+ sense-ability Choosing in 'Self' / *jeevan*	+ sense-ability 4.5 activities: Choosing, Thought, Desiring in Self/*jeevan*	+ cognitive-ability 10 activities: + Understanding & Realization in Self/ *jeevan*
		Material *(jarh)*		**Conscious (chaitanya)**		

6.1.1.1.1 How to read this table

The table above outlines the four orders (columns #2 through #6). Every 'thing' or 'unit' in every order in turn, is comprised of 4 dimensions (the various rows). We will study the following 4 dimensions in each of these orders:

1) Form (*rupa*) – indicates the appearance of the thing – by which we recognize it.

- ➔ **Things** *(vastu)* :We will see the Units/Entities that are members of that order or make up the order

2) Properties (*guna*) – Every 'thing' also has an effect on its environment, which are the behaviours or properties it exhibits

- ➔ **Inheritance** *(anu sangita)* – Each unit 'conforms' in its behaviour through the principle of inheritance or *anu-sangita* and we will study this across the four orders.

3) Basic-nature *(svabhava)* – Every order has a certain *value* or participation that it brings in existence. This *value* or participation is called basic-nature (fundamental characteristic) and we will study this for each order. We also call this the *swabhava*.

- ➔ **Type of Activity** *(kriya)* –We will try and understand the types of activities (*kriya*) that are exhibited by each of the orders.

4) Innateness *(dharana/dharma)* – Each unit or entity in existence exhibits an intrinsicness that cannot be separated from the unit. We will understand the innateness in each order.

- ➔ **Endowment** *(sampannata)*: Each order in nature also has, or displays some abilities , which we shall explore.

We can now proceed with discussing the table above:

6.1.2 1. Form *(rupa)*:

[See Row 1]

6.1.2.1 Definition

Form or appearance, is how something *looks*, as perceived by our senses or instruments. This includes the aspects of shape, surface area and volume. For example, when we see a tree, we cognate its height, colour, shape, its 'largeness', volume, etc. When we see gold, we notice its shine. When we see a jackal, we notice its height and appearance and how large it is. When you see me, you will notice my colour, my height, volume, and features.

When we 'see' an object via our eyes, we recognize it via its appearance or form. We can now proceed to identify the entities or things that make up each of these 4 orders:

6.1.2.2 Things (vastu)

Material order: It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metals and compounds, various gases, water and other liquids etc.

Bio/Plant order: The *pranic* order exists from the plentiful grass to the various plants and trees and the all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the Self and the Body. When we look at the body we find that the cell is its basic building block. The cell belongs to the Bio or *pranic* order. Thus, the body of both animals and humans is essentially made up of cells – and belongs to the *pranic* or bio order.

Animal Order: The Animal Order is made of various kinds of animals and birds. Animals are a coexistence of the Self (*jeevan* = conscious entity) and the Body (*Pranic* Order).

Human or Knowledge Order: The Human order is constituted of us human beings. Each human being is a coexistence of the Self (*jeevan* = conscious entity) and the Body (*Pranic* Order).

6.1.2.3 Appearance

From their appearance we can also see that Materials, Plants and Animals are each of a wide, wondrous spectrum of colours, shapes & sizes. We identify various species, sub-species and races within each order mostly based on their different appearances. We can see that in the 'knowledge order' - humans belong to only 1 specie, and race although we have different classes of 'ethnicity' of humans on this planet – based on the physical features of the body.

Thus, based on the similarities in the anatomy & physiology of the body, we can infer that all **Human belong to the same species & race.**

6.1.3 2. Properties *(guna)*:

[See Row 2]

6.1.3.1 Definition

Properties or qualities is how an entity interacts, responds, or behaves with its environment. It is the mutual impact or effect the 'thing' has on its environment. For example: the properties of the neem are that it is bitter, cooling, anti-bacterial, etc. Similarly, the properties of gold are that it will not rust, is an excellent conductor of heat & electricity. It is this aspect - 'behaviour' or 'properties' of the unit that we study via

experimentation, in the sciences. The properties of the jackal is that it will use cunning and is a carnivore. When you interact with me, you will know my behaviour and by spending some more time with me, you will know my properties or qualities - 'what kind of person I am', my likes, dislikes and disposition.

6.1.3.1.1.1 Properties in the Material Order

Some such examples are: the rusting of iron, the malleability of copper, the reaction between Hydrogen & Sulphur, etc. Pretty much every 'interaction' we study in physics & chemistry comes under this. During such study, we recognize effects such as heat, sound, magnetism, electricity, charge etc.

6.1.3.1.1.2 Properties in the Plant Order

This is where we study the properties of plants – such as in biology. We study various plants, shrubs and trees and recognize their properties, the conditions for their growth, etc which we also apply in agriculture & natural medicine. We hence also recognize properties of plants such as their being cooling, constipating, poisonous, etc.

6.1.3.1.1.3 Properties in the Animal Order

The properties of the *Body* of animals can be studied and understood similar to that in plants. For ex: the venom from a snake can be poisonous for most animals but is food for the mongoose. The properties of the *Animal*, seen as a whole (with the Self) – displays behaviours such as being largely docile (like a cow), being aggressive (like some breeds of dogs) or largely brutal (like a grisly bear).

6.1.3.1.1.4 Properties in the Human Order

The behavioural tendencies or qualities of the Human come under the dimension of 'properties'.

When it comes to humans living in the **underdeveloped consciousness (unawakened** – only 4.5 functional activities), we can identify a wide range of behaviours = such as friendly people, moody folks, sincere, someone maybe more scared, some may be sharp witted, some may shy away from people, some people are known to be obstinate, short-tempered, depressed, over-confident, hardworking, lazy, ambitious, etc. We can also see a combination of many such qualities existing within the same person & arising from time to time.

Humans living in **developed consciousness (awakened** - all 10 activities in the Self functional) display behaviours such as being simple, always affectionate, always composed, clear, humble, generous, etc.

6.1.3.2 Inheritance (anu-sangita)

Now that we have seen what properties are, let us take a look at the underlying principle that allows such properties to be definable, or definite.

We have already seen in the previous chapter that everything in nature has a definite conduct or behaviour. There is repeatability of behaviour we see in nature. All gold atoms have the same behaviour, all mango trees of a particular kind (say alphonso) exhibit the same behaviour, all dogs of a particular breed (say Doberman) behave in the same way. In other words, things in nature exhibit *definite properties*.

This means, when we see anything that belongs to one of these 4 orders, like gold, a mango tree or an Alsatian dog it's behaviour tends to follow or conform to a 'specific code of behavior or conduct'. It is almost like 'how something will behave' is defined someplace, is codified someplace. This principle of conforming to, or inheriting behaviour from a specific code is called inheritance or *anu sangita*. This principle of inheritance or *anusangita* is what enables units in the various orders to have a definite conduct, or follow through with such conduct from one generation to the next.

Sounds confusing? This is better understood via examples from the 4 orders:

6.1.3.2.1.1 Material order:

Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. In other words, how an atom will behave, or its properties is defined by the structure of the atom. We know 'Iron' behaves in a particular way – such as its tensile strength, its melting points, rusting tendency, etc. It is not that only *one* atom of iron behaves in this manner. Or that only *some* will. <u>All atoms</u> of iron will behave in the *same* way. There is no atom of iron that will be unlike the other atom of Iron – if it were, we would not call it iron! We can thus see that the behaviour or properties of an atom is decided by its 'constitution' or 'form' – which is the structure of the atom, the number of particles in it, their arrangement, etc. In other words, every atom that has the structure or constitution of the iron atom will behave like all other iron atoms.

We call this '*constitution conformance*'. I.e. the material order exhibits constitution conformance. We can verify this for all things in the material order: example: oxygen, nitrogen and other gases, gold, silver, aluminium....all of them *conform to*, are *always behaving according* to the *constitution* of their kind. Hence, we say that matter conforms to its constitution or has 'constitution conformance'. This constitution conformance method is the mechanism by means of which the continuity of a species in the material order is maintained in nature/existence.

We can further observe that as the constitution of an atom changes, so will its identification & behaviour or properties. In other words, if the structure or constitution of an atom changes, so will its 'type' & 'properties or behaviour'. This means, if the atom of iron has 'n' number of particles, and through some process, this atom now has 'n+2' number of particles, that atom will no longer be called iron, nor will it behave like iron! Thus, the physical appearance & behaviour or 'properties' in materials is according to their constitution or formation.

6.1.3.2.1.2 Bio/Plant or pranic order:

A mango seed will always sprout a mango plant. All of us know this. Even if you never went to school, you know this. Everything in the mango plant – its flowers, its fruit, its leaves, the taste of the leaves, the colour of the leaves…all this information, this basic information of every mango plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, so the plant'. We can take numerous such examples, and we shall always find that plants exhibit this – as the seed, thus the plant. If there is any change in the 'code' or 'definitions' present in the seed, the behaviour or properties of the plant shall also change. These properties are or behaviour are also in specific, minute detail.

Ex: While all mango trees and their fruit and seeds look very similar, the tree from the seed of a particular variety (such as kesar) shall be similar & uniquely distinct from that of another variety such as Alphonso or 'dussheri'. This information, or definitions or code of both the mangoness as well as the uniqueness of the particular species (kesar, dussheri, Alphonso, etc) is also stored in the seed. Hence, we say that plants conform to the seed, or have 'seed conformance'. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence. You can easily study & validate this for numerous such examples of plants. This is another example of definiteness and coexistence. Thus, the appearance & properties or behaviour in plants is according to their seeds. The 'inherit' from the seed.

6.1.3.2.1.3 Animal order:

Have you ever seen a cow chase a rabbit, kill it and eat it up raw? Have you ever seen a dog only eating grass and nothing else? Not possible right? We see that a cow is always like a 'cow', and a dog is always like a 'dog'. Animals, we can see conform to their *lineage*. The child of a cow is always a cow and that of a dog is always a dog. It is never vice-verca! I.e. how animals are, their behaviour, is according to the lineage they belong to, the lineage they come from. I.e. "*as the lineage, so the animal"*. We hence, say that an **animal conforms to its race, or has 'race conformance'.** I.e. cows, dogs, lions, elephants, rabbits etc. are all according to their lineage or race. Here too, we can see that while there are similarities within animals of a particular species (like all dog's are similar: they bark, run on all fours, hang their tongue out, are carnivorous, etc), there are also specific differences in them within their sub-species (such as Alsatians are fierce, Dalmatians are gentle, etc) that are also maintained. Thus, the pup of an Alsatian will look like and behave like an Alsatian. And the continuity of such behaviour is ensured from one generation to the other via the conformance to 'race'. This "race conformance method" is the mechanism by means of which the continuity of an animal species, its behaviour, etc. is maintained in nature/existence. Once again, we see definiteness and coexistence in nature.

6.1.3.2.1.4 Human Order

We have discussed that the human being is a coexistence of the Self (*jeevan*) and Body. Since the body belongs to the bio/plant or *pranic* order, it has the same conformance or *anusangita* as plants – it is 'seed' conforming. We can thus observe that children's bodies look like that of their parents. Your physical features (height, face, appearance, build, skin-colour, etc) may be similar to that of your father, or mother, an aunt or a grandfather or a grandmother, or even have a mix of features from many members in your family! Your 'Body' thus adheres to 'seed conformance', just as in plants. You may also have a genetic predisposition to health, certain diseases, premature greying of hair, your lifespan, etc.

What about the mind or the Self? Do you behave and think exactly like the family member with whom you bear a physical resemblance? Quite unlikely. When it comes to human behaviour, we see a distinct shift from how animals are, as far as inheritance is concerned. A cows offspring is always like a cow. A lions offspring always behaves like a lion. If you father is cool-minded, will you also be so? If your mother was good at mathematics, will you also be a mathematician? If your brother likes philosophy, is it necessary that you will too? – the answer is no! We can clearly see that when it comes to mental behaviour, we humans are not always according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them*. We also pick up many more things from the environment: from education, from the books we read, the movies we watch, the advertisements we go through, etc.

We can thus see that in matters of the mind & behaviour, humans are according to our *imagination* – according to our desires, thoughts and choosing in 'Self'. What desires we have, thoughts and choosing we have in Self, can come from anywhere – it can come from past memories, it can come from our parents, the environment, the media…anywhere. In this sense, the 'software' in humans in changeable! We are 'programmable' in this sense! In the case of humans, we can say 'as the assumptions, so the human'. I.e. we are according to our desires, thoughts and choosing – the impressions we carry in them. Together, we call these '*sanskar'*. Hence, we say that a human being conforms to his or her mental-impressions, or has *sanskar* conformance. Hence, you may *look* like your father, you may walk and talk like him (due to seed conformance in the Body), you may have similar food preferences (due to family habit) & even your physical action of eating may be similar to his, but you may not *think* like him, *behave* like him, or have the same life-goals as him (due to different impressions/sanskar conformance in the Self).

We can also see that there is a difference in our impressions or *sanskar's* from time to time - it keeps changing, and we hence demonstrate varying behaviour. **It is only with understanding, with knowledge that we end up having definite impressions or *sanskar's* – and can thus exhibit definite behaviour.** Thus, the human being needs definite mental-impressions or *sanskar* and this is possible via knowledge of coexistence of the entire expanse of reality in all aspects of our living.

** The field of epigenetics[102] postulates certain behaviour traits based on heritance of certain gene types. This takes place since human behaviour is a conjunction of the Self*

[102] Short AK, Fennell KA, Et-al, *Translational Psychiatry: PMID 27300263*

and the Body. Hence, certain changes (& inheritances) in the Body or Brain can alter our behaviour by influencing the mind. A proper treatment of this subject is outside the scope of our current discussion.

6.1.4 3. Basic-nature/Characteristic *(swabhava)*:

[See Row 3]

6.1.4.1 Definition

We just saw that every entity in nature has some properties it exhibits in its environment. These are the 'effects' it has on its surroundings. But *what for* does it do so? What is the larger *purpose* of having such properties? In other words,

> *What 'value' does Iron bring to its surroundings via its properties or behaviour?*
>
> *What value does a mango tree – " " –*
>
> *What value does a rabbit or hyena – " " –*
>
> *What value does a Human, do you bring to your surroundings via properties or behaviour?*

The above questions deal with "Why do things exist?" "What is their basic purpose?"

This answer is provided by understanding its basic-nature (characteristics): which is the *usefulness* of the properties *(gunas)* an entity exhibits. This is the role or purpose it plays in the larger order. We can also call this the value (*mulya*) or fundamental quality *(moulikta)* of an entity. In other words, basic-nature or *swabhava* is the ultimate purpose of the properties, or behaviour that a thing exhibits in nature. Let us ascertain how the dimensions of 'basic-nature' is different from that of 'properties' so we can better distinguish between the two.

6.1.4.1.1.1 Difference in basic-nature and properties (swabhava and gunas)

Properties or *gunas* is what we usually study as the behaviour of iron or copper, or when we study a plant species or the behaviour of the jackal in the forest etc. These are the aspects of a 'thing' we usually study in physics chemistry and biology. All of us are familiar with the smells of the chemical lab and the microscopes from the bio lab! We called properties or *gunas* the 'effects of a thing on its environment'.

Basic-nature or *swabhava* is the larger purpose or value that such properties bring to entire nature, to existence. **Basic-Nature or characteristic is the same for all things within an order; whereas properties vary from one type of thing to the other.** For ex: Iron, Copper & Gold all have different properties (*gunas*) but they have the same basic-nature (*swabhava)* – and this is their larger purpose or value in

coexistence. Similarly, a mango tree and rose shrub have different properties but the same basic-nature.

In other words, basic-nature (fundamental characteristic) is a dimension of reality that belongs to an 'entire natural order'. It is common to all the things in the entire 'order' (material, bio/pranic, animal or human), whereas properties or *gunas* belongs to, and varies according to the species or sub-species within that order.Don't worry if this is still not very clear, we shall explain this below.

Thus, the 'basic-nature or fundamental characteristic' the order displays is 'natural to itself' – this is the same as the fundamental-quality or *value* of everything in the order.

Basic-nature = fundamental characteristic = *swabhava* = value = purpose = participation = fundamental-quality

6.1.4.1.2 Basic-nature (fundamental characteristic) of Material Order:

All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger 'thing'. We call this 'Composition'. Example: a chair is made of smaller pieces of wood, while wood in turn is composed of smaller composite substances, molecules, and so on. Bigger units can also separate from each other to form smaller units – and we call this 'Decomposition'. Like a wooden chair can decay after a few years into its constituent substances or some other. In this manner, any unit in the material order can be understood as an 'activity of Composition/Decomposition'.

Thus the *fundamental characteristic* of 'Composition' enables units or entities to come together and form a higher organization while 'Decomposition' means bigger organizations in turn break-down into smaller organizations. If it were not for this inherent tendency in matter, we would not have anything with form, such as planets, our planet the earth, a tree, or you & me! We exist due to this inherent tendency in all matter to compose, to come together and form 'things'. But, we also do not maintain our form for ever. Our bodies decompose, a tree decomposes, a box of wood decomposes – this is due to the inherent basic-nature of decomposition. Imagine what would happen if there was no decomposition in nature! Trees would live for every, human bodies would be around for ever! There would soon be chaos on the planet. It is because there is a natural 'decomposition' that the balance of population on this planet is even maintained! For without 'death' there cannot be 'birth'!

Thus, even though iron, gold, wood and water all seem to display different properties or *gunas,* all of them have the same basic-nature or fundamental characteristic of the 'Material Order' – to compose & decompose. This is how they participate in the larger order, this is their purpose, this is their participation.

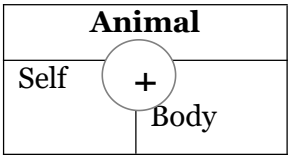
It is thus difficult, if not impossible to imagine any development in the universe if it was not for this 'basic nature' or *'svabhava'* of all material things!

6.1.4.1.3 Basic-nature (fundamental characteristic) of Bio/Plant Order:

We can see in this order that *pranic* units enhance or worsen other *pranic* units. To enhance means to be supportive, to aid or be a catalyst to other bio or *pranic* activities. For example, a specific kind of plant may aid other plants near it to grow. To worsen means to be repressive or deterrent to the other *pranic* activity. For example, the same plant that aids other plants near it to grow may *deter some other kinds of plants* from growing near it. For example, the Eucalyptus or Nilgiri tree is such that nothing much grows near it (example of worsen) except the 'bottle gourd (*louki or sorekai*) plant' (example of enhance).

Hence, we say that the *swabhav* or 'value' or 'basic-nature (fundamental characteristic)' of all units in the Bio/Plant order is 'Enhance/Worsen'. This is the 'value' of every plant, or every bio/*pranic* unit in existence. This basic-nature helps maintain a natural balance in the plant world. Thus,the properties of every plant are suitable (enhance) for some and not-suitable for others (worsen). We can hence see that there is a natural balance between the millions of species of plants, shrubs and trees. Just think about it, if every plant were to only have the basic-nature of 'enhance', then there would be uncontrolled growth & presence only of a few species of trees. But that is not so, the number of plants in a species in a harmonious natural balance in nature. This is another example of Regulation & Balance in Nature, of Coexistence.

6.1.4.1.4 Basic-nature (fundamental characteristic) of Animal order:



When we look at the animal order – the body of the animal belongs to the Bio/Plant or *pranic* order, and hence has the same 'usefulness' or 'value' as the *pranic* order. Thus 'enhance/worsen' is the basic-nature of the animal body. For example, the poison in a cobra snake worsens the condition (health) of a human or animal body but is enhancing (*sarak*) for the body of the mongoose!

When we see the animal along with the 'Self', we see that animals display the basic-nature of either being gentle or brutal. Thus, a lioness may seem to be brutal to other animals, but is gentle to its own cubs. A cow, on the other hand may in general seem like a gentle animal but can also be brutal at times. We can thus see this for all animals – although individual animals such as a cow, lion, or elephant or dog may have different properties (*gunas*), these properties or behaviours ultimately mean that they are either brutal or gentle with other animals. This is their essential purpose, their 'value' in the larger order. Thus, we have some animals that are mostly brutal (carnivores) and some

that are generally gentle (deer). But, each animal has both, 'brutal' and 'gentle' basic-nature or fundamental characteristics. Here again we can see how the design in nature is so complete: if we only had brutal animals, or carnivores, they would end up eating each other, leaving only a few to exist. On the other hand, had there only been gentle or herbivorous animals, then their population may have gone out of control! This in turn would have put pressure on plant life. But we see there is a fine natural balance between carnivores and herbivores and also within different carnivores and herbivores. This is another example of coexistence & harmony in nature.

6.1.4.1.5 Basic-nature (fundamental characteristic) of human order:

Similar as in the case of animals, the human body also belongs to the Bio/Plant or *pranic* order and hence has the same *svabhava* or basic-nature (fundamental characteristic) as the *pranic* order ie. It either enhances or worsens other *pranic* units or other bodies. This means our bodies can be food for some other species bodies and poison for others!

We will now look into the characteristics based on the Self. We see that in humans, we have 2 different planes of living, which is dependent on the level of understanding in the Self (conscious, *jeevan*). The basic-nature (characteristics) of these 2 kinds of planes of humans is different and we shall study them separately:

6.1.4.1.5.1 a) In unawakened or underdeveloped human

The basic-nature of this kind of human, who has less or false understanding is: 'wretchedness (*deenta*), cunningness (*heenta*) and Brutality(*krurta*). We can understand these via the following definitions:

Wretchedness (*deenta*)

The feeling of incompetence, incapability or paucity in fulfilling our requirements for material things and / or that of understanding is called wretchedness. This is when we feel helpless or low about ourselves and then blame external factors and other people for our problems & condition.

Cunningness (*heenta*)

Betrayal, or breach of trust, or the display of behaviour that is other than what is expected is called cunningness. These are the various ways in which we do this:

- Cheating: (*chhal*) = betrayal before being revealed. We fool people and they do not come to know of it.
- Duping: (*kapat*) = betrayal even after it has been revealed. We know our cheating has been noticed, but continue to do so.
- Deceiving: (*dumbh*) = betrayal after assurances: We now give assurance that we shall not cheat, but continue to do so.

- Hypocrisy: (*pakhand*) = betrayal by pretending. We distract people to make them believe something else, but all the time keep some other hidden agenda.

We do the above so we can have 'our way' with things.

Brutality (*krurta*)

This means we use force to secure our own needs and existence. This can happen in 3 areas:

- On Wealth: We use force for stealing.
- On Body: We harm someone physically or outrage their modesty, etc.
- On Mind: We assault someone mentally: their feelings, their thoughts etc. We 'rule' over people and try and force them into doing what we want. We may even have hatred for people, which means we derive satisfaction by their coming to harm.

All of the above (wretchedness, cunningness & brutality) can be present in thought, word & deed – mental, verbal & physical, respectively. In other words, we can *think* about doing the above things and not do them, we can *discuss* about it, or we can actually carry out the action ourselves. We can also encourage others who are doing so!

It is very interesting to note that all the wide variety of unacceptable or inhumane behaviour we see around us or hear about falls into one or more of the above basic-natures or *swabhavas*. In other words, the qualities or properties that humans exhibit in a state of no-understanding can be traced to one or more of the above underlying characteristics. In fact, you will notice that most of the reports you see in newspapers, all the crimes we hear of, all criminal sections under the Indian Penal Code or IPC fall under one or more of the above characteristics. [103]

Here are some questions to reflect upon, for your scrutiny & examination:

- Do you desire to have any of the above characteristics in yourself?
- Do you find you have any of the above behaviours or tendencies in yourself?
- If you do, are these naturally-acceptable to you? Would you desire to continue having any, some or all these characteristics?
- When you think about doing any of the above things do you feel comfortable? What about when you actually do such things?
- Do you want to continue to have such tendencies or *swabhavas* in yourself?
- What are you currently doing to ensure you do not have such tendencies?

[103] Bhattacharya, Jeevan Vidya Workshop at Somaiya Institutes, Mumbai, 2007

It is interesting to note that traces of these characteristics are also found in animals: For example, cows may largely be living with a feeling of wretchedness (*deenta*); while jackals may have predominance of cunningness (*heenta*), while animals like tigers and lions may exhibit more of Brutality (*krurata*). **When we humans live with these characteristics or** *swabhava*, **we are hence deemed to be living in 'animal consciousness' –** since we behave in an inhumane or animal like fashion.

We will find that if we have any of the above tendencies, it is enough to cause our own unhappiness and that of those around us.

c) In awakened or developed human consciousness

The basic-nature of *swabhava* of this human, who has understanding, who is awakened, or living in developed human consciousness is steadfastness, courage & generosity. In addition, they also evolve to have kindness, grace & compassion.

Steadfastness *(dheerta)*

To have the firmness & commitment to live with justice (*nyaya*) in relationship is steadfastness or *dheerta*.

This means, no matter how someone behaves, we do not let go of trust, respect, affection. We are not affected by it and do not react to them or harm them in any way: mentally, verbally or physically – in thought, word and deed.

Courage (*veerta*)

Courage means to deploy our efforts to ensure provision of justice in relationship for others – while maintaining our own steadfastness. We take measures to enable others to also have just humane interactions, to understand human relationships and be in it. Notice that we associate the meaning of this word today with valor or fighting or being brave in a battle etc. Whereas, fighting is not naturally-acceptable to us, or to the other human being. In a humane context, 'courage' thus means that we are assured of the other humans basic-desire and are willing and able to assist them improve their capability to know and fulfil their own desire. Being 'courageous' thus means we do what it is needed to assist another person in relationship.

Generosity *(udarta)*

Generosity means we are pleased to offer and dedicate our material, physical and mental assistance for the wellbeing of others. We do whatever is needed to help the other human, especially by providing material wealth.

These three (steadfastness, courage & generosity) are the primary ways in which we participate with other humans. These are human beings essential-nature or our basic-nature (characteristics). We say so, because these human-values are naturally acceptable to us, they are our basic-desire.

However, we find that human beings do not have these humane characteristics today. I.e. we are not according to our own basic-nature, our own *swabhav*. Instead, we have the underdeveloped nature or characteristic arising from animal-consciousness, and its corresponding beliefs and tendencies. This leads to an internal conflict in us and causes stress in us and stress in our relationships. Through the process of study of Coexistence and living according to it, we are able to gradually understand these humane fundamental characteristics, basic-nature or values and accept them and live with them. When we live with these values, it is fulfilling for us, and fulfilling for the other human.

When we are able to live with above humane basic-nature, we also progressively develop the following capabilities:

Kindness (*daya*):

This means not interfering in another human beings progress or living and assisting them when expected by them, and where possible. If another human being has the receptivity to understand coexistence we enable them to have the understanding.

Grace (*krupa*):

Establishing capability when someone has the receptivity to understand. When a human has some receptivity & understanding but is unable to express or live it properly – we enable the same.

Compassion (*karuna*):

Establishing or enabling receptivity for understanding. This means if someone does not have understanding, or the need to do so, we enable them to have both.

The above three are also called divine human characteristics, since we are able to go above and beyond humane basic-nature. Such humans are able to be of maximum assistance to others. Put together, steadfastness, courage & generosity with kindness, graciousness & compassion is the *value* we bring to the world around us, our *usefulness* to the world, this is how we (wish to) participate in it. This basic-nature or characteristics are present as a fundamental-desire in each one of us, and living accordingly is our purpose.

Here are some questions again:

- Do you desire to have none, or some or all of the above 6 basic-natures (characteristics) or *swabhavas*?
- Do you feel you have any of them?
- Would you prefer to have these 6 humane ones (from human consciousness) or the previous 3 (wretchedness, cunningness, brutality - from animal-consciousness)? Which ones are naturally acceptable to you?

Transformation in Human Conduct undergoes the following progression* (**not explained in detail here, please ask a facilitator).*

Stages in conduct transformation

	Drishti (Perspective)	Vishaya (Motives)	Swabhava (Innate Nature)
Jeev Chetna, Inhuman Human	likes, health, profit *priya hita labha* + *deluded-unclear justice, religion/order, truth*	food, sleep, fear, coitus *ahaar-nidra-bhay-maithun* *+ {deformed : vitteshna (wealth), putreshna (progeny) lokeshna (fame)}*	*wretchedness, cunningness, cruelty* *(deenta, heenta, krurata)*
Humane Human	nyaya dharma satya *justice, religion/order, truth*	vitteshna (wealth) putreshna (progeny) lokeshna (fame)	dheerta veerta udarta (*steadfastness, courageousness, generosity)*
Godly Human	*dharma*	lokeshna (fame)	+ daya - *kindness*
Divine Human	*satya*	only truth. / no limitation by motives.	+ krupa, karuna - *compassion*

6.1.4.2 Type of Activity

We just discussed the basic-nature of the 4 orders. Just as the 'principle of inheritance' allows for things to display a definite behaviour or property, so also, we find there is a basic underlying principle that allows for things to exhibit their basic-nature (fundamental characteristic) or *swabhava*. We have already discussed this point earlier in Chapter 5, so this one ought to be easy for you to follow:

6.1.4.2.1 In the Material & Bio/Plant Orders

When we studied the properties of the material and plant orders, we saw that things were interacting with each other, doing something to each other or together. Such as: moisture was causing iron to rust, oxygen and sulphur were coming together to form sulphur dioxide, etc. This means, iron & moisture were able to recognize each other's presence and respond accordingly. Similarly so for oxygen and sulphur as well. We call this **recognizing and responding.** It is due to this ability to recognize and respond, that every 'thing' is able to exhibit some basic-nature (fundamental characteristic) and properties.

6.1.4.2.2 In Animals

We find this same type of activity (recognizing & responding) in the animal and human bodies as well, since they too are made up of cells, etc and belong to the bio/*pranic* order. In other words, for a fixed set of environmental variables, we will get a definite response or outcome from the Animal & Human bodies. Putting in glucose shall give a particular response, salt a different one, similarly, heat, sound, sunlight, etc. all affect the body in specific ways, once again demonstrating recognition & response. The body is able to recognize external stimuli & respond accordingly.

The activities in the 'Self' though are fundamentally different from those in the Body. We have already seen in an earlier discussion in Chapter 5, that the 'conscious entity' or 'Self' has the *ability* or *capacity* of assuming, that is *not present in the Body*. For example, animals make assumptions, based on which their recognition and response changes. We can see numerous examples of this with animals such as dolphin's that interact emotionally with humans on being trained, a tiger that lets a man put his head into its mouth in a circus, dogs that do not eat until their master returns, horses that give up their lives on the battlefield, etc. What is happening here is, the 'assumptions' in these animals is changing (they form a different image within), due to which *the way in which it recognizes & responds* to humans has changed. (as compared to an animal in the wild, or its natural behaviour, tendencies). Only conscious entities have this faculty of assuming. Plants and stones do not have it. I.e. this ability to 'assume' is not present in the Bio/Plant and material orders – they may *respond* differently to varying stimuli, such as heat, light, sound, pressure, etc. but cannot *assume*.

Hence, in addition to recognizing & responding, we see that animals also have the faculty of **assuming** – in the Self.

6.1.4.2.3 In Humans

Similar to what we can see in animals, humans too assume. We discovered this when we discussed the activities in the Self in Chapter 6 – that each one of us carries various assumptions, or what we called as conditioning. Our range of assuming turned out to be quite large: stretching from what we make/assume of ourselves, to our myriad relationships, all the way to nature, truth & the universe, even the clothes we wear, our hairdo, the food we eat, how we eat it etc.

In addition to assuming, we humans also have a **need to know**, or a will to know. Animals just *assume*, humans can also '*know*' or have the *need to know*. For example, we have been trying to study ourselves via scrutiny & examination, etc. This ability to observe, evaluate & know ourselves is unique to humans and not present in animals. Humans are also able to study external reality in a great amount of detail, which is not found in animals.

When we live with partial views or underdeveloped consciousness (unawakened human),we 'assume' and express the need to know. Human beings have a natural potentiality for learning. When we have understanding or knowledge (developed

consciousness, or awakened human), we live with this knowing, on the basis of which we assume, recognize & respond.

We can thus write,

- ➔ Humans living in 'underdeveloped consciousness' have 4.5 functional activities & exhibit **assuming** with the ***need to know.*** *(live with assuming -> recognizing ->responding)*
- ➔ Humans living in 'developed-consciousness' have 10 functional activities & exhibit **knowing along with assuming.** *(live with knowing assuming -> recognizing ->responding)*

It is due to this fundamental, innate desire & ability to know that humans are in a separate 'order' than animals – hence also called the **'Knowledge Order'.**

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

- ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you
- ➔ Step2: *Examine* it: Is it coherent in all aspects?
- ➔ Step3: *Survey* whether it is true for every Human – Universal?
- ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

6.1.5 4. Innateness (dharm)

[See Row 4]

6.1.5.1 Definition

We have seen 3 dimensions to an entity so far (form, properties & basic-nature). The fourth dimension is to do with the fundamental nature of the entity. By this, we mean an aspect of the entity which defines its 'very being', without which the entity itself would not exist. Each unit in existence exhibits an innateness, an intrisicness that cannot be separated from it.[104] It is not possible to separate this innateness from the unit in any conceivable way. We refer to this principle as 'Innateness'– also called *'dharana'* or '*dharm'* of that unit. Dharana or dharm is *intrinsic* to the unit. **We can also say this is the basic 'aim' of that entity.** What exactly do we mean by this? As before, let us consider some examples to facilitate our grasping:

[104] Nagraj A, Paribhasha Samhita, 2015 Ed.

6.1.5.1.1 Innateness/ *dharma* of the material order

Look at all the material order. It is possible to convert material things from one 'form or a way of being' to another 'form or a way of being'. However, it is not possible to *annihilate* it. We cannot make it *cease to exist* or totally destroy matter. No matter what we do, the fundamental particles or substance(s) that make up matter will continue to exist. For example: when you burn coal, and it has finished burning, and only some ash is left, it is not that the basic material, the fundamental particles in coal have '*ceased to exist*' or '*disappeared'* from existence! They may not be *visible to the eye* at that moment, but they continue to exist, they still are – in the form of other matter, gases, etc. We can see this for any material unit. This is a fundamental principle or aspect in all matter. In this respect, we can also quote a well known dictum here: 'you cannot destroy matter, you can only convert it from one form to the other'.

Thus, 'to exist' or 'existence' is intrinsic to all matter, it is innate to it, this is its basic 'aim'. We cannot separate the 'existence' of a thing from the thing itself! This is its dharana or dharm. The word *dharm*, comes from *dharana* – which means to be inseparable. If we were to use a prevalent English word for dharma, it is religion. The English word 'Religion' comes from the Latin root 'Religare' which means to adhere to, or 'stuck to'. We can see that 'existence' is fundamental to all matter. Matter adheres to, is inseparable from the fact that it 'exists'.

Here we can say, the religion* of the material order = its dharma = that which is inseparable from matter = the fact that it 'exists' = their fundamental-nature = innateness.

*Wwe are using the word 'religion' here with a totally different meaning than what we are currently used to.

6.1.5.1.2 Innateness/ *dharma* of the Bio/Plant or *pranic* order

Because the *pranic* or bio order is a progressive-development of the material order – it too has the innateness or *dharma* of 'existence'. In addition, it also exhibits 'growth'. This principle of 'growth' cannot be separated from any of the units of the *pranic* or bio (plant) order. If a thing belongs to the *pranic* order – it will grow & multiply. For example, if you have a plant at home, you cannot stop it from growing. It will continue to pulsate, and respirate, and 'grow' – it will keep getting bigger. The only way you can stop it from growing is by cutting it, or by depriving it totally of all nutrition, but when you do that, it will cease to belong to the Bio/Plant or *pranic* order – and instead decays and finally goes back to the material order! Thus, as long as you have a plant, it will grow. You cannot take away 'growth' from a plant.

Thus 'existence' and 'growth' together are the innateness of the *pranic* order, this is its basic 'aim'. Once again, we can write:

Religion of the pranic/bio or plant order = dharma = that which it cannot be separated from Plants/*pranic* order = existence + growth = their fundamental-nature = intrisicness = innateness

6.1.5.1.3 Innateness/ *dharma* of the animal order

The Animal Order is a progressive-development of the *pranic* order and therefore this order inherits the *dharma* of the previous order namely – 'existence' and 'growth'. We can see this in the body of animals. Just as in plants, we can see that the body of the animal, like a cow, or a horse, 'exists' and also grows. If you have a small puppy, it will grow, just like a plant. You cannot stop the body of the animal from growing.

In addition, all units in this animal-order have the 'expectation to live' in 'Self'. Indeed, no unit in this order can be separated from this 'expectation to live'. It is intrinsic to every unit in this order. Example: you cannot separate this 'expectation to live' from a dog. Every dog, every animal has this 'expectation to live' – every dog keeps looking for food and tries to protect itself. Deer in the forest, a cat on the street, a pigeon is always alert, looking to protect itself, because it has the 'expectation to live'.

This 'expectation to live' in the dog is in 'Self' (consciousness) and not in the Body. We cannot separate this 'expectation to live' from the dog. Thus, when we look at the animal body, we find that just as in a plant, you cannot destroy the fundamental particles the animal body is made of (existence); nor can you stop the 'live body' from pulsating (growth); nor can you separate the expectation to live from the Self. Thus the animal order imbibes – 'existence' & 'growth' in the body and an 'expectation to live' in 'Self' as its innateness – this is its basic 'aim'. Once again, since the word 'religion' basically means 'adherence', and each animal adheres to the 'expectation to live', we can write:

Religion of the animal order = dharma = that which cannot be separated from animals = expectation to live = their fundamental-nature = intrisicness = innateness

6.1.5.1.4 Innateness/ *dharma* of the human order

When we look at the human being, we find that – 'existence' and 'growth' are fundamentally present – in the body, just as in the animal body and as in plants. At the level of Self however , in addition to the 'expectation to live' we oberve in animals, a human being's innateness is the 'expectation to live with happiness' – this is our basic 'aim'. We can all see this, and verify this - in ourselves, others, in eveyr human. Each one of us not only wants to live, but wants ' happiness', at every instant. We want to be at peace, at every instant. Thus, you cannot separate the human being from the expectation to live with happiness, peace & contentment. This is the innateness of the human order and it characterises the human order. We see as before that humans adhere to 'happiness', and to adhere means 'religion'. We can hence write:

Religion of the human order = dharma = that which cannot be separated from a human = expectation to live with happiness = our fundamental nature = intrinsicness = innateness

This is what we have been discussing in this book! All along, we have been studying ourselves and when we do, we find that just 'surviving' is not enough for us; we also desire happiness and its continuity! We don't desire to be unhappy, even for an instant. It is our basic need. So, we have been looking into the causes of unhappiness, and when we did, we discovered that the basic cause for our unhappiness is that we are living only with

'assumptions' or partial activities in the Self– at the level of desiring, thinking and choosing/tasting in the 'Self'. This is insufficient for us, since it is driven by beliefs that are based on assumptions/conditioning. No human wants to live only with 'belief'. Every human being wants to 'know' – in fact, likes to imagine or believe 'I know' even if he/she doesn't! This knowledge, we have seen, is of Coexistence, of order in all 4 aspects of our being. Such understanding results in answers to all states and situations we live = absence of problems = resolution, which results in happiness, peace, contentment & bliss. We can hence also write:

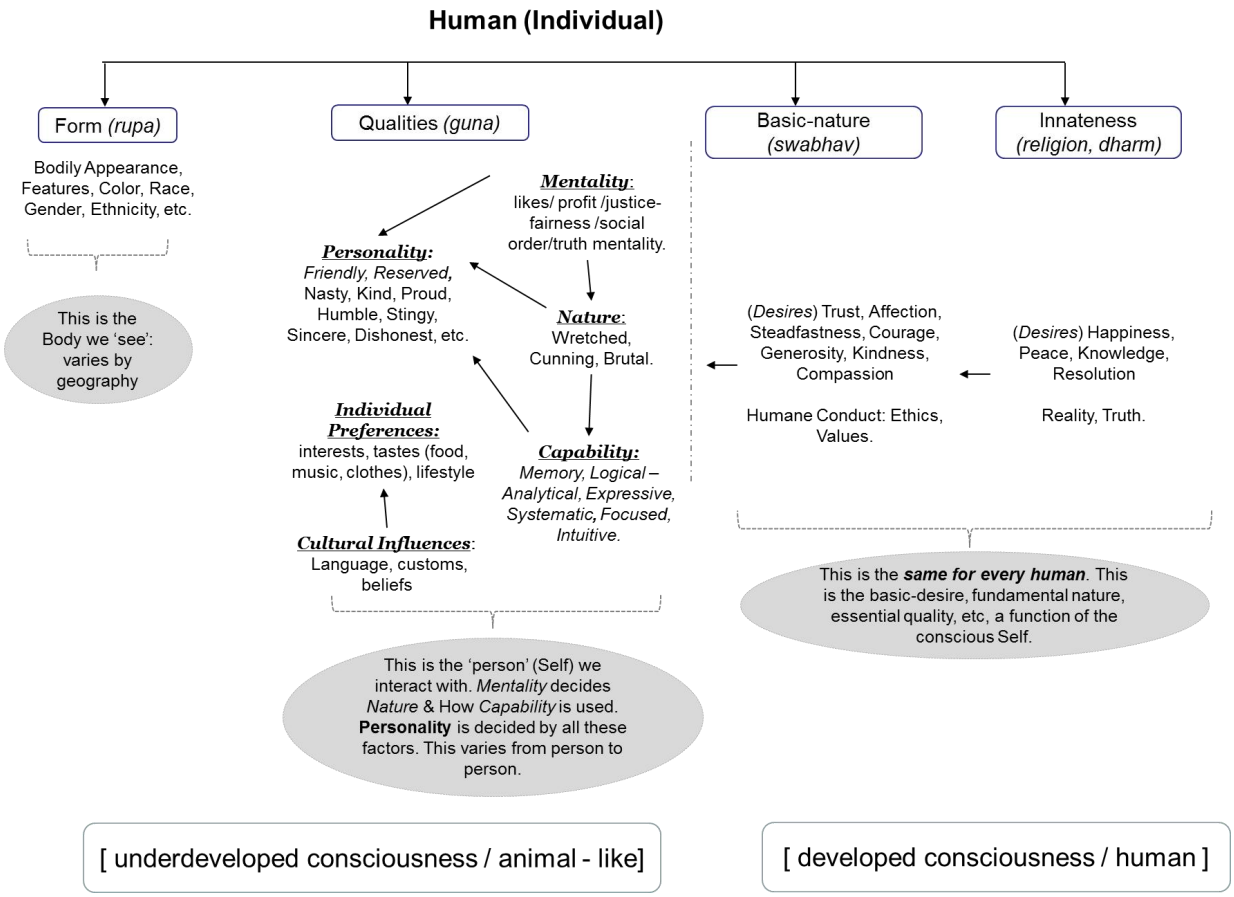
Religion of the human order = dharma = resolution = happiness = intrinsicness = innateness.

Happiness, is thus acceptable to every Human Being[105]. We can also see that undividedness and universality is acceptable for every human. [106]

We have seen the 4 dimensions of the human being. Let us put what we have learnt into a schematic, to aid our visualization of the human being:

[105] Nagraj A, Behavioral Humanism, p 95

[106] Nagraj A, Ibid, p 88



When we thus interact with, and evaluate a human being, we typically depend on:

- **The Form –** which is the *surficial physical features* of the Body which are different, the underlying physiology & anatomy of which, is the *same for every human being*. (and hence, Human Race is the same)
- **The Qualities** (Properties) - This is based on the imagination, or images, thoughts and expectations in that human (self), which exists in their 4.5 activities. The following factors ultimately contribute to shaping an individual person or personality and vary from person to person:
    - ***Mentality/ Disposition:*** As we can see, the basic 'mentality' of an individual is set in the 6 perspectives of evaluation in the disposition or *vritti, viz: likes – health – profit; justice – order – truth*
    - ***Assumed Nature & Capability****:* This '*mentality*' drives their '*assumed nature*' – which, when in animal consciousness, is wretchedness, cunningness (cheating, duping, hypocrisy etc.). The mentality & assumed nature put together determine in *what direction* the person's *capabilities are* used. Capability is how they exercise the 4.5 activities in the Self. For example, the 'capability to vision and reason' can be put for the quest of truth & human goodness, or for destruction & terrorism – depending on the underlying *mentality & assumed nature*.

- ***Cultural Influences:*** Every person is influenced by the language, customs & beliefs of the family they are born into, and the one that exists where they have lived their formative years.
- ***Individual Preferences:*** These are highly individualistic and to do with what each person finds suitable to their senses: of touch, taste, smell, color, sound, etc. deciding food, music, clothing habits. Hobbies and interests are also included here.
- ***Personality:*** Based on a combination of the factors above, we have how they are as a person: friendly, honest, reserved, complicated, simple, boisterous, calm, etc.

We currently do not take into consideration the following dimensions when we interact with and evaluate a person, which are the *same for every human*.

- **Basic-Nature –** We have seen that every human desires characteristics of Trust, Affection, Care, gratitude, steadfastness, kindness, etc. These are the person's *basic intentions*.
- **Innateness / Religion** – Which we have seen are happiness, peace, contentment, etc. This is possible by having resolution, which is possible via understanding, knowledge of Coexistence in all 4 aspects of our living.

Scrutinize and Examine: Which of the above factors influence how you see yourself, and the people around you, and humanity in general? Which factors can enable a stable & complementary recognition of human relationship? What is naturally-acceptable to you?

6.1.5.2 Endowment (sampannata)

We just discussed the innateness or the *dharm* of the units in Nature. We can observe another phenomenon alongside innateness. We call this 'endowment', or what a thing is fundamentally imbued with in nature that allows it to demonstrate, or be with its innateness or fundamental nature. For ex: Iron exists, and it exists as an activity. In order to be 'active', Iron has to be 'energized'. We thus say that Iron, or all matter is endowed with energy. Before we proceed any further, let us first consider what we mean by the word unit or 'activity'

6.1.5.2.1 The meaning of an unit = activity =energized

We saw in the previous discussion that each 'order' is composed of a number of 'things'. Ex: the material order is composed of soil, air, water, etc; the Bio/Plant order is composed of grass, shrubs, trees, flowers, etc and so on. Each of these 'things' is also called a 'unit'. A 'unit' means something that is bounded in 6 directions. Example: you are a unit, because you are bounded/limited in size, a small blade of grass is also a 'unit' since it is bounded from all directions, similarly, the earth is also a unit – although very

large in comparison to a blade of grass, the earth is also limited. So, any 'thing' or 'entity', no matter how large, is called a 'unit' – as long as it is limited in size.

Each entity or unit in an order can be also understood as an 'activity'. An activity means something that 'displays effort', 'has motion' and 'has a resultant state'. We can thus write,

Activity (*kriya*) = Unit = Energized = [effort + motion + result]

6.1.5.2.2 Endownment in the material order:

Taking the previous discussion forward, let us consider a spinning top. It is easy to understand that a spinning top is 'energized & active'. Hence we say the spinning top is an 'activity'. What about *after the top has stopped spinning*? Is it still energized & active? Yes, it is! It may not be very visible to our naked *eyes* but the top is still energized & active. We can understand this in the following ways:

Let's say the top is made of wood. If you leave the top at rest, for let's say, 70 years, what would happen? You will say, the wood may *decay*. I.e. the top has been *interacting* with the environment. Or, the wood in the top has been *interacting* with the air & moisture in it. If it is interacting with the environment, it means the top, or the wood is actually energized & active – even though we could not *immediately see it with our naked eye as we could when it was spinning*. However, the result of this interaction is visible to the eyes over a period of time. This is one way to understand 'activity' in a top that is not visibly moving when seen by the naked eye. So, even if something is not *visibly moving* when seen through our eyes, it does not mean it is not 'active' or not 'energized'.

Now, if you take the top and place it under a microscope, what would you see? – You will see that the top is actually made up of thousands of smaller particles. If you have a very powerful microscope (like an electron microscope) you will see that in every such 'particle', there are several thousands of minute particles that are all 'active' i.e. they are all energized.

Thus, we can see that:

- Things that we 'see are visibly moving' – through the naked eye - like a spinning top, a moving bus, a running man, are active, and we may say they are 'energized'
- All things that are 'visibly stationery', or not moving, are also active: like a stationary top, and bus at the stand, a sitting man, etc. – they are also energized. They too demonstrate effort, motion & result.

We often look at units around us as a fixed and a solid 'thing'. We can now see that these things are actually active…each unit is made of hundreds of smaller units…and all these units are active (making an effort), in motion, & attaining some resultant state. So, when you walk on the road, it's not that the road is not active! The road is active, very active…made of thousands and thousands of particles that are all throbbing, all active. In this sense, the road is 'energized'.

I.e. all 'things' around us, including ourselves, are 'active', all the time. All things are ultimately made up of molecules and finally of atoms, and atoms are always '**active' – they are energized** & are interacting with the environment. The material order is thus 'endowed' with energy, by means of which it is active, and it exists as an 'activity'; and this existence is its innateness or dharm. This 'endowment' with energy in the material order thus enables all matter to demonstrate its innateness or Religion of 'Existence' – by being active.

6.1.5.2.3 Endowment in the Bio/Plant order:

The plant order is basically structurally made up of the material order such as atoms and molecules- that are energized & active. However, an additional activity of 'respiration' is exhibited by the plant order. We can also call this 'pulsation'. Example: we all know that plants 'breathe'. Plants are made up of smaller cells that also 'breathe' or 'pulsate' also called *prana*. So, when we look at all the units that make up the Bio/Plant order we will find that they can be understood in terms of – Energized, Active & Respiration/Pulsation. I.e. not only are plants energized & active (like stones are) but they are also **breathing, or pulsating**, which we call **Respiration**. They are endowed with pulsation, in addition to be energized. This endowment (fundamental activity) with *pulsation* allows them to demonstrate their Innateness or Religion of 'Growth' – by breathing & multiplying.

6.1.5.2.4 Endowment in the animal order:

When we explore the Animal Order – we find two fundamentally distinct set of activities. One set of activities is the 'physical-chemical' activity of the body and the other is the 'conscious' activity of the Self.

6.1.5.2.4.1 Body in animals– Physical-Chemical activities:

Fundamentally, the animal body displays the same endowment or fundamental-activities that we see in the plant. I.e. the body displays respiration, or breathing, or pulsation. We can verify this ourselves, quite easily, and we can see that our body indeed breathes. Hence, the activities in the body are the same as that in the Bio/Plant order, which are: energized, active & pulsating. Hence, we say that the animal body belongs to the Bio/Plant order.

6.1.5.2.4.2 Self in the animals.

We also see the activity of tasting-choosing functional in animals. Such as, dogs will pick where in a room to sleep, an elephant too makes choices in the environment. Hence, similar to humans, we can see that animals too make choices. Thus, in animals, we can predominantly see the activity of choosing-tasting in the Self *(jeevan)*. I.e. animals are constantly sniffing around, and looking for food or inputs from the environment – to fulfil the needs of the body (the activity of choosing-tasting in animals is activity #5 in Self – that we explored earlier). So, we can see that in animals, only the activity of

choosing-tasting is predominant. There is hardly any 'thinking' and 'imaging' in animals. Also, animals do not have this need to 'know' - as we humans. Thus, animals don't read books, browse the internet, or go to college, or write books on other animals or us humans!

Since animals have a conscious self, they **experience pain and pleasure**. They interpret these sensations within the purview of their **'expectation to live'.** In some cases, we see evidence of strong emotions in animals (recall the discussion on assuming in animals).

This set of activities in the animals is also called sense-ability or *samvedansheelta*, since the primary abilities & level of living in the Self (*jeevan*) is based on the input from the bodily senses. Animals are thus endowed with 'sense-ability' that allows them to demonstrate their Innateness (Religion) of 'expectation to live'.

6.1.5.2.5 Endowment in the Human Order:

We have already seen that human beings are as a coexistence of a Physical-Chemical body and the conscious Self, called '*jeevan*'. The activities in the human body are similar to that in the animal body; and we have seen this in detail as: energized, active & pulsating/respirating.

When it comes to being conscious or the Self, similar to animals, we humans too **experience pleasure & pain or sense-ability.** We make choices in the Self based on sensory preference and are also affected by the senses.

But in addition to this,

- ➔ We have the added feeling or **experience** of **'I am'**
- ➔ **We seek happiness,** and hence interpret pleasure and pain within the purview of 'happiness & sadness'.
- ➔ We possess the **ability of imagination and freedom of action**.
    - Thus, the human displays more than just an ability to 'choose' or make choices –as animals do. We have images or desires that we pursue, and the ability to make a vast range of choices (think of all the foods you recognize and the clothes you remember, the toothpastes, mobile phone models…etc. – the list can be quite long)
    - An ability for detailed analysis, subjective and objective evaluation, use complex representations of reality via mathematics, etc.
    - We exhibit the ability, and make efforts to examine, know ourselves – we are **'self-reflective'.** For ex. We say 'I am good', 'I make mistakes', 'I want to be a better person', etc.

However, when we live with only 4.5 activities in the Self functioning, then our 'plane of living' and source of knowledge/information is primarily sense-based, similar to what we saw in animals. This is because, our dominant perspectives are likes-health-profit and

our tasting is largely 'likes or preference based'. As a consequence, we also view our happiness's, relationships, feelings, our work, and to a large extent, even our view of reality/truth through what is 'suitable for the senses'. We largely live with the perspectives of likes-health-profit and biased or coloured justice-order-truth.

It is hence called **sense-ability or *samvedansheelta*,** since the primary abilities & plane of living in the Self (*jeevan*) is still driven by the bodily senses. This is also called 'living in animal consciousness' because similar to that in animals, we are primarily dependent on, and living with the objective of sensory appeasement.

When we live with all 10 activities in the Self functioning, then our plane of living and source of knowing is not primarily body sense driven, and this is called **cognitive-ability or *sangyansheelta*.** This is also called living in human consciousness, where our perspective is justice-religion-truth.

Based on the similarity in the need for resolution/happiness and the ability to be so via knowledge, we can hence say **Human Innatess or Religion (dharma) is one.**

Thus, entire nature can be understood as belonging to these four orders, and every unit or 'thing' in nature can be understood via these 4 dimensions of Reality. Underlying every entity/unit in nature, there are activities like physical activity, chemical activity or conscious activity – and all units or entities can be understood as a combination of these activities.

6.1.6 Human beings - our state today & chapter sum up

We have been able to study the different dimensions of each of the four orders that constitute nature. In fact, based upon this study we can now identify the different orders in nature and their inter-connections and complementariness in a deeper manner. This understanding of nature can now become the basis for our interaction or relationship with these various orders.

Order	**Animal**	**Human**	
		Incomplete understanding (illusion)	**Complete understanding (awakened)**
		Animal consciousness	*Human Consciousness*
	1	**2**	**3**
Things (*vastu*)	Animal Body + 'Self'*(jeevan)*	Human Body + 'Self' *(jeevan)*	
Innateness *(dharm)* [Aim]	Expectation to live	Expectation to live with happiness/resolution	
Basic-Nature *(svabhava)*	Brutal/Gentle	Wretchedness, Cunningness, Brutality	Steadfastness, Courage, Generosity | Kindness, Grace, Compassion
Object (of living) *(vishay)*	Food, Sleep, Coitus, Fear	Food, Sleep, Coitus, Fear	Progeny motive, wealth motive, reputation motive
Endowment *(sampannata)*	Sense-ability	Sense-ability	Cognitive-ability
Perspective, activity *(drishti, kriya)*	Likes | Choosting-Tasting	Likes-Health-Profit & biased Justice-Order-Truth | 4.5 activities	Justice-Order-Truth knowing based likes-health-profit | 10 activities
Needs	Material things	Material + Behavioural + Intellectual (,spiritual) = Understanding/ Knowledge = Resolution	

Look at the basic-nature (fundamental characteristic) in the 3 columns above. Ask yourself this question:

- ➔ 'According to which column do I want to live? What is naturally-acceptable to me?'

Now ask yourself another question:

- ➔ 'Am I living more like in the first column, the second or third?

We can make the following observations based on the table above:

Living according to column 2 or 1 results in a life of internal conflict, it creates problems for us and for everyone else around us.

6.1.6.1.1.1 Innateness

Only 'survival' is enough for animals, however, human beings want to live with happiness, resolution – this is our fundamental need, this is our *dharm*, our religion – our aim, this is what is innate to us, this is our innateness.

6.1.6.1.1.2 Basic Nature

Living with illusion or partial understanding results in having *inhumane characteristics* such as wretchedness and brutality. Living in this manner is okay for animals to have this, since it is their basic-nature or *swabhav*. But it is not the human basic-nature. This is the basic problem. This is not naturally-acceptable to us. When we behave in this manner, it is not acceptable to others around us. When many of us behave in this manner, the society that results is not a pleasant or desirable place to be in. As humans, being 'animal like' is not acceptable to us.

We can thus say - we can't live with wretchedness, cunningness and Brutality and *still be happy*, because, that is not our basic-nature, it not our *swabhav*, it is not naturally acceptable to us. Our natural acceptance is for steadfastness, courage, generosity, kindness, etc. and this is our basic-nature. Unless we are according to our humane basic-nature (our fundamental characteristic), we cannot be happy. We can *try* many things, but it is not possible for us to be really happy.

6.1.6.1.1.3 Object (of living)

Similarly, we can see that in order to fulfill their innateness (*dharma*) or aim of 'being alive', the primary objects of animal living is Food, Sleep, Fear & Coitus. This is how animals 'stay alive'. However, if we humans to make this our primary objects of living, we end up being like animals – and this is not acceptable to us. For example, most animals change their mating partners every season. Some animals even eat up their own offspring. Other animals kill the offspring of other males so they can father their own progeny (such as in tigers). Animals are willing to kill each other for food. Animals live in perpetual fear – the herbivorous of the carnivorous and the smaller carnivores of the larger ones.

Animals are thus engaged the whole day (or night) in the search for food, in surviving (via the fear instinct), sleeping, or simply resting.

However, if you and I were to behave in this manner, would it be acceptable to us, our families and society? This creates havoc for us. When we do end up behaving in this manner, we end up being called as 'social animals'[107]. The problem with this is we end up being 'social' sometimes and like 'animals' in others! It is clear that the basic human object of living is not limited to Food, Sleep, Fear & Coitus. Humans want to further their family and its strength (progeny motive), we want wealth to achieve the human goal (wealth motive) and wish for appreciation and recognition (reputation motive) so our work/achievements may be known.

Another observation we may make here is – animals use these 4 objects of living (food, sleep, fear & coitus) in order to survive, but humans use these in order to derive happiness. This is another outcome of assuming body to be the self.

6.1.6.1.1.4 Endowment

Animals live solely based on the information available to the self (conscious) via the senses. This is called sensibility. In humans, we see that we are able to make many inferences based on information available via the senses –(including instruments that essentially extend the senses) but the reliance 'for knowledge' is still predominantly on the senses. A Human living in developed consciousness is also able to perceive things 'other than via the senses' and this is called 'cognitive ability' here.

6.1.6.1.1.5 Perspectives & Activities

Animals are constantly engaged in the activities of choosing-tasting. This is evident. Some animals that come in touch with humans show clear preferences or 'likes' for certain kinds of foods or, served in certain ways, by certain people (for ex: a dog may only a particular brand ofpet-food, served in a white bowl & handed over by its own master!).

Humans living in underdeveloped consciousness exhibit varying uses of the 4.5 activities and the fully functional perspectives of likes-health-profit. In addition, they also have notions about justice-order & truth which are coloured by their 'likes' or even by 'profit'. For ex: I prefer being with people whose behavior I like, I hate people who do not have the same views about truth as me, I may fight with others on how 'order' or 'resolution' can come out, etc. We can end up hating each other or even take to killing (an extreme form of dislike) if our faiths or beliefs do not 'match'. This is when we live with only 4.5 activities functioning.

We have already covered how the activities in developed consciousness function.

[107] Aristotle, Kantor, J. R. (1963). The Scientific Evolution of Psychology

6.1.6.1.1.6 Needs

It should be evident by now that humans are not satisfied with only the 'material' or sensory aspect. Happiness means all 4 aspects are fulfilled: of material things, relationships, intellectual & spiritual understanding. Every human wants to live with complete understanding. No human wants to be in illusion – this is not naturally acceptable to any of us.

6.1.6.2 Inference

Based on the distinction in basic-nature, objects & perspectives, (*swabhav-vishay-drishti*) it is by now quite clear why one plane of living is called 'animal-consciousness' and another is called 'human-consciousness'.

This is so since the remaining 3 orders in nature, except the human are already according to their own basic-nature & innateness. They have a definite conduct and are complementary to each other. All except the human. We can be in our own basic-nature (fundamental characteristic) of generosity, kindness, etc and in our own dharm or religion of happiness/resolution by studying & understanding coexistence & humanness.

When we understand the 4 natural orders and their properties (+inheritance), their basic-nature (+ activity type), and their true *dharm*/religion (+basic nature), we are able to see how they truly are in existence, in reality and thus learn to live accordingly with them. For, is it not that we interact or behave with anything based on our assumption or understanding of how it is?

Unless we exercise our need and capacity to know, we shall continue to create problems for ourselves and the rest of the orders in nature, since we have far greater faculties and the ability to have a large impact on our environment.

If we as human beings do not exercise our capacity to know, then we end up being more like animals, and hence also define ourselves as social animals! Just 'surviving' is not enough for human beings. We want to know, and live with resolution & happiness. Notions such as 'struggle for survival' and 'survival of the fittest' may apply to animals, when seen from a narrow perspective. However, do they apply to humans? Do you want to struggle to survive? Do you only want the 'fittest' to survive, or for every human to survive? What is naturally-acceptable to you? What is your basic nature?

Mere survival is not the only requirement or aim (innateness, religion) of the human – we also want to be happy. We can see in human beings that this 'expectation to be happy' is possible by exercising the 'will to know' – and this is the knowledge or resolution that has been the subject of our discussion this far.

It is no doubt that the Earth, with its 4 orders is an intricate order of balance. The Earth itself is enclosed in its own protective shield. For ex: 'thousands of kilometres above us, where the air is so thin as to be effectively gone, magnetic fields remain. They are critical for our existence. Cosmic rays and the solar wind of electrically charged particles are deflected by these magnetic forces. This is a crucial protective shield, as exposure to these radiations would destroy our DNA. Were the magnetic field to go absent, as is the case in

Mars, it could be terminal for our species'[108]. We can say something similar for the 'ozone gas' we have all been reading about.

Advances in understanding the physical-chemical reality around us via the scientific method continue to uncover previously unknown wonders of our planet and the universe and the intricate, beautiful laws that govern them. Chemistry teaches us the intricacies of interactions & higher order complexities. Biology has helped us peer into the astounding world of plants and the subtle inter-dependencies of life on this planet. For ex: even a seemingly simple thing such as a bacterium 'resembles a vast city in organization. Much of the control rests with the cell nucleus, wherein is also contained the genetic 'code', the chemical blueprint that enables the bacterium to replicate. The chemical structures that control and direct all this activity may involve molecules with as many as a million atoms strung together in a complicated yet highly specific way. Fundamental to the chemical basis of life are the nucleic acid molecules, RNA and DNA, with their famous double helix structure.'[109] 'We can thus see that an organism has an astonishing gift of concentrating a 'stream of order' on itself and thus escaping decay into atomic chaos – of 'drinking orderliness from a suitable environment' – as remarked by the quantum physicist Erwin Schrödinger [110]

We can hence take many more such examples. Indeed, if we were to attempt to digest all that has been discovered of the form and properties about the natural world in all the sciences (in other words, the behaviour/properties of every known 'thing' in all the four orders, a single lifetime may not be enough!)

[108] Close Frank, The Void, Oxford UP, 2007 Ed, p 39

[109] Davies, Paul Ibid, p 59

[110] Schrödinger Erwin, What is Life? Cambridge Press, p 77

6.1.7 Exercise

Scrutinize & Examine the answers to these questions:

1. How often do we get irritated with people because they continue to display the same behaviour we 'don't like'? For ex: someone may be talkative, and we may not like it, or someone may not be as tidy as you and that irritates you, someone may be forgetful & that irritates you, someone may keep ordering or instructing you around and that irritates you, etc. Are these their properties (qualities) or their basic-nature?

2. When you interact with, live with a human being today, or even look to get married, what is your basis to do so?

- The persons **Appearance** or Form (*rupa*)- that includes their 'looks', gender, colour, clothes, jewels, etc

OR

- Their **Properties/Qualities** (*guna*) – the kind of person they are (mild, gentle, sharp, aggressive, their information/memory, their interests etc) or based on how they have behaved with you in the past.

OR

- Their **Basic-nature** (*swabhava*) –Humane characteristics: what is intrinsic to them - such as Trust, Kindness, Generosity, etc – which is naturally-acceptable to both of you, *even though they may not be aware of it*.

3. When you interact with, or choose or use some Material Object (from the Material order, Plant or Animal Order) such as a car, a house, clothes, a phone, etc; a plant/sapling; or a cow or horse; what is the basis?

- Their **Appearance or Form** (*rupa*): example, how a car, house, phone, shirt, plant, etc *looks (ex: nice lokoing house)*

OR

- Their **Properties** (*guna*) the usability, or utility of the car, house, phone, shirt, plant, etc (*ex: functional house*)

OR

- Their **Basic-nature** (*swabhava*) – such as if the car is damaged, do we feel bad? – since the *swabhava* of the car is compose-decompose, it will surely decompose some day! Similarly for a damaged house, phone, pant, etc. Also when a plant dies – how do you feel (it is anyways bound to perish one day). Similarly, what happens when the Animal Body or Human Body stops respirating & 'dies'? How do you see it? (*the body is made up of cells just as in plants and shall compose or be born some day and decompose or die some day*)

6.2 Chapter 13: Order in Existence: Understanding Co-existence

6.2.1 An introduction to 'emptiness'!

We had started our journey in this book at our innermost level of being – with (our)Self. Our self-scrutiny has been a critical means for us to explore (our)Self and the coexistence with the Body. Exploring further, we discovered that we feel related with other humans and we experience feelings (or values) in our relationship. We then saw this feeling of relationship starts from our family, and then slowly extends to the world family. Beyond humans, we explored the symbiosis in nature and we discovered that every 'thing' that we see around us can be understood as a part of one of the 4 orders namely the material order, Bio/Plant or *pranic* order, animal order and the human order. These four (4) orders are interrelated, they are mutually complementary, and our natural acceptance is to live in harmony with these 4 orders. I.e. so far, we have been discussing activities or 'units'. We defined a unit as something that is bounded or limited in all sides. From a small blade of human hair to the biggest planets we know of, they are all bounded, or limited in 6 sides/directions. So, all the 'things' or entities we have been studying so far: the Self, the body, people in the family, people in society, and the 4 orders in nature – are all activities or 'units'. We can recognize them as such – as 'units'- they are 'countable', they are 'active'.

But there is one other 'entity' we have not yet studied or explored. We normally call this 'thing'- '*nothing*'!! i.e. If I were ask to you a question 'What is between you and the book you are reading right now?' – your answer may be 'Nothing'. If I ask you to look closely again, your answer might still be 'nothing'! If I now ask you what is between the earth and the sun, you answer may still be 'nothing', or, some of you may say 'empty space'' or 'space'. If I ask you where is the earth? Where is the sun? – What is the answer?

That's right, we are talking about 'void' or 'space'! We normally don't pay attention to this 'thing' – because 'it' is not a 'unit' – it doesn't have 'form', you can't touch it, feel it, 'observe' it etc. We usually just 'see right through it'. But the fact is, because you can't 'touch it' – or 'see it' – as you would see an activity or unit like your body, an ant, or a piece of rock, doesn't mean it does not exist. Space exists, it is a reality. What is between the Earth and the Moon is – space. Of course, to an astronomer or an astronaut on the International Space Station (ISS)[111], outer space is not really 'empty' – it is very dynamic, full of micro, mini and large particles hurtling about. What is *between* these particles? – void, or space.

Note that space does not just exist between the earth and the sun, but is all around you…it is between you and the book you are reading right now, it is inside you….it is all

[111] BBC Earth, Documentary Series on ISS – 2014 release

around you. When we start paying attention to it, we can each see that what we call as space or emptiness, is actually *everywhere*! We don't really interact with it, so we don't bother about it (except perhaps in an academic sense in subjects like physics and higher mathematics and perhaps astronomy) – but space does not seem to play any 'role' in our daily lives. It seems as though we don't have to understand it in order to 'go about life and live'.

So why are we talking about it here then? Well, we said we wanted to understand all aspects of our living, and this meant all 4 realities in coexistence, and as explore that, it turns out that what we call 'existence' or, 'all that exists' includes space as well. We may think space does not play a role in our daily lives, but what if it *does*....and that we are only unaware of it? Let's find out...

6.2.2 Relationship between 'Units' & 'Space': Coexistence

We have been using the word 'existence' through this book, let's define it here so we may understand it a little better:

Existence =	Exist	+	Essence, whatever there is
(*astitva*)	*(asti)*		*(tva)*
	↓		↓
	To be		Fundamental quality

The word 'existence' can be understood in two parts – 'Exist' + 'Essence'.

Exist means – 'to be' or have the property of being indestructible [112]

Essence means 'fundamental quality'.

Thus existence can be interpreted as **'the fundamental quality of being'**. i.e. 'Existence of everything' thus basically means 'all there is, with their fundamental qualities or essence'. For ex, when I see you and say 'you exist' - it means you are, with your natural or fundamental qualities.

At the most fundamental level, if we were to identify what 'exists' in the universe, or in reality, we can say that there are 2 kinds of realities in existence and these are: Units and Space (void).

[112] Nagraj A – Paribhasha Samhita & Adhyayan Bindu, 2015 Ed

That's right. At the very fundamental level, that is all there is to everything that exists! Everything we know of, live with, can think of, on this planet, on other planet, is after all, a 'unit' – 'something' that is bounded on 6 sides, that has 'form'!

The other 'entity' that exists, is space (void).

So we say, Existence consists of Units & Space (void).

I.e. Basically in entire existence, there are 2 kinds of realities: Units, and Space(void).

Each unit, of every order: material, Bio/Plant, animal and human order– 'exists in space' or, 'are in space' . Space is called emptiness or void (*shunya*)

We also say units are 'submerged in space' – think of space as a gargantuan (gigangitc), endless ocean of water with ourselves, the body, our families, everyone else around us, and plants and animals…everything submerged/ sunk in this tub of water….only, permanently, and without any bottom! Yes, space does not have any 'bottom', or 'boundaries' – not in a way we can conceive at least. You can ponder on this for a while yourself, and you will be able to view it.

Hence, we say,

> 'Existence is in the form of co-existence, as units (activities) submerged in space (void)'.

Since units basically consist of the 4 orders we have been discussing, we can say

> 'Existence = Nature submerged in space'.
>
> Nature = 4 orders (Material, Bio/Plant, Animal, & Human Order)

We can understand this reality from the smallest particle to the largest galaxies. We can ask ourselves here - Is there anything which does not get included in our definition of 'existence'? Looks like there isn't anything we have missed out! Let's explore this further:[113]

[113] Nagraj A, Adhyayan Bindu, 2015 Ed

Existence[114]

Nature		**Space**
collection of units *(ikai samooh)*	{submerged in}	(Emptiness) *khaali sthaan*
1. Limited *(seemit)* Unit *(ikai)*		Expansive, Omnipresence *(vyapak)*
2. Active *(kriyasheel)*		No activity (void) *(kriya shunya, shunya)*
3. Energized *(urjit)*		Constant Energy *(samya urja)*
4. Self-organized *(niyantrit – tva sahit vyavastha)*		Self Organization is available *(niyantran uplabdh)*
5. Each unit is 'reflected' onto the other unit – it recognizes and fulfils its relation with other units, & participates in the whole order (*pechanana-nirvah; samagra vyavastha me bhaigdar)*		Transparent *(Pardarshi)*
6. Is Saturated: *(samprikt)* encircled, soaked & submerged	{in}	Pervasive Void *(pargami, shunya)*

[114] Nagraj A, Samadhanatmak Bhoutikvad (Resolution based Materialism), 1999 Ed

All nature is 'submerged' in space. Space exists, as a reality but it is not a 'unit'. Now that we have identified 'void' as space and nature as units, let us look into the various attributes of units and space and how they are related to each other. We shall take up the points shown above one by one for discussion.

6.2.2.1 #1. 'Limited' Units and 'Expansive' Void *(Space)*

"Recent estimates of the number of galaxies in the observable universe is 2 trillion (2×1012) or more,containing more stars than all the grains of sand on planet Earth."[115]

Do you know what is *everywhere*? It is this 'nothingness', or 'space'! Look around you, and you will find space. Look between your fingers and within your body, look all around you…beyond the earth, into the galaxies and far beyond. We find that emptiness or 'void' or space is in every direction, it is everywhere, it is all-expansive. Units, on the other hand are not all-expansive. That is how we recognize them as 'units' – because they are bounded on all sides or have limit! A collection of units is called Nature. Space is beyond 'limit'.

Nature is made up of 4 orders and there are 'things' or units in each order. Each unit is 'limited' in size. The size ranges can be really small (atom) to really big (galaxies) – but each and every unit is finite and limited in size – be it the smallest particle or the biggest galaxies.

Space, on the other hand is unbounded. I.e. space has no 'size', since unlike units, it is not bounded. Space is not bounded on any side! There is no *beginning* or, *end* to space, as there is to units! Example, when you take a land mass, you know that it starts <here> and finishes <here>. We say the land mass' is 'limited' in size. When we take space, there is no such thing. There is space behind you, inside you, between you and the book, between the book and the earth, beyond the earth, *all the way till you can imagine*. Even if you say space ends <here> and there is 'nothing' after that, that 'nothing', is still space, or empty space or void as we call it. Space, or the void, is thus 'everywhere' or expansive.

6.2.2.2 #2. Units are 'Active' and Void *(Space)* is 'No Activity'

At the gross level, we can understand each unit as something that is dynamic and active. Be it a physical activity, a chemical activity or a conscious activity, each unit or entity of all the 4 orders is active. We already explored this in the previous chapter, 'order with nature' where we explored activities in the 4 orders like: composition/decomposition, Choosing/Tasting, etc. Example: you can yourself see that 'thinking' is an activity you do, and so is 'desiring'. Looking elsewhere, we find that atoms, which are the fundamental starting point for everything material, are also active. Everything made up of atoms is in turn, also 'always active'. (*for the purposes of our discussion here, we shall assume the*

[115] Mackie, Glen (1 February 2002). Centre for Astrophysics and Supercomputing.

basic material unit as the atom. Since it is the smallest fundamental entity we find that exhibits a definite behaviour and forms larger associations (molecules) based on this behaviour. I.e. It is stable, and can be studied. In other words, unit = activity = atom).

Space on the other hand has no 'activity'. I.e. only units are active. In other words, when 'something' is active or has activity, we call it a 'unit'! For examples, the 'distance' between you and the book you are reading right now is nothing but space, and it does not have any activity. *The particles of gases and dust that make up the 'air' are active, but the space or void in between and around these particles is not active!* Hence, when we see space in relation to units, we find they are inactive, hence space is also called 'void' or *kriya-shunya* or just simply '*shunya'**.

**We shall leave out the concept of 'gravitational fields' in space from our discussion here.*

6.2.2.3 #3. Units are 'Energized' and Void *(Space)* is 'Constant Energy'

All of us have heard of energy, recognize energy, have seen it in 'action'. From our daily experience, we know that behind any work, action, or movement, there is an underlying cause, which we call 'energy'. What we call or consider to be energy in layman's terms today, is the 'transfer of energy' or work energy *(karya urja)* . For example: when you place water in a vessel on the stove, we say the 'heat energy from the flame was transferred to the water in the stove', the flame from the burning gas is the source of energy & this 'energy' in turn, heats the water. What about the water before we put it on the stove? Was it energized? What about the metal stove before we lit it, or the cold compressed gas in the cylinder before it was burning– was it energized? We may usually think 'no, it was not', but the fact is, it is! *Anything* that is a unit, has activity. Anything that has activity, is energized**. All the particles in the water and the metal stove & the gas are active, very active, and energized. We don't see the 'physical effects' of the unheated water or the unlit metal stove, or the wooden stool, but they are still energized! At the molecular and atomic levels, each unit is very much active and hence energized!

Space, on the other hand, is not a unit – it has no activity, is void. We tend to think of space as 'void' or empty but it is actually energy itself. We don't say space is energized, but we say 'Space is 'constant energy'. I.e. space is the basic 'source' or 'reservoir' of energy for all the activities we see around us, and units are energized being in space. This energy is equally available to all units and does not *change*.

6.2.2.4 #4. Units are 'Self-organized', and 'organization is available' in Void *(Space)*

A unit or entity is an organization. A unit 'recognizes' other units and responds to it – it combines to form a bigger organization. Sub atomic particles 'recognize' each other and come together to form atoms. Cells recognize each other and form complex organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. At every level, each unit is an organization and is thus self-organized. In fact, we can recognize 'a thing' because it is organized. Because units or things are organized, they have a definite behaviour and we study their behaviours to better understand them. In other words, if 'things' did not have definite behaviour, we would not be able to recognize them. We recognize Iron since it behaves like Iron. It has an 'iron-ness' to it. A cow has a cow-ness to it. Gold has the properties or behaviours of Gold. If none of these entities, had a definite predictable behaviour, we would never have been able to recognize a single thing, not even ourselves as being 'human'.

We can 'see' this for ourselves, quite easily. Take a stone – it is self-organized. The stone maintains its own organization: which is its structure, shape, properties & basic-nature. Or take a piece of copper, it is self–organized. Now take a mango tree – it is self-organized. These are examples of 'self-organization' or 'order' in nature. **Every unit in nature is thus self-organized with its fundamental qualities.** This is also called *tva-sahit-vyavastha*.

What is organizing all this, we wonder? How are these various things in nature organized? It is clear, we humans are not organizing matter, plants or animals, or even the animal body. We are not controlling how they behave. In addition, it is not that one 'unit' is organizing the other 'unit'. For ex: water is not organizing iron & vice-versa. Both are in self-organization by themselves and also recognize and respond to their relationship with each other.

Now, if we observe ourselves as humans, we see that our bodies are self-organized. Example: 'we' are not organizing our own body – *we are not doing anything for the coordination* between the heart, kidneys, lungs, eyes, brain, hands, legs. All these are functioning together, in a beautiful, extremely complex, intricate symphony. We can thus clearly see, via countless examples from the 4 orders that all these units are 'self-organized' on their own. I.e. They are not being organized from the outside. Space, as we defined it above has 'no-activity'. Hence, space is also not organizing activities or units. We can hence see that organization is available to various units in nature by being in space. Hence, we say 'self organization is available to units in space', just by being submerged in space.

* We can see that we humans too want to be in this self-organization. The body is self-organized, but we (Self) are not. We are not self-organized in ourselves. This is unhappiness. We too want this self-organization, and this means being according to our basic-nature, our *swabhav*, and our innateness (religion) or *dharm* – which we saw is

happiness/resolution. This is possible via understanding, via knowledge of coexistence in the entire span of our living.

6.2.2.5 #5. 'Each unit recognizes…..& Void *(Space)* is transparent'

When you pour water into the soil, the soil soaks it up. We call this 'the water is recognizing its relationship with the soil and responding to it'. This responding can also be called 'fulfilling'. Note that we are not using the word 'recognizing and responding' – in the sense we use it for ourselves, humans – where we are 'aware' of the 'recognition', & 'response'. Since the activity is basically similar, we use or extend human language for the material world as well. When we look around, we see that even in the physical world, there is a relationship between all things around us. The air 'recognizes' its relationship with the soil, the soil with the water, the water and soil with the tree, and so on; we see this kind of relationship of recognition & response – physically, chemically, all around us. This is the meaning of each unit recognizing its relationship and responding to it. As humans, we have seen that we too want to recognize our relationship with the 4 orders and fulfil it. We call this 'living in coexistence with all the 4 orders'. We can thus easily see this, understand ourselves if we pay a bit of attention – that each unit recognizes and responds to its relationship with the other unit.

This recognition and responding between units takes place while being submerged in space. *Space is transparent*. What this means, is space does not obstruct physical objects and is not obstructed by physical objects. *Space is not opaque*. Hence, all these objects or units are able to recognize each other in space and are related to each other being in space, since space is transparent.

This recognition and responding, or physical, chemical & conscious interaction – which is a fundamental phenomenon in Nature is possible because every unit is 'reflected' onto the other units being in space. It is due to this 'reflection' (*pratibimb*) that there is a relationship. It is due to the 'reflecting' or 'transparent' attribute of space that units in nature, in existence are 'related' to each other…this is why different units are able to recognize and respond to, or fulfil their relationship with each other. The appropriate nature of each substance brings it about that what happens to one corresponds to what happens to all the others, without, however, their acting upon one another directly.

In other words, space, due its *transparent* or *reflecting* quality, is really the 'connecting' principle between everything in nature, including between you and me!

Hence, although space is not a 'unit' or an 'activity', it is constant-energy and *transparent*, due to which every 'thing' is energized, self-organized and reflected onto every other 'thing'. [116]

[116] Nagraj A, Samadhanatmak Bhoutikvad (Resolution centric Materialism) 2009 Ed

This is basically why we as humans are also related to one another and *feel* that way as well, and *desire & naturally accept* it to be so – because, we are all submerged in (the same) space and hence 'reflected' onto each other. This is why you feel 'affected' when you hear about some human tragedy, even though you may not know the people, or why I can *affect* you, and you, me. This is because, you are already 'connected' to them & me by virtue of all of us being 'reflected' in space. This is also why you feel affected by what happens to a bird, or to the environment. This is also why we can understand other units and each other. This is the underlying basis for our relationship with the 4 orders. I.e. all the units are related to each other being in space. This is also why we wonder about the galaxies and beyond, because, 'we', and 'they' are reflected onto each other, due to which we want to, and can know about these galaxies. This is why the larger 'reality' matters to us, since we are mutually reflected. This reflection in space is 'instantaneous'. There is no 'time-lag' in this 'reflection'.

6.2.2.6 6. Units are Saturated in pervasive Space

Not only is space expansive and in between units and beyond them, Space is also *inside* the 'unit'*.

Look inside you, and you will find space. There is space 'inside' your fingers, in other words, 'where' there is unit, there is also space. 'Where' there is no unit, is also space. We find that space is 'pervasive' it is 'present' everywhere, in the unit, around the unit, and all around. We hence say space is pervasive.

Thus, when we study the relationship between Units & Space in totality, we find that Units are:

Encircled by Space (*ghira*) -> The unit is bounded by space -> by which each unit is self-organized (*niyantrit*)

Submerged in Space (*dooba*) -> There is Space all around the unit -> by which each unit is active (*kriyasheel*)

Drenched in Space (*bheega*) -> Space is inside the 'unit' -> by which each unit is energized (*urjit*)

Thus, when we see the above together, units are said to be **saturated** or ***samprikt*** in pervasive entity (space) which is the same as units being encircled + submerged + drenched in pervasive (space)[117]

[117] Nagraj A, Manav Vyavhar Darshan, (Philosophy of Human Behavior) 2015 Ed

(If you imagining something similar will help, try visioning a ball of cotton soaked and submerged in a large tank of water. The water here is synonymous with 'space/void' or constant energy).

Thus, Space or '*shunya'* is not something which is 'not present' or 'nothing'. It is very much a *reality*, but it is not an *activity*. Hence, we also call it '*kriyashunya'*. Space is a continuum – you cannot draw a line in space and say 'it ends here' – because there is still space before and after that line! Units cannot be separated from space. Units are inseparable from space. No matter 'where' you take the unit, there is space, since the 'where' is also some space; the unit/activity is still in space, is always in space.

** By some calculations, that the 'atom', 'consists' of 99.9999999999999 per cent empty space!*[118]

6.2.2.7 Discussion:

Based on our discussion on the relationship between units/activities and space above, we can make some more observations here, each for your scrutiny & examination:

6.2.2.7.1 Space does not 'create' nor 'control'

There are only two kinds of fundamental realities in existence: units, and space. Units are in co-existence amongst themselves, and in co-existence with space. We can thus understand the whole of existence as *Nature/Units saturated in expansive, pervasive, void (space)*. We can understand this coexistence as harmony - when we see that each unit in nature:-

- ➔ Is energised and active in space
- ➔ Is self-organized in space
- ➔ recognizes and responds to its relationship with other units in space

I.e. organization is *available* in space, but it is not *binding* on units. Space does not *control* units. Neither does space *create* units. The units are in space. Units (activities or matter) too are not creating each other, or controlling each other – each unit is self-organized with its properties, they are interacting with each other, responding to each other. So, nothing is 'controlling' or 'creating' anything. There is only transformation from one form to the other. Activities take place in space, but space does not 'do' anything, it is devoid of all activity. Organization is available to every activity or unit by virtue of being in space. We can see that there is acceptance in the human 'Self' for such organization. Every human wants to be self-organized, does not desire to be controlled by the outside. You can verify this for yourself: do you want someone to control or direct you

[118] Close Frank, The Void, Oxford University Press, 2007 Ed, p 28

from the outside, or do you want to be self-organized? What is really acceptable to you? Does the space between you and the book right now *control* you? Do you think the space between you and the book *created* you?

Also note that when we say 'space' we are indicating a reality with certain attributes that can be studied. Once we have identified or understand such reality, it can be given many names in various languages or cultures that reflect such attributes. Names, or words are not something by themselves, but a *pointer* to an entity in reality. It is the *entity* we have to understand, not the *word*.

6.2.2.7.2 Pervasive Space (void) is Constant Energy

We also saw that all units are in space, and energized by being drenched in space. For example: Atoms are in space and *energized*, they are active. *We* are not providing any energy from outside to the atom! Where do you think the atom gets its energy from? What is the basic source of all the energy for all the activity you see around you today? - It is this 'pervasive space' which itself is a source of infinite, constant energy to all activity in the universe.

6.2.2.7.3 Stable states of activity are also 'energized'

Today, we commonly tend to think only of agitated states of activity as energy – i.e. if heat is transferring from one medium to the other, if we are transmitting electricity, etc; we would call it energy, or 'energy transfer'. But every activity- whether in state or motion, is energized. We usually tend think that the sun has energy and the earth does not have energy and it derives energy from the sun. But Earth is energized just by being in space. The light & heat from the sun is being enables various life forms on our planet, *but the earth is not dependent on the energy from the sun for its material existence*. We can also see that stable states are also active and they are more in harmony and in continuity – than agitated states. We also see that any agitated state also comes back naturally to its stable or natural state of being. Ex: a rolling ball comes to rest; a pot of hot water cools down, and so on. The pot with water at room temperature is thus also energized.

If you too are sitting quietly in a corner, but are nevertheless busy thinking of something, it does not mean you are not active, or energized! Being energized does not only mean that you are busy interacting with people, or shouting at the top of your voice! *(on a lighter note, the next time someone tells you are lazy and doing 'nothing' – you can refute them with this fact that you are very much energized and active!)*

So it is not that there is energy only in interactions – in human beings, or in matter. Units are energized, as it is. *If something exists, it is energized*. We can also take the example of a tree: it has innumerable atoms in it that are active. When we cut the tree, it dries, and it becomes wood that can be used for burning. This dried word too has a lot of atoms. When we burn the wood and it dissipates heat and we say we are getting energy. But it's not like the tree and the stationery log are not energized. They are also energized, but in a form that we *can't directly use for our purposes*. Similarly, every unit, atom, molecule in your body is energized. All units are thus energized and active. They have

activity – which is how we recognize them as being a unit! Space has no activity, and we hence we call it activity-void or *kriyashunya*.

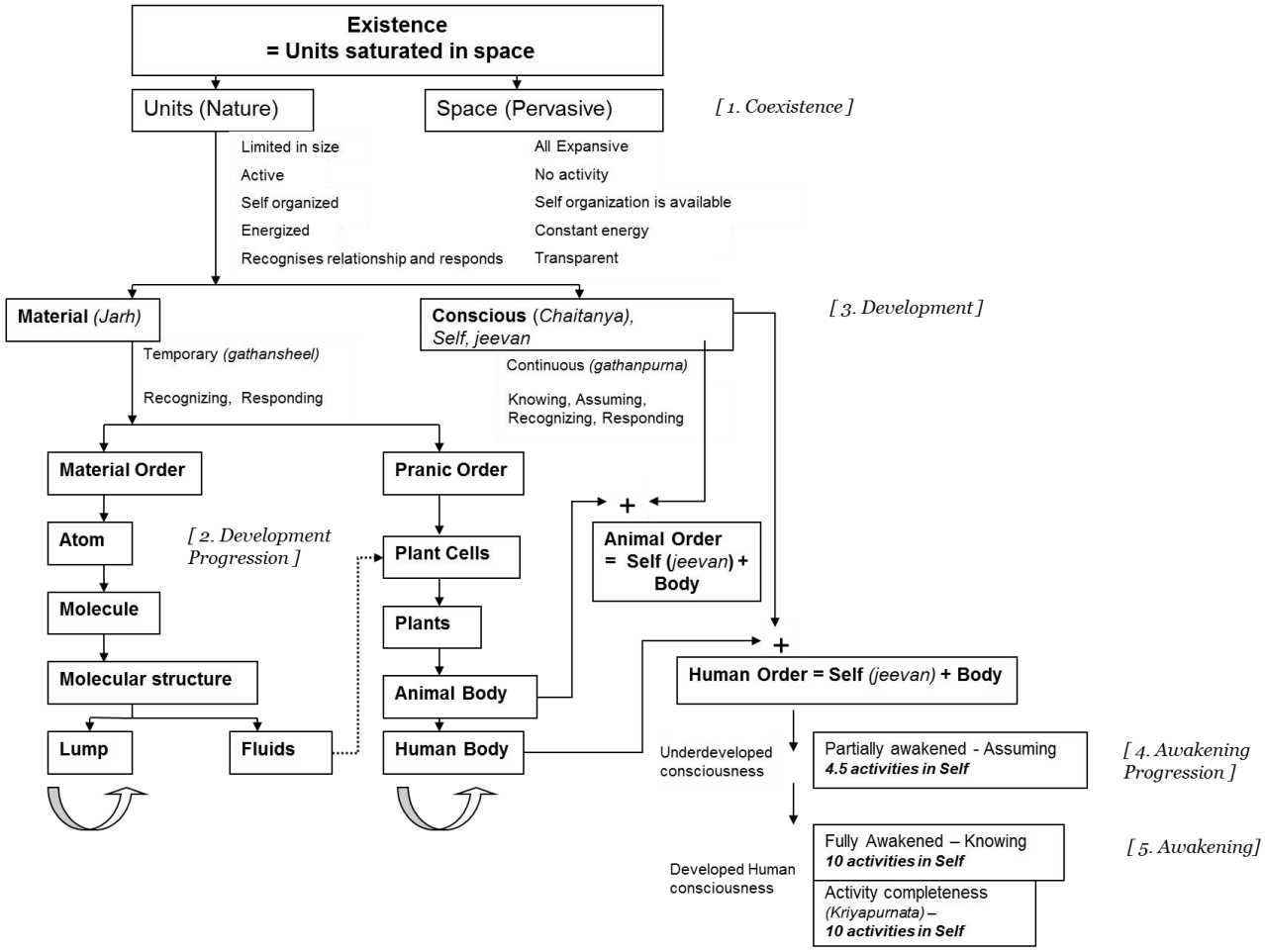
6.2.2.7.4 Units or Nature is *Self-organized*

Units are also Self-organized: For example – The Earth is in space, and organized. Nobody is organizing the Earth from the outside. We humans are definitely not organizing it! The atom is in space and self-organized. We are not organizing it, nor is anybody or anything else! The sun is in space and self-organized. So, units are in space and self-organized, i.e. this organization is available in space. We are also in space, and we have acceptance for being in self-organization or *swatantra*. We have a natural acceptance for being organized, to be in harmony in ourselves, and with all the 4 orders we live with because we are 'reflected' onto them and they are 'reflected' onto us. For this, we need to have knowledge of coexistence in all 4 aspects of our living.

6.2.3 Evolution, Development & Awakening in Coexistence

6.2.3.1 How it all fits in…

Now that we have studied ourselves, our family, society, nature and space – let us see the interconnectedness between all these units, how 'it all fits in'. The figure below depicts all the 4 orders (material, Bio/Plant, animal and human) and their inter-relationships. We just covered the relationship between 'units' and space in the previous section. In this section, we shall explore further into the inter-relationship between units, and the 4 orders and how it all makes up the 'larger picture of coexistence'.



[119]

*Please refer to the figure above as you read through the rest of this section.

In our quest to apprehend the 'larger picture of existence', we've so far covered the coexistence of units and space and the various attributes of their inter-relationship in the preceding discussion. We shall now proceed to see how units interact and evolve to give us the world we are familiar with.

This entire unfolding of nature and the world as we know it today takes place in a sequence of events which can be captured in 5 principles, which we shall now take up for consideration.

- ➔ Principle 1: Existence is in the form of Coexistence as units saturated in pervasive Space (void)
- ➔ Principle 2: There is evolution or development-progression in the atom.
- ➔ Principle 3: There is development or *vikas* in Existence – the occurrence of the conscious unit (*jeevan*)

[119] Nagraj A, Resolution based Materialism, pg 85, 1998 Ed

- ➔ Principle 4: There is awakening progression in human beings (in the conscious Self)
- ➔ Principle 5: There is awakening in Existence

These 5 principles have been denoted in [brackets] in the figure above and we shall now take them up one by one for our perusal.

6.2.3.2 Coexistence

Principle 1: Coexistence

This is indicated by the segment marked by [1 Coexistence] above. We have already covered the points in this segment in some fair measure in our preceding discussion ('Relationship between 'Units' & 'Space': Coexistence') where we saw coexistence at its most fundamental level, as units submerged, drenched and energized in expansive, pervasive constant energy, which we call space.

6.2.3.3 Material units: Evolution from atoms to the human body

This is indicated by the segment marked by [2. Development Progression] in the diagram above.

Principle 1: Existence is in the form of Coexistence

↓

Principle 2: There is evolution or development-progression (evolution) in Nature

Material Units are the basis for all material things – soil, metal, rocks, liquids, gases to the basic cells, all the way to animal and human bodies. The material units undergo transformation through physical and physical chemical process. In the material order, an atom combines with another atom to form molecular structures. The molecular structures can exist as either as lumps *(pind)* or a solid mass, or fluids (*liquids*) – that flow. Fluids are the basis of a plant cell (*pranic* order) and such cells combine to form plants, the animal body and the human body. Thus, we can see that on a planet such as Earth:, starting from the smallest fundamental particle that is stable – the atom, a

sequence of natural events take place and many species of atoms appear based on their different atomic configurations. Each of these atoms has a definite conduct and they get together in different combinations to form molecules – which have a compounded behaviour/properties, which then go on to form solids like stones, minerals, etc; fluids like water, fossil oil, etc; We then have the miraculous appearance of a 'breathing cell' which is at the base of all life, plant cells then go on to form the spectacular variety of plants we know of.

We then have animal bodies in evolution. In animals, we see bodies belonging to numerous different species and races. Starting with basic worms and insects, to land, air and water borne animals, we see herbivorous and carnivorous species. Moving on in evolution, we see that animal bodies evolve to form a more evolved human body and brain. This too takes place 'on its own'. Human beings belong to a single specie & race, homo sapeins[120] (as against many species & races in animals). There are differences in physical appearance or features based on geographic & climatic origins – such as Dravidian, Mongolian, Aryan, European, etc. The bodies of people that belong to these different backgrounds have different peripheral, features, colours, heights, shapes & strengths but their *anatomical construction* is exactly the same. The basic anatomy and physiology of the body (the various organs: like the heart, kidneys, lungs, brain, bones, blood, etc), in every human, irrespective of race is *exactly the same*.

We can thus see that based on the similar construction of the body, **Human Race is One.**

We can thus see that starting with the spontaneous formation of atoms, to molecules with their complex bonds and distinctive behaviour, or the crystalline arrangement in a snow flake, to liquids with their flow and symmetry, there is an implicit evolution. The above evolution: from basic atoms to the highly complex human body & brain is also called '**development progression'**. We started with 'Coexistence' in the previous section, we now see there is also evolution or development progression in Existence.

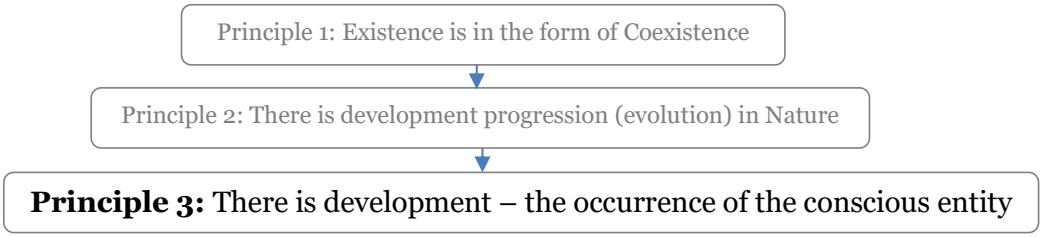
'Material units' thus form the physical world we know of, and have qualities like extension, mass, charge, and so on. We have seen that these objects are not 'inert', but move about, change and evolve in accordance to dynamical laws.

There is nothing controlling these processes, these processes occur naturally in co-existence. Space is not *controlling* these processes; neither is space *creating* these processes. These events, these processes starting from the atom all the way to the highly complex human brain are all evolving in a *self-organized manner*. We humans are not *creating these processes or units, neither are we responsible for controlling* this entire process. All we can do is observe this, understand this. This is called being a 'seer', or a *drishta* – the one who understands.

[120] Keita, Graves et al

6.2.3.4 Conscious units, the animal order and the human order:

This is shown in the diagram above by the segment [3. Development]



We have considered material activities and their evolution. What else is remaining to understand an animal or human being the way we know them? The answer is, the conscious aspect. We also referred to these conscious entities as the Self or *jeevan*. We have seen numerous attributes of the conscious Self in our journey so far. Animals and human beings are as a co-existence of the conscious self (*jeevan*) and the material body.

Unlike the material, conscious entities or units do not undergo any structural transformation or change. These conscious units occur in existence, and this event is called development or *vikas*. Let us quickly recap the important distinctions between material and conscious activities here for our benefit.

6.2.3.5 Distinguishing between Material and Conscious units

We have seen previously that activities, or units can be categorized units into 2 fundamental types:

- ➔ Material or *jarh*
- ➔ Conscious or *chaitanya*

Material units are those that do not have or exhibit any 'consciousness' – they only *recognize* and *respond*, there is no faculty of *assuming* in them. There is no 'expectation or will' in them to 'live' or no potential in them to *know*. For example: when you pick up a stone, it is not that the stone *assumes* anything about you. It just recognizes and responds to its relationship with your hand: meaning, it shall stay in your hand in some suitable position, and not 'try to live' or 'choose a more pleasurable spot' on your hand! This is the sense in which the words 'recognize' & 'respond' are used in relation to material things. It <u>does not mean</u> that the stone is *choosing* to recognize and respond or fulfil (like you and I have a *choice* of what we recognize, and how we respond). The stone does not have any feelings, no *awareness* that it is being lifted. The stone also does not assume, i.e. the recognition and response is definite. This means that *no matter who*

picks up the stone, the recognition and response of the stone *would be the same*. This is fairly straightforward to understand.

Everything in the material order: stones, minerals, soil, petrol, etc; everything in the Bio/Plant order: trees, shrubs, grass, animal body and human body, falls into this category of 'Material' or *jarh* kind of units. It is interesting, that in the animal and human body too we find that there is only recognition and response. There is *no assuming* in the animal and human body. For example: Suppose you take a pin and pierce your skin, the skin shall recognize the sharpness and pointedness of the pin and permit it to penetrate the skin, and the underlying cells in turn will bleed. Even if you ask your friend to do this, the result shall be the same (*not that you should!*). The skin does not respond in different ways depending on *who is piercing it*. Now, let's see this same example, when *assumption* is involved. Say you have gone to the clinic to treat a wound, and the nurse takes an injection to administer in your skin. Since you (Self) know that you have gone to the nurse to be treated, you assume she is trying to help you. You would hence cooperate with the nurse, she shall pierce the skin, and it will bleed. Now if you are sitting in a bus on the way to the clinic, and a random someone says 'I am a doctor' takes an injection and tries to poke you, what would you do? – *You* would be alarmed, and resist the person, and if they succeed in putting the injection on your skin, the skin will still bleed! This is interesting:

Situation 1:

Assumption: 'Nurse is trying to help me, I should cooperate'

Result: Injection point on skin, it bleeds. *I cooperate, feel thankful & pay the nurse.*

Situation 2:

Assumption: 'This person is trying to harm me, I should resist'

Result: Injection point on skin, it bleeds. *I am worried, try remedial action, ask for damages.*

You can clearly see from this that the assumption is different in both cases, but the response of the skin is the same. This *assumption is in 'Self'* – which makes you respond differently, but there is <u>no</u> *assumption in the skin* – it responds in the *same* way. This capacity to *assume* is present in animals as well. Similarly, a dog may not bark at you if it is familiar with you, and bark at you if it is not – this is *assuming* in the dog. If you take a pin and put it on the body of the dog, the response from the skin would be the same – this is recognizing and fulfilling in the body of the dog.

We had covered this in some greater detail in Chapter 5 when we took an example of each of the 5 senses and discussed the difference between *assuming* and *recognizing*.

I.e. it becomes clear, that

- ➔ In the body there is only recognition and response, and there is no assumption.

- ➔ In the Self, there is assumption, in addition to recognition and response.

We call 'Self' a conscious entity or *chaitanya*. We call the body material or *jarh*. Because the Self has the expectation or expectation to live (hindi: *jeene ki asha*) it is named *jeevan*.

Each one of us can distinguish the units around us based on this categorization.

You may ask, 'why do I need to study all'? The answer is simple: to better understand the things we live with, including ourselves so we know how to live with all these things, including ourselves! You have to know which units have consciousness (& hence assumption), and which don't; else you would not know how to interact with them! Hence, if you are with a stone, you know there is no assumption and you don't have to worry about it, if you are with a human or an animal, you know you have to keep in consideration that it assumes, and if you are operating only on the body of the human or animal, you know you don't have consider that it assumes – because the body does not assume! Similarly, we can also find out whether plants have assumption and hence consciousness. If they do, then they will also feel pleasure & pain. But that is not the case. Animals and Humans, experience pleasure & pain, since they have Self or Conscious, the entity that *experiences*.

Thus,

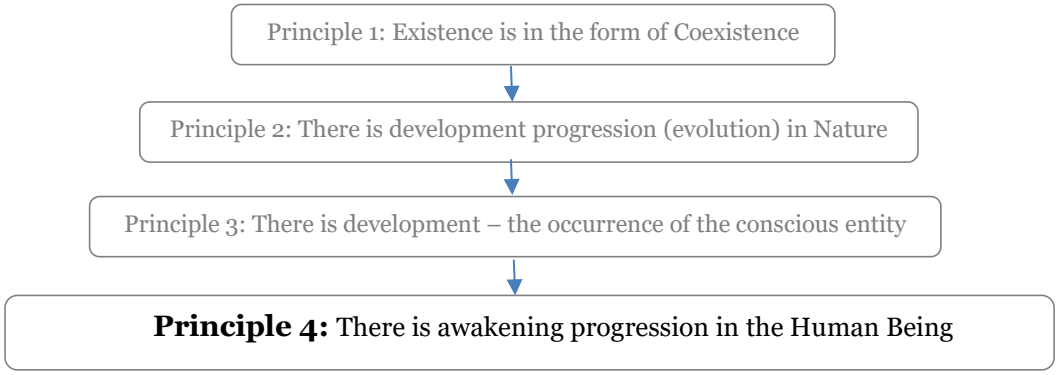
6.2.3.5.1 Material or *jarh* units:

- ➔ Examples are Stones, Plants, Animal & Human Bodies
- ➔ Have the activities of recognizing & responding. Do not 'assume' or 'know'
- ➔ Are active, respirating, *alive*, but no 'will to live'
- ➔ Material units are <u>temporary</u> in nature, i.e. they undergo <u>structural</u> changes. We also call this *gathansheel* or constitutionally incomplete.

6.2.3.5.2 Conscious or *chaitanya* units:

- ➔ Recognized as Self, with 10 activities, also given the name *jeevan*
- ➔ Have the activity of *assuming* in addition to recognizing & responding and the capacity/need to know.
- ➔ Have the will to live, experience pleasure & pain; and in Humans, also have the need for happiness
- ➔ Conscious units are <u>continuous</u> in nature; there can be <u>no structural change in them</u>. There can only be a qualitative change in them. We also call this *gathanpurna* or constitutionally complete.

6.2.3.6 Awakening Progression



This is shown by segment [4. Awakening Progression] in the diagram above.

The conscious entity or Self, also called *jeevan* coexists with the bodies of animals of different species and races and they express the *expectation to live*. The behaviour of every animal is according to its species and race, as we have discussed in the previous chapter (race inheritance or *anusangita*). Animals express the faculty of assuming, based on which they recognize and respond. We can see this in domesticated or trained animals – where the recognition and response changes based on the assumption (a pet dog, lions and elephants in a circus, as against in the wild, for ex).

We then arrive at humans in this story of evolution. Humans too are in the form of a coexistence of the conscious Self and the Body. As compared to animals, we see advanced faculties in humans: such as, expansive assuming, the ability of imagination, the freedom of action, the need to know, complex analytical and computational abilities, etc. Humans also express the need for happiness.

In the search for happiness, humans on this planet first tried to protect themselves from the elements and wild animals in the case of cave man. They started differentiating themselves based on ethnicity & appearance or features and also partook in violence and war over the same. Wars were also fought in order to protect their families and property, and also to expand the same. We then saw the advent of the king and kingdoms, wherein the king was deemed to be the representative of God, and their principle function was to protect the lives and properties of their subjects. We also see the growth of various religions, each professing an explanation of the universe, as well as laying out the proper way of living for human beings. People that were born into a particular faith believed in the same and followed the dictates of their elders and religious texts. State policy and politics at this time was majorly driven by the preachers of Religion. We can thus see that over time, some cultures progressed toward more complex forms of organization and control. This cultural evolution had a profound effect on patterns of community. Hunter-gatherer tribes settled around seasonal food stocks to become agrarian villages. Villages grew to become towns and cities. Cities turned into city-states and nation-states.

During the past 300 odd years, we have seen rapid developments in scientific discovery, where humans have understood the world around them and the physical and chemical laws that govern it. This has given us the ability to mould the material world in hitherto

unimagined ways and produce goods that increase our production output and physical comforts. We are also trying to see how different nations can coexist peacefully and have formed a union called the United Nations to aid the same. We have recognized education as a fundamental human need and increasingly recognize the need for equality between humans: irrespective of race, colour, and gender. Increasingly larger numbers of people are not in favour of violence today. Life in many nations is also more peaceful than before, with a justice system that tries to protect people's rights.

If you now look carefully at the picture of Existence, for this planet Earth, the material laws, plants and animals existed from before the emergence of us humans. While *human awareness* or cognition of these realities has improved many fold, there is no change in the external realities themselves. What is changing is *human understanding* of them – we are progressing, and this is what is changing:

1) Our understanding of the laws & principles, in nature, including the human body
2) Our relationship with all of it – in the form of agriculture, technology & industry
3) Our relationship with other humans – in the form of families, social structures, law, governance, the United Nations, etc.
4) Our assumption/ understanding about ourselves

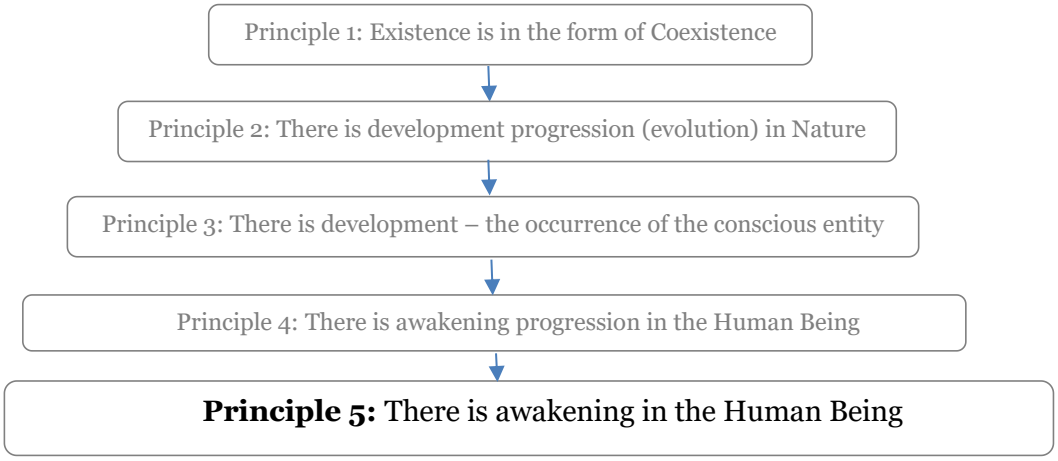
We can thus see a gradual progression in the intelligence, expanse of thought, science & technology and relationships between human beings in the past many thousand years of human history. Humans are increasingly using the faculties of visioning, desiring and analysis than ever before. We have greatly used the perspectives of likes, health and profit (*priy-hit-labh*). We have expressed the need for, and attempted to understand and live with the perspectives of justice-order-truth (*nyaya-dharm-satya*). But this awareness or understanding achieved in human beings is still partial, as we have already discussed. But we are still awaiting the understanding of, and living with justice-order-truth.[121] We discussed this as living in underdeveloped consciousness or 4.5 / 5 activities in the chapter on the Self.

Reality 'Exists'. What is changing is *human awareness* or cognition of it. In other words, we humans are progressively 'awakening' to these realities. This progressive development in awakening/ awareness /understanding takes place in the conscious Self, in the 4.5/5 activities.

Taking this progressive improvement in awakening or understanding forward, we are then able to see all dimensions of reality, in all aspects of our living, as-it-is. We understand the answer to every Why? And How? This is called awakening or having resolution.

[121] Nagraj A, unpublished writings, 1992

6.2.3.7 Awakening



[This is shown by segment 5: Awakening in the diagram above]

We started the conversation in this book with the need for understanding. At the very beginning, we spoke of the need for human happiness and how our present focus is only partial. We are only focusing on wealth & physical comforts (material dimension) without paying much attention to human relationships (behavioural dimension) and our understanding (intellectual & spiritual aspects). We discovered that our fundamental motivation is happiness and in order to be so, we need resolution – which is to understand all aspects, aspects of our living. We called this Coexistence. When we start studying and understanding coexistence, our attention is drawn to ourselves, human relationships, natural relationships and the way nature & existence itself are: which is the subject of our discussion in the current chapter. When we use the perspectives of justice-order-truth (*nyaya-dharm-satya)* in the Self (conscious), then this gradual process of understanding begins, and it is completed on having understanding & realization. We are able to understand & accept our own basic-nature & innateness, (*swabhava and dharma*) and that of the remaining 3 orders. We are able to understand 'Coexistence' in its entirety.

Then, all 10 activities in the conscious self are functional (the current 4.5 as well as the previously dormant 5.5). We are able to live with humane basic-nature (fundamental characteristic) (*swabhava*) and humane religion/*dharm*. We live with Humane values. We call this state 'awakening' or developed human consciousness. We have happiness, peace, satisfaction & bliss in this state. Being in this state, we fulfil our relationships with family, society & nature in a harmonious manner. We live with resolution (*samadhan*) or answers to all states we live in. This state is called activity completeness (*kriyapurnata*). When we are able to fully express and authenticate our understanding in living, it is called conduct-completeness (*acharanpurnata*). This gives us our fifth and final fundamental principle in Existence.

Let us put these 5 fundamental principles in existence here:

- ➔ Principle 1: Existence is in the form of Coexistence as units saturated in pervasive Space (void)
- ➔ Principle 2: There is evolution or development-progression or evolution in Nature
- ➔ Principle 3: There is development or *vikas* in Existence – the occurrence of the conscious unit (*jeevan*)
- ➔ Principle 4: There is awakening progression in human beings (in the conscious Self)
- ➔ Principle 5: There is awakening in the conscious Self

This sums up the understanding of Coexistence. If you look carefully, you will notice that on this planet, our progress has already reached the 'fourth stage' above. The fifth one, 'awakening' remains to be fulfilled, for which humans need to have 'understanding'/ knowledge. We can thus say everything that exists in Nature (i.e., everything in the Universe) is one Reality and there is only one set of rules governing the whole of the reality which surrounds us and of which we are part.

6.2.4 Principle of continuity in Existence

We shall now make some important observations on Existence. In Existence, in reality, there are some dimensions which change, and some that do not (are continuous) [122]

6.2.4.1 Dimensions that change

There are some dimensions to reality that do not seem to be continuous – such as **Form& Properties *(rupa & guna)*.** They change with time, place & environment. This is easy to observe – we see & know via our experience, that 'nothing' stays 'forever'. Your car eventually breaks down & decomposes, the flowers in your garden wilt away, a tree dies & decomposes, the human body does not last forever –we can thus see that when it comes to the 'Form'/Appearance or *rupa* of every unit in the 4 orders – it undergoes change (like you grow older, your skin wrinkles, the hair greys), and that unit ultimately decomposes or breaks-down. We can make a similar observation for a tree, where the tree is 'born' one day (it sprouts from the seed as a tiny sapling) – it then grows – this growth then stagnates or stabilises, where the tree maintains it shape/size for some years, and then it starts shrinking and finally 'dies'. We thus also usually say 'nothing lasts forever'.

Similarly, we know that the *properties* or behaviour of things change (or respond differently) according to the environment. We know that water behaves differently at

[122] Nagraj A, Ibid.

sub-zero temperatures, at room temperature and at boiling point and beyond. Similarly, iron behaves in a different way with zinc, than with water. These behaviours of Iron with Zinc, water, etc. also changes according to environmental variables such as temperature, pressure, etc. Thus, while such properties or behaviour in matter are definite, fixed or predictable, they nevertheless undergo change according to the environment. We can thus infer that both the dimensions of Form and Properties in every 'thing' undergo change, over a period of time, based on the environmental conditions.

6.2.4.2 Dimensions that do not change

The dimensions of basic-nature & innateness *(religion)* or *swabhav* and *dharm* do not change with place, time & environment. Let us make some supporting observations here.

If we consider Iron, its basic-nature & innateness (*swabhav & dharm*-religion) is the same as that of the Material Order. These 2 dimensions stay the same for every material unit in the entire Universe, regardless of time. In other words: all matter in the universe will <u>always</u> compose-decompose (*swabhav*) & no matter can ever be *really* annihilated/destroyed (*dharm*). These two dimensions of matter never change, and do not depend on the environment. Going back to our previous example, although Iron displays different (but fixed) properties with Zinc & Water, in both cases (& every such case), it demonstrates the same basic-nature (compose-decompose) and the same innateness or religion (to exist). This is true for every 'thing' belonging to the Material order.

Going back to the tree, we see that the basic-nature (fundamental characteristic) & innateness of the tree is the same as that of the Bio/Plant Order. This means, these 2 dimensions stay the same for every bio/pranic unit in the entire Universe, regardless of time. In other words, all units of class Bio/Plant order will <u>always</u> enhance-worsen the other plant and willll always exist+grow. This never changes, no matter what.

We can make similar observations for animals: No matter what the appearance and behaviour of an animal, it will always be either brutal or gentle, and it will <u>always</u> have the expectation to live. This fact never changes.

In humans, those living in underdeveloped consciousness will <u>always</u> have wretchedness, cunningness & Brutality (basic nature, *swabhav*) and will <u>always</u> have an expectation to live with happiness (innateness, religion, *dharm*). Those in developed consciousness will always display steadfastness, courage & generosity, kindness, etc. and have the same *dharm* (will + happiness) . These facts do not change with age, body type, gender and time.

We can thus see that for every unit or activity in existence, while the dimensions of form (or appearance) & properties change with time & environment, the dimensions of basic nature & innateness do not. Put together, these 4 dimensions constitute the entire reality of any activity or unit.

The dimensions of basic-nature & innateness, are thus fundamental-aspects of the reality of every unit that never change. This is true, irrespective of the order that belongs to – material, plant, animal & human.

Hence,

- Although it seems that everything undergoes change or transformation in appearance (form does not last forever)
- And its behaviour although definite or fixed is dependent on the environment (properties are relative)
- The dimensions of basic-nature & innateness always remain the same and are absolute.

6.2.4.3 Principles that are continuous

We can now recognize some more activities/principles that fall under this category of being 'continuous' – that do not change with time & place/ environment:

- Units and space have always 'existed' in 'coexistence' – are inseparable
- The 5 principles -coexistence, evolution, development, awakening progression, awakening are always present
- Every unit, or activity no matter where in the universe shall always have the 4 dimensions of form-properties-basic nature & & innateness. Of this, the former 2 change, are relative; while the latter 2 never change, are absolute.
- Human beings want to be happy, peaceful, contented & prosperous
- Humans can be happy via resolution, knowledge
- Activities of imaging-desiring, evaluating-thinking, tasting-choosing are present in every human
- Human relationships – Father-mother, teacher, etc. are applicable for every human
- Human need & acceptance for Trust, Respect, Affection, Reverence, etc in relationship
- Human Goal of Resolution, Prosperity, Fearlessness & Coexistence
- Human need for Social Order & Organization

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

- ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you
- ➔ Step2: *Examine* it: Is it coherent in all aspects?
- ➔ Step3: *Survey* whether it is true for every Human – Universal?
- ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

6.2.4.4 Inference from understanding Existential Realities

- **Existence is ever active presence** (*nitya vartmaan)*
  - Void/Space/urja is never created nor destroyed. *It does not undergo any change.*
  - Units are never '**really**' created nor destroyed. They undergo *transformation*
  - Units are/can never be separated from Shunya/Void/Space.
  - Units do not 'disappear' into space. Space does not 'disappear' into units.
  - **There is no *absolute creation, nor destruction.***

- **Shunya/Void/Space is not the material cause for units to exist.**
  - 'Space' or Emptiness does not 'create' Units. Not the creator. Units do not 'arise' from Space.
  - ***There is no creator. Or destroyer***
- **Shunya/Void/Space is not the controller or director.**
  - Units are self organized. Organization is *in* space.
  - ***There is no controller/director. Or sustainer.***
- **There is 'law'/ niyam in Coexistence.**
  - Expansive entity/Omnipresence or vyapak is the inspiration, law for units.
  - As niyama-niyantran-santulan (Law, Regulation, Balance) in Nature.
  - ***As Nyaya, Dharma, Satya (Justice, Religion, Truth) in Humans.***
- ***I* (the conscious entity) am Seer/ Knower, Doer, Experiencer.**
  - ***Void/Space does not know (see), do (act) or enjoy (feel)***

Common Notions/ Beliefs ?

- God created the Universe (*bhagvan)*
- *God is sustaining the Universe / the World*
- *God will destroy us (bhagvan)*
- God is 'watching' us.
- God will reward us. God will Punish Us.
- God/ *Ishvara* is inside all of us.
- There is God */ Ishvara* in every particle.
- Gods have Gender. Form.
- Names. Ishvara/ God / Brahman .....
- There are/have been seers
- There are many dieties. (*jeevans who evolved, with right conduct)*
- All paths lead to the same Truth.

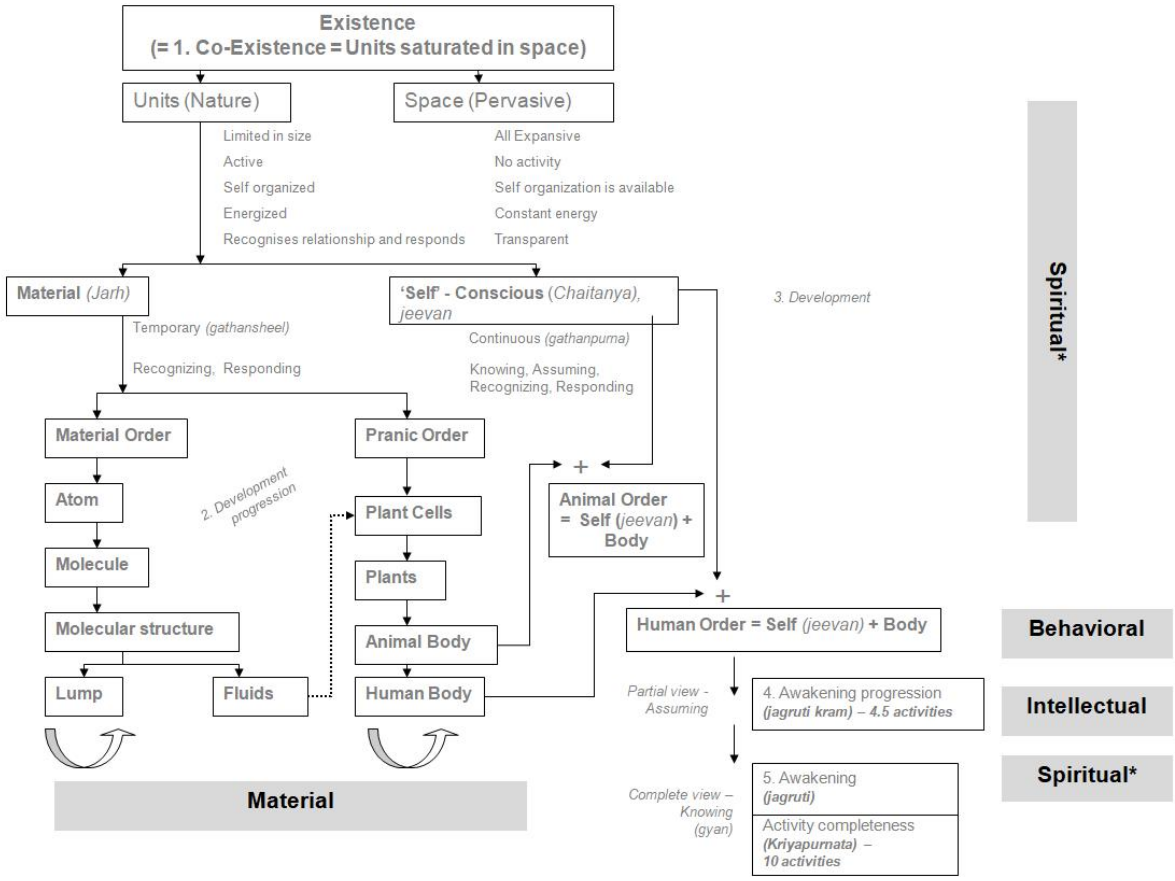
Existential Basis for Relationship

- Space is transparent
- Units are inseparable in space.
- Units are reflected onto one-another.
- Units are reflected with their rupa-guna-swabhava & dharma.
- I am hence related to every other unit.
- I live -*closely with some people. They form an important part of my life.*
- *The basis for my relatioship*
  - *rupa - guna OR*
  - *swabhav- dharma?*

6.3 Chapter 14: What is my role in existence? – Sum up*

[optional read]*

Let us do the following: Take a good, hard look at the 'schematic of existence' below. We have also identified correlations to our **4-aspects of living** so you can see how it all fits in.



(Spiritual here is defined as the knowledge of the fundamental-nature of self & existence, spirt or 'aadhyatma' is the name given to shunya or expansive void)*

Now scrutinize yourself with these questions:

> *What have I done for any of this to exist?*
> *What have I done for space to exist?*
> *What have I done for material and conscious units to exist?*
> *What have I done for atoms, molecules, lumps, fluids, and plants to exist?*
> *What have I done for animals and humans to exist?*
> *What have I done for the existence of my own body? My teeth, hands, eyes, feet, etc?*
> *What I have done for my own existence?*

Have I created any of this at all?

Am I controlling or directing any of this at all? Am I the one directing the formation of molecules, the growth of plants, or the beating of my own heart?

- **We are not doing any of this, not responsible for any of this!**

What is my role in this existence then, if I have not created, or am not controlling any of this? Is Space (void) doing any of this to me? – No.

Do I want to be controlled, dictated or regulated from the outside? –No.

All I can do is understand all this & learn to live with all this! And how would this learning be possible? – This is what we have been discussing from the beginning of this book: understanding the coexistence or harmony in all aspects of our living, so we can recognize & fulfil our relationship with the 4 orders.

In order to do the above, we need to do the following:

1. Understand Existence (including Nature) - Why? and How? it is
   – *or* ***Knowledge of Existence***

↓

2. We also need to understand ourselves (Human, Self) – Why? and How? we are
   -or ***Knowledge of Self***

↓

3. We then understand our relationship with People & Nature in Existence
   = how to live or ***Knowledge of Humane Conduct***

↓

4. We live accordingly = Ethics/Character + Values… = Humanness

We have already discussed points 1, 2 & 3 in this book so far. (We shall discuss point 4 above– living with humanness in the next Section III).

Let us put everything we have discussed so far into a neat table so we get the confidence these are the same '4 aspects' we have been discussing!

1. Understand Existence (including Nature) - Why? and How? it is					
Aspect of Human Living	Aspect of Coexistence to understand	Chapter No & Name	What we saw	Inference	Knowledge name
Spiritual	Coexistence in Nature & Existence	(chapter 13) Order in Existence: Understanding Co-existence	Every unit is saturated in space. There is evolution & development	Order in Existence	Knowledge of Existence or *astitva darshan gyan*
		(chapter 12) The dimensions in Nature & their complementariness	Every unit has 4 dimensions & is related to every other unit	Order in Nature	

2. Understand ourselves (Human, Self) – Why? and How? we are..					
Aspect of Human Living	Aspect of Coexistence to understand	Chapter No & Name	What we saw	Inference	Knowledge name
Intellectual + Spiritual	Human Being	(Chapters 5 & 6) Human being is co-existence of Self & Body, Harmony in Self	Self is in coexistence with the Body	Order in the Self	Knowledge of Self (jeevan) or *jeevan gyan*
			Activities in the Self are inter-related to each other and are in harmony (desires, thoughts, choosing..)		
		(Chapter 7): Order with the Body: Understanding health	Self is related to the Body	Order with the Body	

3. We then understand our relationship with People & Nature – how to live = Humane Conduct					
Aspect of Human Living	Aspect of Coexistence to understand	Chapter Nos & Name	What we saw	Inference	Knowledge name
Behavioural	Human Relationships	(Chapters 8 & 9) Order with People & Society	Human is related to every other Human	Order in Family & Society	Knowledge of humane conduct or *manviyata purna acharan gyan*
Material	Natural Relationship	(Chapters 10, 11) Order in Nature, Living with Nature	Humans are related with Nature	Order with Nature	

You can observe that the same '4 Aspects of living' and the '4 Aspects of Coexistence to understand' have been bundled or clubbed into these 3 tables now, and each corresponds to a kind of 'knowledge' to be had (shown in the 6th column).

**At this stage, if the above seems to be confusing, don't worry. You can ignore the 4th column "Knowledge name" and stick to the 4 Aspects of living for the coming few months/years and come back to seeing things in this way when you feel you are ready. Clubbing or arranging things in different categories or groups does not change the 'fundamental things or entities' to be understood. Such arrangements are only to provide simplified, logical views to us readers. Notice that we started this book with the contents of table (2) above, then went to table (3) and finally addressed table (1).*

Continuing the above thread, in other words,

1. We understand the Why? And How? of 'all there is', with all its dimensions (knowledge of existence)
    - = *Understand Existence*
2. We understand the Why? And How? of ourselves (knowledge of self)
    - = *Understand myself*
3. We hence understand how to live with all there is (knowledge of humane conduct)
    - = *Understand how to live*

Seems to make sense, doesn't it? This understanding is hence also called

'Existence based,		**Human centric**		**Contemplation'**
(knowledge of existence)	+	*(knowledge of self)*	+	*(knowledge of humane conduct)*

This is what we as humans need. This is your fundamental need and mine as well. 'Coexistential Philosophy' is ***paradigmatically different*** from the prevalent streams of thought in Human Tradition so far and offered as an **ALTERNATIVE:**

- Tradition
    - Mysticism based GOD centric contemplation
- Modernism
    - Instability, Indefiniteness based MATERIAL centric contemplation
- Alternative
    - Existence based HUMAN centric Contemplaton.
    - =knowledge of existence + knowledge of conscious self + knowledge of Humane conduct

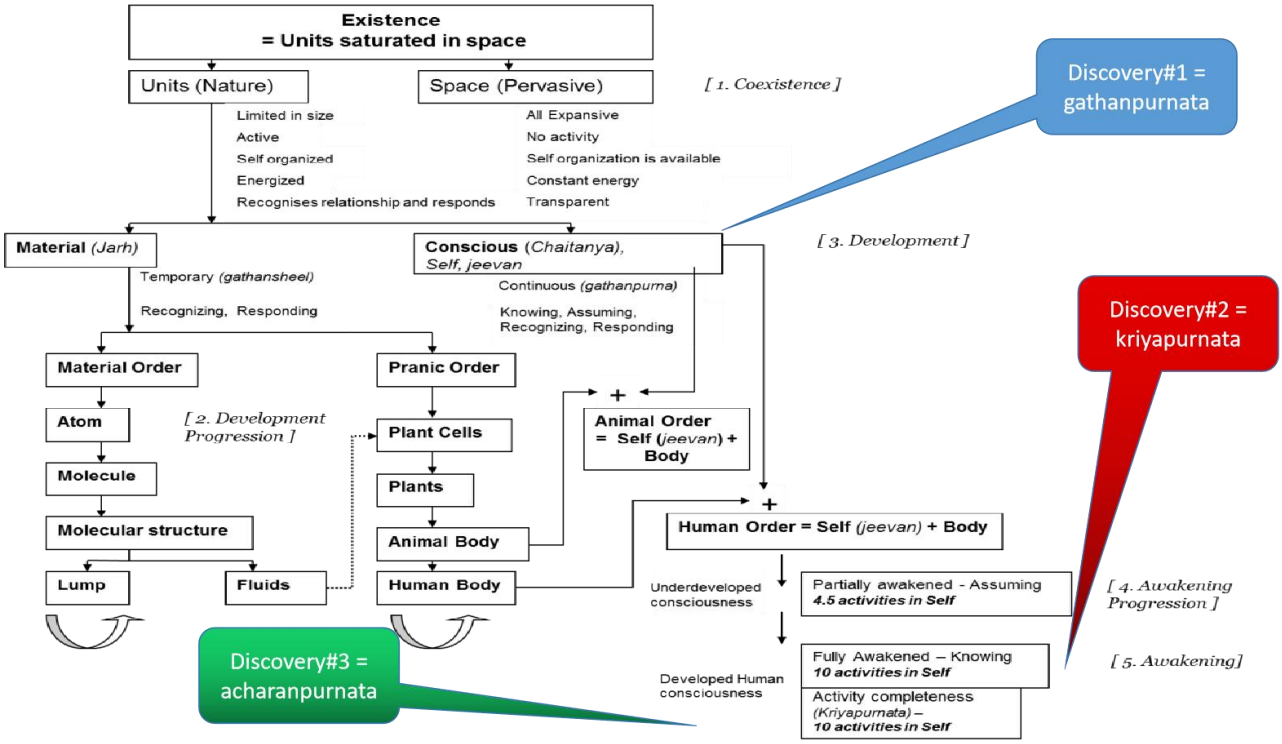
Look carefully:

- Would you like to have the understanding above?
- If you have the above understanding, is there anything else left to have?
- Is the above limited to people of any faith, sect, race, colour, gender or country?
- Do you think this understanding is only needed in the present (2018) or have humans always wanted to understand the above?
- Think about the distant future – will those humans also need to understand this, or will it be any different for them?

As we have this understanding, the activities of 1) Realization and 2) Understanding – which are currently dormant in the Self also start functioning, *hence we also call this 'activity completeness' or functional-completeness or 'kriyapurnata'***.** I.e. all the 10 activities in me are now *effective* – instead of just desiring, thinking and choosing – or 4.5 activities as is the case now.

When there is completeness in 'Realisation' & the evidencing or '*pramaniktaa'* ability of Self to express this understanding fully in living, *it is called 'conduct completeness' or 'acharanpurnata'*.

We can thus see that each material and conscious unit is submerged, saturated in space and it is in space that each unit is energised, self-organized and recognizes and responds to its relationships with other entities. This is the entirety of existence and it is harmonious.



Discovery

- The immortality of result (*parinaam ka amratva*) = *gathanpurnata, constitution completeness*
- The resting of effort (*shram ka vishram*) = *kriya purnata = activity completeness (~ 10 activities)*
- The destination of motion (*gati ka gantavya*) = *acharan purnata = conduct completeness ~ 10th activity is fully aware.*

Implications

- "The Self/I" am never born, nor die. ***I came into being.***
- I evolve to understand.
- Then awaken.
- To Live, to fulfill.
- To Inspire.

Summary:

The study of the conscious Self (*jeevan)* is possible.

1. Its basis is Existence
2. Man is inseparable from Existence
3. Imagination & Freedom of Action is present in the Human
4. Man is the seer in Existence (one who understands)
   - *Comprehensive Reality (Satya, Truth)*
   - *Individual Identity, Internal Order in all 'My' faculties, of All Humankind & that of everything else. (Dharma, Religion)*
   - *Laws of Living, fulfillment with all other Humans (Nyaya, Justice)*
5. Nature is (already) in order: law, regulation & balance.

We can thus write down the fundamental purpose of human education as:

'The provision of Knowledge for the Knowledge Order'

- = Understanding the inherent value of every aspect of living & Existence/Reality, that enables a change in the plane of consciousness in us to live accordingly – with definite human conduct

This is the meaning of '**value education for consciousness development'.**

We started our conversation in the beginning by stating we find out what is the basic, fundamental value for us human beings. We can thus summarize our journey in this book so far as follows:

Fundamental Aim/Value of the Human *(why to live)*

= Happiness, Peace, Contentment… = 'Resolution' *(samadhan)*

= Basic Human Desire

Plan, way of life to fulfil this basic desire = Understand all (4) aspects of our living

- All (4) aspects of our living = Material, Behavioural, Intellectual, Spiritual

= Understand 4 aspects of Coexistence: Self, Human Relationships, Natural Relationship & Existence

= Knowledge of Existence + Knowledge of Self + Knowledge of Humane Living/Conduct

= (leads to) Happiness, Peace, Contentment…

= Fundamental Human Aim/Goal

That sums up our journey so far!

We have come full circle!

We shall now proceed to next Section in this book, where we shall summarize our findings on Ethics and Human Values and see how it comes in living.

LIVING IN COEXISTENCE - WITH HUMANNESS

We covered the 'understanding of Coexistence' needed for us to become 'resolved', and hence happy in the previous section II. This understanding of Coexistence covered every aspect of our living. Now that we have covered this understanding of the 4 aspects of our lives and the entirety of Coexistence, let us proceed to see how this comes in our living. Living with humanness is also called humane conduct.

We shall now seek to address the following questions

- ➔ How does this understanding come in our Living?
- ➔ How does it make us Ethical?
- ➔ How does it imbibe us with Human values?

7 Identifying Humanness

7.1 Chapter 15: What is Humane Conduct

7.1.1 Definiteness of conduct in Nature

We discussed the nature of Coexistence and the 4 orders in it in the previous section. We identified the 4 orders as: Material, Bio/Plant, Animal and Human Orders. We also saw that the remaining 3 orders, except the human exhibits a 'definite behaviour' or conduct:

We see that matter behaves according to definite laws. For ex: Oxygen, Iron, Gold, water – all of these exhibit specific, definite behaviour or properties. This is why we can study them and identify them -we identify Iron, by its behaviour or properties. For example, if you look at iron, there is an 'iron-ness' to it. No matter what the time of the day is, or where you have picked up the iron from, iron always has the same 'iron-ness' to it. These properties or behaviour of iron is simply how it interacts or behaves with the other things in its environment – which we called 'participation in the larger order'. This iron-ness is definite, we hence say that iron has a definite conduct.

We can say the same thing for plants as well. A mango, a neem tree, a coconut tree, all exhibit definite behaviour or properties. This is how we are able to recognize them – firstly by their form(appearance), and then by their properties. For example: you may look at a mango and say 'that's an alphonso mango'. But the final confirmation is only

when it *tastes* like an alphonso! Similarly, If you look at a neem plant there is a 'neem-ness' to it. No matter what the time of the day is, or where the neem plant is, the neem plant always has the same 'neem-ness' to it. This neem-ness is definite, we hence say that neem has a definite character, or that neem has a definite conduct.[123]

Animals too exhibit definite behaviour or properties. We can say that of a tiger, a rabbit, a cow, an elephant, etc. We recognize them by their appearances & definite properties or behaviour. If you look at a cow, there is a 'cow-ness' to it. No matter what the time of the day is, or where the cow is, the cow always has the same 'cow-ness' to it. This cow-ness is definite, we hence say that cows have a definite character, have a definite conduct.

It is quite clear, that it is due to the definiteness in behaviour or conduct, that we are able to even study & identify things from the Material, Plant and Animal Orders as being 'Iron', 'Neem' and 'Cow'. Indeed, if the Iron behaved like Gold, the Neem started sprouting Mangoes, and if the Cow turned carnivorous, we would stop calling them their names respectively and should be forced to reconsider our identification of them. But this does not happen in Nature. The Iron, Neem & Cow have always been the same way, and this has been happening from before we Human Beings appeared on this planet!

7.1.1.1 The need for definite laws, behaviour or conduct in Human Beings

Do you feel we Humans have a definite conduct? Do *you* have a definite conduct? Or does it keep changing based on the time of the day, your moods, who you are interacting with it & the circumstances? We find that the human being has an indefinite conduct! We are unsure of how we will behave, and be, tomorrow, or 5 years from now! Humans are the only entity in Nature that do not have a definite conduct or behaviour – you and I are proof of this.

Let us ask ourselves some honest questions. Do we want to be predictable or unpredictable? Do we expect others around us to be predictable or unpredictable? What is naturally-acceptable to you? - We find that each one of us wants to have a definite behaviour, a definite conduct. For example, we always want to live with a feeling of trust and respect, and expect others to be the same with us. We don't want to react or 'lose our cool' when others around us behave in ways we don't like. We don't like it if we have lied about something. We don't expect others to try and exploit us of our wealth, and in turn don't want to exploit someone else of their wealth! Living with a feeling of mistrust, of wanting to exploit the other, leads to an inherent contradiction in us, it leads to our own unhappiness.

The reason for this indefinite behaviour in humans is, we have the ability of imagination! Hence, we end up *behaving* as we *imagine*. And the source for our imagination, for our assuming, can be many, as we have already seen. In other words, we humans behave

[123] Nagraj A, Jeevan Vidya ek parichay 2009 Ed

according to our mental impressions or *sanskar*. We studied this as 'mental-impressions' or *sanskar* inheritance or *anusangita* in Chapter 12.

7.1.2 Humane Conduct follows from Knowledge of Existence & Self

We humans thus have to decide, comprehend how we are to behave, or live, our 'mental impressions' or *sanskar* . In order to do that,

- ➔ we have to first Understand the Existence of which we are a part,
- ➔ Understand ourselves, and based on this,
- ➔ Understand our living in Human & Natural relationships.

This is shown below: [124]

Study of Existence	<----- Study of the Human ---->			
Understand Existence	→ **Understand Myself**	→ **Understand Humane Conduct** (Human & Natural relationships)		
Knowledge of Existence +	**Knowledge of Self** (conscious) +	→ **Knowledge of Humane Conduct** (living)		
		Wisdom *(viveka)*	**Behavioural Science** *(vyavhar vigyan)*	
		Ethics/ Character or Laws of Living	Values	Policy

The above table is nothing new, only a different way of representing what we have already discussed. We have already covered the '3 kinds of knowledge' above as part of our discussion on the '4 aspects of living' and the '4 aspects of Coexistence' to understand. We shall now focus on 'Human Living', which is the same as 'Human Conduct'.

7.1.2.1 Wisdom

We earlier saw human living as Human Relationships and Natural Relationships in Chapters 8, 9, 10 & 11. This 'Human living' itself is Human conduct. In order for us to live in this humane manner, we need the basic understanding of right and wrong in living. This is called 'laws of living', also called Ethics or **'Wisdom'.** Referring to the table above, we can see that Knowledge of Existence & of Self gives rise to **Wisdom, which is the ability to discriminate between right and wrong, true & false, desirable & undesirable.**

'Wisdom' is thus the same as Ethics or Character, also called 'laws of living'. Having Wisdom enables us to identify the human goal of resolution, prosperity, fearlessness & coexistence. Having Wisdom, we understand that "Social Order" is in the form of an

[124] Nagraj A, Ibid.

Undivided Society, Balance in Nature & Universal Order. This is what we want, it is what is natural to Existence.

7.1.2.2 Human values & policy

We hence accept the commitment to live accordingly. When we live according to Wisdom (ethics, character & goals), it gives rise to (human) **Values**. Further, we accept to abide by **policies** that enable and ensure such ethics and values. We have discussed *values* in the chapters on Human Relationships and Natural Relationships, in which we explored our basic-nature (characteristic), basic desire, Trust, the 7 relationships & the 9 values in relationship, etc.

The resulting conduct consisting of Ethics/Character + Values + Policy that we see and accept in ourselves, that is naturally acceptable to us, that ensures this 'Social order' is called '**Complete Humane Conduct'** or *manviyatapurna acharan*.

We can thus see in the table above that 'Complete Humane Conduct' is a combined form of

- **Ethics/Character:** Defines the basic laws of self-regulated living
- **Values**: participation of the human being in various relationships
- **Policy**: Self-accepted rules for proper-utilization & protection of body, mind & wealth

Put together, these constitute the '**definite humane conduct'** we seek.

It is obvious that if we do not have basic character or ethics, we cannot inculcate any 'human values'. Similarly, if we do not adopt the appropriate policies for living, we cannot ensure character or values. **Hence, when it comes to Human conduct, these 3 aspects: Character, Values & Policy are an integrated whole – they cannot be 'separated'.**

We will only discuss human values & ethics in brief for the purposes of our discussion here. We will leave out 'Policy' for a later book!

We shall first address Ethics (or character/Wisdom/laws of living), without which there can be no Human Values. For, if we cannot discriminate between true & false; right and wrong, how can we have stable & correct values?

7.1.2.3 Note

If you are wondering what you need to be going through ethics, values and human conduct, or even find such topics 'dry and abstract', consider scrutinizing and examining the following questions

- ➔ Would you like your behaviour to be indefinite or definite?
- ➔ Would you like to have true self-confidence that you are doing the 'right thing'?
- ➔ Would you like to be complementary with other humans and nature or exploit them?
- ➔ Would you like to live with awareness, or simply '*float through life*'?
- ➔ Would you like to be free of conflict within and in your interactions with other people?
- ➔ Would you like to be of 'some positive use to your surroundings' in your lifetime?

In other words, you are not 'reading some subject' in a course here, you are reading about yourself, of who you are, and the person you will be. These issues are directly tied to your character, your image as a person, your 'quality of life & interactions' and your state of happiness, peace, etc. They are to do with 'you', and the larger picture of what you will be and do in this lifetime.

7.2 Chapter 16: Ethics & Character

7.2.1 Defining Ethics

"

We have seen this far that order is inherent to Existence, and all units in Nature – Material, plants, animals, etc. are in order. The human being too wants to be in this order and can do so, via knowledge. There are laws that are intrinsic to the various relationships in nature, and we humans too must understand the laws by which we are to live, as part of our 'human conduct'. We defined this conduct as a combination of ethics/character & values.

'**Ethics'** are the principles that govern a human beings behaviour - your behaviour & mine. These can also be called '**morals'** we live by, since they define 'right & wrong' for us. We know these are 'right' & 'wrong' in the true sense, because we have studied and understood Existence, studied and understood ourselves and also as a result found out what is naturally acceptable to us, to every human being. These laws of living or 'ethics' are essential for order in ourselves, in the family & society, and are a reflection of the order in Nature.

In other words,

Ethical	Unethical
= To be according to Existence and Humanness	= What is not according to Existence & Humanness
= complete view (understanding/knowledge)	= partial view (based on assumption)
= what is naturally-acceptable to every human being, the basic-nature of every Human Being	= Inhumane or assumed characteristics of Human Being
= Universal	= Varies by time, person, faith
= Humane	= inhumane
= desirable	= undesirable
= 'right'	= 'wrong'
= Moral	= Immoral

This thus gives us an important reference to decide between what is 'right' & 'wrong'. You can verify for yourself whether you find the above definition:

- naturally-acceptable to you (Human) & natural to Existence – *Step 1 Scrutinize*
- making sense as a whole and 'fits in every aspect of living' - *Step 2: Examine*
- naturally-acceptable to every Human (Universal) – *Step 3: Survey*
- leads to mutual fulfillment in Living – *Step 4: Live accordingly*

"Ethics thus means living according to the laws of human living whereby we are able to discriminate between true & false, justice & injustice, order & problems, right and wrong"

Ethics is also called **Wisdom** & defines **Human Character.**

We thus have a simple and crisp definition for 'Ethics' we can depend on, since we have scrutinized and examined it for ourselves.

This ability to discriminate between 'true and false', or 'right and wrong' is also called Wisdom or *viveka* (shown in the table in the previous chapter). We can thus see from that table that:

1. **Knowledge** (of Existence & Self) -> leads to
2. **Knowledge of Humane Conduct -> consisting of Wisdom & Science:**
    1. **Wisdom** or Ethics or Character
        - discriminating between true and false based on 'knowledge'
        - identifying the goals of human living and the laws of self-regulated behavior -> leads to
    2. Behavioural **Science** (policy & values)
        - identification of human & nature relationships and living accordingly

We can thus see that there can be no real wisdom or ethics without 'knowledge', and there can be no real 'values' without ethics.

7.2.2 Ethics in 3 aspects / Laws of living[125]

When we understand the coexistence inherent in nature, and accept the universal human social-order, we have a **natural resolve to live in a self-regulated manner that is complementary or 'just' to People, Society & Nature. We call this 'laws of living', or ethical living.** Such self-governing laws cover the three aspects of our living and these are:

- ➔ In the Self (Intellectual law)
- ➔ With People (Social or Behavioural law)
- ➔ With Nature (Natural law)

We shall now brief these three laws.

7.2.2.1 A. Ethics in the Self/ Intellectual Law*

1. **Erudition** *or vidya***:** We adhere by what we have found to be true in Existence & in the Self. We do not encourage or maintain false impressions about the truth.
2. **Straightforwardness** *or saralta*:
    - **Honesty about our state:** No Hypocrisy. This means we do not have an 'air' or 'pomp' about ourselves, or create a make-believe image of ourselves. We have nothing to 'hide'.
    - **Being Honest or Factual in Words-Speech:** We only state that which has occurred, that we have seen or heard of. This means not lying about facts (being honest)
    - **Being Honest or Factual in Deed:** Doing as we say - If we say something, we do it, or behave accordingly.

** We have only covered two of the five intellectual laws here. See Appendix C for further reading where the remainder may be found.*

[125] Nagraj A, Manav Vyavhar Darshan, (Philosophy of Human Behavior) 2015 Ed

7.2.2.2 B. Ethics with People (Social law or Character)

We shall now study Social-Law or Social Character. This defines how we shall behave and conduct ourselves with other human beings in society so as to not harm people or disturb social-order in any way. Social Law has 3 dimensions:

1. Occupational Ethics or Righteous Wealth
2. Martial Ethics or Fidelity
3. Behavioural Ethics or Kindness in Behavior & Work

7.2.2.2.1 1. Occupational Ethics or Righteous Wealth

An occupation is the application of certain skills like engineering, carpentry, black smithy, etc on the rest of nature – for the purposes of producing material things. This process also involves interaction with other people.

All adult humans, at some point in time, practice some 'work' or 'occupation'. When we talk of occupations, we expect certain behaviour, a certain conduct from the person practicing that occupation. This is what could be called 'acceptable behaviour', or 'acceptable conduct'. The term 'occupational ethics' – can be used in this sense – i.e. what is acceptable occupational behaviour and conduct? We shall take up the first social law – 'righteous wealth', for discussion.

- **Not Stealing:** At the minimum, this means we do not indulge in theft, or craving for someone else's wealth or possessions. This includes not cheating, forging, etc - we do not commit such acts, or think of doing such acts, or give our consent to/encourage such acts.
- **Righteous Wealth:** We adhere by the following:
    - <u>Appropriate Occupation</u>:
        - We engage in an occupation that is complementary to societal order, in a way that we are not exploiting society or any other human being.
        - This can be production, distribution, or service (*seva*). Some examples of such righteous occupations are: agriculture, carpentry, manufacturing, distribution of goods, maintenance works, etc.
        - These are carried out with the perspectives of justice & order (*nyaya & dharma*) and not the profit perspective (*labh*)
    - <u>Gifts</u> & <u>Prizes:</u> we receive from family and friends as well as prizes we receive from society for some useful work done are also considered under 'righteous wealth'
- The important thing to note here is the wealth (or money) we expect for our efforts is driven by:

- Proper recognition of Material needs of the Family – including recognition of the distinction between needs of Self & Body & between 'price' & 'value'
- Evaluation of the actual efforts we have put into the work
- Our complementary (non exploitative) relationship with the other human during exchange/ transaction

We can thus see that irrespective of the occupation or work one is in, we interact with 2 broad categories of things in occupation

1. **People** – like the people you farm with
2. **Nature** – like the implements you use for farming, the soil, water, seeds, etc.

We can verify the above for any other occupation as well. For example, if you are a mechanical engineer, you interact with

1. **People** – other engineers, technicians working with you
2. **Nature** - The machines and tools you use

I.e**. the issue of 'occupational ethics' needs to be seen as applying to both these categories: people, and Nature**. When ethics and occupation are an outcome of 'understanding'; it becomes possible to fulfill our material needs and at the same time be in mutually complementary relationship with other people and with nature.

7.2.2.2.2 2. Marital Ethics - Fidelity/Chastity in Marital life

- **Abstention from Force:** At the minimum, this means we shall not outrage the (physical) modesty or decency of another human in word or deed. Just as 'force' is not naturally acceptable to you, it is not for the other person as well. *We can see that molesting of the opposite gender is a prevalent issue in current society. Both, the 'educated' and so called 'uneducated' are not free from such deeds.*
- **Conjugal Relationship:** Our physical relationship is within the confines of marital life: we stay faithful to our married partner in words, mind and deed. This happens naturally when we accept physical relationship as a natural outcome of biological development in the Human Body and human offspring as being essential for human family & society. Being faithful in marital life retains our own personal integrity and complements the order in society by maintaining the integrity of family. This also means we do not interfere in someone else's marital life. *Even in todays society, common law does not approve of infidelity in marital life. Indeed, not adhering to this is not acceptable to any human being and is a common cause for bad past memories, stressful relationships, and strife in society and families.*

7.2.2.2.3 3. Behavioural Ethics: Kindness in Behaviour & Work

- **No Hatred:** At the minimum, this means we do not have hatred for another human being: in word, mind and deed (such as having malice, ill-will, harming physically, mentally, verbally).
- **Let live & live:** We then practice the dictum of 'live & let live':- we let people be, do not interfere in their living and in their freedom of imagination and of action. This means no teasing, bad-mouthing, dominating, etc. This also means, we do not interfere in, stall or complicate someone else's life & progress towards their own understanding.
- **Be of assistance:** When we are able to do the above two, we can then also be of physical, mental, emotional assistance to the other person for their living in justice, happiness & understanding.

We can thus see that to live according to 'Social law' essentially means to live in 'self-regulation': not harming or coming in the way of another human beings right to live in coexistence.

We shall now see Ethics with Nature.

7.2.2.3 D. Ethics with Nature: Natural Law

We have already discussed this in fair detail in Chapter 11 'Living with Natural Law', where our living is complementary with the inherent order and coexistence in Nature.

- This means our technologies & production systems and way of life does not cause resource-depletion or pollution.
    - Examples of resource depletion are: Disappearing forests, fossil fuels, water, etc.
    - Examples of pollution: plastics, thermocol, green house gases, vehicle & industrial effluents.

Thus, Ethical Living means we understand, accept, and practice the following:

A. Ethics in the Self

B. Social Ethics (with People)

   i. Occupational Ethics

   ii. Marital Ethics

   iii. Behavioural Ethics

C. Ethics with Nature.

7.2.2.4 Exercise

1. Find out where you stand in each of the aforementioned Ethics or 'Laws of living'. On self-scrutiny & evaluation, do you feel you are an Ethical person?
2. Find out what is happening within your family in these 3 fronts.
3. Find out what is happening in Society on these three fronts.
4. Scrutinize and Examine for yourself: what is naturally acceptable to you?
5. Scrutinize and Examine for yourself: what is naturally acceptable to every other human being?
6. Scrutinize and Examine for yourself: in which situations/cases do you find yourself at ease?
7. Observations on Social Law
    - You can observe that all crimes under the Indian Penal Code (IPC) come under one of the 3 areas of Social Law: when people are not adhering to 'Occupational Ethics/Righteous Wealth'; Marital Ethics/Fidelity and Behavioural Ethics/ Kindness.
    - All so-called 'Social Problems' being 'Anti-Social' are related to one of these 3 aspects.
8. Do you think 'working' at home (cooking, cleaning, maintaining) is also an occupation or work?
    - Would you call only 'paid' occupations as work, or also the 'unpaid' ones
    - Do we respect the 'work done at home' equally? Is the 'work at home' given equal importance and recognition in families and society? Do you think it should be?
9. Do you find that only the so called 'uneducated' people are not following such Ethical laws today, or are 'Educated' folks also doing the same? What do you think is the solution?
10. Do you 'let people be' or do you keep giving them suggestions and pointers on how they should be? Do you think the other person desires such advice from you?

7.3 Chapter 17: Human Values

In Chapter 15, we identified 'Humane Conduct' as consisting of Ethics/Character, Values & Policy.

In Chapter 16, we saw that Ethics (or Character/Wisdom) are the principles that govern our behaviour – that help us discriminate between 'right' & 'wrong'. Living with such Ethics or self-accepted governing principles, we also accept, experience and express certain feelings. These are called values, and we shall now get down to identifying them.

7.3.1 Identifying human values

We had started our conversation in this book with the question of what is 'desirable' to a human being, and then journeyed all the way into space! In the previous chapter, we saw that when we start living, the first stop is to be ethical. Let us see now see what we have been able to find out about human values, and how they can be ensured.

7.3.1.1.1 Defining 'value'

Remember, we studied that every unit, including the human being has 4 dimensions: form, properties, basic-nature & innateness. Hence, the values we 'hold' as well as the values we express are also tied to these dimensions. In other words, we shall study & find our own 'values' or 'human-values' within these 4 dimensions in ourselves (our values, will not be somewhere outside us, they shall be within us). Hence, when we live with our 4 dimensions, we shall automatically & most naturally be expressing these values.

Definition:[126]

The 'value' *(mulya)* **of a unit is its fundamental-quality** *(moulikta)* **and its participation or purpose in the larger order.**

Not clear? Some examples shall help:

We know the 'value' of Iron via the properties it exhibits: it rusts, it does not bend easily, is strong, etc. This is the participation of Iron in its environment. Humans use Iron for various purposes based on this 'value' or '*properties' (gunas)* of Iron. These properties of Iron follow its basic-nature (fundamental characteristic) (*swabhav*) of composition-decomposition – which is the value Iron brings to the entire Material Order.

Similarly, we understand the 'value' of a mango tree by the benefit it brings to its environment. We understand this by the mango trees properties or behaviour in its environment. Mango trees are beneficial for the soil, for the birds, the insects, the air, and of course, for humans. Mangos provide us nutrition, and are also very tasty! The

[126] Nagraj A, Paribhasha Samhita, 2015 Ed

properties of the mango follow its basic-nature (fundamental characteristic) of enhancing & worsening, and this is the way the mango is complementary to the plant environment.

We can see a similar value or participation for the cow. The cow, is beneficial for soil (via its dung & urine) in cross-pollinating the plants and flowers it grazes amidst, and of course, to humans, in the form of dairy. The properties of the cow follow its own basic-nature (fundamental characteristic) of being gentle & brutal and that is the way the cow is complementary to the animal order.

Which brings us to - us humans. What is the value of the human being? What is the value I bring to my surroundings? To my relationships? What is my participation or engagement with the rest of humanity?

Just as with the other orders, here too, the answers lie in our properties (*gunas*) and basic-nature (*swabhav*) . In addition, being humans, we also want to know the values intrinsic to us, that are to do with our very 'being', that define us, that drive us. Sounds familiar? We discussed this dimensions of ourselves as our 'true-nature' or innateness or *dharm* of the Human Self. We hence also studied the conscious self, which we refer to as 'I', also called *jeevan* and the activities that are intrinsic to it.

We saw that our fundamental, inner nature is to be happy, this is our basic motivation, our innateness (*dharma*). Happiness is thus our basic 'value' – it is what defines us. We live in different situations and hence will need to identify how we express our happiness, or bring value, in other words, participate in all these situations:

A) in the Self

B) With all Humans (Humanity)

C) In daily relationships (Family-Society)

D) With Nature

The good news is, we do not have to learn anything 'new' now. We have already covered upon these values under different chapters and we shall only compile them and see how they are related.

7.3.1.2 A) The values in the Self are – *4 (jeevan mulya)*

1. Happiness
2. Peace
3. Satisfaction
4. Bliss

You should refer to the figure on activities in Self in Chapter 5 for this explanation:

- ✓ When we act & experience (choose & taste) according to how we think, we experience **Happiness***
  - When our action and the resultant experience/taste matches our preference for liking-health-profit or justice-order-truth we feel happy in the mind or *mun*.
  - I.e. when there is *no conflict* between our thoughts (evaluation-analysis) & expectations (tasting-choosing) or an absence of *restlessness* or *despair*.
- ✓ When we think according to how we image, we experience **Peace**
  - When our evaluation and analysis match our desires, we feel peace in our disposition or *vritti*
  - I.e. when there is *no conflict* between our desires (imaging) and thoughts (evaluating-analyzing), or an absence of *agitation*.
- ✓ When we desire according to our understanding of reality, we experience **Contentment**
  - When there is the possibility of, or actual fulfilment of our desires, we feel contentment in our psyche or *citta*.
  - I.e. there is *no conflict* between our desires and actuality, or an absence of *discontentment or gloominess or dejection*.
- ✓ When our understanding matches the way reality actually is, we experience **Bliss.**
  - When our understanding matches our realization of truth, we feel bliss in our intellect or *buddhi*.
  - I.e. when there is no *conflict* between realization & understanding or an absence of alternatives or disparity in our understanding.

** Difference in Happiness & Pleasure – We can now register that there is a difference between happiness and pleasure. We experience happiness as a result of synergy between our thoughts, actions and tasting/experience. We experience pleasure as a result of sensory input from the Body, which we then experience or taste in the Self. In the case of pleasure, the tasting occurs on the basis of interest (sense based tasting). I.e. Happiness is an internal experience in the mind, whereas pleasure is an experience in the Self, but based on external stimuli.*

Thus, we see that our fundamental value, our basic motivation of happiness comprises of four experiences: happiness, peace, contentment & bliss. This is the manner in which the various activities in the Self (*jeevan*) participate with each other. This was our starting question at the very beginning of the book.

These **values are intrinsic to us**, we seek them and once had, we do not wish to be without them even for a single moment – you can verify this for yourself. This is our **innateness, our *dharm* or religion.**

The 4 values or feelings above reside in the Self. When we live in the world, we see that the remainder of the values below are needed to ensure this happiness, and express it.

7.3.1.3 B) Human Values – 6 *(manav mulya)*

When we live as human-beings, our 'values' define our basic way of interaction with other humans. These are the *values* or usefulness we bring other human beings via our interactions – this is our purpose & participation in the Human Order, in Society

1. Steadfastness (*dheerta*)
2. Courage (*veerta*)
3. Generosity (*udarata*)
4. Kindness (*daya*)
5. Grace (*krupa*)
6. Compassion (*karuna*)

We find that these human values are the *same as our basic-nature* (*swabhav*). This is how we truly want to be, these are basic-desires. These values are *naturally acceptable* to us, and we want to live with them. Living with these values or feelings results in, and is an expression of our intrinsic values of happiness, peace, etc. We have already discussed these human values as our basic-nature or *swabhav* in Chapters 9 & 12.

7.3.1.4 C) Relationship values – 18 *(vyavhar mulya)*

When we know and accept the aforementioned human values (our basic-nature or *swabhav*), we are imbibed by a basic acceptance of being in relationship with the other Human. The fundamental value for acceptance of Relationship is 'Trust'. You will remember this…we discussed this at length in Chapter 7: 'Understanding People, Order in Family'.

When we are able to understand and accept our basic-nature (*swabhav*) or human values of steadfastness, generosity, kindness, etc., we also understand and accept Trust. We are then able to recognize the relationships we live with on a daily basis. You will remember these as the 7 Human relationships: Father-Mother, Brother-Sister, Teacher-Student, etc. When we recognize these relationships in the light of their purpose in humane order, we are imbued with feelings for the other human being in these relationships. **We recognize these values or feeling as our own qualities, or properties, because, this is what gets experienced and expressed with the environment** *(remember the rusting of iron, the sweetness of the mango and the gentility of the cow….these are properties)***.**

These are the values, properties/qualities we exhibit in inter-personal relationships. As we have discussed before, these qualities/properties (*guna*) follow the basic-nature (*swabhava*) we discussed in the previous point. In other words, **the 6 Human Values or basic-nature (*swabhav*) we saw earlier flow through; are expressed via the following 18 qualities or properties in Behaviour:**

Hold on! 18? But we only discussed 9 values in Chapter 7 on relationship you may wonder (Trust, Respect, Affection….Love).

Those 9 values we covered earlier are called 'established' values, which reside in us. When we live with such established values, we express or display equivalent qualities or behaviour. There are the 9 'expressed' values. Ex: If we have the feeling of trust established in us, it gets expressed as *complementariness* in behaviour with others. If we have the feeling of respect established in us, we are *cordial* in our behaviour, if we have the feeling of affection in us, we have commitment to the relationship, and so on.

I.e. when we have the established value; the expressed value is a *natural outcome* in that relationship. For example, when we Trust someone, we are naturally complementary with them, when we feel glory for someone, our behaviour is *simple* in their presence, when we have the feeling of care, we express it as *generosity*. In this way, we can see that there are 9 x 2 = 18 values in human relationships – 9 that are established in us, that we experience within, and corresponding 9 that we express in our living, that others can see.

Note that, many a time, we tend to only focus on the expressed values today – in the name of civility or courteousness. *However, if the person does not have the established value as a feeling or acceptance in them, then the mere display of the expression or being courteous becomes a pretence – a surficial display or temporary expression.*

	Established-Values		Expressed-Values	
1	Trust	→	Complementariness	1
2	Respect	→	Cordiality	2
3	Affection	→	Commitment	3
4	Care	→	Generosity	4
5	Guidance	→	Naturalness	5
6	Reverence	→	Veneration	6
7	Glory	→	Simplicity	7
8	Gratitude	→	Gentility	8
9	Love	→	Oneness / Unanimity	9

7.3.1.5 D) Material Values – 2 *(vastu mulya)*

So far, we have seen the values intrinsic in the Self, the values as a human being and the values in human relationship. We can now see the values when we do 'physical work' or labour with nature:

2 material values (with the rest of nature)

1. Utility Value (*upyogita mulya*)
2. Creativity value (*kala mulya*)

Utility value means we work on the rest of nature to transform it into a form that is useful for us. Example: We can make a chair from wood, or a computer from silicon chips – this is the meaning of utility value.

Creativity value means we add an aspect that enhances the utility/usefulness or beauty of the object. Example: We put buttons to a shirt, or add electronic steering to a car so it is easier to turn, and so on.

7.3.2 Summary on human values

7.3.2.1 These 'values' are to do with our own 'dimensions' as a human being

If we add these values up, we can see that there 30 Human values or *mulyas*, for the human being. Living with these values give us happiness, peace & satisfaction.... They enable us to live in coexistence – by being complementary to our surroundings. These are the values we bring to our environment – this is our participation in the form of our innateness (*dharm,* religion), basic-nature (*swabhav*) and our properties (*gunas*)

Values we experience/express		Corresponding dimension of reality in us
In the Self (4 self values)	→	innateness (religion, dharm)
As a Human being (6 Human values)	→	basic-nature (characteristic, swabhav)
In Human relationships (18 Relationship values)	→	properties (qualities, gunas)
With Nature (2 Material values)	→	properties (gunas)

In other words,

- ✓ We experience our **Innateness** (*religion, dharm*) as the 4 values in the Self of happiness, peace, etc.
- ✓ We experience & express our **Basic-Nature** (*characteristic, swabhav*) via the 6 Human values of steadfastness, courage, generosity, kindness, etc.
- ✓ We experience & express our **Behavioural Qualities** (*properties, guna*) via the 18 Relationship values of Trust, Respect, Affection, Complementariness, Cordiality, Commitment, etc.
- ✓ We experience & express **Material-**aspect **Qualities** via the 2 Material values with Nature – utility & creativity.

Thus, our values in the Self (*innateness, religion*) are expressed via Human values (*basic-nature*), which in turn are expressed via the Relationship and Material values (*our qualities*) in living.

We started this 'Section III' with wanting to understand human conduct, stating we don't have a definite conduct, a definite behaviour whereas everything else in nature seems to be so. We said this is because of our partial or incomplete understanding, due to which our innateness (religion, *dharm*), basic-nature (characteristic, *swabhav*) and properties (qualities, *gunas*) are inhumane, or animal-like. We found this is due to our living only

on the basis of *imagination*, which can be illusory. As a result, we make false assumptions about our own basic-nature.

Isn't it beautiful then, that we have now arrived at understanding humane values as a combined form of the very same innateness (*dharm*, religion), basic-nature and properties *(swabhav, gun),* only we have now known them as they are in Existence, on the basis of understanding. This understanding is an outcome of awakened, human consciousness. These are Human values. This is how we want ourselves to be. This is how every human wants to be. These values are naturally-acceptable to us.

In other words, **these "human values" are our own human innateness, basic-human-nature & humane qualities properties.** These values are thus *intrinsic* to us, they are part and parcel of our being.

Put together with Ethics/ Character & Policy, these 'Human values' make up complete Humane conduct. We have discussed only a part of this in this current book. See Appendix C on where you can read up on all of it!

Thus,

- ✓ When we understand the 4 aspects of Coexistence, we accept Human Values and Relationship Values and Material Values as our own basic-nature & properties. This leads to the values of Happiness, Peace, etc. in the Self
- ✓ Once understood, we express or live out these same values in the form of the Ethics and 'Human Values' in different situations.

7.3.2.2 Human Values are Natural

Once we have these values, we don't want to, & cannot lose them. These values cover all aspects of our existence (material, behavioural, intellectual, spiritual). When we are imbued with these values, it results in our own happiness, peace, satisfaction, etc, and become the basis for our living. Everything we do, we do in the light of these values, to ensure these values in ourselves and their expression in living.

We want to live according to these values that are natural to us. When we do so, there are no longer any inner contradictions in us. I.e. we can see that:

- ✓ These values don't need to be only 'by-hearted' or memorized
- ✓ These values don't need to be enforced via fear
- ✓ These values don't need to be enforced through greed or enticement
- ✓ These values don't need to be enforced through faith or belief
- ✓ They are a *natural outcome* of our understanding

In other words, the need or desire to have these values is a part and parcel of our being. It is in us, because we are Human. This is naturally so. It is not that this book has to

'motivate' you for these values. *You anyways have the expectation or desire for these values because you are Human*. We are only presenting them to you in a clear manner and making it study able.

This is why you find these values naturally-acceptable. Because, you are a part of Nature. And so am I. And this is hence only natural to us.

7.3.2.3 Human Values are Universal

Go through the values we have outlined above & examine them:

- ➔ Are these confined to any particular faith?
- ➔ Are these based on a particular sect?
- ➔ Are these specific to any country or region?
- ➔ Are these gender specific?
- ➔ Will these change based on the Body: its size, colour, shape, volume of the brain, etc?
- ➔ Are they applicable for only rich people, or poor people, or the middle class?
- ➔ Are they applicable to both 'educated' and uneducated alike?
- ➔ Are the applicable to both village and city dwellers?
- ➔ Do you think these values would have been the same 2000 years ago?
- ➔ Do you think these values will be the same 1000 years from now?

What answers do you get?

- ➔ Do you feel these values are applicable for only you/ for some humans / for all humans? Are they Universal ?
- ➔ Do you find that they are eternal?

Chances are, we find that these values are not dependent on any of these things. They are not dependent on anything material. They do not change with the Body. They do not change with past assumptions or conditioning. They do not change with time.

We call hence call them Universal Human values.

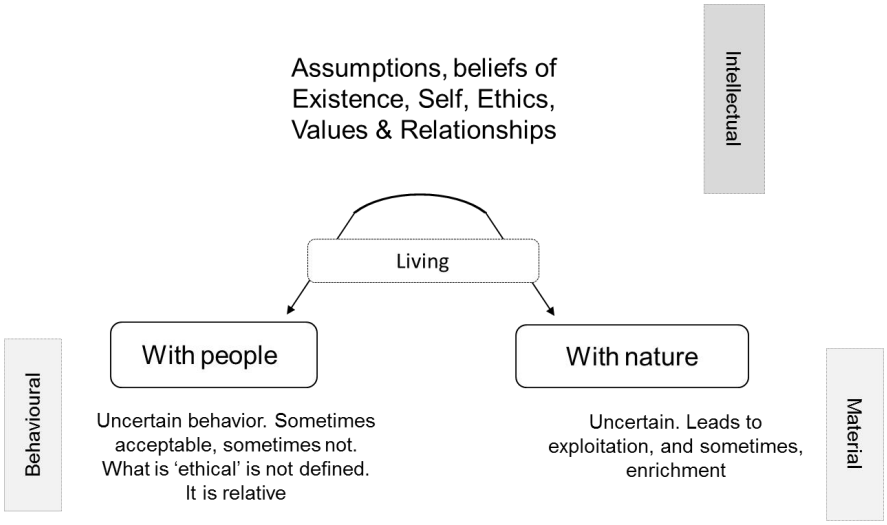
8 Living with Humanness

8.1 Chapter 18: Living with Ethics & Values

Now that we have identified our Ethics of living and Values, let us crisply put them together here to see how they come in our living.

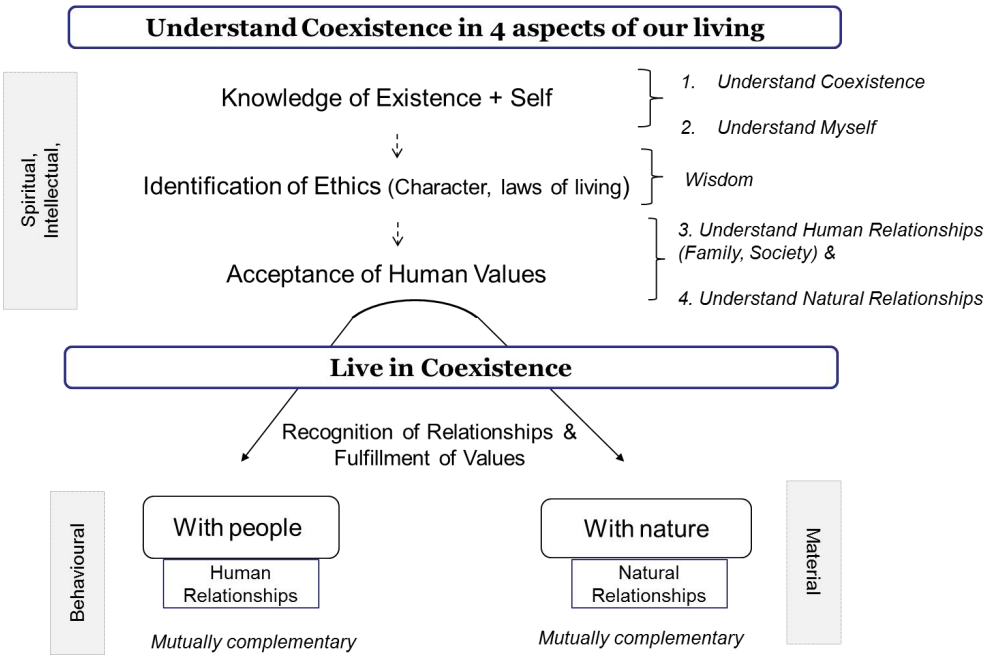
Earlier on, we saw that every unit in existence except the human being has a definite conduct. We recognize entities like Iron, Gold, water etc. by their conduct/behaviour/properties and since it is definite, we know what to do with them at all times. However, since the conduct of the human being is not definite, we have ended up becoming unpredictable – no one knows for sure what to do with a human being, or what the human being may do next!!

We have seen that the reason we are unable to have a definite behaviour, a definite conduct today is because we are living largely on the basis of assumptions, on the basis of conditioning. This is depicted below in our familiar schematic of our aspects of living. Notice that when we live only with assumptions, then only 3 aspects in us are functional: Material, Behavioural & Intellectual



However, when we have knowledge of coexistence, of reality, we recognize and accept our own properties/qualities, basic-nature and innateness (religion) in the form of Human Values. When we live with ethics & these values, this leads to complementariness with human beings and with nature. It becomes possible to live with definite human conduct.

Let us add what we have learnt so far back into our familiar schematic of the 4 aspects of living:



We can see that when we live with the understanding of coexistence in all 4 aspects of our living, our behaviour with people and with nature becomes definite.

We have studied this 'behaviour' in the form of Ethics and Human values. This forms part of human conduct – and this is definite. Like the conduct of a neem tree is definite, or the conduct of iron is definite. This is what we ultimately want. You can scrutinize yourself:

- 'Is this the way I really want to be?'
- 'Will this lead to satisfaction for myself, and satisfaction for other human beings and coexistence with nature?'
- 'Will I call myself successful in life and occupation if I am able to live like this?'

We can thus call this human conduct 'ethical' or 'right' on this basis: It does not give rise to conflict within, is not in conflict with existence, is not in conflict with humans in family & society and is not in conflict with nature. i.e. What is 'wrong' is not acceptable to both of us. What is 'right' is naturally acceptable to all of us, and this is ethics.

Each one of us can observe, examine & survey the following:

1. None of us want to live with uncertainty. Today, our state of mind, our own behaviour keeps changing. It is not stable. Whereas, all of us desire this stability. Once we know our own true nature, our basic-nature (fundamental characteristic), we will know our participation with the other things we live with - this is called human conduct. When we know this true character we start to live according to it – naturally.

2. This understanding of Coexistence in all aspects of our living enables us to become self-organized. We become 'organized' in ourselves. When we start living with this order, it starts expressing itself and we spread this harmony around us.

We have covered a lot of ground in this Section III so far. Let us list down all the points under Ethics & Human Values that so we can see them all in one place:

8.1.1 Ethics in living

Ethics in the Self	Ethics with People	Ethics with Nature
1. Erudition 2. Straightforwardness a. Honesty in our state b. Honesty/ Factual Speech c. Honesty/ Factual in Deed	1. Occupational Ethics 2. Marital Ethics :Fidelity/ Chastity 3. Behavioural Ethics	1. Complementariness with Nature per natural law 2. Not resource depleting or polluting

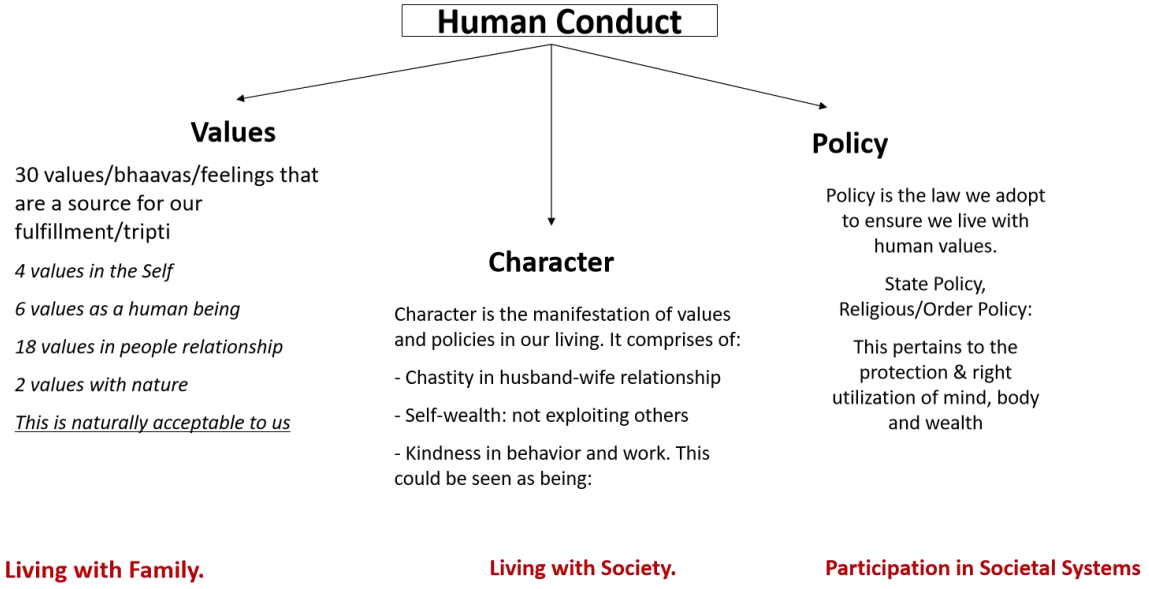
8.1.2 Human Values in living

Self Values	Human Values	Relationship Values		Material Values
		Established	Expressed	
1. Happiness 2. Peace 3. Satisfaction 4. Bliss	1. Steadfastness 2. Courage 3. Generosity 4. Kindness 5. Grace 6. Compassion	1. Trust 2. Respect 3. Affection 4. Care 5. Guidance 6. Reverence 7. Glory 8. Gratitude 9. Love	1. Courteousness 2. Cordiality 3. Dedication 4. Generosity 5. Spontaneity 6. Devoutness 7. Simplicity 8. Humility 9. Oneness	1. Utility value 2. Creative Value
= Innateness *(dharm, religion)* ➡	**= Basic-nature** (*swabhav*) ➡	**= qualities** in Behaviour (*gunas*)		
[In Self]	**[with all Humans]**	**[In 7 Human Relationships]**		**[Material Relationship]**

7 under Ethics and 30 under Human Values...a total of 37.

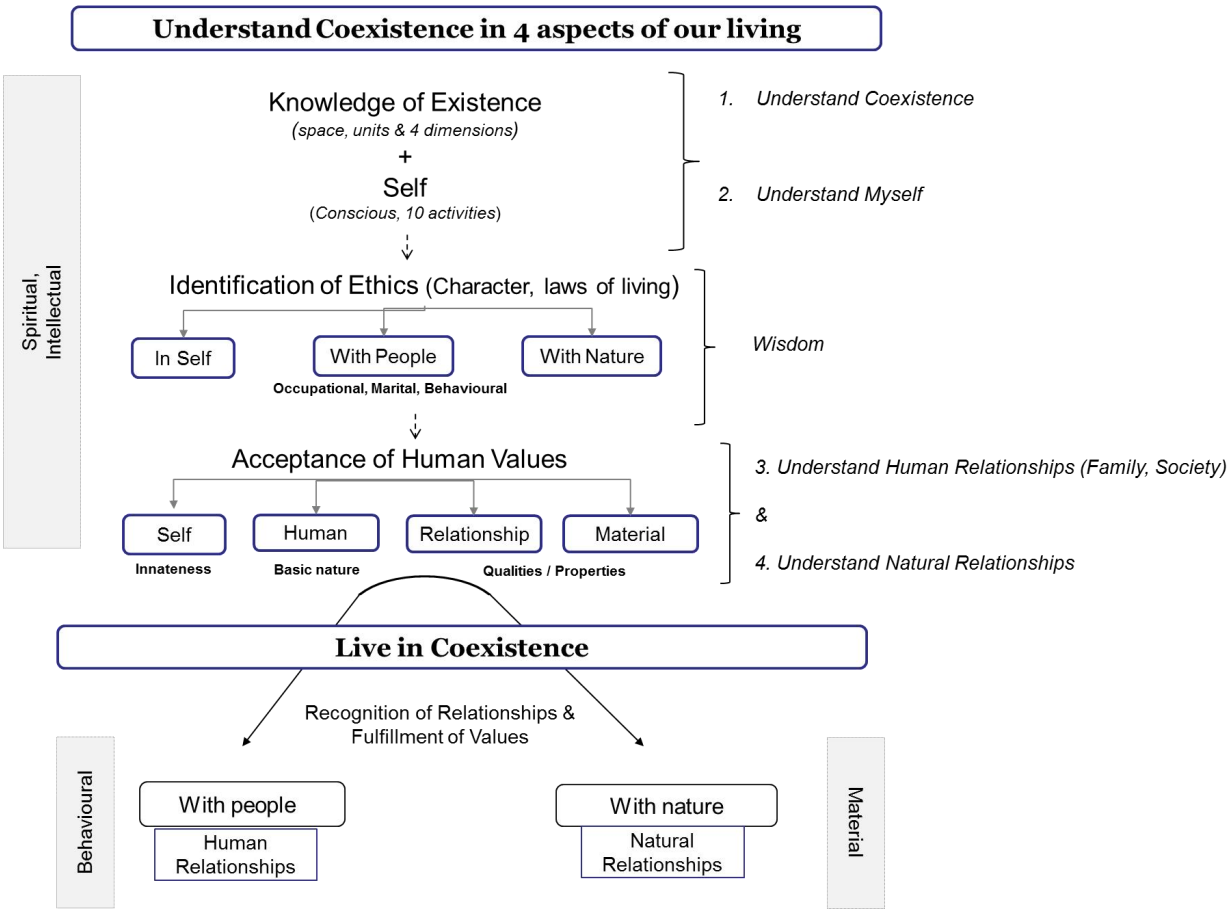
Put together, these ensure the continuity & expression of the 4 values in the 'Self' (Happiness, Peace, Contentment...)

**Humane Conduct is also defined as Values, Character & Ethics, as below:*



Let us add the above points back into our familiar schematic so we feel comfortable about where this new information fits, in the 4 aspects of our living discussion:[127]

[127] Nagraj A, Dialogues, October 2012, Amarkantak.



In other words,

- ✓ Understanding of Coexistence leads to Happiness, Peace, etc.
- ✓ When we express or live our (Self) values of Happiness, Peace..etc, they are in the form of these Ethics and Human Values in different situations.

This may seem like a lot to remember!

But remember, this is not only about remembering!!

When we study Existence and ourselves, we start getting a 'view' of the above and our acceptance for the above increases. We then do not have to memorize any of this, we will just 'remember' it, just as you remember you own name, and of course, practice it in living. You will need to read this book more than once. And you will of course, need to go beyond the confines of this course to make this your own personal study, for your personal development, clarity & fulfilment. See Appendix C on how to go about that. This book is only to give you an introduction.

Thus, what remains to be done for all us humans, is to have this understanding of the 4 aspects of our living = to ensure knowledge & wisdom with ethics & human values, which leads to coexistence & order in all aspects of our living. This leads to the fulfilment of human goals, the goals of society.

“Humanness” itself is the single connecting factor between all humans.[128]

Every human being desires this.

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[128] Nagraj A, Ibid, p 97

8.1.3 Similarity & Equality in Humans

Based on the discussion so far, we can make some inferences on human beings. You may validate them based on your own *scrutiny, examination & survey*.

8.1.3.1 Division/walls between peoples [129]

- ➔ No country uses, or wants to use weapons on its own citizens - but is prepared/willing to do so on those of other countries.
- ➔ No human wishes to eat adulterated foods or give it in his own family – but is willing to sell it to others
- ➔ No human desires pollution, but is okay with causing pollution
- ➔ No human expects/accepts bad or inhumane behaviour but behaves so with others

8.1.3.2 Objectives

Pose these questions to yourself (column #1). Then repeat them for columns #2 & 3#. Mark out your answers and set them aside. If you choose to proceed to study with this subject, revisit your answer after 1, 2 & 3 years and see how and why your answers have changed:[130]

	1	2	3
	For me	Some Humans	All Humans
I want to live with understanding - and not lack of it			
I want to be awakened - and do not want to be in illusion			
I do not want to make mistakes. I make mistakes, 'by mistake'			
I want to have solutions (resolution) - and not problems.			
I want to have and live with justice - and not with injustice			
I want to live in coexistence - and not in conflict,			

[129] Nagraj A, vyavharatmak janvad

[130] Nagraj A, Samadhanatmak Bhoutikvad

struggle			
I want to live without fear, with assurance – and not with fear			
I want to have happiness, peace, contentment– and not unhappiness, agitation, discontentment			
I desire balance in nature - and not imbalance			
I want to live with affection, straightforwardness, honesty, simplicity & assurance – and not hatred, pomposity, hypocrisy & doubt			

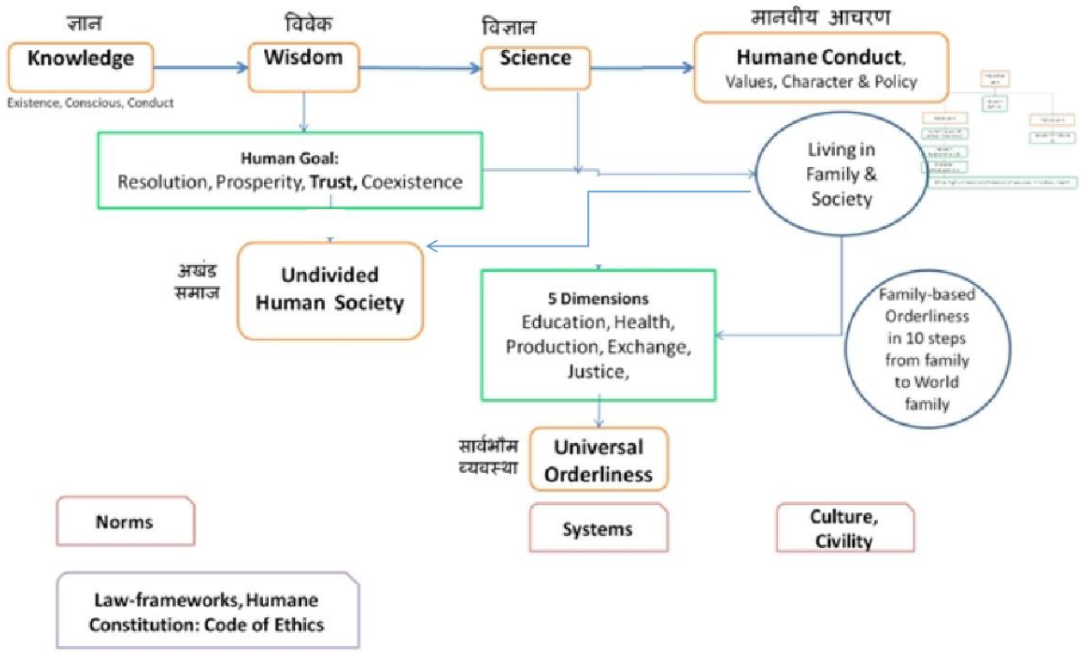
8.1.3.3 Equality in Humans

The following is equal in every human: [131]

- ➔ Availability of imagination is the same
- ➔ Potential to Know is the same
- ➔ The equality in the ability of imagination itself is the basis for the acceptance of universal goodness in every human
- ➔ Every human has these 5 grandeurs: appearance, strength, wealth, position & intellect
- ➔ The Self, its goals and purpose/program – of happiness & knowledge is the same
- ➔ Every Self has the same 5 forces and the 5 powers with the 10 activities.
- ➔ The construction of the Body is similar
- ➔ Universal Human Goal is the same: resolution, prosperity, fearlessness & coexistence.
- ➔ Human Race is the same – based on similarity in the body
- ➔ Human Religion is the same – based on resolution, happiness
- ➔ Human Basic-nature is the same – (steadfastness, courage....)
- ➔ Humane Ethics/Character is the same – (Straightforwardness, righteous wealth)
- ➔ Humane qualities, values are the same: Trust, Respect, Affection...
- ➔ Human values are the same = basic-nature

When we have Knowledge, Wisdom and Science of Human Consciousness (*manav chetna),* we are able to *live* with such consciousness, thus leading to:

[131] Nagraj A, Anubhavatmak Adhyatmvad, 2001 Ed, p.16



8.1.3.4 Inferences

- ✓ No human wants to live in illusion
- ✓ No human wants to live problems
- ✓ Every human wants to live with understanding, answers and resolution
- ✓ We can only spread around what we ourselves have – if we have solutions, so shall we spread solutions; if we problems, we shall distribute problems.

8.1.3.5 Note

Human imagination has always been able to reach beyond current empirical reality. We are able to imagine things before we actually 'know' them (ex. The spherical shape of the earth), imagine things before we actually make them (ex. The airplane), and also give words to concepts before we truly know them (ex. reality, peace, etc).

Indeed, it is this ability in our imagination, that enables us to move forward, towards understanding ourselves, our world and purpose in it. Many great thinkers have commented so, we can take some such examples here:

- ➔ Achieving a sense of community feeling is essential to human development.[132]

[132] Moss, Donald. The Roots and Genealogy of Humanistic Psychology, Sage Pub

- ➔ Defined health as an openness to the world, and unhealth as anything in the psyche or society that blocked or constricted that openness[133]
- ➔ The totalitarian impulse is rooted in people's fear of the uncertainties and responsibilities of freedom – and that the way to overcome that fear is to dare to live life fully and compassionately[134]
- ➔ People have lost their values in the modern world, and that their health and humanity depends on having the courage to forge new values appropriate to the challenges of the present[135]
- ➔ Political life…can be …characterized by respect among the parties and authentic speaking by each party, compassionate understanding and – ultimately – mutually acceptable solutions could be reached[136]

Perhaps, you can apply the learning's from our discussion so far and see how you think the above aspirations may be met. You can also look for many more such theories or aspirations by others that can be fulfilled by our study in this course.

8.2 Chapter 19: The current World scenario & journey to a humane future

Starting from the need for happiness, we have traversed a long path to understanding space & existence, and finally, to live with that understanding in the form of ethics and human values or humane conduct. This is at first a personal journey, and each one of us can choose to walk down this path. But what about the world around us? How will this 'change' percolate to the world? Let us now look at our collective journey(s).

We will hence take a brief look at the current world situation and where it stands vis a vis what we have discussed. **Identifying a problem is the first step, but insufficient, if we do not have solutions**. We shall also briefly point out how we can go about resolving, or solving these issues.

[133] Moss Donald, Ibid.

[134] Fromm, Erich (1994, orig. 1941). Escape from Freedom. Henry Holt and Co.

[135] Engler, Barbara (2013). Personality Theories: An Introduction. Wadsworth Pub

[136] Thorne, Brian, with Sanders, Pete (2012). Carl Rogers. Sage Pub

8.2.1 Current World Scenario in Ethics & Values

8.2.1.1 In Ethics

	.1 Ethics in the Self			
#	**Aspect**	**General Scenario**	**Cause** *(perspectives of likes-health-profit)*	**Resolution** *(perspectives of justice-order-truth)*
1	**Erudition**	Each one believes their own imagination /illusion of the Truth – of Existence & the Self Some of us doubt what we believe & whether knowing the Truth is even possible.	Not understood Existence & Self as it is. Perspective of truth (*satya*) not in use in the Self. 'Seeing Truth' via the 'likes' perspective.	Need to Study Existence, Self and Conduct.
2	**Straight-forwardness**			
		Honesty in our state: Humans are trying hard to be something they really are not, we hence wear 'masks'/pretend/be pompous/pad our achievements .	We have the fear of not getting respect. We want others to respect us. Perspective of justice not used in Self.	Usage of the perspectives of justice, order & truth (*nyaya-dharma-satya*)
		Honesty/ Factual Speech: Few of us stick to the facts. We keep adding to them with our imagination – we are 'loose tongued'	Low awareness of our own speech and actions.	Practice of self-study: scrutiny, examination. -- (+) same as above --
		Honesty/ Factual in Deed: We do not say as we do. We keep making promises and break them.	Same as above	Overall, Needs systematic study in Appendix C

	.2 Ethics with People			
#	**Aspect**	**General Scenario**	**Cause** *(perspectives of likes-health-profit)*	**Resolution** *(perspectives of justice-order-truth)*
5	**Marital Ethics:** Fidelity/ Chastity	There is increased tendency for pleasure from physical relationship: before and outside of marriage. Increase in carnality, hyper-sexuality. Infidelity and childhood /teenage sexuality & crimes on the rise.	Assuming Self to be solely the Body and *satisfaction* from sensory pleasure as the primary source of happiness. Increased suggestive sexual messages from advertisements, media, movies, literature.	Study of Human Being as Coexistence of Self & Body. Physical pleasure is short lived, from relationship & understanding is long-term. Study the Self and its impact on & from the Body. Study & acceptance of Social law.
6	**Behavioural Ethics** Kindness in Behaviour & Work	We have made categories of people: we 'like', 'somewhat like', and 'dislike'. This leads to varied response and even hatred. We are unhappy & spread our problems around. Nasty behaviour instead of kindness.	Overdrive of the perspective of 'likes' (*priya*) in *jeevan* Our image of people is based on their behavioural qualities (capability), not on their basic-nature (basic-desire)	Understand Self (*jeevan*) how it functions, the nature of relationship. Study difference in basic-nature & qualities (properties) in a Human.
7	**Occupational Ethics**			
	Not Stealing	We are snatching from other humans in various ways: resorting to cleverness, cunningness & deception. We are even calling this ' good business sense'	Over emphasis on the profit motive (*labh*) has lead to the notion of easy money.	Understand self + Body and their distinct needs. Understand Relationships, Social Order

#	Aspect	General Scenario	Cause *(perspectives of likes-health-profit)*	Resolution *(perspectives of justice-order-truth)*
8	**Righteous Wealth**	Objective of work has become solely for money & profit at any cost. We want to work less, or not work & earn more. For ex: 'speculative trading', gambling, etc. Our monetary gains are at others peoples expense/ involves exploiting them – giving 'less' and taking 'more'	Assumption is Money/Material things = happiness Above, coupled with not being able to see human relationship, and unable to see our responsibility towards social-order.	Understand Human Relations & Social Order. Study and acceptance of Social law Especially, Ethics with people and the role and purpose of 'righteous wealth', physical work
	.3 Ethics with Nature			
9	**Complementariness with Nature**	Nature seen as a resource for consumption by Man	Incorrect assumption of Human-Nature relationship. Not using the perspective of order & truth (*dharm-satya*)	Study of nature and mans place in it.
10	**Not resource depleting or polluting**	Technologies, Production Systems and lifestyles are all depleting and polluting nature.	Primacy of likes (priya) and comfort over responsible living (*dharm*)	Study & acceptance of order & truth (*dharm-satya*)

8.2.1.2 In Values

	2.1 Human Values			
#	**Aspect**	**General Scenario**	**Cause** *(perspectives of likes-health-profit)*	**Resolution** *(perspectives of justice-order-truth)*
	1.1 In the Self			
1 to 4	Happiness, Peace, Satisfaction, Bliss	Largely seen to do with sensory pleasure/input or talk of renouncing the same. Searching for the same in chemical/electrical states of the brain Mystical (Renunciation of Happiness or the World/ Body)	Strong assumption of Self being the Body -Or – rejection of one or more of Material, Behavioural, Intellectual or Spiritual aspects altogether	Understand Human as Coexistence of Self (jeevan) & Body In all 4 aspects Understand activities in the Self
	1.2 With Humans, Human Values (basic-nature, swabhav)			
5 to 10	Steadfastness *(assured about trust & justice)*	We keep reacting to what people say and do based on what *we* think *they* should be doing/saying We are not confident about our own abilities and feel low. We want material & intellectual assistance. (Wretchedness)	Viewing the behaviour of the other person from the perspective of like (*priya-apriya*) We have not studied ourselves.	Understand ourselves & the other person (Self), how and why they are. Understand relationship, justice (*nyaya* perspective)
	Courage *(helping the other get justice/respect)*	Instead of helping, we resort to lying/cheating the person in various ways. (Cunningness)	Unable to see relationship.	See the difference between ours and the other persons basic-nature &

		We assume to be courageous means to be *aggressive*. (Brutality)	Unaware of what is naturally-acceptable to us	qualities (*swabhav & gun)*. See that our humane basic-nature is naturally acceptable to us, to every human. Hence see the difference in Basic-desire & Capability or in a persons basic-nature & their qualities. Study of undivided human society & humanness Understand Coexistence:
	Generosity *(helping the other materially, emotionally)*	Is largely restricted to people of our race, colour, language, country, faith, sect. We give something to people and expect they be thankful to us for ever!	Usage of perspectives of likes-health-profit *(priy-hit-labh)*	
	Kindness *(providing knowledge)*	Helping people as per our assumptions of 'right' & 'wrong'	Wrong evaluation of the other person on the basis of Body, gender, class, faith, sect; and not on the basis of Self, or as a "Human Being" Not recognizing knowledge as the fundamental human need.	
	Grace *(enabling expression of knowledge)*	Donating material things is assumed to be grace Expect 'help' or assistance from 'higher forces'		
	Compassion *(establishing the receptivity for knowledge)*	Is largely restricted to people of our race, colour, language, country, faith, sect.		

11 to 28	*.3 In Relationship (Relationship values)*			
#	**Aspect**	**General Scenario**	**Cause** *(perspectives of likes-health-profit)*	**Resolution** *(perspectives of justice-order-truth)*
	Trust & Complementariness	Trust depends on the behaviour of the person, hence it keeps changing with time. Trust is missing between nations, sects, faiths, even within the same family. They end up reaching the courts We live with this 'emptiness' Relationships assumed to be 'social contracts'.	Unable to understand the difference between basic-desire (basic-nature) & properties (capability, competence) Usage of perspectives of likes-dislikes (*priya-apriya*) in Self instead of justice-injustice (*nyay-anyay*) Relationship seen in a material sense	- Same as Previous - - Same as Above -
	Respect & Cordiality	Respect is conditional: based on assumption of looks, strength, wealth, position & intellect. We pretend to show Respect outwardly, but have no real feeling within The same thing gets transferred to our children.	- Same as Above - Assuming Self to be Body We live with focus on appearances, rather than the essence of things Unable to see the	- Same as Above -

		We want to be Respected by others but they have no real feeling for us. (*fear of losing respect*)	equality amongst human Beings on the basis of the Self and the commonality in the Body (one Human race)	- Same as Above -
	Affection - Commitment	Affection is conditional – based on who we consider 'ours' and not 'ours' This may be based on beliefs & acceptances around: my family ,my children, my faith, my language, my country, etc. We get 'over-attached' to people around us and it makes them stifle. This too changes with time – based on the behaviour of the other person and how 'nice' or 'not nice' they have been with us.	Usage of perspectives of likes-dislikes (*priya-apriya*) in Self instead of justice-injustice (*nyay-anyay*) - Same as Above -	- Same as Above -
#	**Aspect**	**General Scenario**	**Cause** *(perspectives of likes-health-profit)*	**Resolution** *(perspectives of justice-order-truth)*
	Care & Generosity	Care too is conditional: based on acceptance of who is 'mine' and 'not mine'. Notion of caring is largely physical/body/material centric missing the Self and its needs.	Usage of 'likes' instead of 'justice'	

	Guidance & Spontaneity	Our guidance or 'teaching' is largely material centric – about the material world and make money, etc. Our guidance is based on our assumption/faith about Existence and the Human.	Inability to see knowledge is fundamental need of the human - Same as Above -	
	Reverence & Devoutness	Reverence (*shraddha*) is towards some higher being/person/thing/ etc. Devoutness or Worship or Veneration today means we keep asking for some being/person/entity to help us out –while putting in little efforts for our own self-development !	Mysticism about the Reality of Existence and the Self (conscious) Lack of usage of perspective of Truth (satya) in Self	
	Glory & Simplicity	Sense of Glory is based on achievements that we deem to be important based on our assumptions around looks, strength, wealth, position & intellect.	Unable to see Knowledge & Goodness as fundamental human need which becomes the basis for Glory	
	Gratitude & Humility	We quickly forget the assistance we have received from others: parents, friends, teachers, human beings. Expectation that someone we pay/help/train shall feel gratitude towards us forever!	Unable to see human relationship and what we have received. -Same as Previous - Only knowledge is permanent and leads to long term gratitude.	
	Love & Oneness	Infatuation with someone is called Love.	Assumption of Self = Body, hence other	

		Love based largely on attraction towards physical appearances, strength, wealth, position and intellect. It hence, changes with time & person. This feeling shifts when the other person behaviour is not suitable for us	person also see as Body Feeling based on the properties/ behavior of the other person. Unable to see difference in basic-nature (*swabhav*) and properties (*guna*) – Because the perspectives of likes (*priya-apriya*) is used instead of justice (*nyay*)	
29 & 30	2.2 Material Values			
	Utility Value	Relationship between 'price' & 'value' of the thing lost. Imaginary wealth and prices. Money paid for a 'thing' or 'service' is based on its ability to earn more such money in future.	Difference between price & value, between consumptive and utilization values not clear	Study relationship of Human with Nature
	Creative Value	Creativity seen with Appearance and commonly held perceptions, assumptions.	Creativity divorced of Utility (focus is on appearance, without looking at properties) Assumptions/ Conditioning	

8.2.1.2.3 Exercise -1

Identify where in the table on 'Ethics' & 'Values' above, the following fears exist would exist:

1. Fear of Life (losing life, coming to physical harm)
2. Fear of Respect (of losing respect in the eyes of others)
3. Fear of Wealth (losing one's property, money)
4. Fear of Position (losing a position in society)

Now try and identify due to what the following '**tendencies'** in you exist

1. Infatuation (over-evaluation of someone to the point that we cannot see their defects/mistakes: *moha*)
2. Greed (for material objects, avarice, *lobh*)
3. Carnal Obsession (for physical pleasure, *kama*)
4. Self-intoxication (to be full of oneself, *mada)*
5. Jealousy (to feel envious of someone else's wellbeing, desire their harm, *matsarya*)
6. Anger (to lose ones sense of reason, *krodha)*

8.2.1.2.4 Exercise -2

Now ask yourself these questions:

1. Do I have any, some or all of these above fears?
2. Do I have any, some or all of these above tendencies?
3. Where do I fare for myself in the Ethics and Values chart- in the 'current scenario' column?
4. Do I want to continue to have these tendencies in me?
5. Do I like seeing these tendencies in others?
6. What am I doing today to improve or replace these tendencies in me?
7. Do they above tendencies depend on any faith, sect, country, language, colour, race, body size, gender, brain volume etc?
8. No matter how much money/material wealth/fame or success I or someone else earns, if we still have such fears/tendencies or lack of ethics/lack of values; can I/they be happy, peace, satisfied?
9. Even if someone is 'poor', and they have such tendencies, can they be happy, peaceful etc?

10. What priority would you give to understanding the solution to such issues? First, second or third?

Lastly, don't feel compelled to say 'yes' or 'no' to a question just because it is being stated here. It doesn't matter if you do not agree with this book. What is important though, that you put every proposal in front of you through the 4 step verification process: Step 1: Scrutinize, Step 2: Examine, Step 3: Survey, Step4: Live. Because, this is really all up to you.

8.2.1.3 Discussion: The 'relative' nature of ethics & values today

We may make some observations here based on the tables above. **We find that we are currently unable to define or decide on what can be called 'ethical' behavior and what cannot.** *Ethics and values are regarded as highly personal, relative or faith based notions today*. What is ethical in one circumstance, may not be ethical in another. For example: If you have a gun, and are standing at the border, and you fire in the direction away from your country, it may be ethical, but if you turn around and fire towards your country, it may not be ethical. Whereas, in both cases, someone died. Similarly, If I kill someone, and you catch hold of me and hang me, it may be called justice. Only, now we are both dead ! For someone working in a terrorist organization, it is perfectly ethical to follow the norms of their 'company' and hence engage in maximum terror!

Alright, the previous examples may seem a little extreme. You may sign up for work at a corporate, but find they are resorting to wrong practices to gain profit, however, it may be allowable under that company's unwritten code of operations. Now what would you do? If a corporate has profit maximization as its sole motive, there is a chance it may to falter 'ethically' at some point in time.

We hence find that it is very hard to define ethics today. I.e. the meaning of the word 'ethics' – is relative, varies from one person to the other, from one place to the other, from one occupation to the other, from one time period to the other. When we do talk of ethics, we end up having to enforce these rules and regulations – and there is a punishment for not adhering to the set rules of conduct. Thus, even in its fragmented and relative forms, people end up adhering to these relative ethics and rules out of a sense of fear of punishment, and not necessarily out of a feeling of acceptance and responsibility. We thus have a need to have auditors & vigilance commissions that keep trying to police people. The only problem is, sometimes, we hear news reports of people in these commissions themselves getting caught for corruption! We end up requiring an auditor to audit the auditor! Hence, today, we end up assuming some ethics and try to ensure ethical conduct through checks and controls, through oaths and punishments.

In addition, we can see that the general ethos driving commerce and industry and even national policies is one that is focused largely or solely on wealth maximization. This has been considered conducive to human welfare and therefore widely accepted as the goal in

organizations, societies and nations – and with globalization, wealth accumulation has almost ended up becoming the universal human goal. This has further given rise to paradoxical situations where one expects ethical conduct from individuals while the collective goals may be inherently unethical. We thus see that even respected individuals and large corporations are party to scams and scandals – because, 'making money' and 'having power' is tied to becoming successful. Maximizing wealth, being ethical and being just, soon end up being mutually contradictory.

We see a similar case with values. This too may vary from culture to culture, from place to place, from time to time. If we look at some of the major scriptural faiths in the world, we may find that while they have some common 'values' some of them may be totally apart. Hence, followers of these faiths too end up believing in these different sets of values and ethics and often end up arguing, fighting and even going to war over them.

All this is due to the faculty of 'assuming' in the Human being. This is what we called as the ability of imagination & the freedom of action earlier.

The answer then, is to base our study on 'Existence' & the 'Human being' as they are, in reality. When this happens, we find that there is a possibility to ascertain what is ethical and of value to a human being in an absolute sense. We can know this for ourselves, because these values are naturally-acceptable to us, they are natural to every human (*to do with our basic-nature or fundamental characteristic*), they are natural to the way existence is. It leads to our mutual fulfillment, and lack of conflict, and this is every human basic-desire. We can use our '4-step verification process' to go about this.

8.2.2 Current Scenario in Society & Systems

We just discussed that currently, our ethics and values vary from person to person, across societies, nations, and even within a person, from time to time. Such varying Individual ethics & values as we have seen above in turn reflect in the Family, Community & Society at large. We shall hence proceed to see the prevalent scenario in society and its possible resolutions.

Let us recollect the universal human goal we discussed in Chapter 8 here:

- ➔ **Understanding** in every individual leading to resolution or *samadhaan*
- ➔ **Prosperity** in every family or *samriddhi*
- ➔ **Fearlessness** in society or *abhay*
- ➔ **Coexistence** with nature or *sah-astitiva*

This goal ensures that there is fulfilment in all spheres of our living:

percolates ↓

- ➔ **In individuals:** leads to resolution, happiness, peace, etc
- ➔ **In families:** leads to living in relationship, prosperity
- ➔ **In society:** leads to living with fearlessness, assurance
- ➔ **With nature:** leads to coexistence, mutual fulfilment

We can see that these goals are not in conflict – one does not conflict with the other. If we are working for one of them, it is not at the cost of the other:

- ➔ If we are working for fearlessness in society – we don't have to deny the needs of the individual – i.e. the individual's goals do not become subservient to those of society.
- ➔ Similarly, the fulfillment of individual goals is not at the cost of denying nature, as is the case today. I.e. Survival of the human being need not be at the cost of Nature (which oddly, cannot even last very long. Humans just cannot survive without nature!)
- ➔ While we work for these goals, the families goals are also fulfilled – and we can begin to see that family is the building block of human society.

Keeping the above in mind, let us proceed with our assessment:

Aspect/ System 1	**General Scenario**	**Cause** *(likes-health-profit perspective)*	**Resolution** *(justice-order-truth perspective)*
Education	Focus is on marks & jobs/employment. Education has become a 'profit-making enterprise' Competition based evaluation leading to unrealistic expectations: ego, depression, stress, etc. Non-professional	Material-things assumed to be the sole goal of life. Ignores behavioural, intellectual (,spiritual) aspects. Assumed that humans are in conflict – only 'struggle can bring out the best' Partial/incorrect view of Existence &	Education system needs to introspect & reflect on goals of education. Acknowledge importance it plays in providing impressions/*sanskar* to the individual. Self-Desire brings out excellence, not struggle. Study of Existence, Study of Human as they are = 'Existence based Human centric Contemplation' . Adopt

	courses largely based on theories of assumptions of Existence & Human being.	Human due to underdeveloped Consciousness	Value Education for Consciousness Development (VECD)
2 **People**	Strife & Conflict based on class, caste, sect, faith distinctions. Horrific crimes against women, children, etc. Mutual disrespect, constant doubt on society. Cheating.	We relate based on Body, assumptions & conditioning . Inhumane characteristics. Animal-consciousness, underdeveloped 'Self'/*jeevan*. Man defined as 'social animal'. Hence, man is social sometimes & 'animal-like' at times. Unable to distinguish between basic-nature & properties.	Unable to see Human Race is one, Human religion (innateness) is one Education & Media need to dramatically change focus & content. Peoples education – Coexistence workshops. Changing the public dialogue and discourse to existence based humanistic subjects
3 **Health / Medicine**	Less focus on maintaining health via proper diet & lifestyle. 'Disease' centric approach to treatment. Hospital systems largely profit oriented, at the cost of genuine patient care? Unnecessary procedures and	Unable to properly understand the inherent harmony in the Body – health (*hit*) perspective ignored. Unable to see that this is the last step, not the first. Overdrive of 'profit'	Proper understanding of the Coexistence of Self & Body Hospital management and doctors too need VECD

	tests for profit? Pharma companies selling drugs at inflated prices. Over-prescription of drugs for profit. Pharmacists make a big margin.	perspective (*labh*) Unable to see relationship with patients, human beings. –'justice' (*nyaya*) perspective missing.	
4			
Media/ Movies/ Culture	*Displays:* - Mania for Profit - Mania for Consumption - Mania for Physical Pleasures/Carnality Cheating/ Violence Assumes we show 'what people want to see'	Overdrive of the perspectives/motives of likes, health & profit (*priy-hit-labh*) Anything that 'sells' is 'sold'. Requirement is 'created' in the viewer. People end up seeing, believing, adopting what media shows	Media reflects on universal human goals and Humanness. Profit of the media house cannot be at the cost of people. People in media houses too want to understand coexistence & live in it. Needs to acknowledge, accept the prime role media /culture plays in providing the environment in which impressions/*sanskar* are formed – hence influencing the behaviour of individuals, families & society
5 **Justice**	Varies from nation to nation: What is *law* in a country is a *crime* in another. Judgements passed, punishment & retribution – real no reformation	Based on Scripture, Faith, or reformative social practice, not universal. 'Likes/ Dislike' perspective used when evaluating/judging in place of justice (humane relationship) based	Needs use of 'justice-order-truth' perspective. Acceptance & understanding of one human race, one human religion. Distinction between basic-nature of a human and qualities: and how mental-impressions in a human are subjective to change.

		perspective.	
6			
Trading/ Banking/ Wealth	Agricultural Growers get little income, money made by 'middle-men' or traders Exploitation by money lenders. 'Virtual wealth' created by stock markets and speculative trading.	Overdrive of 'profit motive' in the Self/*jeevan* Unable to see distinction between 'price' & 'value' Speculation based system creates 'virtual wealth' creating a divide with those involved in 'direct output of goods & services'. This upsets buying capacity by artificially inflating prices in some sectors (Education, Land, Healthcare, etc.). Unable to see human relationship with the one we are exploiting.	Appropriate importance & fair price for farm produce and other areas needing manual work. Traders & bankers need Coexistential Education Policy level changes
7			
Technologies	Depleting natural resources. Ex: fossil fuel extraction, mechanized deforestation. Polluting: Fossil fuel burning, industrial effluents, nuclear waste	Unable to see relationship with nature. Human wealth, Profit lifestyle & comfort is given primacy over natural balance. Usage of motives of	Technologies need to acknowledge coexistential relationship with nature. Renewable Energy Technologies based on Biomass, Solar, wind driven, Micro hydel etc…including waste to energy conversion

	Air, water and food have been polluted !	likes & profit (*priy & labh*)	Organic/Natural farming Eco-Sanitation Green Building Techniques Rural Industry based on natural & local sources, etc
8			
Companies/ Businesses	Regular large scale frauds, scandals, cover ups, numbers fudging even by large corporations. False claims on products, services and advertising.	Mania for profit. Money is seen as the sole aim of life Inability to see *relationship* with the consumer, a human.	1. Same as previous -
9 **Management**	The 'managed' often feel they are being taken advantage of – and this manifests as class struggle, labour struggle, revolts, strikes, etc Based on fear (punishment & enticement (reward) Less sincerity in work. Needs constant supervision.	Ignores basic human expectations of Trust, respect, and freedom of imagination & action. Draws from animal-consciousness Person at work unable to see role/purpose of their efforts in the larger picture of life	Management means planning, organizing & execution. This is successful when the common 'Human goals' become clear. Value education for consciousness development Understand the coexistence between 4 aspects of individual living: understanding, thought, behaviour & work.

10 **Governance/ State**	Caste, Sect, Faith based voter thinking and elections. More time spent in 'one-upmanship' & for personal profit than actual governance	Sectarian thinking arising out of conditioning/assumption in the self – of self being the Body and caste, faith being race-inherited (*vansh-anusangi*). Likes and Profit motives over justice, order & truth	Peoples Education – distinction in Self and Body and how Self is driven by mental-impressions and not by the body: caste/faith of birth Peoples representatives education (VECD)
11 **Nation States**	Mutual lack of trust leading to stockpiling of weapons Nations viewing other nations as a source of income- for exploitation Nations selling weapons with view to profit Expansionist tendencies: capturing territories of other nations/ creating trouble in them. 'One-upmanship': Nations attempting to come 'first': in size, power, wealth, weapons – at the cost of other	-All of the above-	Changing the international dialogue and discourse to existence based humanistic subjects Peoples Education in neighbouring countries VECD in the United Nations

	nations and lives.		

Whew! That seems like a lot of issues to deal with! But don't worry. You don't have to solve so many problems all by yourself. Remember, we said in chapter 12: that humankind is in a state of 'awakening progression' – a lot of these efforts shall have to be collective. Read on to discover how we may go about this.

8.2.3 Reasons for this situation: The need for a 'paradigm shift'

We've listed an array of individual, inter-personal and societal issues above. Some of these are rather grave. *However just listing and analysing problems is not sufficient*. This is why we have proposed specific resolutions in the last column in the just concluded discussion.

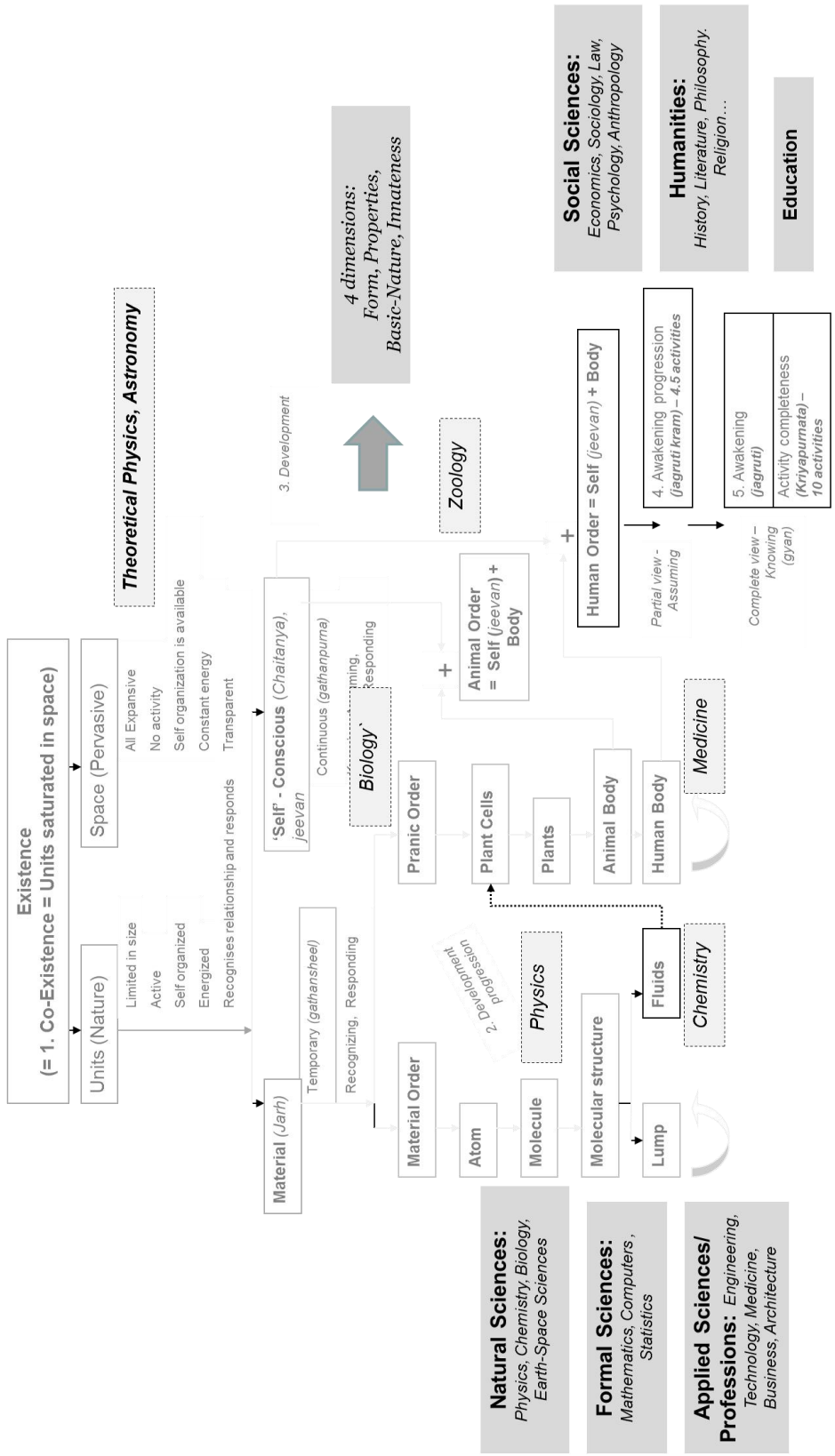
But how and why have we come to be best by so many multitudinous problems? For, in order to have a comprehensive solution, we will also need to understand *why* such problems exist in the first place.

We have discussed that the fundamental issue is our lack of understanding in other words, living in *partial* or undeveloped consciousness. But how do our current efforts at study & understanding translate when we step back and see them from a larger perspective? We shall hence place our current endeavours in the 'larger canvas' of existence so they can be seen in perspective.

The scope of issues we have raised is quite large, so we shan't make this an elaborate exercise. We've also discussed many of these reasons and solutions already, so what we shall be doing here is to proffer a synthesis of sorts.

8.2.3.1 The subjects we study

We discussed a 'grand schematic' of existence earlier. Let us identify the subjects we currently study in this schematic so we first know where we stand.



You can see a broad layout of the subjects we study today. We have placed these adjacent to the aspect of Reality / Nature that they address. In other words, these 'subjects' you can see in the diagram are concerned with the study of *some dimensions* of these

corresponding realities. These realities are in the form of 'orders' or aspects of our world/existence. We won't get into an elaborate discussion on these subjects here, rather, shall concern ourselves with some fundamental observations keeping in mind the discussion we've had so far.

We can see that the **natural sciences** concern themselves with the study of the material aspects of reality – which we have identified as the material & plant orders, including the animal and human bodies. *The sciences are mostly engaged with the dimensions of 'form' and 'properties'*. We humans have made spectacular progress and advances in this area in the past 350 odd years. This has helped us better understand the behaviour and the laws behind events of our physical world, while allied findings have served to vastly improve our comfort and lifestyles via the **applied sciences:** such as engineering, technology, medicine, agriculture, etc. This is where many of us go on to seek 'employment' in, to make a living.

In the diagram above, we've also identified Physics, Chemistry, Biology & Medicine separately so it is easy for you to spot them as **special sciences** for detailed study in these areas. Notice that the special and applied sciences too deal with the dimensions of 'form' & 'properties' of the Material World. The **fundamental nature of Reality** is dealt with in Theoretical Physics, Astronomy & Cosmology.

We use **applied sciences** such as mathematics, computer science & statistics to aid our study of reality – via mathematical relationships, rules of logic & prediction models, etc.

We try to understand human endeavour, social interactions, relationships, etc. in the **social sciences**. This is where we study Human behaviour and inter-relationships, and the all important field of economics that deals with production & trade.

The **Humanities** deal with our society & culture, proffering historical and contemporary facts, views and analysis.

Education is the process that enables all the above 'learning' to take place & continue: from one generation to the other. This is via information, explanations, analytical & logical abilities and skills. Research areas that make new discoveries can be seen as an extension of this educational process – that identify newer learning's for future education.

8.2.3.1.1 Questions to ponder on

It is evident that we human beings have progressed in leaps and bounds in all the above areas- since some 5,000 years now. Some open questions we can take upon ourselves are:

- ➔ Over the past many thousand years, nothing *fundamental* in external 'reality' is actually changing. Only *our* understanding of it is improving. <u>What</u> in us is changing? Is there any change taking place in the <u>Body</u>?
- ➔ If there is a change in the Body with time, then why is this 'change' not uniform across humans? What explains our varied 'understanding' or 'learning' levels & mentalities? - Note that in animals, all cheetahs more or less run equally fast, all jackals can be equally clever, and in the *same way*. Is it the same in us humans?
- ➔ Once we have learnt something, where is this learning 'stored' – in that, how are we able to pass it on to the next generation? Is it in the books and videos we make?

- ➔ If we were to bring a human being from 1,000 years ago and put them in today's classroom, would they be able to follow it?

What is missing?

- ➔ Do you find any important subject missing from the above?
- ➔ The answer is –***you and I.***
- ➔ Yes, both of us are '*missing'* in those subjects. We are the ones comprehending all of this, the ones need to know all of this, who shall be living with all of this. But, we, our nature, our activities, our purpose, our living, our relationships, our happiness and satisfaction is missing amongst all these subjects.
- ➔ In other words, the study of the Human Being, or the *one who studies* itself is missing from our current curriculum.
- ➔ Consequently, our curriculum focuses predominantly on the Material-aspects, ignoring our Behavioural, Intellectual & Spiritual aspects.
- ➔ Even in the Material-aspect, the study is largely contained to studying the dimensions of form & properties *(rupa & guna)* ignoring basic-nature & innateness *(swabhav & dharm)*

We shall leave you to ponder over the above for now.

8.2.3.2 Our current societal focus & the need to refocus

Take a good long, hard look at the 'grand-schematic' we have above. We study these basic subjects as part of our schooling. After that, many of us choose professional work, employment or entrepreneurship opportunities in the above areas. Some of us go to conduct further research in these areas or their specializations.

What is the end-objective of all this study, and all this work? Take a pause and look around you. You see people busy, criss-crossing the streets, sitting in shops, driving, sailing, in laboratories, flying across countries. People are talking, working, researching, building, transacting….there are students in schools, colleges and universities…what is it that they are all seeking?

8.2.3.2.1 Where we are: Wealth = Accumulation, Exploitation & Ignorance

We find that the predominant destination of such human activity is *economic* or *monetary* in nature. People want to 'make a living'. They seek the assurance of life, being able to survive. They seek comfort and lifestyle, the ability to entertain, enjoy themselves and provide for their families – for the food, clothing, shelter, education and medical

expenses. Not just 'common folk' but also for scientists & scholars/thinkers, money & wealth are influencers. Research goes where money goes. For, from money comes lifestyle, and a measure of success & recognition. We are even patenting the 'truth', and selling it for a 'price'/ profit. (*satya is being traded for labh*)

All this 'activity' today thus translates into the ability to earn or access money. We have now reached a mentality where:

- ➔ We want 'on demand' everything – *we want products according to our whims and imagination*
- ➔ We feel Money can get me anything I want. *Money is power…And, it is better if I do not have to work for money – like winning a lottery jackpot…*
- ➔ Money can do my homework! – *We can buy our way into tuitions*
- ➔ Money can make me Wise – *we can buy our way into colleges and degrees now*.
- ➔ But where is money in this picture of Existence?

'Money' is nowhere to be seen in the above schematic of existence. We find *objects* in the form of realities in Nature, but money is a human notion- it is but an (mental) instrument to trade goods. Yet, we end up defining our entire lives around money, whereas it *really doesn't exist by itself*. We can see that money is in the form of an *assumption*, an *image* in the human Self. Money, is the promise that we can have the things we seek – material things, which ostensibly, shall provide us happiness, contentment etc. However, money can only get us things that are material by nature and consuming anything material can only result in sensory pleasure – which is essential but transient, and can ensure health of the Body. 'Money' cannot address the *other aspects* of our living- as we have seen.

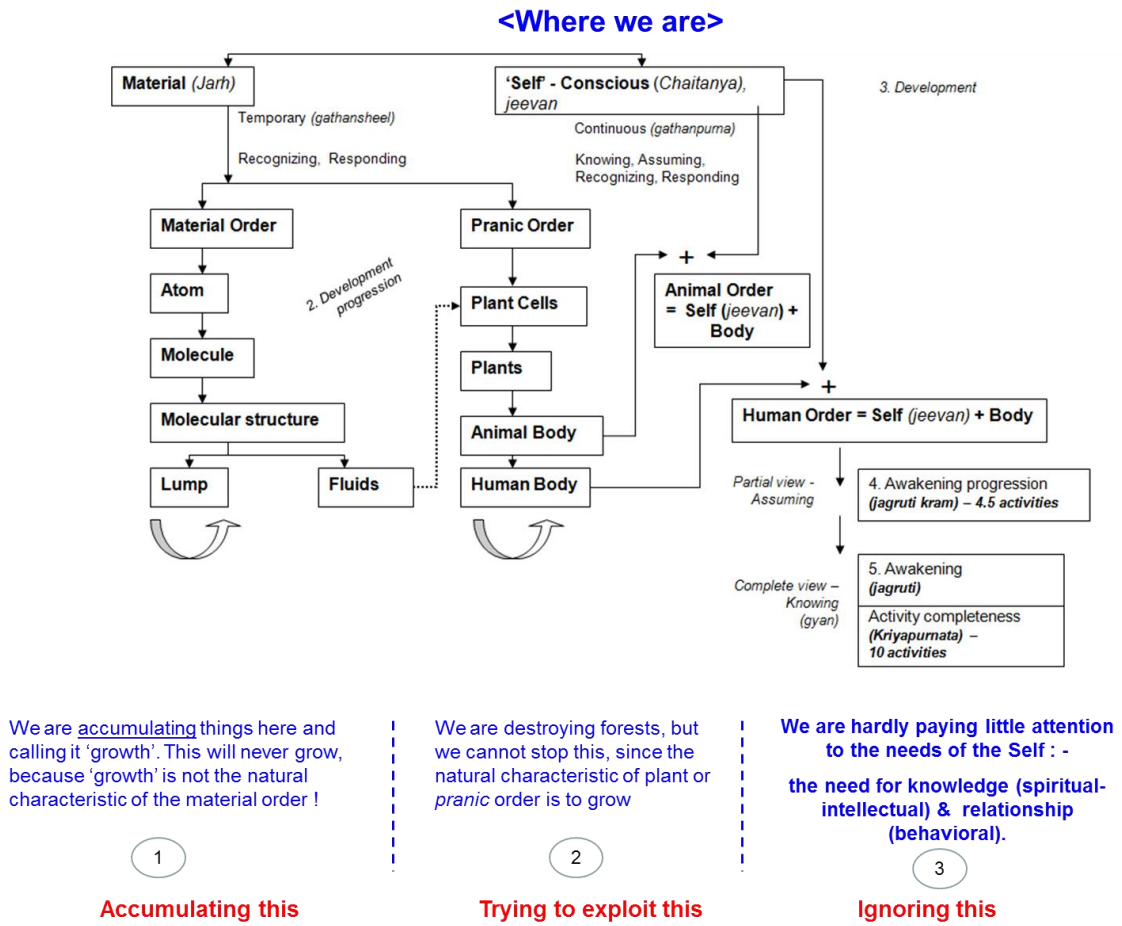
Whereas, the predominant message we keep getting today, and end up discussing – from middle school, all the way till we eventually pass away, we are bombarded with messages around money, wealth, and the things it can 'buy' – be it watches, or food, houses or a cruise – fame, even. Yes, fame, the recognition by other humans that 'we have made it' - the imaginary thunderous applause we seek from our fellow beings is another thing we seek.

We see the following three kinds of mania that are the resultants of this material-centric view of life:

- ➔ The mania for consumption
- ➔ The mania for profit
- ➔ The mania for carnal pleasure.

We are provided the messages above consistently – in print, via movies, and videos on the internet. Each one of us has filled ourselves with various images pertaining to the above. No matter how profound or trivial our subject of study, how profound or trivial our occupation or work, we/ the people around us/ our society seem to be in the throes of this *mental environment*.

All of the above, as we have already discussed in some measure of elaboration, address only one (material) aspect of the four aspects of our living & does not result in comprehensive or long-term wellbeing (happiness, peace, etc). This is due to our partial understanding, an outcome of underdeveloped consciousness, by which we assume ourselves to be only the Body, and as a consequence, end up focusing only on the sensory, material-aspects of living – which we can represent below:



Today, we are trying to grow in Column #1 in the left (material order) and somehow trying to stop growth in Column #2 to the right side (plant order).

When we understand the **basic-nature** (*swabhav,* characteristic, participation, fundamental quality) and **innateness** (*dharm,* religion, intrinsicness) of every order in Existence, we then know what to do with it:

For example,

Material Order – is characterized by 'existing' & 'composition-decomposition'. This is its true-nature (innateness) & basic-nature - its participation. It does not 'grow'. I.e. stones do not 'grow', gold does not 'grow', money – *the paper it is printed on does not 'grow'.*

Bio/Plant Order - is characterized by growth and maintaining the form of growth. Ex: a plant grows, a shrub grows.

8.2.3.2.2 Discussion

8.2.3.2.2.1 Material Order:

We find that we are putting most of our efforts today into accumulation of the material order. All the 'growth' we talk of is in this region: by making more cars, building more roads, making bigger buildings and robots, we think we are 'growing'. But this is not possible, since by its nature itself, the material order does not grow! No matter how much we try for growth here, we cannot be satisfied, because at the end of the day, it is only transformation, or accumulation. *Hence, we can accumulate money, but we cannot 'grow' money!*

This over-dependence on material accumulation & consumption for our happiness & way of life has resulted in us depleting these resources (fossil fuels) and polluting our waters & air, all the way to the ozone layer.

8.2.3.2.2.2 Bio/Plant Order & Animals

On the other hand, we are trying to stop that which naturally grow – i.e. plants! Now, if you want 'growth', would you focus on the material order or the plant order? The answer seems obvious: if we want growth & multiplication, we would look for the order that has 'growth' as its 'innateness or true-nature'. We find that this is so in the plant order, hence if we want 'growth', we should be focusing our efforts also on the plant order – because 'growth' is natural to plants or the plant order. However, we find that instead of enriching the plant order, we have ended up destroying forests and have made thousands of plant species extinct – that we can never ever recover again in our labs.

We are also now making changes at the genetic level –because it makes 'economic sense', however, we need to be careful with what we are doing, since plants are our 'food' and this may permanently alter our own bodies. We humans are neither responsible for our own bodies nor the plant life that sustains it. We should be careful when making modifications here, since our modifications too are driven by our 'imagination'. Note that the ability to imagine too is nature-given, we haven't *created* this ability for ourselves!

8.2.3.2.2.3 Human Body

In our quest for happiness, we have come up with various ways in which to maximise sensory pleasure, including being promiscuous – but this has only ended up snatching away our family lives.

On the other hand, while our study of the body has progressed, we have even ended up making the process of injecting the body with drugs, cutting it up & putting it back together into a 'business' since it makes good 'economic sense'.

8.2.3.2.2.4 Inference

Thus, our attempts at 'growth' are quite mixed up today - there is an inherent problem in the kind of 'growth' we are talking about. This is because we do not understand the innateness & basic-nature (characteristics) of these orders – and hence *our actions are not aligned according to the basic-nature (fundamental characteristic)s of these orders*. Thus, when we talk about growth 'today', we are not really 'growing', we are only 'accumulating'.

This is the reason for our 'cut-throat' mentality today – we think we all have to struggle to survive – i.e. if I have to have growth and what I am trying to grow what does not grow by natural design, I have to snatch it away from you. Thus, we end up having a lot of 'competition', and no 'growth' in the real sense. Our efforts in the past 150 years have ended up destroying the 'growth' of forests very rapidly, disturbing the balance on the planet. **Our notion of 'progress' is thus lopsided and does not consider all aspects of our living & Nature.**

When we plant say, a banana sapling, in a few years it would have grown so much that you will have more than you can manage. I.e. there is 'growth' taking place in existence anyways, even if we don't want it – there is no need to *compete* for it.

We can thus see that in addition to *accumulating the material order & exploiting the plant order, we are completely ignoring the needs of the Self (Column #3)*. We understand little of 'ourselves' - the one that wants to accumulate, exploit, grow, live and be happy. **Accumulation in the material order thus cannot be a *substitute* for the needs of knowledge/understanding in the Self.**

The issues we have highlighted above manifest in glaring ways. Given below is data from 1998[137]. It is telling on our priorities as individuals and society. Not only are we not concerned about "knowledge" & 'consciousness development'- even basic issues are not

Global Priority	$U.S. Billions
Cosmetics in the United States	8
Ice cream in Europe	11
Perfumes in Europe and the United States	12
Pet foods in Europe and the United States	17
Business entertainment in Japan	35
Cigarettes in Europe	50
Alcoholic drinks in Europe	105
Narcotics drugs in the world	400
Military spending in the world	780

And compare that to what was estimated as *additional* costs to achieve universal access to basic social services in all developing countries:

Global Priority	$U.S. Billions
Basic education for all	6
Water and sanitation for all	9
Reproductive health for all women	12
Basic health and nutrition	13

being paid importance to. The long term solution to these problems is humane education or value education for consciousness development.

8.2.3.2.2.5 Where we need to be: Transformation, Growth & Development

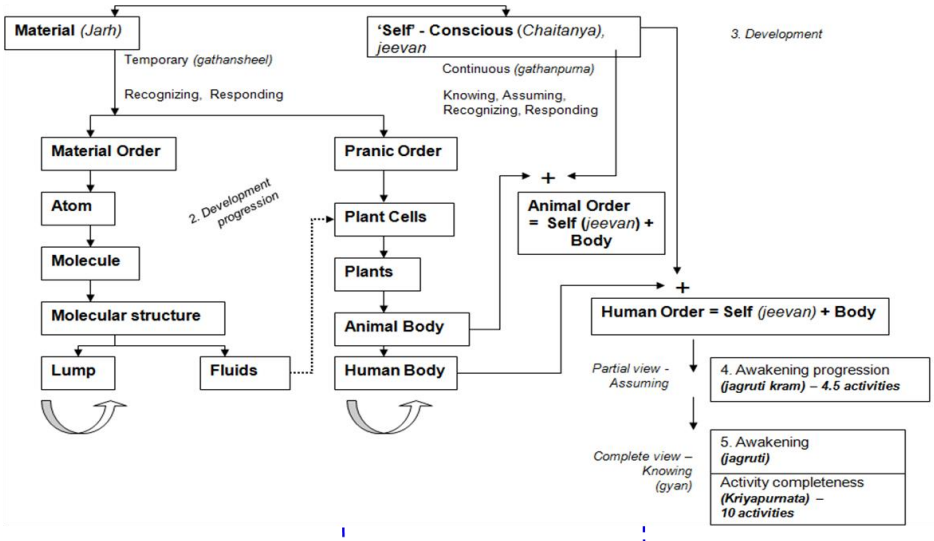
Let us start with a question: If you want 'development', would you want it to be reversible or irreversible? I.e. would you want your gains from development to stay in you, or would you like it to go away/back to where you started?[138]

The answer, one can guess, is we want development to be *irreversible*, to stay with us, to be permanent. So, if something we do is in a cycle – i.e. we go back to where we started, we would not call it 'development'.

[137] The state of human development, United Nations Human Development Report 1998, Chapter 1, p.37

[138] Nagraj A, Samadhanatmak Bhoutikvad, (Resolution centric Materialism) 2009 Ed

<Where we need to be>



Material things have an important & definite role to play in our lives. We can work here, and the production can be within the natural framework – of recyclability

1

For ***transformation***, focus here

We understand the role and need for the plant/pranic order– we work to enrich nature, and there is enough in nature for all of us

2

For ***growth***, focus here

Understanding, Knowledge leads to a development in our state of consciousness, which stays with us. It provides Resolution for all aspects of living.

3

For ***development***, focus here

Cyclic

This is cyclic by nature. No matter what we do with the material and plant order, they will transform, will go back. So, we cannot 'develop' here. We shall keep losing this 'development' since it is cyclic. We can put the things here to 'use' – but that is not 'development'

Not cyclic

There is *qualitative* change in the Self. This is permanent. If we want development, this is where we need to be working – for understanding(knowledge) and humane living

What we are doing today, in the name of 'development', is we are focusing on the material order (column #1) and tying to exploit the plant order (column #2). Now, by nature, these are cyclic. I.e. they undergo composition/decomposition. *No matter how many cars we make, they will eventually decompose.*

Where does 'development' take place then? i.e. development has to take place in the human being (column #3) – in the Self, in terms of our awareness, or clarity in the conscious, by knowing reality, knowing existence and living in accordance with it. The rest of the units in Existence already have a definite character. Every entity in existence except the human being has a definite character. **We too want to have a definite character, and that is where development is required.**

We can see this in ourselves....there is so much of apparent study, activity and development all around us, yet we feel <u>we</u> are not satisfied, <u>we</u> are not comfortable, <u>we</u> are not improving. We work hard an entire lifetime, fulfil our responsibilities, things around us change, but *we stay in the same place*, there is little qualitative improvement in us, whereas, the whole issue of happiness and unhappiness is in us.

Our predominant discourse in society thus needs to shift to the study & **transformation** of the material order, **growth & protection** of the Bio/Plant & animal orders and **consciousness development** in the human order – in terms of understanding/knowledge in the Self.

8.2.3.3 What to study & refocus on– a new paradigm

It is evident from the discussion we just had, that the following come up as missing gaps: both in our fields of study/education, as well as our societal focus, discourse.

Understand the Human Being *(Intellectual, Spiritual aspects)*

- ➔ Understanding Myself – *(the seer/observer, doer, experiencer)*
- ➔ Conscious Activities & purpose

Understand Nature & Existence *(Spiritual aspect)*

- ➔ Basic purpose and fundamental nature

Understand Human Living *(Behavioural & Material aspects)*

- ➔ Values & ethics inherent in me – as humane conduct.
- ➔ My Relationships, values with other Humans: in Family & Society – & the basic purpose & structure of family & society
- ➔ My relationship with Nature – with Material, Plant and Animal Orders

We have to understand the above in all four dimensions: form, properties, basic-nature & innateness.

We can now spot in our earlier schematic of the subjects or fields of 'study' that our current focus in each of the 3 areas above is restricted to the dimensions of form & properties. For example,

- ➔ **when it comes to the human being,**
  - o we are restricted to the study of human imagination [philosophy] & the Body [medicine] *but are unable to understand our purpose & fundamental nature.*
- ➔ **when it comes to Nature-Existence** [natural science],
  - o we are restricted to the study of behaviour/properties (in which we have made stunning progress), *but are unable to ascertain their purpose and being*

- **when it comes to human living**
    - we have made material consumption/wealth our principle aim [applied sciences, professions]
    - we are restricted to appearance and properties (qualities) in our relationships with people in family & society [social science, humanities]
    - we are restricted to living with the appearance and properties of the natural world [technology] – and hence do not understand their purpose and our relationship with them.

In other words, if the ability of the seer (the one that observes) is limited, so shall the corresponding observation (sight) & its manifestation in living.

In sum, in order to complete the 'missing aspects' above, we have to study and understand the 4 orders in nature and the 4 dimensions (appearance-properties- basic nature – innateness) inherent in them. This completes the picture of existence.

The above needs a *shift* in our plane of consciousness, in our plane of 'seeing'. This is possible via value education for consciousness development.

8.2.4 What we can do - The journey to a humane future

We have just taken a quick view of where our current individual and societal mentality and systems stand & the basic reason behind our problems. A big question that now props up in front of us is – how can we solve the current problematic situation on these multiple fronts? While the answers for the same are peppered all over this book, it will help our case to bring them together here.

There are 2 questions facing us:

- What can as I as an individual do?
- What can we as society do?

We have already addressed the various individual and societal scenarios today and outlined their resolutions in brief – in our tables about the current scenarios in ethics, values, society & its systems .

We shall now proceed to pick up three areas from that list that need immediate attention and briefly propose solutions.

8.2.4.1 What can I as an individual do?

8.2.4.1.1 Begin with yourself

- Before considering changing those around you or society, first put in efforts to have clarity on these issues & understanding yourself – for you can only *give* what you yourself *have*. If you yourself have confusion, so you shall spread these around.
- You will need to read this book more than once to 'grasp a basic view' of the concepts. The reading of this book needs to be accompanied by a human being explaining the concepts in a workshop or class.
- Read Ethics in this Section III and see if you are able to find those laws acceptable. If so, you could consider reflecting them over them and practicing them in your living.
- When we have some measure of clarity, we can choose which dimensions of Society (remember the 5: education, health, etc) we feel interested in contributing towards, and we can start participating there.
- The perceptible changes in yourself and in your behavior & living will most likely first be noticed within your family & friends.
- Any real, lasting change and clarity in us will need us to go through the Systematic Study proposed in Appendix C

8.2.4.1.2 What you can do in your Societal Relationship

- ➔ If you live in India, for a start, you could follow traffic rules and drive/ride responsibly – without bothering others on the road!
- ➔ Public waste is a big problem. See how you can compost your wet waste at home and recycle/the other stuff. Reconsider throwing garbage in public spaces
- ➔ Give a thought to the efforts that have gone into producing, collecting, storing and transporting food the next time you feel like bargaining with the vendor.
- ➔ Prefer smaller shops and individual sellers if possible – provided you are able to see why
- ➔ Find out about your local councilor and those responsible for the upkeep of your ward. You can engage a few more people from your locality and drive improvement works in your area. Exercise your responsibility to vote.
- ➔ Consider volunteering for some meaningful activity – you could be a distribution center for known organic or home produce and thus support those engaged in it
- ➔ Grow some vegetables if you can.
- ➔ If on evaluation you find that you/your family has surplus wealth or money & provided your family too feels likewise, you could consider using the money to:
    - Do something for the environment – for afforestation, water bodies etc

- Promote/support natural or organic farming
- Support educational activities on value education for consciousness development– so individual change percolates. Society consists of individuals, and shall change when people change -> And unless, we and every human changes, these problems shall not go away -> People change via understanding -> understanding takes place via education – for adults and in school .

➔ Should at some point in your study you find yourself having a good grasp on this subject, you could consider sharing this with others: in public & in formal education.

8.2.4.1.2.1 Note:

➔ Longer term & large scale solutions need macro-policy level governance initiatives. We have briefed the current world scenario, their causes and possible resolutions earlier in this Chapter and some below.

8.2.4.1.3 What you can do with Nature

Keeping the inherent laws of cyclicity of nature in mind, this is what we can do immediately to ensure we limit our damage of nature and 'give back' what we have taken from it:

- We reduce, reuse & recycle as much as possible
- Reduce & Reuse:
  - Reduce usage of non-renewable or slow degrading man-made resources such as plastics, thermocol, diapers, etc. Reuse & Recycle consumables as much as possible.
  - Reduce usage of non-renewable natural energy resources such as coal, petrol, diesel. Air and luxury road travel are big fuel guzzlers and polluters. Try electric vehicles, smaller cars or bikes for short requirements, and petrol is better than diesel.
  - Lifestyle: All of us are used to some level of material comfort growing up – depending on the village, town, city, country we grew up in. Most of us take these comfort levels 'for granted' – most of this is 'what looks good and feels good' and exists as an image of 'what is acceptable/desirable' in us. Many such comforts are very energy intensive. For ex: you could see how to stay in a house that is big enough to keep the body healthy and for clutter free living, with space to walk about, etc. This means our choice of house, furniture, travel, cars, air conditioners, etc. – all of it can be relooked at to consider their 'proper utilization'.
- See how paper, plastics & such material can be segregated and recycled.
- We consume things that are locally produced as far as possible

- We switch to renewable energy sources such as solar, hydro, wind, electric/gas powered vehicles etc.
- We can enrich nature: by planting more trees than we have consumed

For the long term, we need to relook at our sources of energy, our production techniques, etc. There is already a lot of thinking & work taking place in this area, and we have touched upon a few basic options in this book. You can look at Appendix A for some reading references.

8.2.4.1.3.1 'But everything around me seems to be heading in a different direction'

It is possible that we think or feel that while what we have been discussing in this book is relevant and meaningful and correct, it is '*hard to put this into practice*' since society around us, the world around us seems oblivious to these issues and heading in a different direction. What we have been discussing in this book may even seem idealistic. While these concerns are understandable, the response to them is as below:

As one starts this process of self-study we start becoming more genuine, more authentic. Because we are now more aware of our own self & our activities, there is a qualitative shift in clarity & improvement in ourselves. So, at the minimum, our own state within improves – in terms of clarity, sense of purpose and satisfaction. This gives us the inner confidence to proceed in this direction. Since no matter what is happening around me, I know I am better off than before, I know *I am moving towards what is right* – this gives us true self confidence and we feel empowered from within.

What we have discussed here is natural to humans, and natural to existence. Hence, people around you will also start appreciating the improvement in your clarity of thought, behaviour & conduct. The only thing you need to be careful in this journey is to not become judgemental about those around you, and start preaching or enforcing your views. People around us, the world shall take to 'understanding' *when they feel like it* – not because you feel like it. For, they have their own will to imagine and freedom of action.

No one can stop you from *understanding*. I.e. a substantial part of the efforts have to be done on your own self and there are no outside obstacles to this. If you have validated the proposals put forth in this book via the 4-step method of verification, and choose to further your study into the rest of the 'Foundational Series', you may periodically check to see whether the following changes are taking place in yourself:

In Self (intellectual, spiritual aspects)

1. **Self-reflection:** You have begun to recognize inner confusion & conflict in the Self as the basic cause of unhappiness, strife, dissatisfaction, etc. Recognize that conflict is about our notion of self, other humans, society, nature/existence.
2. **Critical thinking & discriminative abilities (honesty & ethics):** You have improved critical reasoning abilities by being able to ascertain how our living is conditioned. You acquire discriminative abilities to choose between 'Right' and 'Wrong'; 'Desirable' & 'Undesirable' based on the appropriate evaluation of realities & relationships. You accept & strive for honesty in life and occupation: in thought, word & action.
3. **Spiritual Quotient:** You now pay attention to larger aspects of Existence, Self, purpose, etc. Your notion of 'happiness' expands to beyond sensory pleasure or material acquisition to subtler sources such as: fulfilling relationships, internal peace, intellectual understanding & contentment, overall wellbeing, etc.
4. **Clarity & Self Confidence:** You have increased awareness of internal 'self' and an integrated view of holistic, universal goals spanning all aspects of human living. You recognize and resolve 'undesirable tendencies' such as anger, cheating, lying, jealousy & hatred. Your ability to associate reasons for such conflict with the lack of understanding of a corresponding reality. This leads to self-confidence.

In Human Relationships (Behavioural aspect)

5. **Family & Human Relationships:** You recognize emotional-connect & inherent responsibilities in Family & relationships. You have greater acceptance now & strive for harmonious relationship with other humans (in the place of jealousy, hatred, vindictiveness, retribution, etc.)
6. **Relationship with society:** You are able to appreciate the universal goals of human society and identify positive steps one can take to contribute to the same.

Relationship with Nature (Material aspect)

7. **Clarity on Wealth & Pleasure:** You can better identify the role & limitations of material goods, money & pleasure –why, what & how much to 'consume'.
8. **Relationship with nature**, recognizing our environmental footprint and efforts to make positive contributions to natural balance

Remember, the changes mentioned above will be accordance to the sincerity of your efforts in study & practice.

8.2.4.2 In Technologies and production systems

There is an alarming degradation in the Earths ecology. Environment issues have already started raising their head, with the melting Arctic ice shelves, with changing seasons and rain fall patterns, etc. We need to address these issues immediately. One stop was individual consumption and change – that we discussed earlier. The second aspect is changing our technologies.

In order to do that, we need to first identify the place technology has in the overall scheme of human understanding[139]:

1) Knowledge

- ➔ Provides the answers to why and how of Existence & the Self
- ➔ = ***'Why to do'***

2) Wisdom

- ➔ Provides the answer to how to live = Identification of universal Human goal (resolution, prosperity, trust & coexistence) and the laws of living (intellectual, social & natural = ethics) based on knowledge
- ➔ =***'What to do'***

3) Science

- ➔ Provides the direction to fulfil the goal identified in wisdom, and its study, planning and acquisition.
  - Behavioural Science – to do with human relationships
  - Material Science – to do with natural relationship
  - Organizational Science – to do with human society & organization
- ➔ =***'How to do'***

Today, since

1) we don't know *how & why we are*, we do not know '***why to do'.***

2) As a result, we don't know *what we want*, we hence don't know ***what to do.***

3) We are however focusing on *how to do*. We don't know <u>what to do</u>, and are engaged with ***how to do.***

Irrespective of how much we know of 'how to do', as long as we don't know 'what to do', & 'why to do', we end up feeling discontented. Thus, before producing something, we don't see if it is really needed for humane living, and what impact it will have on the environment ('*what to do, why to do*') – instead, we end up keep producing more of it, in

[139] Nagraj A, Ibid.

different varieties, shapes, sizes and packages! (all this is *'how to do'*) – simply because it sells, or since it has a 'market'. Consumers too do not stop to pause whether a product is really needed and how it has been produced – since they too do no know 'what to do' and 'why to do'.

Technology deals with the last part – 'how to do'. It deals with *technique*. Technology cannot thus tell us *what we should be doing*, neither can Science. *All our answers for living* thus cannot come from Science & Technology, since they do not give us the answers of *why to do*, and *what to do*. This answer comes from **wisdom & knowledge** …and the *values* we understand on this basis. Thus, it is only with understanding that we identify and understand what is *valuable* to us, what is of *value* to us, and we can then use technology as a means to ensure what is valuable to us humans. When this happens, **technology 'follows human goals'; otherwise, we humans end up 'following technology'.** Science and Technology thus only address *one aspect* of our living – the Material, and even in that, only the study & modification of material reality. Science and technology cannot tell us *whether* to use & *how much* to use.

Such thinking is already taking root in our times:

> "*while science (has) become the dominant framework for investigating the nature of reality — and the modern source for knowledge that could help improve the lives of humans and the planet — (this) approach is as incomplete. Whereas science relies on empiricism, technology, objective observation, and analysis…well-refined contemplative practices and introspective methods could, and should, be used as equal instruments of investigation — instruments that would not only make science itself more humane but also ensure its conclusions were far-reaching.*"[140]

What we thus need is **'Wisdom oriented Science'.** Material Science thus needs to follow Wisdom, which has to be based on Knowledge. Wisdom provides us the purpose of human living and endeavour & enables the choice between desirable and undesirable. *Science & technology without wisdom thus becomes directionless after some time.*

We must, in the same breath, register here our deep appreciation for the scientific endeavour and the ceaseless efforts of many scientists whose labours have served to further our appreciation of the dimensions of form and properties of reality. Not to mention, in making life more convenient, comfortable & connected as well!

Thus, when it comes to technology, it is important to address the following questions:

- **What to produce**
  - This comes from understanding the 'universal humane goals' and the material needs of a humane society
- **How much to produce**
  - This comes from an understanding of the needs of the Self and that of the Body – the latter needs are limited.

[140] Engle, Varela, Dalai Lama, the Mind Life Institute: accessed: April 2019

- **How to produce**
    - Impacts the technology choices we make: production system needs to be non-polluting and non-resource depleting
    - This comes from an understanding of nature and human relationship with it.

A discussion on Eco-friendly technologies and production systems are outside the scope of this book, they are more than adequately covered in other literature. The 'understanding' we have discussed here could be used by those already concerned about environmental degradation to validate their assumptions and make it more comprehensive. Using the understanding proposed herein, we can better assess the basic causes for problems in the environment caused by man and ascertain what the short term and long term solutions are.

The short term solutions could be in the form of

- ➔ Individual understanding/change leading to regulated consumption
- ➔ Improved technologies

The long term, comprehensive solution is to have

- ➔ New focus & policies in science, technology, industry, society and nations – in line with developed human consciousness and universal human goals.
- ➔ ensure the understanding – of coexistence, the human being, and the human beings role in coexistence via 'humanization of education'.

We may not have all the answers/ solutions to the issue of environment friendly energy sources & technologies at this point in time. However, that does not mean that such solutions are not *needed*, or that they are not *possible*. With the clarity on human nature and purpose; our aim, our goal becomes clear – and we can work towards reaching that goal. This is in contrast to the situation today, where the 'human being' himself is not clear – due to which we see that while on the one hand some of us are working to protect the environment, on the other hand, most of us are working to ensure its degradation! This is the same for 'social change' efforts as well.

Ultimately, it is the human being that needs to change and that is possible via Education.

8.2.4.3 In Education

The state of affairs in human beings & society today is a direct result of the assumptions/understanding that we humans individually and collectively carry. We have seen that us human beings conform to, or live according to our 'mental-impressions' or *sanskars* as compared to animals that conform to, or behave according to their 'biological race' or breed. Indeed, if humans were race conforming just as animals, if we were merely 'driven' by our genes, there was no need for human education – since the 'code of learning' would be embedded in the Body itself. But, we find that is not so. While the human child learns how to breathe, crawl, walk, eat, and talk on its own – just as in animals, it has to 'taught' pretty much everything else. In time, it forms its own mental-impressions & beliefs– and this is why we have such a wide variation in human beings although they may all receive *similar* same 'education' or training.

Thus, the world we see today is a reflection of agglomerated images & beliefs of the humans residing in them. As individual assumptions, images/beliefs change, so do their behaviour & actions. This when compiled together, results in the world we have. In other words,

Society & nature -> are a result of human beings behaviour & action -> humans act & behave per their mentality -> human mentality is as per their assumptions -> assumptions are in the form of images -> images can be in the form of beliefs or from 'knowing'

Today, these assumptions in humans, are based on beliefs, partial views & illusion arising out of living in underdeveloped consciousness. Humans are in 'awakening progression'. These images need to be aligned with what is naturally-acceptable, universal, aligned with the knowledge of the reality of coexistence. Thus, if 'the world' needs to change, it is these 'images' that reside in every individual human that need to change.

In humans, education is the single most potent means by which such assumptions, mental impressions or understanding are formed. Education thus plays a pivotal role* in influencing human mentality & hence behavior. *(*Besides formal education, the environment at home & society & culture influence human beings)*. It is amply clear that the current content and context of education is materialistic in nature – it predominantly involves the study of the form-full, material aspects of nature leading to a 'material' outcome. Some of our schools seem more like factories producing raw material for industries in which they shall be consumed. We are thus producing an entire tribe of 'workers and consumers' that end up living alongside the three manias we discussed above. Thinking, Understanding, Relating & Living are ignored or relegated to tertiary place.

It is thus obvious that the 'study of the Human Being' should be the most important or primary component of Human Education.[141] However, the basis

[141] Nagraj A – Outline of Humane Education, 1988

for education in human history till date has been either materialistic or idealistic. The Scientific method has not been sufficient to recognize the Human being while the knowledge had from it is insufficient for all aspects of human living. In the same vein, it has not been possible to recognize the 'Human Being' via idealistic or faith centric approaches. It is hence necessary to recognize a human being with his inherent 'humanness'.

Our education needs to thus be able to address the above issues in a fundamental manner by enabling a 'shift' in the students and teachers plane of thinking & consciousness. The issues we have discussed previously continue to persist because our current content of education is 'incomplete' – it arises from a plane of thinking of consciousness in which our understanding is partial. To quote Albert Einstein here, 'We cannot solve our problems with the same thinking we used when we created them'. There is thus a need to take a fundamentally fresh view and charter a new path in education – by addressing 'humanness' and the issue of consciousness-development that leads to a fundamental-inner transformation. 'Qualitative Transformation' is the purpose of education – where in an individual learns with awareness and this translates into a change within (in oneself) and without (in family & society). [142]

It is only via such humane education & *sanskar* (mental impressions) that each human being is able to determine their purpose, direction, & responsibilities. Human education thus needs to address the:

- ➔ 4 aspects of human living (material, behavioural, intellectual, spiritual) with the 6 perspectives in the Self (likes-health-profit & justice-order-truth),
- ➔ the 4 orders (material, plant, animal, human) with their 4 dimensions (appearance, properties, basic nature, innateness) and the
- ➔ 5 situations of human living (individual, family, society, nation-state & inter-nation).

The basis, purpose, content, pedagogy & evaluation mechanisms of education thus need to be comprehensively re-evaluated.

This is because we are in Coexistence, and we cannot continue to ignore 'Coexistence'.

8.2.4.4 Cheering up: Epilogue

With study comes better clarity. As we get better clarity, we begin to see that things are not as bad as we make them out to be: in the sense, even today, people largely live with a sense of trust and respect – the common man on the road is not out to 'get me'. In addition, situations are aligned towards, and in the favour of coexistence – we only need

[142] Happiness Curriculum, Govt of Delhi-NCT, 2018.

to begin to see this. When we 'see' this, things around us start becoming conducive and not a hindrance – be it our family, friends, place of work, people we live with etc. So, this is a journey towards improvement – that is gradual and steady – and with tangible results in each step of the way. It is something that is done with a sense of celebration. For, existence and nature – are in celebration: why should we as human beings not have cause to celebrate?

We can also see that the 'societal system' existing today is an expression of human beings guided by certain assumptions & world views they have lived with until today. The same systems can be transformed in the light of this alternative world view or understanding. Such changes start with each one of us at the individual level – in ourselves, and then slowly percolates to others in the form of education.

Hence, even if we are able to have a 'glimpse' of where the 'resolution' or *samadhan* is, where the answers lie, and what this answer is: then it energizes us since we can now see *why* these problems exist in the first place, and what *my* role is, in resolving these problems – for myself, and the world.

Once we have the conviction and authenticity that comes from 'knowing', or what we know to be intuitively right, the rest follows as a natural outcome.

This is thus a journey of life.

It may start with this book.

It surely does not end with it.

9 APPENDICES

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9.2 Glossary

In order to save space & since the English equivalent meanings are being constantly refined, only a list of English – hindi words are given below[143].

English	**Hindi**		**English**	**Hindi**		**English**	**Hindi**
Tasting	*asvadan*		Interest based	*ruchi mulak*		Preferences	*priya*
Choosing	*chayan*		Values based	*mulya mulak*		Health	*hit*
Expectation	*asha*		Purpose based	*lakshya mulak*		Profit	*labh*
Evaluating	*tulan*		Activity of State	*sthiti kriya*		Justice	*nyay*
Analysing	*vishleshan*		Activity of State	*gati kriya*		Innateness	*dharma*
Thought	*vichar*		Force	*shakti*		Truth	*satya*
Imaging	*chitran*		Self	*swayam*		Imagination	*kalpana-sheelta*
Desire	*ichha*		Body	*sharir*		Freedom of Action	*karma-swatantrata*
Happiness	*sukh*		Spiritual	*adhyatmik*		Contemplation	*Chintan*
Peace	*shanti*		Intellectual	*bhoutik*		Understanding	*Bodh*
Contentment	*santosh*		Behavioural	*vyavharik*		Realization	*Anubhav*
Bliss	*anand*		Material	*bhoutik*			
9 sthapit			Manav lakshya			Astitva	
9 shisht mulya			Prakriti			Vyavhar ke niyam	

[143] Nagraj A, Paribhasha Samhita, 2004 Ed

9.3 Important note for further study & practice

9.3.1.1 2) Subsequent Reading – Madhyasth Darshan

The topics covered in this book-1 serve as a ***newcomer's introduction*** to the concept of Coexistence. Any real and lasting change in ourselves & in education requires that we commit our time for serious study & practice of the concepts introduced here.

Introductory Reading Material is available here: https://jeevanvidya.info/resources/

The following Madhyasth Darshan core-literature is available here: madhyasth-darshan.info

Darshan - Philosophy	**Vaada – Dialectic**	**Shastra – Code of Conduct, for Living.**
• Philosophy (Darsana) of Human Behavior • Philosophy of Human Action • Philosophy of Human Realization • Philosophy of Human Practice	• Resolution-centric Materialism • Behavior-centric Public Discourse • Realization-centric Spiritualism	• Behavioral Sociology • Cyclical Economics • Human consciousness-oriented psychology • Humane Constitution – from essence to detail: in the form of human code of ethics

9.3.1.2 3) Journey & Method of Study

Journey: Chetna Transformation + Vikas

1. **Step# 1: Study - Understanding**
   a. => **Formal Study:** Word + Meaning input (*listening, shravana)*
   b. Understanding - Intellectual Assimilation - *synthesis*
   c. *Glimpse = 1/2 Semblance. (bhaas, abhasa)*
2. **Step# 2: Transformation** *-adopting the synthesis, (practice)*
   - Tulan + Chitran: Nyaya-Dharma-Satya (*meditation, manana)*
   - *Semblance complete. (abhasa)*
3. **Step# 3: Development** - *meaning, artha without words: gyan*
   a) Direct Perception: Sakshatkar (3 gyan) / *swabhava dharma*
   b) Comprehesion: Bodh / *swabhava dharma*
   c) Realisation: Anubhav / *dharma - satya (innateness-religion-truth)*

Step #1: Understanding, *shravana*

- **Foundation Phase**
  - Parichay Shivir +1
  - Adhyayan Bindu
  - Overiew/Avlokan
  - Reading (*see Online Pathan doc)*
- **Adhyayan Shivir Phase**
  - Part-Time options
  - Full time Options
  - Online Option: bit.ly/3Gr7yGa
- ***=> Continue Journey for shravan, manana...***

- ***Daily Living:***
  - *vidyarthi - student, intellect*
    - *shasatrabhyas*
  - *bhoutik - material & occupation*
    - *karmabhyas*
  - *grahasthi - family & relations*
    - *vyavharabhyas*
  - *samaj - the world*
    - *Samagra vyavastha me bhagidari*
- ***bear in mind***
  - *(Objective & Circumstantial truths) vastu gat and vastu sthiti satya's*
  - *$ to support.*
- ***4 abhyas's*** *for the 4 aspects.*

Progress in Study

When we study any natural phenomena, we employ an approach which broadly consists of: observation> hypothesis> experimentation> result> validation. Sometimes, we start with a hypothesis, and these also utilize mathematical representations and rules of logic and other check such as *falsifiability* for validation. This kind of approach is suitable when we are studying the dimensions of form and properties or *rupa and guna.*

We will need to use a different approach when we desire to study all 4 dimensions of form, properties, basic-nature & innateness *(rupa, guna, swabhava, dharm)* and this is provided hereunder:

1) Literature Study or listening to the proposal (*shravan*) > *provides a glimpse of reality (**bhas**)*
    - Via Scrutiny, Examination & Survey
2) Reflecting or ruminating on the meaning of the word (*manan*) > *provides a semblance of reality (**abhaas**)*
    - Via Scrutiny, Examination, Survey & practice in living.
3) Direct perception of Reality, contemplation (*sakshatkar*) > *provides certitude (**prateeti**)*

Our progress in study and understanding is cyclic, through the above stages. This then results in total comprehension, or ***bodh***, culminating in Realisation, ***anubhav***.

See madhyasth-darshan.info for more details on study

9.3.1.2.1.1 Note

Some points to keep in mind regarding our progress in study:

- As we start observing ourselves and start becoming aware of our desires, thoughts and choosing, we may not 'like' or find acceptable what we see within our own self. It is important that we do not get disturbed by them or try to 'fight' these contradictory images, desires, thoughts & tendencies in us.
- As we study coexistence in all its aspects and pay attention to and start understanding & accepting what is right, the 'undesirable' tendencies get assessed in us and go lower in 'priority' and subside - since one can see that they are no longer purposeful, no longer important.
- Hence, we do not pay attention to removal of 'what is wrong' in us – rather, we focus on understanding the 'right' – the 'wrong' then starts sublimating in it.