

# Lecture 3

## Recapitulation – Basic Human Aspiration and its Fulfilment

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### Recap

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

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

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

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

### Basic Human Aspiration and its Fulfillment

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

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

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

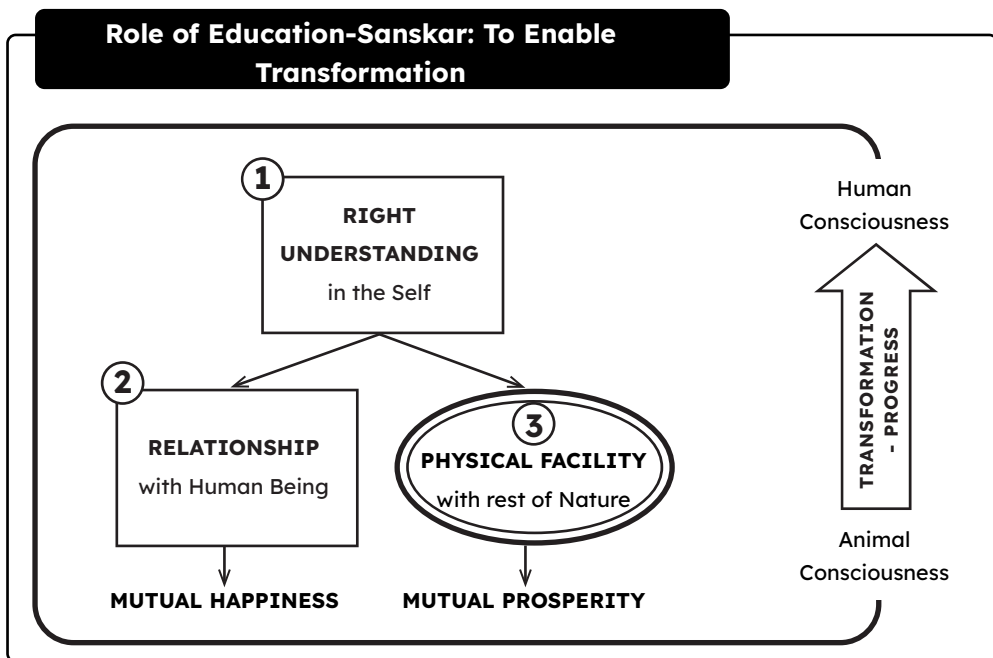
If we ensure all three, we will be able to ensure continuity of happiness and prosperity for each one of us and work for continuity of happiness and prosperity for others.

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

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

### 3.2 Role of Education-Sanskar

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



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

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

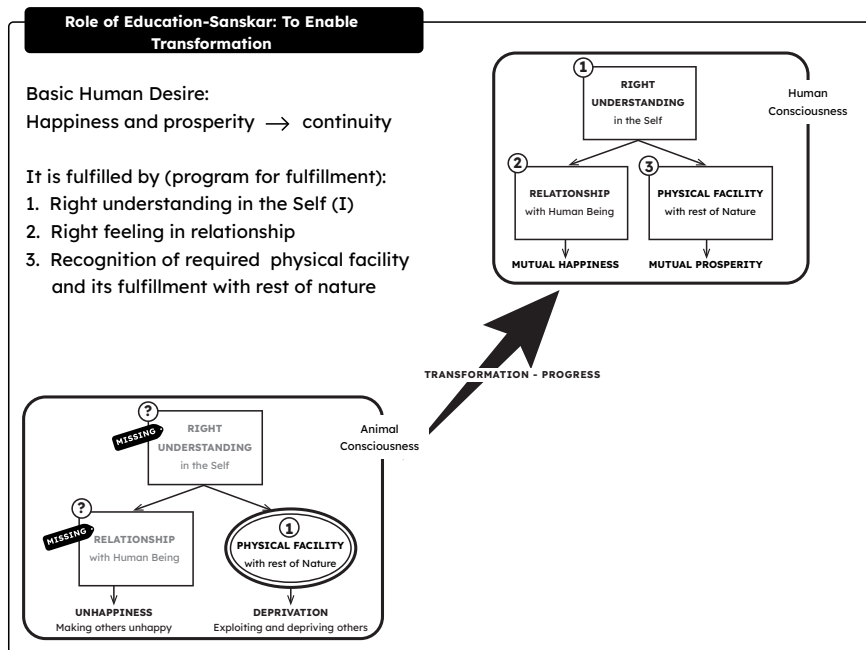
If you look at the priority of these three things, we could see that right understanding in the self is the first priority. With right understanding in the self, I can understand relationship, identify the values in the relationship, have those values ensured in myself and fulfil those values leading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

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

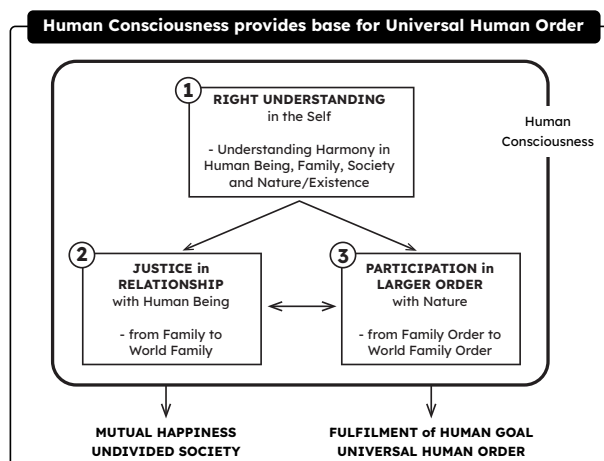
When we evaluate our present state, we find that for majority of the time we are in the state of animal consciousness, in that smaller circle. We need to transform ourselves from animal consciousness to human consciousness if we want to be fulfilled as a human being. This is an important conclusion about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

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

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



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



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

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

### **3.3. Expected Transformations**

Living with human consciousness would mean all these three things:

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

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

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

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

Basically, there are two transformations expected:

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

### **Expected Transformations**

Following transformations have to take place-

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

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

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

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

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

And the third possibility is

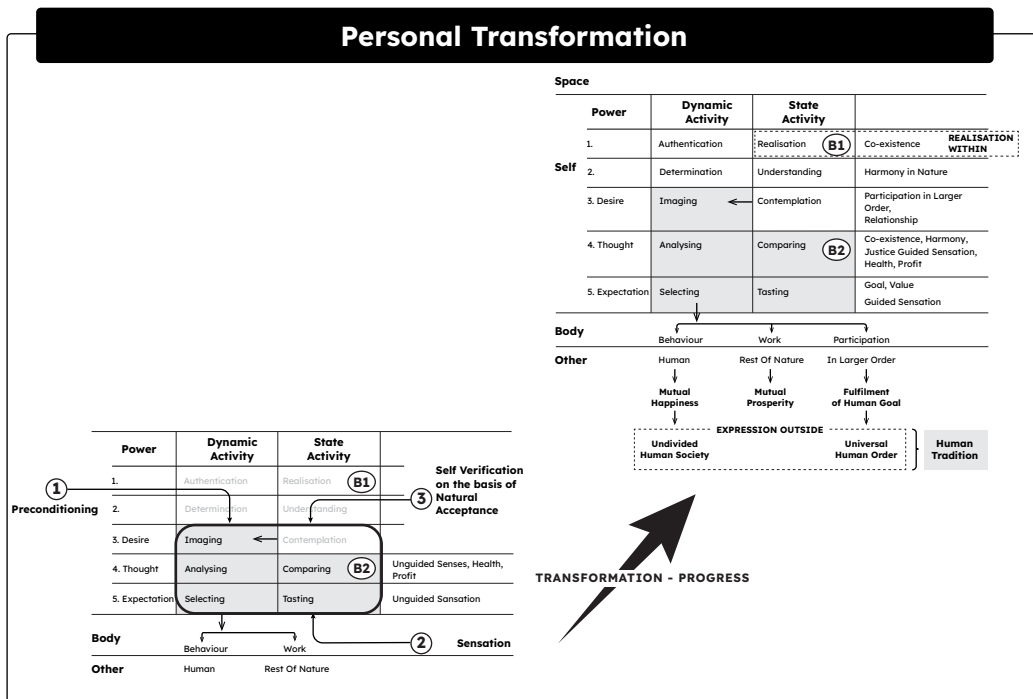
3. The natural acceptance which is innate to the self.

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

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

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





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

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

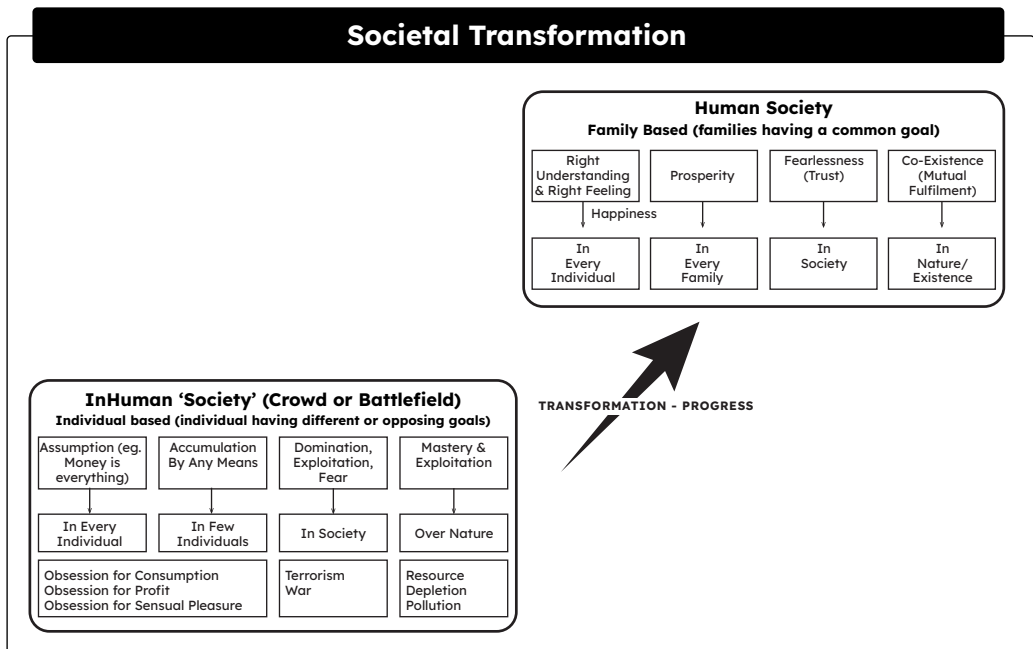
This is something I have to do, I have to work on myself, work on the imagination of the self, on the higher activities of the self and then I have

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

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

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

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



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

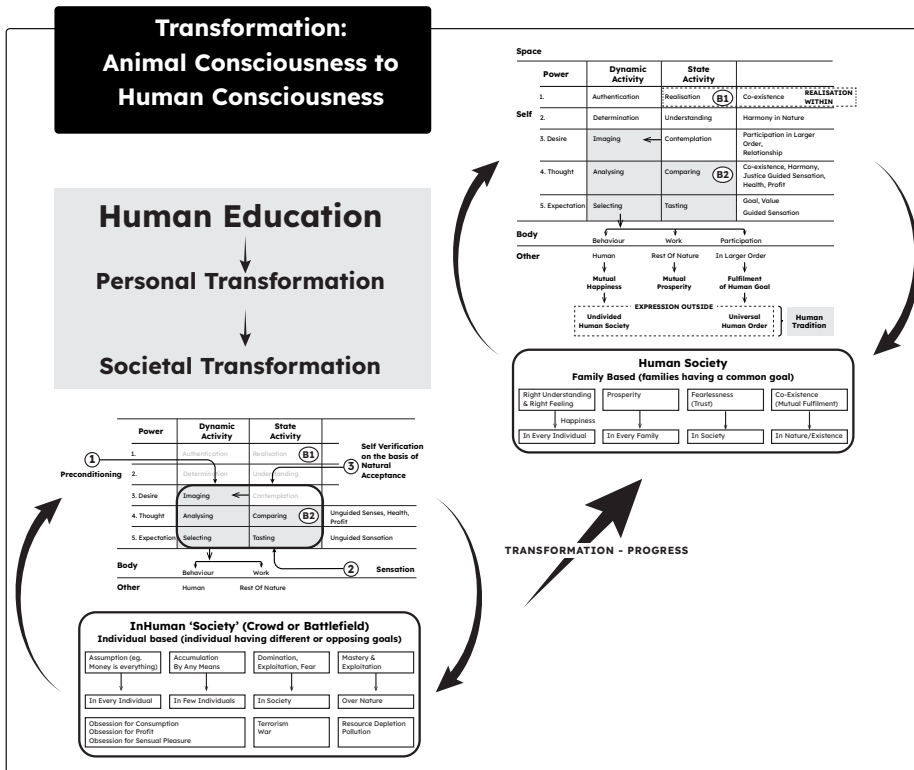
1. Right understanding and right feeling leading to the happiness in every individual.
2. Prosperity in every family.
3. Fearlessness and trust in the society and the
4. Co-existence and mutual fulfilment in nature and in existence.

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

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

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

1. Personal transformation
2. Societal transformation

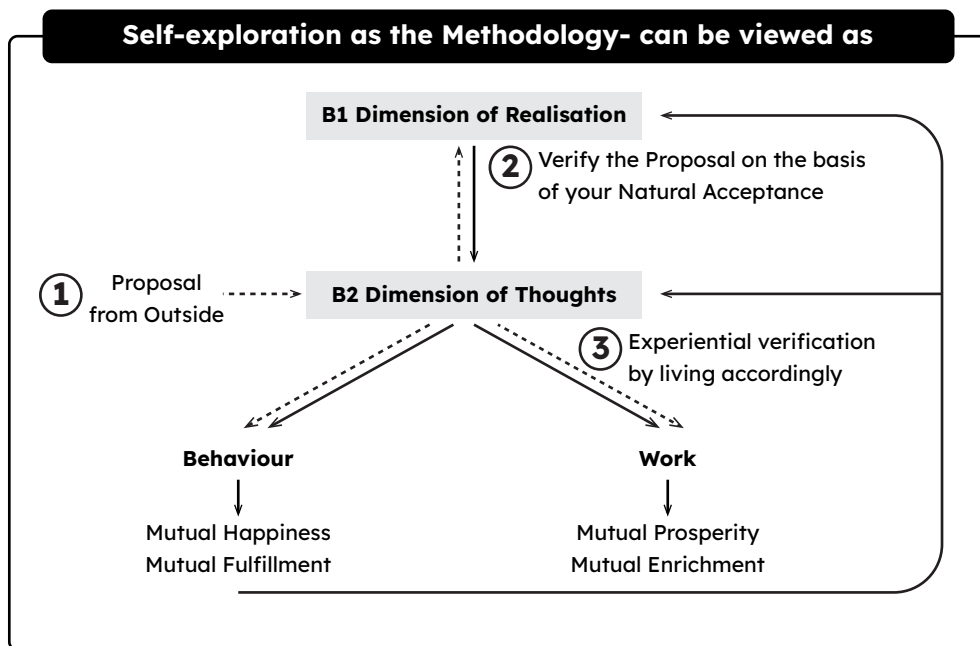


When we put these two together, then at the level of individual, this is the transformation from animal consciousness to human consciousness. At the level of society, it is the transformation from inhuman society to humane society. We can also see that the animal consciousness or inhuman consciousness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

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

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

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



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

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

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

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

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

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

## **Key Takeaways**

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





# Lecture 4

## Recapitulation – Understanding about Human Being and Existence

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### Recap

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

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

1. Human being and
2. Existence

### 4.1 Introduction

#### Introduction

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

1. Human Being &
2. Existence

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

The Concluding Observation of this session is:

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

**Self is Central to Human Existence**

Which we are going to discuss in the next lecture

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

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

### Self is Central to human existence

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

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

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

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

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

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

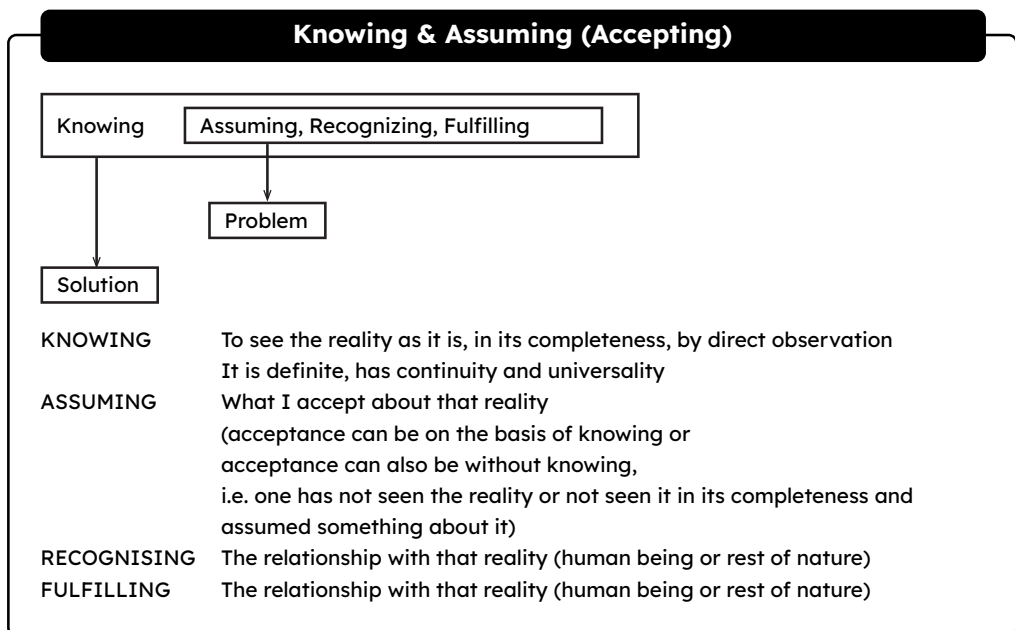
And the third thing which is utmost important for us is the response. We said the response of the body is in terms of recognising and fulfilling, but when it comes to the response of the self, it is in terms of assuming, recognising and fulfilling or knowing, assuming, recognising and fulfilling. The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

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

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

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

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



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

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

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

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

ASSUMING – What I accept about that reality.

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

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

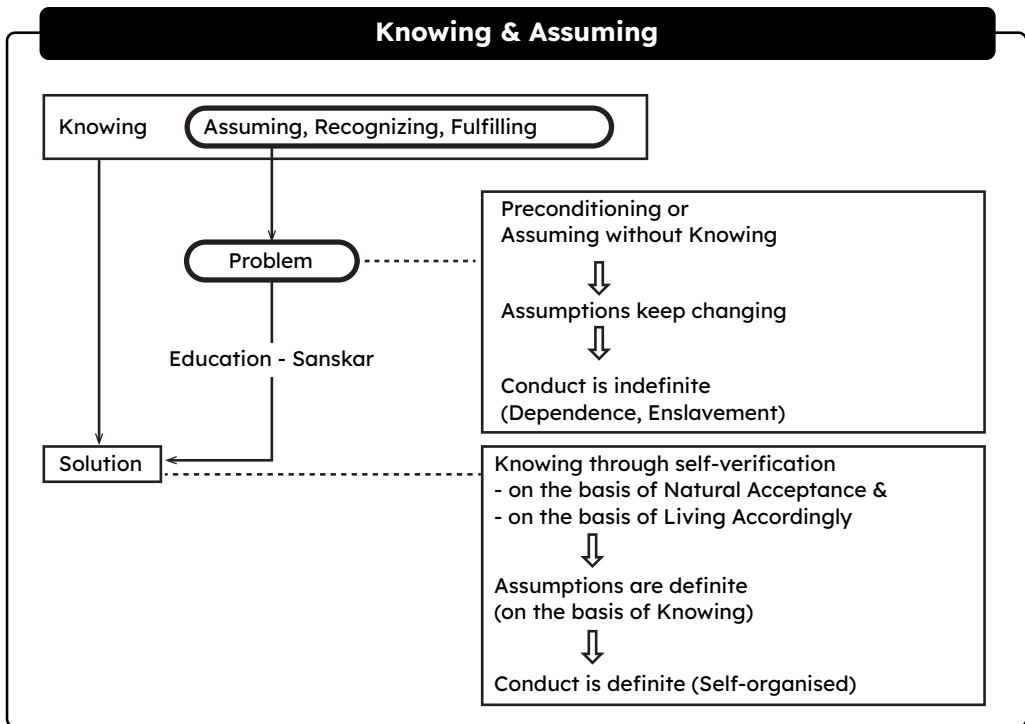
When I am looking at that reality, and assuming something about it, then on that basis, I recognise my relationship with that reality and try to fulfil that.

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

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

The two important things we said are:

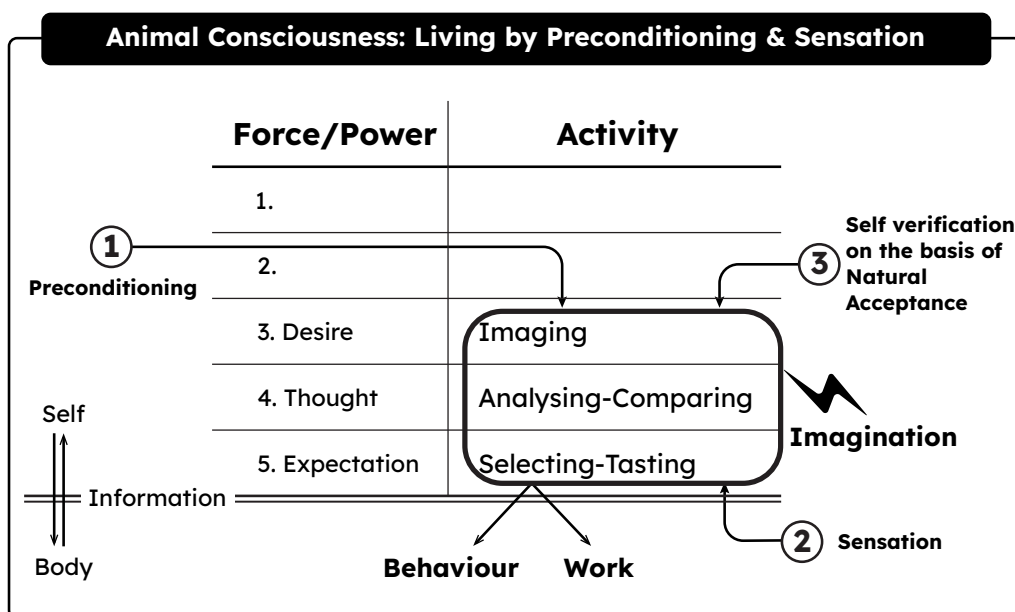
As long as we are going by assuming, recognising and fulfilling, there is likelihood to have problem and this is because this assuming may or may not be based on knowing. When it is not based on knowing, I am likely to have a wrong assumption as well as that assumption may keep changing with time and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



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

## 4.4 Animal Consciousness and Human Consciousness

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



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

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



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

These are the two major possibilities.

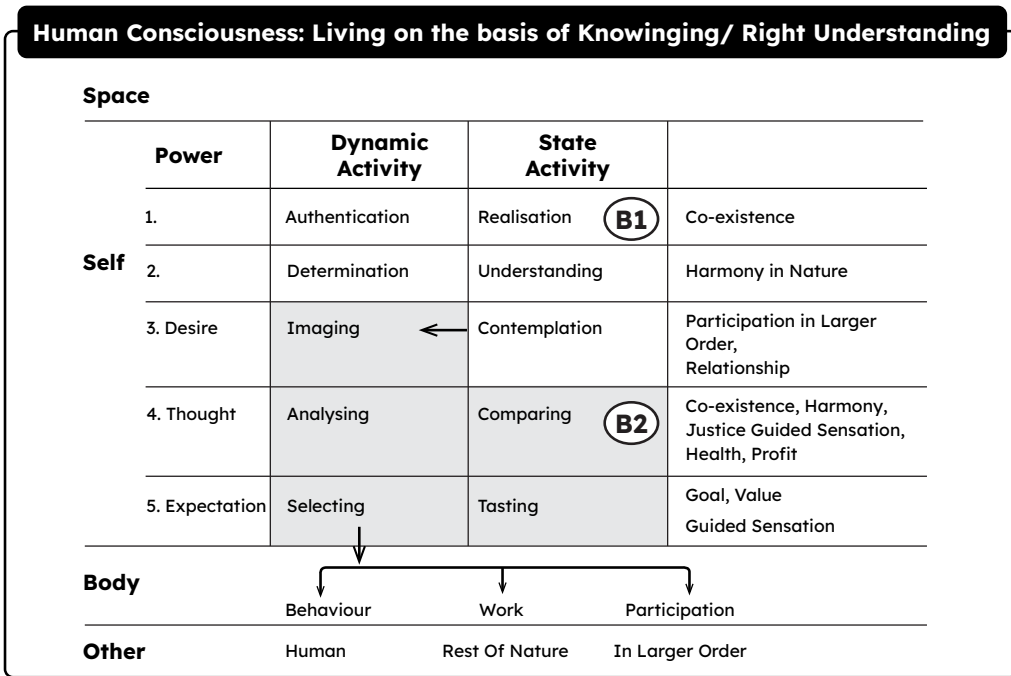
3. There is a third possibility that whenever there is a situation and I have some feeling in me, some imagination in me, I can ask myself whether this feeling is naturally acceptable to me? So, I can pass the feeling which I have at this moment through this process of self-exploration, self-verification.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

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

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

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

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



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

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

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

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

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

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

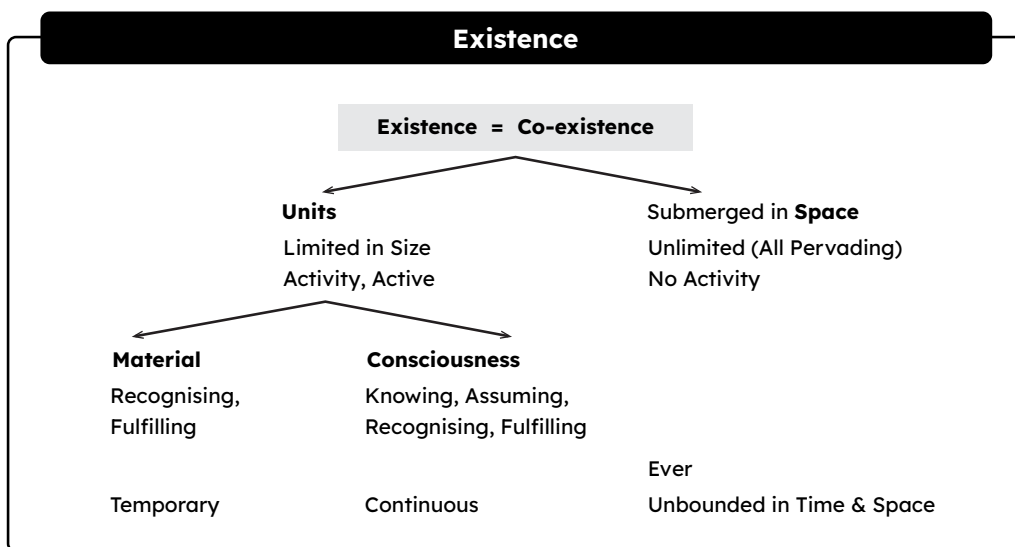
The activity of realisation indicates the clarity about the co-existence in existence.

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

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

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

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



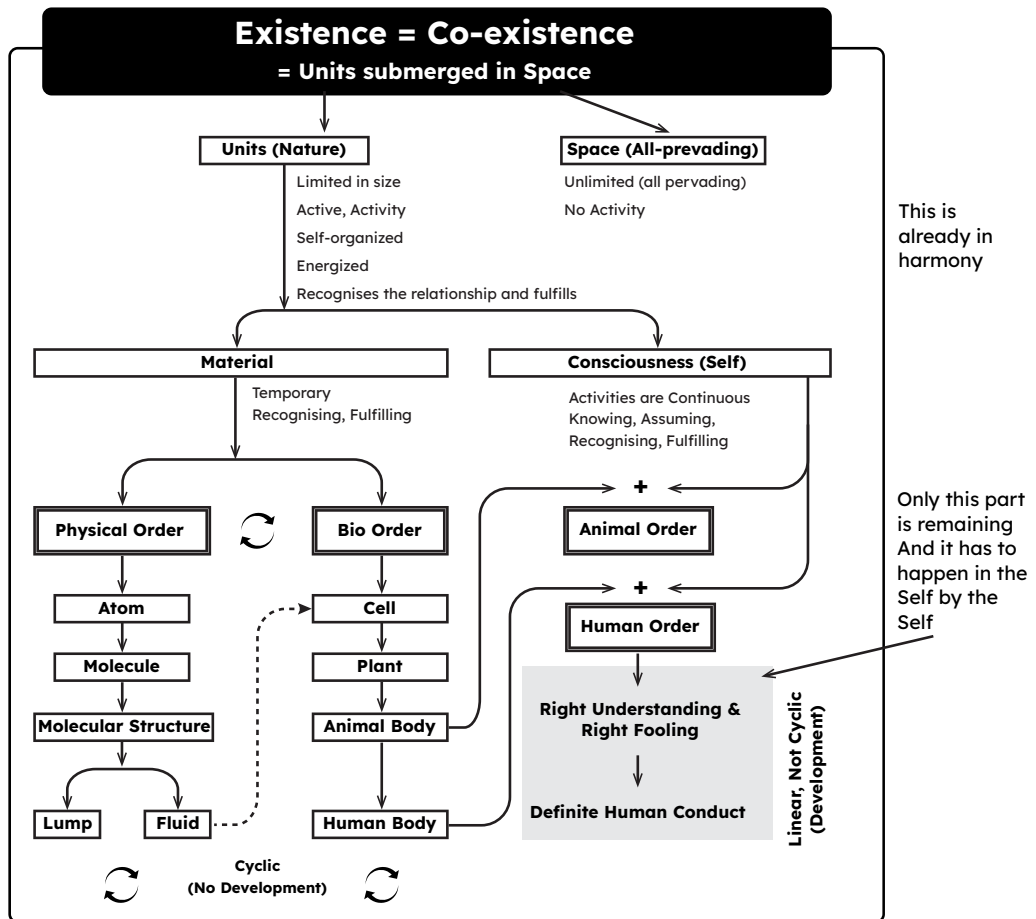
So, basically, now we can see that there are three types of basic reality:

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

The units we can see are of two types:

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

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



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

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

1. Physical order
2. Bio-order

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

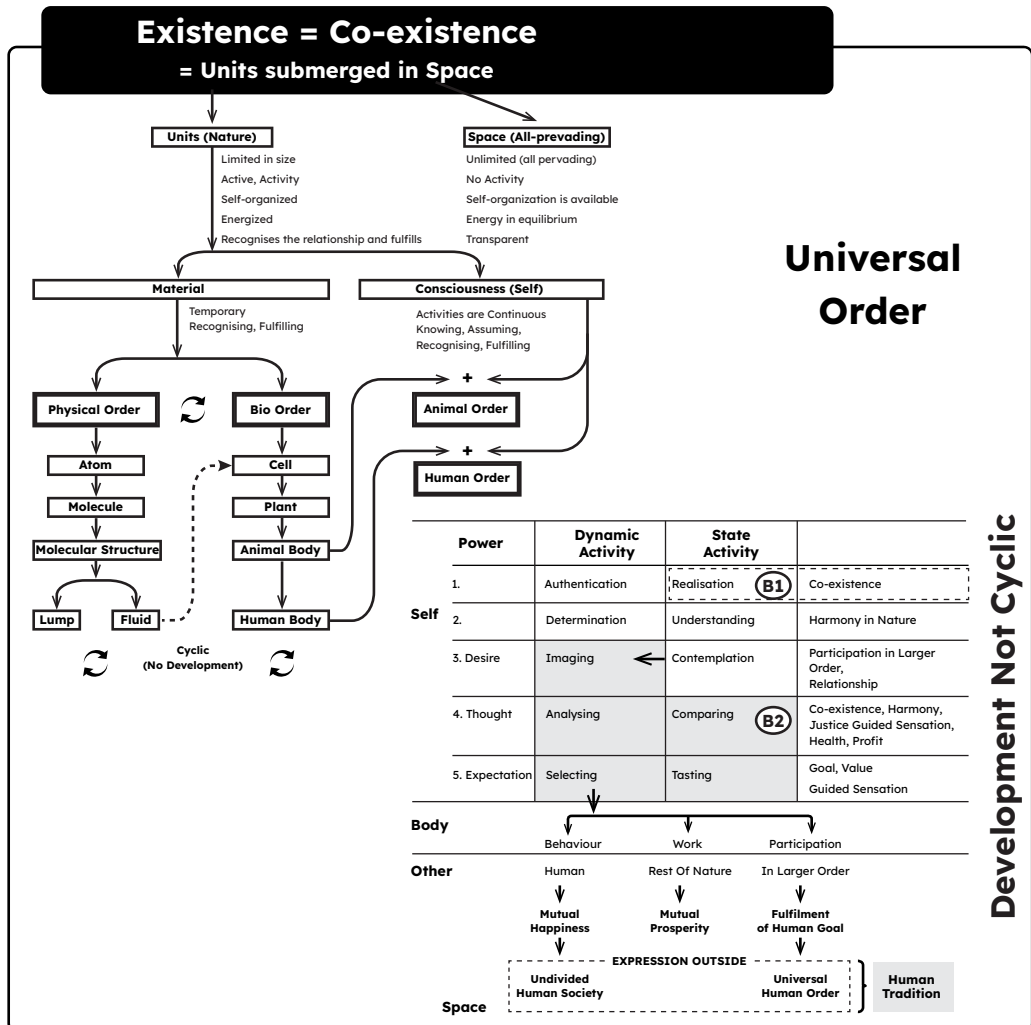
other hand, the bio-order can be seen in different forms, in the form of cell, the plants, the animal body and the human body. A whole lot of range is there when it comes to the material world. The first two are physical order and bio-order, and there is a lot of description available about them. We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

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

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

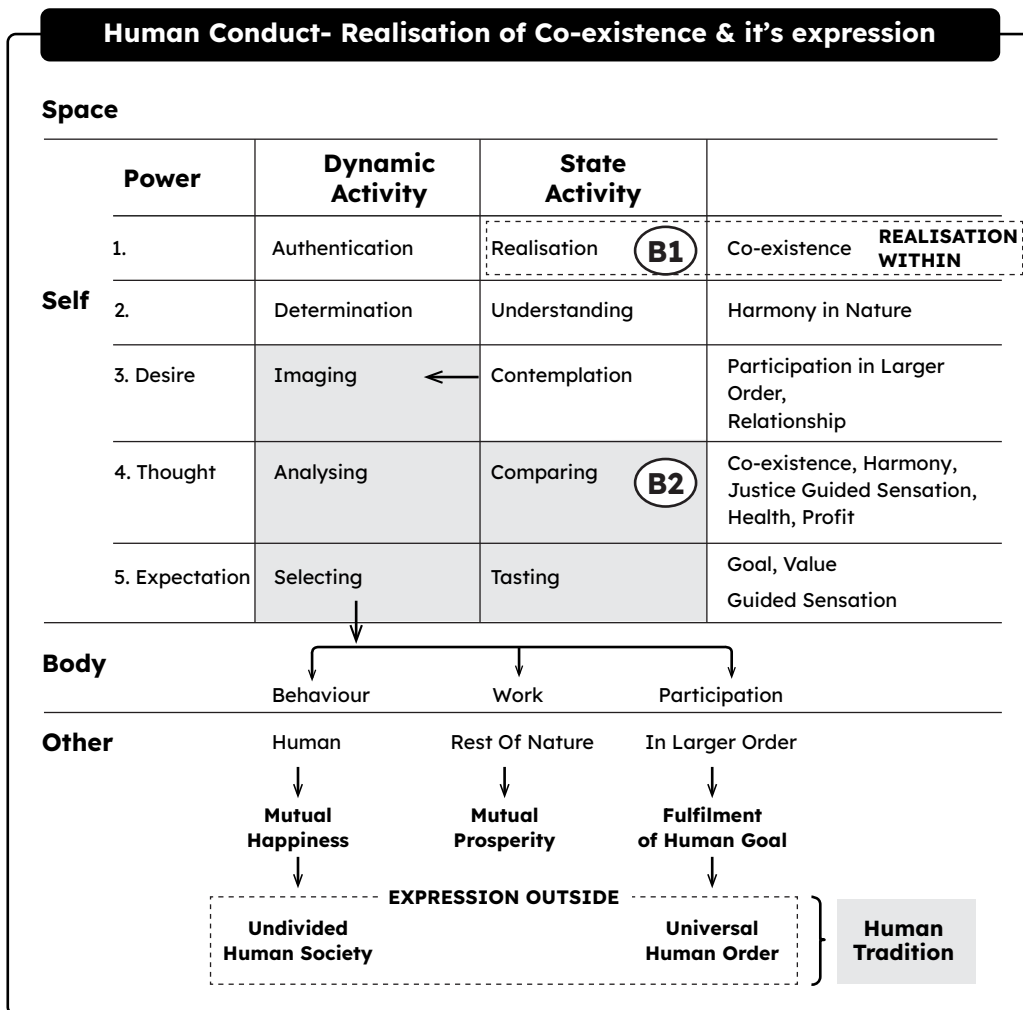
Thus, for human order the first and the foremost thing is to develop the right understanding in oneself in terms of understanding the relationship, harmony and co-existence. And then the second part is having the feeling and thought of co-existence, harmony and relationship. So, if the self has

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



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

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



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



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

## 4.6 Conclusion

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

### Concluding Observation

Having recalled the basic understanding about

1. Human Being &
2. Existence

The Concluding Observation of this session is:

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

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

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

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

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

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

## Self is Central to Human Existence

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

## **Key Takeaways**

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