

# Module 4

## Understanding Nature and Existence

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

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



# Lecture 16

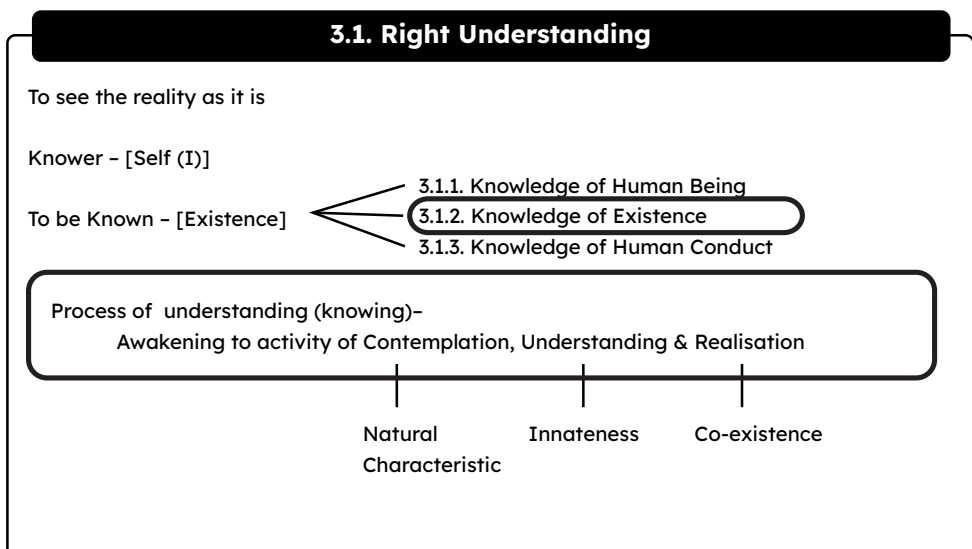
## Existence as Co-existence

### Recap

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

### 16.1 Knowledge of Existence

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



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

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

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

## 16.2 Submergence of Nature in Space

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

### 3.1. Right Understanding

Existence = Co- Existence = Units submerged in Space

Unit

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

Existence = All that exists

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

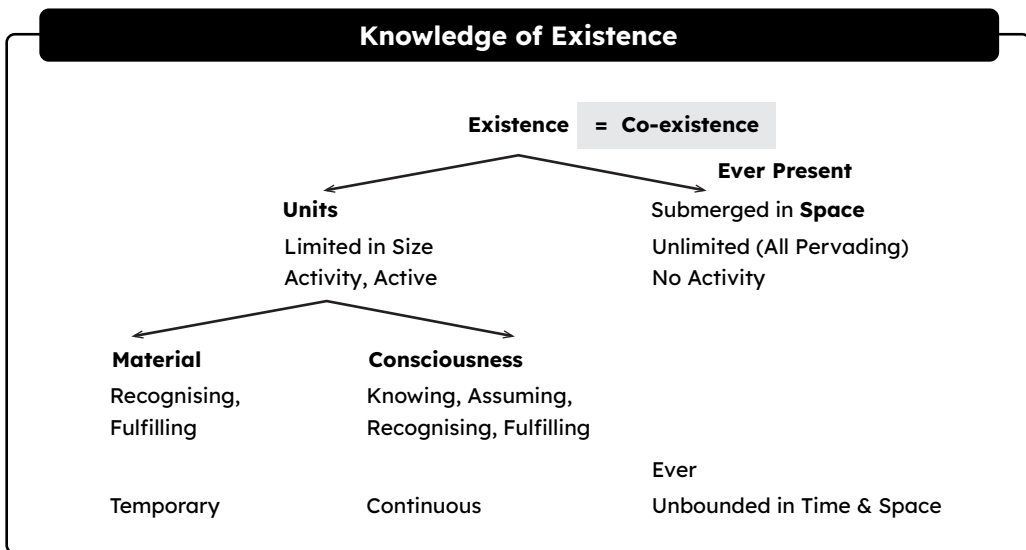
If you look at the unit, like sun, the sun is in space; the sun is energized in space; the sun is self-organized in space and sun is recognizing and fulfilling its relationship with us. Similarly, the earth is in space; the earth is energized in space; the earth is self-organized in space; the earth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

relationship with other unit right from the smallest atoms or sub-atomic particles to the biggest unit in nature, in fact, the nature as a whole. We can start observing these things in reference with the self, in reference with the body and in reference with the interaction of self with the body because that's going to be a very direct observation in direct experience. So, the self is in space; the body is in space; the self is energized in space; it is self-organized in space; it recognizes its relationship with the body and fulfils its relationship being in space. So, things like that, we would try to investigate as we go on. Take another example of tree – a tree is made of enormously large number of cells. Each of these cells is self-organized, each of these cells is able to identify its relationship with other cells. Similarly, each cell of the body is able to recognize its relationship with other cells and form this body as a whole. You can see this starting from the cells to the intermediate organs to the whole body. And all this is happening without our intervention. So, we have to start looking at it. Start observing it. It is already happening in nature, in existence. We only have to become observant so that we can see these things by direct observation.

## **16.3 Units in Space**

Now we can do categorization of units and space. If you look at the existence, we see that there are two different types of reality – units are one type of reality and space is another reality. If you look at the units, they are limited in size. Whether it is the body or the earth or the sun, their sizes may be different but still limited. So, the body might have a small size, your house big in size, earth may have still bigger size, sun still bigger, but all of them are limited in size. But when you look at the space, it is not limited in size. In fact, it is unlimited. It is all pervading; it is spread all over.

The units are activities in themselves and they are active too with other units. Whenever you see a unit, you see it as an activity. For example, when you are trying to see the self, you are trying to see the activities of the self. So the units are having activities, they are active. But if you look at the space, it has no activity. It is not an activity. This difference between unit and space is very important that units are active, there is activity in the unit but when it comes to space, there is no activity.



Now if you look at this unit a little deeper, you realize that the units are of two types. They can be categorized into material units and consciousness units. The difference can be easily seen in terms of their response and in terms of their existence in time. If you look at the material unit, it has response of recognizing and fulfilling. When it comes to human being, it will respond on the basis of knowing, assuming, recognizing and fulfilling. Therefore, depending upon knowing, assuming, the recognition and fulfilment takes place at the level of self, and that is the response (or even reaction). But in case of material world, there is always a response in terms of recognition and fulfilment. There is no assuming or knowing here. However, in case of world of consciousness, the response depends upon the assuming. If the knowing is not ensured, the assuming may be incorrect, and thus the recognition and fulfilment may be incorrect. If the knowing is ensured, the assuming is correct and hence the recognition and fulfilment is also correct. So, it has the possibility of response (or reaction). You can see that your recognition and fulfilment at the level of self depends upon your assumption or your knowledge and assumption. On the other hand, when it comes to the body, the recognition and fulfilment is there, and there is no role of assuming and knowing at the level of body. Thus, the recognition and fulfilment of the body is definite. This we understood during the foundation course too. You might remember the example of a person piercing a needle in your body.

You saw that as far as the response of your body is concerned, it is definite. If you are piercing a needle in the body, and the needle is harder than the skin of your body then it will go inside the skin. If it is softer than the skin of the body, it will not go inside the skin of the body. This is going to be there for all kind of inputs. But when it comes to response of the self, I may oppose or cooperate the same action. That will depend upon what I assume about that person. If I consider him to be my friend or consider to be a doctor I've called, I will cooperate with him even though he is piercing a needle in my body. On the other hand, if I assume that he is my enemy, I will not allow, I will not cooperate, I will oppose. So, this is one difference. At the level of body or material, there is only recognition and fulfilment. But in case of consciousness, our recognition and fulfilment will depend on knowing or assuming. If assuming is based on knowing, it has definite understanding, definite relationship and definite conduct.

The second important difference between the material world and the world of consciousness is that this material world is temporary in time. In world of consciousness, the units seem to be continuous in time. So, the self seems to continue for forever. When it comes to body, it will not continue as the body is going to degenerate in many things by which it is constituted. We can also, differentiate the two units in terms of need. The body has material needs while the self has conscious needs like trust, respect etc. We can see that anything related to the self (needs, activities etc.) is continuous because it is itself continuous. All these points we had already discussed in detail in the foundation course.

Now, the other important point to be noticed, as mentioned in the above figure, is the three categories or reality in existence where material unit is temporary, conscious unit is continuous and the space is ever present. What is the difference between 'continuous' and 'ever present'? Ever present means it is unbounded in time and space. So, it is not limited in time, and it is not limited in space (or size). Continuous means – it is not limited in time but limited in size. The material unit is temporary in time – limited in size and time. The consciousness unit is continuous in time but limited in size. But when it comes to this space, it is unlimited, unbounded in time and space. The space is all pervading, forever. So, there are things which are



bounded in time and limited in space like the body, like the plants, like the trees, like this iron. All these are bounded in time and limited in size. Then there are units which are unbounded in time but limited in space which is the self. The self is unbounded in time and it continues to be there. Its needs and activities are continuous in nature. But the self is limited in size. The activities in self are going on continuously while activities in body will go on till the unit exists as a body. So, the body itself will get degenerated with time, thus the activities are temporary in time. The self is continuous in time and this space is ever present.

### 3.1.2. Knowledge of Existence

Time Size / Space	Bounded Limited	Unbounded Limited	Unbounded Unlimited
	Material Temporary Activity	Consciousness Continuous Activity	Space Ever No Activity
	Body Sensation Physical Facility	Self (I)	Space
	Impermanent	"Permanent" in time	Permanent in time & space

So, the material unit is activity, consciousness unit is activity but the space is no activity. Something which is limited in size and bounded in time is called impermanent, called temporary. Something which is unbounded in time, limited in size is called permanent. And that which is unbounded in time and unlimited in size is called as ever.

## 16.4 Existence as Co-existence

To sum up the whole discussion, we can say that the existence is co-existence. Nature is submerged in space. Nature is made up of units which are of two kinds, consciousness and material. And all the units are submerged in space. If you want to see the existence as a whole, it is important to develop the knowledge starting from tasting up to realization.

## **Key Takeaways**

Existence is co-existence which is in the form of nature submerged in space. Nature is made up of units which are of two kinds, consciousness and material. To see the existence as co-existence, it is needed to develop the knowledge starting from tasting up to realization.

# Lecture 17

## Expression of Co-existence as Nature – the Four Orders

### Recap

In the previous lecture, we studied existence in the form of co-existence. In this lecture, we will try to understand different forms in which this co-existence is expressing itself.

### 17.1 Co-existence being ever-present, ever-effective and ever-expressing

Continuing from the discussion in the previous lecture, there are three statements regarding this co-existence which we have to understand:

- i. Co-existence is ever present. It is present for all time and space. There is no time and there is no space where this co-existence is not there. In co-existence, every unit is energized, active, self-organized and every unit recognizes its relationship with other units and fulfills it being in space. In co-existence, every unit is performing this and there is no exception whether it is the smallest atom or a large size planet or anything in between.

#### Co-existence Expressing itself in the form of Nature

Existence                                      = Co-existence                                      = Units submerged in space

Co-existence is **ever present**  
in all time, in all space

Co-existence is **ever effective**

Co-existence is **ever effective**  
Every unit is energized, active  
"        "        " self-organized  
" recognizes its relationship  
with other units and fulfills it

- ii. Co-existence is ever effective which means the principle of co-existence applies to every reality from smallest atoms to the entire nature as a whole. If you look at atom, for example, this atom is a result of co-existence between different sub-atomic particles. If you look at molecule, the molecule is coexistence of more than one atoms in space. Similarly, look at the tree and the human being. Human being itself is co-existence of self and body. Tree is co-existence of so many parts of the tree, be it the stem, the leaf, the branches, the flowers, the fruits etc. In every unit, you can see that this principle of co-existence is effective and there is no exception to it.
- iii. Co-existence is ever expressing. It is not only that co-existence is ever present and ever effective but it is unfolding itself, it is expressing itself in different ways. So, co-existence is ever expressing in the form of units submerged in space. When you look at the units, there are material units and the consciousness units. We can see that the consciousness unit and other units of the nature are in coexistence with space. So, if you look at the whole thing, you can see that ultimately, it is co-existence which is expressing itself at every level.

#### Co-existence Expressing itself in the form of Nature

This Co-existence is **ever expressing** In the form of 4 orders

Physical Order	Bio Order	Animal Order	Human Order
Physical Order	from atom to heavenly bodies		
Bio Order	from cells to human body		
Animal Order	Self awakened to selecting/tasting		
Human Order	Self awakened to activities of selecting/tasting, analysing, Imaging... need to know & potential to know		

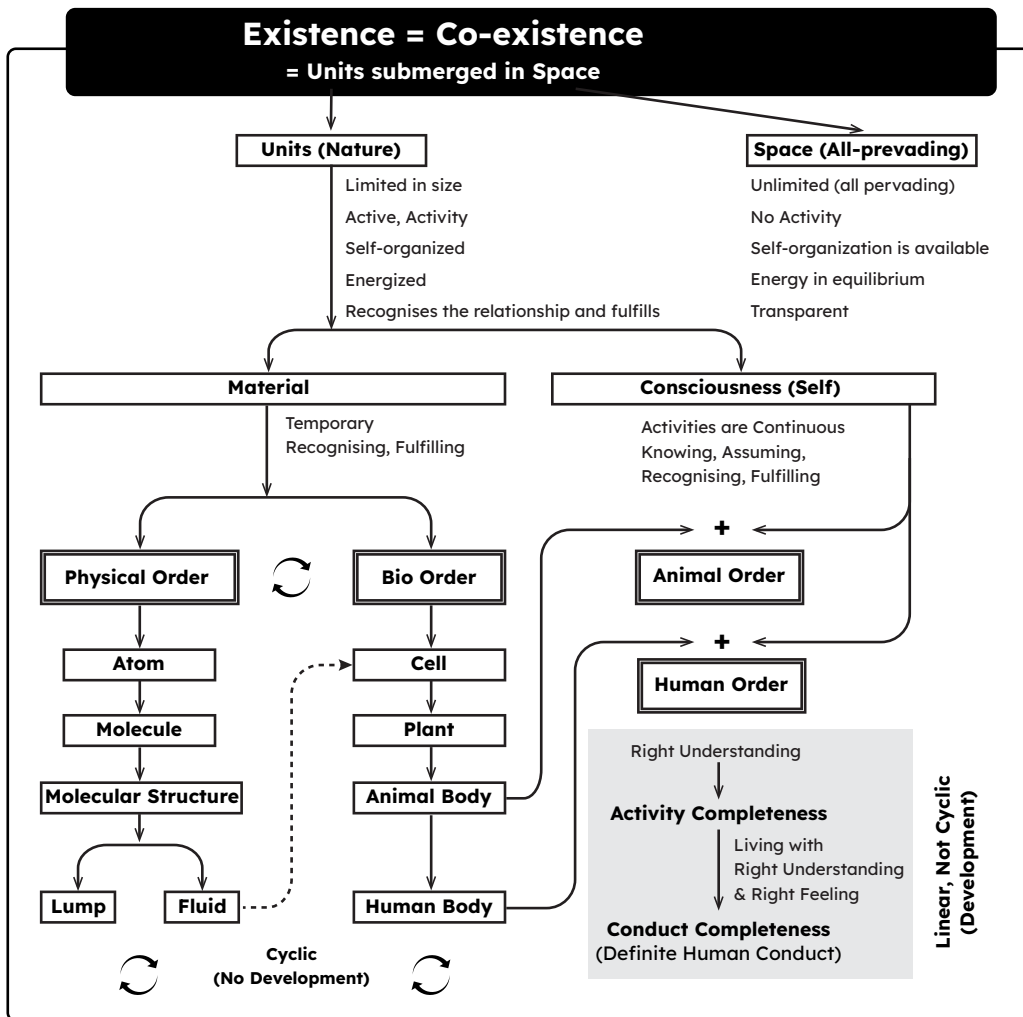
You can see that all the units in nature though they look so different, so versatile with a lot of variety, are actually related. They are all related because they are all the expression of co-existence. So with that understanding, with that clarity, now we can see the units in co-existence with all the other units.

When we see the units in isolation, ourselves in isolation with the other units, our whole program will become very different. My desire, my thought, my expectation will be very different. Co-existence is ever present, ever effective and manifesting with every unit of this Nature. One of the expressions we can see in the form of four orders in nature. All units can be divided into four orders – physical, bio, animal and human order.

## **17.2 Co-existence expressing itself into Four Orders of Nature**

We can see physical order from atoms to planets; the bio-order from cells to big forests. Animal order starts with the activity of tasting and selecting at the level of self and is trying to evolve. Human order is active at the level of selecting/tasting, analyzing/comparing and imaging, and it has the potential to know as well as the need to know. All these are basically, expressions of co-existence. We would try to see this aspect in this lecture. When the self associates with the human body, we have the human order. Similarly, when the self associates with the animal body, we have animal order. All these are expression of unfolding of co-existence. The physical order has a definite recognition and fulfilment. The bio-order also has definite recognition and fulfilment. When it comes to animal order, animal order has also definite recognition and fulfilment because there is an assumption in the self that ‘I am the body’, so the self is totally identified with the body. Therefore, it goes by the definite recognition and fulfilment.

But, when it comes to human being, this assuming starts playing the crucial role. The human being on one hand assumes itself to be the body and on the other hand, many a times, is not able to accept itself as just the body. So, this self has become important, this assuming has become important. As we have discussed earlier too, for a human being the recognition and fulfilment depends on the assuming or knowing. This becomes important because the activities of imaging and analyzing/comparing start dominating over tasting and selecting. We are operating anyway at the level of assuming, recognizing and fulfilling but if we can see the potential of knowing and utilize this potential, our recognition and fulfilment can also become definite. So we can sense the presence of self with the activity of assuming.



If we see the human order, human order is basically, an expression of this co-existence. You can see that all this is happening without any contribution from human beings. So we as human being also have not done anything for us to be there. We are there by virtue of this co-existence. We are there by virtue of the expression of this co-existence, unfolding of this co-existence. The evolution of human being has taken place by virtue of co-existence. It's very important to see this. And now that the human order is there, we have to define our program. As a human being, as we talked in earlier lectures, we have to realize this co-existence, we have to organise our feelings and thoughts according to co-existence and ultimately, live in co-existence

with the whole nature. When we are able to realize this co-existence, the activity of this self gets completed. We call it activity completeness. And similarly, when we are able to live according to this co-existence in line with the existence, our conduct is also, completed. We may call it conduct completeness. This is an overview of how this whole nature looks like and how this is an expression of the basic reality called co-existence. Now let's look at some of the details of this overview that we have presented right now. We are saying that this co-existence is expressing itself in the form of nature. Let us study this. Every unit belongs to any of the four orders in nature. And if you look at a unit, there are five aspects of it – form, property, natural characteristics, innateness and co-existence that we have studied in detail in previous lectures. We have also, studied that the natural characteristic, innateness and co-existence are definite, continuous and universal. We will study that these aspects are an expression of co-existence.

### Innateness & Natural Characteristic of 4 Orders

FOUR ORDERS	UNITS	ACTIVITY	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	INHERITANCE
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	"-" + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body	Breed based
		Selecting-Tasting in the Self	Will to live in the Self	Cruelty, Non-cruelty in the Self	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body	Education & Sanskar based
		Imaging, Analysing-Comparing, Selecting-Tasting in the Self	Will to live with Continuous happiness in the Self ↑		
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self ↑ Right Understanding in the Self	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in the Self	

**Natural Characteristic:** Participation in larger order

**Inheritance:** Basis of definite conduct across generations

We will go in detail with the help of the above diagram. If you look at the diagram, the four orders are listed in the first column. In the second column, we have units belonging to the four orders. In the third column, the activities of every order are mentioned. In the fourth column, we have mentioned about the innateness, the self-organization of the units belonging to each of these orders. In the fifth one, we have mentioned about the natural characteristic, the participation of these units in the larger order. And in the sixth column, we have talked about the inheritance. Inheritance basically, means how its conduct is maintained generation after generation. We had briefly discussed this in the foundation course. Innateness means the unit is existing in a definite order, is self-organized.

Now let us look at the details. The physical order has the activity of formation and deformation. The atoms or molecules in physical order combine together to form bigger molecules and sometimes they break into smaller atoms and this goes on. You are already aware of that. In the bio-order, over and above formation-deformation, there is activity of respiration. This respiration is seen only in the bio-order and not in the physical order that distinguishes the bio-order from physical order. In terms of activity, we can differentiate between the two. When it comes to the animal order, now it is not just the material world but it is the co-existence of the self and the body. We need to study about the body and the self. This row is divided into two parts – one part talking about the body and the other part talking about the self. We have formation and deformation plus respiration in the body. But when it comes to the self, there is activity of selecting and tasting in the self of the animal. Thus, the activity of animal order is different from the activity of the bio-order. Now, looking at the human order, the activities are same at the level of body but at the level of self, the activities are different from those of the animal order. We have two different types of activities – activities in the dimensions of thoughts (B2) and the activities in the dimensions of understanding (B1). There is a possibility of understanding in human being but this possibility is not there in animals because animal is largely concerned with the body. Human being has to realize this potential for understanding, for knowledge. So, we have to awaken ourselves to the higher activities of the self, we have to work for right understanding in the self.



Similarly, we can see the innateness of four orders. In the physical order, existence is the innateness of the unit belonging to the physical order. Existence basically means that it exists and it exists in a definite order. For any unit of physical order, you can see that the existence is the innateness of that unit. A unit of physical order might change its form, its properties, but it will not be destroyed completely. It will get transformed into some other atoms, other molecules, etc. But it does exist in a definite order. So, if I have a piece of iron of mass 1 kg, it remains as 1 kg of mass. It may form a compound through some physical/chemical activity but every atom of the piece of iron continues to exist. So this physical order has existence as the innateness. If you look at the bio-order, this existence is there of course, with growth. Any plant you see? It exists and it grows. You cannot have a plant which does not grow. The only way to stop the growth is to cut the plant. Then, after some time it will not have respiration and get converted into wood, a unit of physical order. So, there is existence in physical order, and in bio-order there is existence plus growth. If you look at the animal order at the level of body it is same as the bio-order but in the self, there is will to live. Every animal has this will to live at the level of self. And when it comes to human order, there is progress in the self, the self wants to live with happiness in continuity. It wants to live with continuous happiness in self. The self has evolved to the activity of Imaging and that is an achievement. But what is to be done now? The self has to ensure right feeling and right thought on the basis of realization. This will to live with continuous happiness has to be materialized. What is the way to achieve it? It is by way of having the right understanding, having the right feeling and right thought. This is the innateness of human being. The right understanding in the self leads to right feeling within and a state of happiness. This is about the innateness.

We can briefly review natural characteristic though we studied it in the foundation course in detail. The natural characteristic you can see for physical order is composition and decomposition. For bio-order, it is composition and decomposition plus nurture and worsening. One plant can be nurturing for another plant and it can worsen some other plant. The natural characteristic of the body of the animal or human being is the same. At the level of self, the animal has characteristic of cruelty or non-cruelty. If

we look at natural characteristics of human order, the natural characteristics are perseverance, bravery, kindness, compassion etc. Presently, most of us are involved in participation which is not for the wellbeing of all, which is not in line with the harmony, co-existence in the existence, not in line with the relationship. What we have to do in case of the natural characteristic of the self of human order is that we have to develop our understanding about the self and existence.

Now let us have a look at the inheritance. The physical order maintains its conduct as long as its constitution remains unchanged. The moment you change the constitution of that unit, its inheritance gets changed. The constitution has to be maintained. When you look at the bio-order, its inheritance is based on seed. As long as you maintain the seed of any unit belonging to bio-order, it will multiply itself, and it will show up the same definite conduct. In the case of animal, it has breed based inheritance. Cow will give birth to a cow that will behave like a cow with non-cruelty. But, in case of human being, the inheritance is based on education instead. Depending upon what kind of education and sanskar we are giving, the child will have the conduct. The innateness, the natural characteristic, the activity, the Inheritance are basically, the expression of this coexistence or we can say that they are different expressions of this co-existence.

## **Key Takeaways**

Co-existence is ever-present, ever-effective and ever-expressing. It expresses itself into four orders of nature with their innateness, natural characteristic, inheritance and activity.

# Lecture 18

## Expression of Co-existence as Innateness, Natural characteristics in Four Orders

---

### Recap

In the previous lecture, we looked into some details of co-existence expressing in the form of material and consciousness units as well as in the form of four orders. We also, explored that the innateness and natural characteristics is also an expression of co-existence.

In this lecture, we will explore that co-existence is there at the base and this co-existence is expressing itself in the form of activity, innateness and natural characteristics of the units in different orders.

### 18.1 Co-existence Expressing itself in the form of Nature

Whatever we see around us at the level of self, body, society and at the level of nature is ultimately, a systematic expansion and expression of co-existence. We also, studied that the form and property of any unit is variable while the natural characteristic, innateness and co-existence is universal, definite and continuous. When we look at the activity of any unit belonging to any of these 4 orders, each unit is active and it has activity by virtue of being submerged in space. By virtue of this co-existence, the submergence has three aspects:

1. The unit is energized being in space. It is an activity in space.
2. Unit is self-organized being in space. So, it has definite innateness in space.
3. The unit is participating with other units being in space and fulfilling relationship, i.e., it has definite natural characteristic in space.

So, this is the description of co-existence. In fact, the innateness being different for different orders is the expression of the same co-existence, same submergence. Therefore, all the different varieties that we see are founded on the submergence. It is important to start observing it directly. So, we will keep observing it and keep working on it. Even though there is so much of variety and diversity, the co-existence and submergence is fundamental. If you can see this running thread in all the units including myself, I can see my relationship with other units. Then I have the feeling of relationship with other units. And when I have the feeling of relationship with every unit, I have the feeling of responsibility to fulfill relationship with every unit. I will have the understanding, the realization of co-existence which is called truth; I will have the feeling of relationship with every unit that is called love; I will have the feeling of responsibility towards the fulfilment of relationship with every unit and this is compassion. Truth, love and compassion are basically, what we have to realize, what we have to materialize and this has been the basis of most of the philosophies, most of the ways of life which have been developed over thousands of years by the human tradition. Truth, love, and compassion is the realization of co-existence, understanding of co-existence, feeling of co-existence and the thought of co-existence. It has been the running thread for the whole human civilization. So, it's very important to understand that for the innateness and the natural characteristics that you see in the four orders, the base is the co-existence. They are the expression of this co-existence and this co-existence and submergence is same for all of that. If you look at the three orders-physical order, bio-order and animal order, all the activities, natural characteristics, innateness and inheritance are realized and materialized in each of the three orders. When it comes to human being at the level of body, it is materialized and we don't have to do anything there. The activities of self marked in the upper part in the diagram below are also there by way of unfolding of this co-existence. The activities mentioned in lower part have to be evolved. The process of exploration of co-existence has to take place up to this level by the self. The expression is already there at the level of imagination.

### Innateness & Natural Characteristic of 4 Orders

FOUR ORDERS	UNITS	ACTIVITY	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	INHERITANCE
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	"-" + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body	Breed based
		Selecting-Tasting in the Self	Will to live in the Self	Cruelty, Non-cruelty in the Self	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body	Education & Sanskar based
		Imaging, Analysing-Comparing, Selecting-Tasting in the Self	Will to live with Continuous happiness in the Self ↑		
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self ↑ Right Understanding in the Self	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in the Self	

**Natural Characteristic:** Participation in larger order

**Inheritance:** Basis of definite conduct across generations

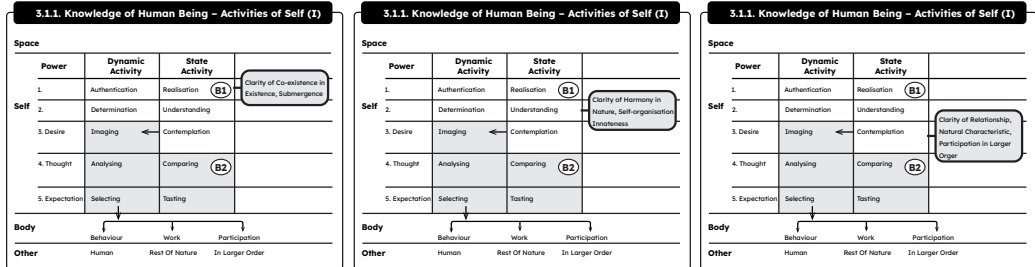
But because the human being is also in co-existence, the self is also in co-existence, the expression of co-existence in the form of what is mentioned in lower part will also take place in due course of time. An important thing there is that we have also the choice whether it happens via very nature of the thing or we have understood the process. Human education-sanskar is the process of unfolding this co-existence in the form of what is written in the lower part. If you look at yourself, you can see the imagination, and you can also see that there is potential for knowing. The potential for contemplation, understanding and realization is already there whether we have realized it or not. And there we have to make the choice: either we let the co-existence work on us and unfold the higher activities or I consciously decide the need to do it and let it happen in a natural manner. But you can see that there is a need and you have the potential, you may decide to expedite this process by your own choice and that is the choice that every human being

has. This choice is due to co-existence, submergence and we can work to realize it. It can be done through the process of human education-sanskar. Similarly, when you look at this innateness, all of us have this innateness of will to live with continuous happiness, but it is materialized through right understanding, right feeling and right thought. By virtue of co-existence, anyhow we will have to work for this. However, I can do this consciously, I can work on ensuring right understanding, right feeling and right thought in myself through self-exploration, by my own practice or I can take help by those who are familiar to this, those who have already gone through this process and are available to us as teacher to guide us through their human education sanskar.

Innateness & Natural Characteristic of 4 Orders					
FOUR ORDERS	UNITS	ACTIVITY	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	INHERITANCE
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	"-" + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body	Breed based
		Selecting-Tasting in the Self	Will to live in the Self	Cruelty, Non-cruelty in the Self	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body	Education & Sanskar based
		Imaging, Analysing-Comparing, Selecting-Tasting in I	Will to live with Continuous happiness in I	Next Generation	
		Potential for Contemplation, Understanding & Realisation in I	Right Feeling & Thought in I Right Understanding in I		
Natural Characteristic: Participation in larger order			Inheritance: Basis of definite conduct across generations		

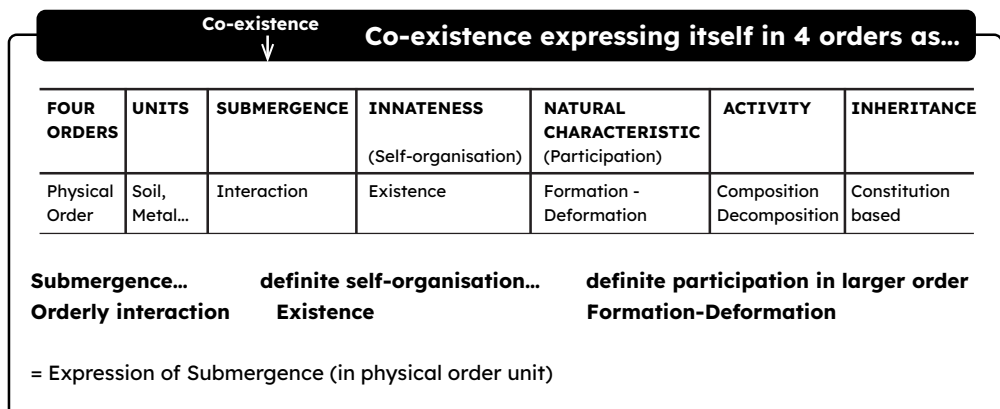
So it is important to see that this co-existence is unfolding itself any way in the form of innateness, natural characteristic and activity. It has already happened in first three orders and major part has also happened in human

order. Once we are able to do it, we can live with continuous happiness and we can be a source for human education and sanskar for the next generation. Thus, the cycle will be completed. Then, we can have human education sanskar generation after generation. If it is already there, we can take help from that and if it is not there, we have to work for it and prepare our self first to become the source of this human education for the next generation.



Therefore, the basic thing to happen is realization of co-existence that we have been talking about from last two lectures. With this realization of co-existence, now when we look down at the level of understanding, we can see that this co-existence is expressing itself in the form of harmony in nature; in the form of self-organization; in the form of innateness. Similarly, if we go little down at the level of contemplation, we can see that there is relationship; there is natural characteristic; definite participation of every unit in this relationship, and this also, is an expression of co-existence.

## 18.2 Expression of Co-existence as Innateness, Natural Characteristics in Four Orders



We can see that it is the co-existence (submergence) which is expressing itself in the form of activities, innateness, natural characteristic in 4 orders. Let us look at them order wise to start with the physical order.

We try to see that this co-existence is expressing itself in terms of activity, innateness and natural characteristic of the four orders of nature. Let's look at the level of physical order. If you look at submergence, the co-existence, what we see is the interaction between the units of the physical order. There is recognition and fulfilment in the physical order. So, this co-existence is expressing itself in terms of recognizing and fulfilling between the units belonging to the physical order. This submergence shows an orderly interaction. This orderly interaction, this recognition and fulfilment is giving rise to definite self-organization and this definite self-organization is in the form of existence, in a definite order. Therefore, as long as it remains that particular unit, it will exist in a definite order; it will exist with a definite conduct. In case the unit is transformed into some other unit by virtue of this interaction, it is not destroyed. It is only transformed. So, by nature it exists in a definite order with a definite conduct. This interaction, which is an expression of co-existence, also shows in the form of formation and deformation. So if you look at the unit belonging in physical order, it will have its participation with other units in the form of formation and deformation.

Co-existence expressing itself in 4 orders						
Co-existence						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based

**Submergence...**      **definite self-organisation...**      **definite participation in larger order**

**Pulsation**              **Growth**                      **Nurture-Worsen**

**Recognition & Fulfillment by way of pulsation**

**Ability to grow, form another cell... to multiply**

= Expression of Submergence (in pranic order unit)



Similarly, when we look at the bio-order, the submergence is expressing itself in the form of interaction + pulsation. This is very interesting. If you look at the bio-order, you see the interaction between the units and also the pulsation. If you look at your body, there is pulsation in every part of the body. And this pulsation is there in the body over and above the interaction between different units in the body. It is this pulsation through which different parts of the body, different cells of the body, are recognizing their relationship and fulfilling that relationship. And because of this pulsation and identification of relationship among different parts of body and cells, there is growth and multiplication. When it comes in contact with other units of bio-order, there is a definite participation in terms of nurturing or worsening that unit of the bio-order. Therefore, at the level of bio-order, we have the expression of submergence, in the form of pulsation and this pulsation is reflecting in terms of growth as innateness as well as 'nurture and worsen' as natural characteristic.

<div>Co-existence</div> <div>↓</div> <div>Innateness &amp; Natural Characteristic of 4 Orders</div>						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based
Animal Order	Animal, Birds...	"-" in Body	"-" in Body	"-" in Body		Breed based
		Sensitivity in I	Will to live in I	Cruelty, Non-cruelty in the I	Selecting/ Tasting in I	

In BODY

**Submergence...**      **definite self-organisation...**      **definite participation in larger order**

**Pulsation**              **Growth**                              **Nurture-Worsen**

**Recognition & Fulfillment by way of pulsation**

**Ability to grow, form another cell... to multiply**

**In SELF**

**Sensitivity toward sound, touch, sight, taste, smell**

Recognition & fulfillment on basis of assuming based on breed

= Expression of Submergence (in animal order unit)

When it comes to the animal order, now we have to look at the level of body and self. At the level of the body, it is same as what we have seen in case

of bio-order. But when it comes to the self, now we can see that the self has sensitivity towards sound, touch, sight, taste and smell, the sensation. If you look at the self of an animal, it is able to recognize its relationship with the body through sensation, by reading the sensation. If you remember steps 1-3 of exercise 2, we found that the self is interacting with the body by way of this sensation because this facility is available to us. There is sensitivity in the self by virtue of co-existence or submergence, self being in co-existence with the body, by virtue of both self and the body being submerged in space. So, this co-existence is expressing itself in the form of sensitivity in the self towards the body, i.e., the self can read the sensation. It means that the self can take sensations which are taking place in the body in the form of sound, touch, sight, taste and smell and of course, self can also, give instruction to the body. We can start seeing this at our own level. And then we can appreciate that this is also, happening at the level of animal. Further we can see that in the self, the recognition and fulfilment of relationship with the body is based on the assumption in case of animal which is most of the time very definite. The assumption is that 'I' and my body belong to this particular breed. So, with this assumption animal tries to identify what has to be done with the body now and it keeps giving the necessary instruction to the body. And of course, it keeps reading the sensation from the body as and when required. Therefore, in case of animal, at the level of the body, there is interaction plus pulsation and there is sensitivity in the self of animals. The table is showing it. This sensitivity in 'I' can be related to the innateness in the self of the animal as will to live. But since it identifies itself with the body completely, it interprets its living with the survival of the body, and the body survives. Similarly, we can see that this sensitivity in the self shows in the form of cruelty and non-cruelty as natural characteristic. We can also, see that in terms of activity, there is an activity of selecting-tasting which is the expression of sensitivity. The recognition of relationship of the self with the body is giving expression in terms of the activity of selecting and tasting. Thus, if you look at the animal, the major concern of selecting and tasting is to ensure the survival of the body and it keeps selecting and tasting the sensation from the body. Up to this everything is definite; we don't have to do anything. We only have to understand it.

Co-existence expressing itself in 4 orders						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
<p>In BODY:</p> <p><b>Submergence... definite self-organisation... definite participation in larger order</b></p> <p><b>Pulsation Growth Nurture-Worsen</b></p> <p><b>Recognition &amp; Fulfillment by way of pulsation</b></p> <p><b>Ability to grow, form another cell... to multiply</b></p> <p><b>In SELF</b></p> <p>Sensitivity toward sound, touch, sight, taste, smell and also the <b>feelings</b></p> <p>Recognition &amp; fulfillment on basis of assuming.</p> <p><b>Need to know and potential for knowing</b></p> <p>= Expression of Submergence (in animal order unit)</p>						
Human Order	Human Beings	“-” in Body  Sensitivity in I  Knowing in I	“,” in Body  Will to live with Continuous happiness in I  Right Feeling & thoughts in I	“,” in Body  Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Imaging, Analysing, Selecting/ Tasting in I  Potential for Understanding	Education & Sanskar based

When it comes to the human order, there are the following three things;

- At the level of body, the same things are happening as they are happening in any unit of bio-order.
- At the level of self, now certain things have developed which are shown with the upper part. And there are certain things which have to develop, which have to be evolved. They are shown in the lower part.
- Combining the two, in case of human being, we already have sensitivity in the self about the body part as we saw in case of animals. But now there is also, sensitivity towards the feeling from other human being. Thus, the sensitivity which is the expression of recognition and fulfilment towards the body, is now extended to feeling of relationship with the other units,

human beings for example. So, if we include the other units in the nature, sensitivity will mean recognition and fulfilment of relationship with the body and with other units including human being. Now I will be sensitive towards the five senses, as well as the feelings from the other human being. And we can see that it is already there in the self, in us. When this feeling is there, sensitivity is there, it is expressing itself in the form of will to live with happiness. The human is not only sensitive towards relationship but it also has the possibility to know and that is called as knowability. The meaning of knowing has already been explained in detail.

So, in the human order, the self has the capacity of activity of contemplation, understanding and realization which means we have the capacity to see the natural characteristic, innateness and co-existence of every unit of the whole nature. That possibility and potentiality is already there in the self of human being by virtue of co-existence whether we have realized it by now or not. If we have realized it, it is fine otherwise knowability will work in a natural manner. We can also, actively participate by choice which is the meaning of human education and sanskar and that is the meaning of self-study and practice. So, when we look at this knowability, we can see that the human being wants to live with continuous happiness and that is the innateness of human being. We can also, see that this innateness of human being is fulfilled by way of having the knowing, right understanding, right feeling and right thought which will ensure the continuity of happiness. This is basically, realization of this knowability which is the expression of co-existence. And we can also, see that if we have this knowability evolved, we have the right feeling and right thought and then we will also, have this natural characteristic of perseverance, bravery and generosity and so on in the self evolved. In terms of activity, I can see that I have the potential for understanding by virtue of this knowability. I can develop my capacity of contemplation, understanding and realization. This is what we have been trying to do. If you look at the previous foundation course as well as this course, we are trying to draw your attention to the point that by virtue of coexistence, there is sensitivity in human being and there is a possibility of knowability. So, we have to sharpen this sensitivity. We have to become

aware of the sensitivity in us; we should be able to evaluate this sensitivity and then we should be able to evolve this knowability further in terms of having right understanding. Once we have the right understanding, we can reflect it at the level of sensitivity in terms of right feeling and right thought in the self. And if we can do this, we are at ease at the level of knowability as well as sensitivity, and we will be in a state of continuous fulfilment. So by virtue of co-existence, by virtue of submergence, we have to utilize this possibility.

<div> <div>Co-existence</div> <div>Co-existence expressing itself in 4 orders</div> </div>						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body		Breed based
		Sensitivity in I	Will to live in I	Cruelty, Non-cruelty in the I	Selecting/ Tasting in I	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body		Education & Sanskar based
		Sensitivity in I	Will to live with Continuous happiness in I ↑	Next Generation	Imaging, Analysing, Selecting/ Tasting in I	
		Knowability, Knowing in I	Right Feeling & Thoughts in I ↑ Right Understanding in I	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Potential for Understanding	

Summing up the above, we can see the diagram where co-existence, submergence has been marked in a box. The submergence is showing itself in the form of interaction in the physical order; in the form of interaction and pulsation in bio-order or pranic order; in the form of interaction and pulsation in the body and sensitivity in self at the level of animal order, and at the level of human order this co-existence is showing as interaction plus

pulsation in the body and sensitivity and knowability in the self. So, this is how this co-existence, submergence is expressing itself in these forms at the level of four orders.

## **Key Takeaways**

The co-existence (submergence) expresses itself as activity, innateness and natural characteristics in the four orders of nature. The submergence is showing itself in the form of interaction in the physical order; in the form of interaction and pulsation in bio-order or pranic order; in the form of interaction and pulsation in the body and sensitivity in self at the level of animal order, and at the level of human order this submergence is showing as interaction plus pulsation in the body and sensitivity and know ability in the self.

# Lecture 19

## Co-existence and its Expression Seen by the Self

### Recap

In the previous session, we discussed how co-existence is expressing itself in the four orders, and how the innateness and natural characteristics of every unit in the nature is based on its submergence in space.

In this session we will try to look into how this existence and its expression are seen by the self.

### 19.1 Self as the Seer of Co-existence and its Expression

We have been saying that when we are going through the process of knowing there are three things which are important:

1. Who is the knower?
2. What are the things to be known? and
3. What is the process of knowing?

We have seen that the self is the knower, and the thing to be known is the whole existence, and the process of knowing is awakening to the activities of contemplation, understanding and realization. So having looked into the details of co-existence and its expression, now we want to correlate how different activities of the self help us to see different aspects of co-existence. Let's look at them.

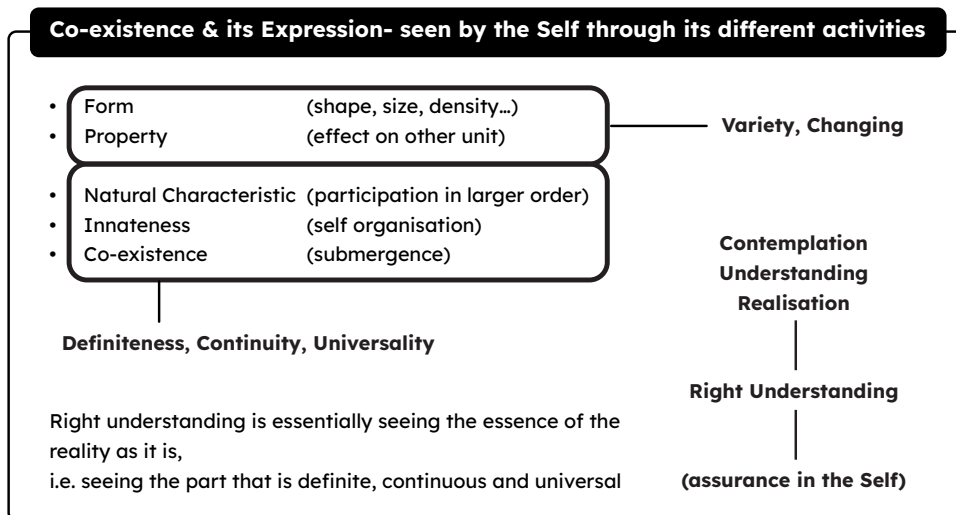
#### Co-existence & its Expression- seen by the Self through its different activities

**Existence = Co-existence = Units submerged in Space**

Every unit has 5 aspects

**Form, Property, Natural Characteristic, Innateness, Co-existence**

Co-existence and its expression is seen by the self through its different activities. This is one important statement which we will try to unfold. Existence is in the form of Co-existence which is in the form of units submerged in space. This is what we have seen and then we have also, seen that every unit has five aspects.



It has some form, property, natural characteristic, innateness and co-existence. These are the five aspects of any unit that we see. We have also seen that out of these five, the form and property are changing, have variety. If you look at trees, there are so many types of trees with different shape, size, colour and properties. But when you look at the natural characteristics (the participation in the larger order), the innateness (the self-organization) and the co-existence (the submergence), they have definiteness, continuity and universality. We have looked into this and found that these three things of a unit belonging to any of the four orders are the same. We also, explored that the three aspects, i.e., the natural characteristics, the innateness and the co-existence of any unit can be seen through the higher activities of the self, and that is awakening to the activities of contemplation, understanding and realisation. When accomplished, we get what we are calling as right understanding. This gives assurance in the self. The major part of right understanding, the major part of knowledge is essentially this - seeing the essence of the reality, i.e., definite, continuous and universal. This all we have seen, and we have been exploring it.



**Co-existence & its Expression- seen by the Self through its different activities**

Co-existence, the submergence, is seen by the Self at the level of its activity of Realisation

The 5 aspects of any given unit (and every unit) is seen by the Self through its different activities

**For example,**

**Form-** seen at the level of selecting/tasting partly

- shape, size, colour

**Property-** “ “ “ “ analysing/ comparing

- effect on one unit on another- e.g. heating of utensil by fire

## 19.2 Seeing by the Self

When you look at this submergence, this can be seen only at the level of realisation and not at the level of lower activities of the self. But when it comes to other aspects of units, they can be seen by the self at even lower levels of activity. I can see the form of a unit, the shape, the size, the colour of a unit at the level of selecting/tasting. Similarly, I can see some more aspects of the units at the level of analysing and comparing.

At the level of selecting/tasting, what we see of the form is just a part of it, not the complete form. For example, let's say I am seeing the shape of a ball. When I see it through eyes, do I see its complete shape or do I see only a part of it? We can only see the part which is facing our eyes. We are not able to see the part which is not facing our eyes. We are able to see only some part of the form of the unit through the eyes, through tasting and selecting. Similarly, when you look at the property, you can see only some part of this property, i.e., the effect of one unit on another, through the activity of analysing and comparing, with information derived through tasting and selecting at the base. An example of this effect is when you keep the utensil near the fire, it gets heated. This utensil is getting heated by the effect of the fire. This is the property of the utensil, or from the other side, the property of the fire.

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

So, when I am seeing something, what does it mean? It could include the form of the unit, i.e., shape, size, density of unit or property of the unit, i.e., effect of unit 1 on unit 2, the recognition and fulfilment by the unit 1 with the unit 2. And now we can see that there are three possibilities:

1. Seeing through sensation.
2. Seeing what is rational, and this is seeing through the thoughts, applying our rationality, through analysing and comparing.
3. And then seeing what is the essence

To See	
<u>Presently, our <b>system of knowledge</b> seems to be focussed on-</u>	
Seeing through sensation	Body + Self (I)
<ul style="list-style-type: none"> <li>Form (shape, size, density...)</li> <li>Some part of property (effect on other unit)</li> </ul>	Eyes, ears... then tasting...
Seeing what is rational	Self (I)
<ul style="list-style-type: none"> <li>Some part of property (effect on other unit)</li> </ul>	Tasting, Analyzing
<u>and, it <b>tends to neglect-</b></u>	
Seeing what is existential (essence)	Self (I)
<ul style="list-style-type: none"> <li>Natural Characteristic (participation in larger order)</li> <li>Innateness (self-organization)</li> <li>Co-existence (submergence)</li> </ul>	Contemplation Understanding Realization
That is why <b>we are unable to see the relationship, harmony and co-existence around us, in the nature and in existence</b>	

Now we have to see what our level of seeing is. Are we seeing only through the sensations, or are we seeing also, at the level of rationality, at the level of thought, at the level of analysing? Are we also, seeing at the level of the essence, the natural characteristics, innateness and the co-existence? Let us ask this to ourselves- what is our level of seeing? What does it mean for us to 'see'?

If you look at the present system of knowledge, this seems to be focused on seeing through sensation, and through rationality. If you look at the knowledge of science, technology, or any profession for that matter, it is relying on seeing through the sensation and seeing through its logic, through rationality. And if we are doing that, then we are utmost able to see some aspect of the form, some part of the property and it tends to neglect seeing what the essence is, that which is definite and universal. That is why we are unable to see the relationship, harmony and co-existence around us, in nature and in existence through the present system.

### To See

Presently, our **system of knowledge** seems to be **focussed on-**

Seeing through sensation

Seeing what is rational

Through Body + and lower activities of Self (I)

i.e. Tasting/selecting, Analysing/comparing and imaging to put them together

Which can atmost see the

- Form (shape, size, density...)
- Some part of property (effect on other unit)

But, it **tends to neglect-**

Seeing what is of essence- definite, universal

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

Self (I)

Contemplation

Understanding

Realisation

As a result, **we are unable to see**

**relationship, harmony and co-existence around us, in the nature/existence,**  
rather we may see

**Opposition, disharmony/contradiction, struggle**  
and **that is what we are doing today**

This is the **source of opposition, struggle, terrorism and war in the world today**

So, it is very important to find out all the possibilities of seeing by the self and trace out what we have accepted or missed in the system of knowledge that we have today. If we work on the activities of contemplation, understanding and realisation in the self, we will be able to see the relationship, the harmony and the co-existence. Because we are not doing this third part, as a result we are unable to see the relationship, harmony and co-existence around us in nature, in existence. Rather we may see opposition, disharmony, contradiction, and struggle and that is what we are doing today.

This whole idea of struggle for survival, survival of the fittest, nations being in opposition, families being in opposition is coming due to this present system. All this is there because we are not able to activate our higher level of activities like contemplation, understanding and realisation. Therefore, we are not able to see the relationship, the harmony, the co-existence. If we are not able to see that and only see the form and property, then there seems to be quite the opposite things, i.e., in place of relationship we feel that there is opposition, in place of harmony we feel that there is contradiction, and in place of co-existence we feel there is struggle. And that has become our guideline, basic guideline for all our perception. If we are with this kind of perception, which has opposition, disharmony, struggle at the base, then it will lead to opposition, struggle, terrorism, wars and so on in our living, something which we are seeing in ample amount in present world. Majority of the nations are spending a large share of their resources preparing for war and that is just because of limited perception of the self.

### To See

So, what we need to do is to set our  
**system of knowledge right, is to**  
**make it focussed & based on**

Seeing what is existential (essence)

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

Self (I)

Contemplation  
 Understanding  
 Realization

Then, **we will be able to see the**  
**relationship, harmony and co-existence around us, in the nature and in existence**  
 And this will **solve many of our present day problem**

Presently the self is looking at the existence, at the nature and people around themselves at the level of form and property only. When we see only at the level of form and property, sometimes we feel resolved but many times we feel that we are in opposition. Therefore, we have to prepare for facing the opposition. This is the reason why more than 50% of our resources get used for protecting ourselves from opposition or for dominating over others. Majority of the problems that we see in the world today are because of lack of this perception, because of lack of this right understanding and the major problem is in the form of not being able to see what is of essence, what is definite, what is universal, not being able to see relationship, harmony and co-existence, which can be seen only through the higher activities of the self - the contemplation, understanding and realisation.

### To See

When we are working on

Seeing what is existential (essence)

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

Self (I)

Contemplation  
Understanding  
Realization

Then, we see-

Natural Characteristic, participation in larger order, relationship through Contemplation of units starting with one, then many and ultimately all units

Innateness, self organisation, harmony through Understanding of units starting with one, then many and ultimately all units and of nature as a whole

Co-existence (submergence) through Realisation of one and all units, which is same for all units and for existence as a whole

So, this is seen in a sequential manner, while going from lower to higher activities

In this course, our major focus is on awakening ourselves to the higher activities of the self so that we can see relationship, harmony and co-existence. It is already there in the existence; it is at the base of existence. Only when we are able to see this, we will be able to see the reality in its completeness. This is the major part of our understanding of reality. If this is there at the base, then the study of form and property can also, be put to right utilization. So looking into this, it is very important to understand

the source of problems in the world today and its resolution. We need to set our system of knowledge right and the way to do it is to make it focussed and based on seeing what is of essence, what is definite, what is universal. This is what we are saying in other words as what is valuable. So our education, our knowledge system has to be focused and based on seeing what is essential, what is definite, what is universal, what is of value, what is valuable. And if you look properly, these are the three things which are valuable – relationship, harmony, the co-existence (the participation in larger order, the self-organisation, the submergence). This has to be focused and this has to be at the base of our knowledge system and this will solve many of our present-day problems.

The issue of nations spending about half of their resources preparing for war can be solved if we understand that the relationship is there, the harmony is there, the co-existence is there. If we can work for it then in due course of time, we don't have to invest our 50% of resources preparing for war. And if we don't have to do that, then these resources can be used, can be put to right use for feeding people, for nurturing the people, nurturing the whole nature of our own nation and also, we help other nations. The thing of importance is this - to work on seeing the essence.

We see the relationship through contemplation of units, starting with one, then many, and ultimately, all units. This is one important point which we have to keep in mind. When I start with selecting/tasting, analysing/comparing and moving up to the activity of contemplation, then, to begin with, I am able to see the natural characteristics of any given unit, the participation in the larger order, the relationship of a particular unit. Similarly, I can see into another unit and can see their participation in the larger order. In this way, I start with one unit, then many units and ultimately, all units, the whole nature, all units in nature. Similarly, when I am looking at the innateness, the self-organisation, the harmony of the unit through understanding of unit, it starts with one unit, then many units and ultimately, we are able to see the innateness, the harmony of all the units in nature as a whole. So, we are able to see the innateness, the harmony of all the units together, which means the harmony of the nature as a whole. And then when we are working with co-existence, we are able to see the co-existence through realisation,

the activity of realisation of the self of one and all units because this is submergence. It is the same for all units and for existence as a whole.

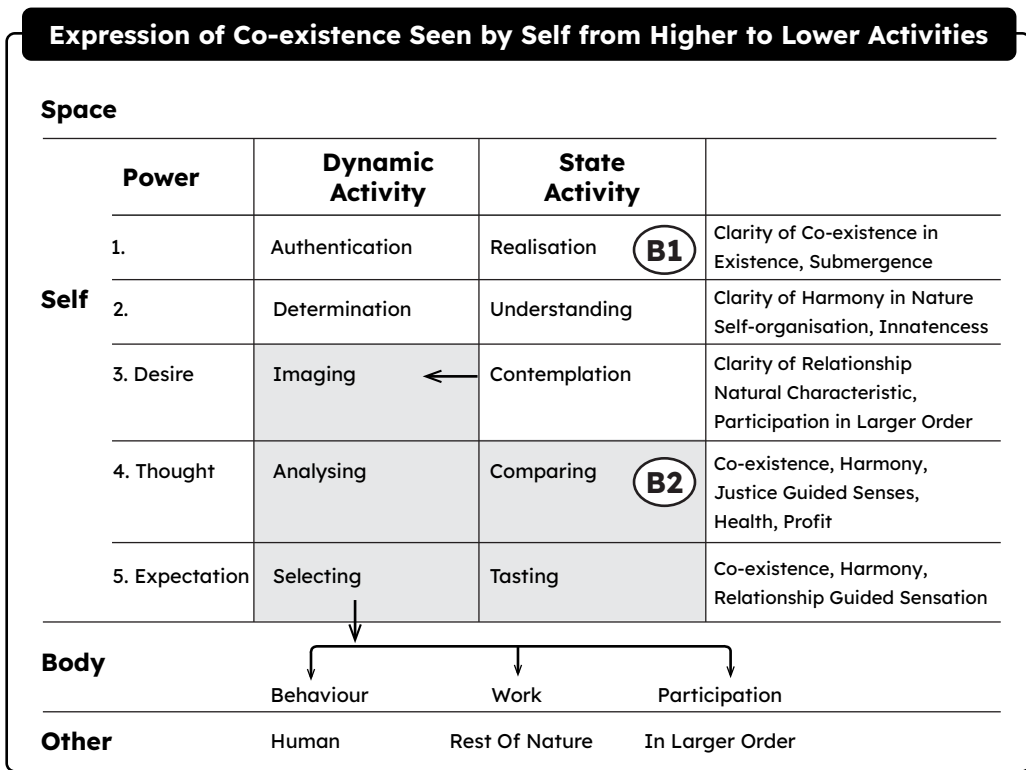
Co-existence expressing itself in 4 orders as....						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body		Breed based
		Sensitivity in I	Will to live in I	Cruelty, Non-cruelty in the I	Selecting/ Tasting in I	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body		Education & Sanskar based
		Sensitivity in I	Will to live with Continuous happiness in I ↑	Next Generation	Imaging, Analysing, Selecting/ Tasting in I	
		Knowability, Knowing in I	Right Feeling & Thoughts in I ↑ Right Understanding in I	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Potential for Understanding	

This is what we are able to see through contemplation, through understanding, through realisation. This is seen in a sequential manner, while going from lower to higher activities. We start with one unit, we are able to see the form, then we are able to see the properties, then we are able to see the natural characteristics, then we are able to see innateness and the co-existence. And I can go on building this starting from one unit to many units and then to all the units. When it comes to co-existence, I can see that this co-existence is same for all units. So, there, that unity, that commonness is quite visible. At the level of contemplation and understanding, I am able to see that there is commonness of the units at the level of different orders. So, for four orders there are four natural characteristics and four innateness. Any unit belonging to that order has this natural characteristic, has this innateness.

The important and interesting thing is that when we look at the submergence, innateness and natural characteristics particularly for human being, then it becomes very important. For the first 3 orders, units are already going by co-existence, innateness and natural characteristics. But when it comes to human beings, at the level of body, things are going well. At the level of self a part of it is realised, and a part of it has to be realised through our own efforts. So it becomes important to understand my submergence, innateness and natural characteristics and that makes all the difference for me because depending upon the understanding or lack of it, I will be thinking and working in terms of it. If I have not understood it, I don't act accordingly and I don't ensure that development in myself.



## 19.3 Expression of Co-existence Seen by the Self



Mostly we are working with the sensitivity part and not paying much attention to the knowability. So, referring to the diagram of the self, we are active in Block B2 but not active in Block B1. But the potential is there, the possibility is there and only when we pay attention to it, we realise that we can fulfil our process of development, process of ensuring continuous happiness which is the innateness of the self. Similarly, at the level of innateness, we have come to see that we need to live with continuous happiness, but we are not able to see how this is ensured through right understanding, right feeling and right thought. We have the potential to see this and realise this, but that is possible only when we start looking deeper into our self and see that our innateness is to have right understanding, to have right feeling and right thought. And on the basis of it only, we can live with continuous happiness. Similarly, with the investigation into natural characteristics, we can see that our natural characteristic is for perseverance, bravery, generosity and so

on. So, if we are able to look at it through contemplation, we will develop this natural characteristic, the participation in the larger order in terms of perseverance, bravery, kindness and so on. Similarly, at the level of activity we can see that we have the potential for understanding but we are busy only with imagination.

Now we need to discuss what happens when we are going from lower activity to higher activity and from the higher activity to the lower activity. Just a brief description is given, and you can start looking at it and start working on it. If we start with selecting and tasting we are able to see some part of the form, for example shape, size, colour and some part of the property of the unit. At the level of analysing and comparing, we are able to see some part of the property of the unit. When we move up to contemplation, there is a possibility of getting clarity of the relationship of natural characteristics, participation in larger order. This possibility is there. But the clarity is not complete until we have realisation of co-existence. Till then we may have some sense of it but the deep assurance is not there. We are able to see the relationship, the natural characteristics of those units only which we are paying attention to, but there are many units in nature which are left out. Suppose we are paying attention to a unit belonging to physical order then we will be able to see and get some feel about the participation of that unit in the larger order. But it will not mean that I am able to see the participation for all other units belonging to all other orders. Similarly, when we move up to understanding, we are able to have the clarity of harmony of the units, the self-organisation of the units, the innateness of the units to begin with. This is also the part of clarity and it is slowly building up from one unit to many units and ultimately, the whole nature. And when we go up to realisation, there it is the same for all units, so, every unit is submerged in space. When I am able to realise “every unit being submerged in space”, this realisation is the realisation of submergence of the particular unit. But it is the same for all units. Ultimately, I can see the whole nature, I can see all units and I can see how all units are submerged in space. And that is what we are calling as realisation, submergence of units in space, of one, of many, and of all the units. So, this is going to happen when we are moving up from lower activity to the higher activity.

We have just given some hint about how it seems to be working. This is something as a proposal so, that you also can investigate, and we can explore together and evolve in the process. Similarly, when we are looking from top to bottom starting from the realisation of co-existence, then things will be different. Different in the sense that now we have the realisation of co-existence, realisation of submergence, realisation of units submerged in space which is complete in itself. And now in the light of this realisation of co-existence when we are coming down we are able to see harmony in nature, the self-organization, the innateness of nature as a whole, and then of course, the self-organisation of every unit in nature. And this is supported by the assurance, deep assurance that everything is in co-existence, everything is in harmony.

So, it's not that I have to create harmony. Harmony is already there, and every unit is in harmony being in space. I only have to understand it and be with it. Similarly, when I come down to the level of contemplation, now I am able to see the natural characteristic, the participation of units in larger order at the level of whole nature. Now I can see that the relationship that I see of given unit with other units is in fact founded by every unit being in relationship, harmony and co-existence being in space. So, the definiteness is there, universality is there, continuity is there in what we see. And with this clarity of co-existence, harmony and relationship, now I am able to see how I can relate to the world outside. My analysing and comparing of my recognition and fulfilment of relationship is now guided by co-existence, harmony and relationship which I have seen at the level of higher activities. And this is also, guiding my senses, guiding my health, guiding my profit in comparing. So, now my perception about the health, the senses, the profit is guided by my clarity about coexistence, harmony and relationship.

When I am looking at the level of selecting and tasting while focusing on the property and the form, the fulfilment of this relationship with the world outside, this tasting, this selecting is now guided by the co-existence, harmony and relationship and I can use these senses or sensation for the purpose of ensuring harmony, ensuring relationship, ensuring co-existence. The sensations are now rightly utilised as we have discussed. Right utilisation of sensation is to ensure nurturing of the body, protection of the body, right

utilisation of the body and also, for sharing our knowledge and our feelings with other human being. So, now sensation is not just used for getting some temporary happiness out of it, some excitement out of it, but now it is used in the light of co-existence, harmony and relationship. Thus, sensation is also, placed in the context of the higher activities, i.e., relationship, harmony and co-existence. And of course, with this, my behaviour, my work, my participation will reflect all this outside. This is going to be happen when we reach to the top of the activities of self, i.e., realisation.

## 19.4 Co-existence (and Space) Seen Differently by Various Activities of Self

### Co-existence (& Space) is seen differently by various activities of Self

Now, we want to understand

**how co-existence (submergence) is seen by the Self &**

**how Space is seen by the Self**

**Depending upon activation of its higher and higher activities**

#### Activities

**Selecting/ Tasting**

**Analysing/ Comparing**

**Contemplation**

**Understanding**

**Realisation**

#### The way Co-existence (Submergence) is seen

**Two units with gap (void) in between**

**Two units with effect of one unit on another**

**Relationship between units**

**Harmony (self-organisation) in the unit**

**Co-existence-submergence of unit in Space**

Now, we want to understand how co-existence and space is seen by the self, depending upon activation of its higher activities. Let us look at that. If we are looking at the level of activity of selecting-tasting, then this co-existence, this submergence is seen as two units with gap, with void in between. I see the units with the void, with the gap, with options. If we are looking at it at the level of analysing and comparing also, then we see two units with effect of one unit on another. When we are seeing at the level of selecting and testing, we were only able to see the gap, the void, the absence between two units. Now we are able to see that there are some effects also, of one unit on the other unit. When we are able to see that there is some effect, then we start getting a feel that this space in between is not

just the absence. If I can see that the heat of Sun is reaching the Earth, our body, so, there is some effect of the sun on my body. Then it starts giving some feel that this space in between is not just the absence. This is getting a feel that space is something, may be something important but it is not something which is just the absence.

Now if we start looking at the level of contemplation, then not only that we see that there is some effect but we are also able to see that there is relationship of one unit with another unit being in space. And out of this relationship there is some effect of one unit on the other unit. This is more of a kind of strong condition that not only that there is some effect of one unit on other unit but there is relationship between one unit and another unit. So, now this co-existence is seen as relationship between units and you can also correlate that this relationship is what leads to the effect of one unit on the other. If we go higher at the level of understanding we are able to see the harmony, self-organisation, of every unit. It suggests that not only that this unit is in relationship with the other units being in space but it is in a state of harmony, state of self-organisation itself, being in space. And when we still move higher to the activity of realisation, we are able to see that this unit is submerged in space. So I am not only seeing the unit and its harmony, I am able to see the unit in space, in co-existence in space, in submergence in space. This is how it happens when I work with myself and start looking at the co-existence at higher and higher level of activities. I am able to see better and better part of this co-existence. And at the level of realisation, I am able to see the submergence of the units in space.

**Co-existence (& Space) is seen differently by different activities of Self**

**Activities**

**Selecting/ Tasting**

**Analysing/ Comparing**

**Contemplation**

**Understanding**

**Realisation**

**Space is seen as**

**Gap (void), absence**

**Medium for transfer of effect**

**Reality in which relationship is ensured**

**" " Harmony " "**

**" " Co-existence " "**

This is how we will see the co-existence. Through the selecting and tasting, this space is seen as a void, as an absence. At the level of analysing and

comparing it is seen as a medium for transfer of effect. At the level of contemplation now we are able to see that it is a reality in which relationship is ensured. It is very important, now space is not seen as an absence but it is seen as a reality in which relationship between any two units is ensured. At the level of understanding, now I can see that this is the reality in which harmony is ensured. And at the level of realisation, I can see that this space is a reality in which submergence is ensured, co-existence is ensured. Now I can see how important this space is. It is not just an absence; it is a reality and it is a reality in which the harmony of the units is ensured. The relationship between units is ensured. The submergence of units in space is ensured. So probably it is the most important reality in which all units are energised, all units are self-organised, all units are recognising their relationship with other units and fulfilling it. So, it is the space which is providing the base which is providing the foundation for all units to be there, to be active, to be in harmony, to be in relationship. Not only that we have to focus on units, we also have to focus on the space, we have to focus on co-existence of units in space, the submergence. We have to focus on units being in harmony in space, we have to focus on units being in relationship with the other units in space. So, this is what has to be our focus, then we will be able to see the co-existence, the harmony, the relationship. We will be able to understand the existence as a whole with right perspective. We will be able to understand nature as a whole, will be able to understand ourselves as units in nature and will be able to understand the relationship with this whole nature, with this whole existence. If we can see this, then we can fulfil our role or participation in this nature, in this existence in a manner which is fulfilling for us as human being and which is fulfilling for the whole nature, for all the units in nature. This will also, help in the process of unfolding the co-existence which is already there and helps in completing the process of unfolding co-existence that we have seen and talked about in the past.

Now we will talk about this in the light of this discussion that how with this understanding of co-existence, understanding of harmony in nature and my being in this nature, I can decide my participation, my role and the impact of it in my own self and in the nature around. We will take it up in the next few lectures.

Now, some points for self-reflection.

1. Investigate into your natural characteristics, innateness and co-existence. i.e., being in relationship, harmony, co-existence, i.e., Feelings in relationship, state of happiness, submergence in space. This point for self-reflection was given before also, but it is replaced here to recall that you can do the same thing much better now.
2. Investigate whether your living is centred around the activities of selecting/tasting, analysing/ comparing, imaging/contemplation, and so on. So, most of us must be living in one of these levels. Just selecting/ tasting or even analysing/comparing, and so on. You find out for yourself what is your living centred around.
3. Consider any unit and try to see all 5 aspects of that unit. We said 5 aspects are there in every unit. So, you select any unit and look at those five aspects: form, property etc. What are the different aspects you are able to see at present? Also, try to observe the activity of the self that is involved in seeing. So presently, what aspects are of importance for you, which means what aspects are you able to see through your activity of the self?
4. Investigate the level of activity of the self to which you are able to see the co-existence, submergence. Is it as two units with gap, as effect of one unit on the other or all units submerged in space? The whole range is there. So, find out what you are able to see when you look at the co-existence, the submergence.
5. And also find out how you see the space and that will tell you up to which level of activity of the self you are awakened.

## **Key Takeaways**

Self is the seer of the co-existence. There are five aspects of every unit submerged in space- form, property, natural characteristic, innateness and co-existence. There can be different levels of seeing of a unit by the self. Generally, the self is able to see only the form and property, and the lower-level activities are unguided. But as the higher-level activities of the self are awakened, it is also, able to see the natural characteristic, innateness and

co-existence. This ensures clarity of submergence, harmony in nature and relationship in the self and now the lower-level activities are also, guided. Co-existence (and space) is seen by the self differently depending on the level of awakening. It can be seen as two units with gap in between, or as medium of transfer of effect of one unit on the other or as relationship between units or harmony in the unit or as submergence of unit in space depending on the level to which the self is awakened.



# Lecture 20

## Role of Human Being in this Ever-expressive Co- existence

---

### Recap

In the previous lectures we discussed about human being, about the co-existence. One important outcome is that the co-existence is ever-expressing and ultimately, all the magnificence that we see in the nature with so, much of variety are the expressions of this co-existence.

With all this background, now we are trying to look into the role of Human Being in this ever-expressing co-existence.

### 20.1 Human Being in Co-existence

Followings are the conclusions drawn from the discussion till now:

1. Human being is co-existence of self and body
2. Self is Central to human existence. Body is used as an instrument
3. The need of the self which is continuous happiness is fulfilled by right understanding, right feeling and right thought in the self.

Another set of conclusions which are drawn are:

1. Existence is co-existence which is in the form of units submerged in space.
2. This co-existence is ever present, ever effective, ever expressing.
3. All that we see in nature as four orders are an expression of this co-existence.
4. This existence can be understood by awakening to the activities of the self – both lower and higher activities put together.

When we look at the existence as a whole, we see that every unit has five

aspects: form, property, natural characteristic, innateness and co-existence. And, if we have to see these 5 aspects, then we have to take help of all the activities of the self starting from tasting, selecting to realization and authentication.

## 20.2 Role of Human Being in this Ever-expressing Co-existence

Based on the above conclusions, now we can define the role of human being in this existence and this is what we intend to explore in this session. The role of human being in this existence is:

1. To understand the co-existence and
2. To live in co-existence.

This is the role of human being in essence. This can further be expanded to say that the role of human being is to understand and to live in co-existence, harmony and relationship. The fulfilment of this role leads to continuous happiness in the self which is the basic human desire.

Understanding the co-existence has two parts:

1. To understand the co-existence which we are calling as knowledge
2. To ensure the feeling and the thought of co-existence; having clarity of how to live in co-existence that is called resolution.

Living in co-existence can be further divided into two parts:

1. To live in co-existence with human being and that is what we are calling as relationship
2. To live in co-existence with entire nature and that is meant by harmony.

**Knowledge**



**Resolution**



**Undivided Society**

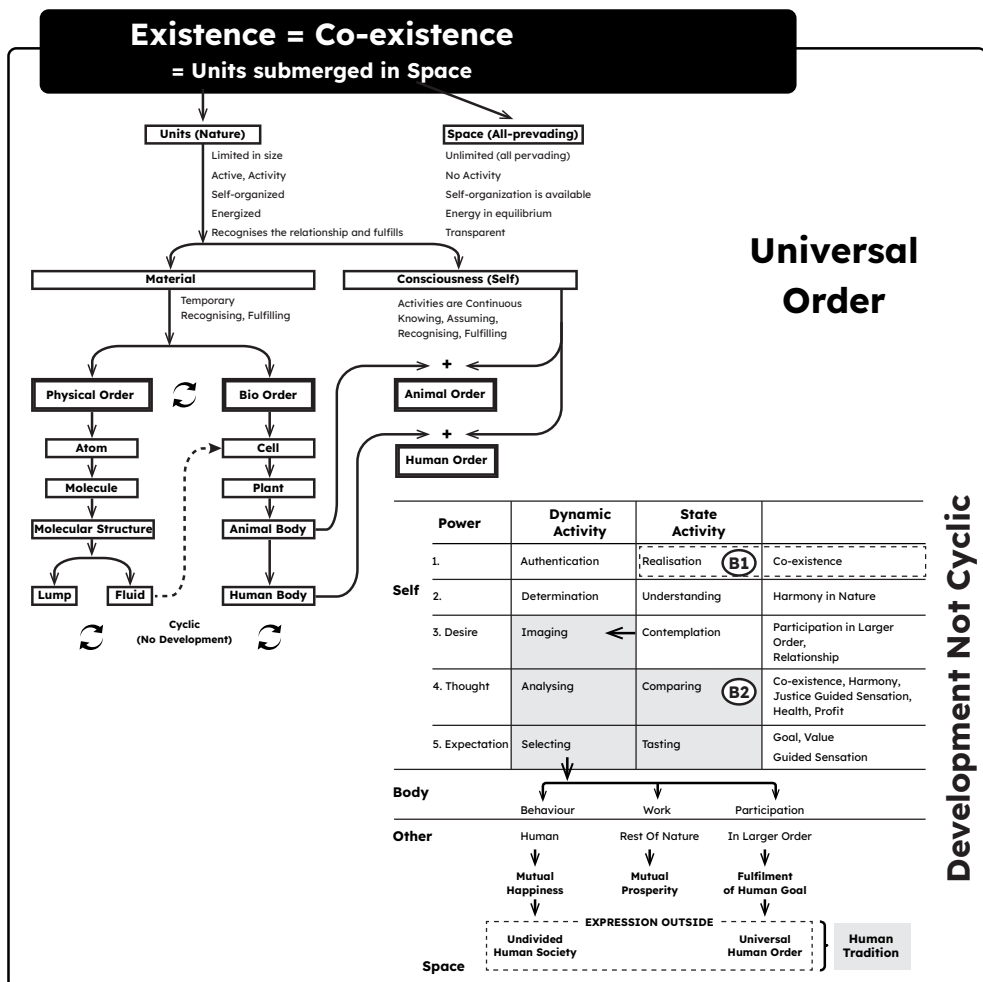


**Universal Human Order**

Hence, what we need to do is-

1. Ensuring **Knowledge & Resolution in the Self**
2. Ensuring **Undivided Society & Universal Human Order**  
by working through Body, in mutual relationship

If I extend this living in co-existence with human being in relationship with other human beings from family to world family, it results into the undivided society. Similarly, when we are living in co-existence with entire nature and we are extending it from family order to world family order, then what we get out of this is universal human order. Thus, we have to have the knowledge of co-existence; we have to have the resolution which is based on the co-existence, harmony and relationship; then we have to work for the society, the undivided society through this understanding of co-existence and living in co-existence which includes co-existence, harmony and relationship and ultimately, participating into the universal human order whereby we are able to maintain a system in the society which can continue and multiply generation after generation.



If you recall, we tried to see the role of human being during the step 6 and 7 of exercise 1 (See Practice Sessions). During the exercise we tried to see through direct observation. Another important point is that the fulfilment of role of human being leads to continuous happiness in the form of bliss, satisfaction, peace and happiness which we discussed in detailed manner in previous lectures.

In the above diagram, we see that every activity in nature happens with definiteness if there is no intervention of human being. Everything in nature is self-organised and is in harmony till the human order is included. But when you place the human being, you see all kinds of disturbance. So it is very important to understand the conduct of human being and ensure right conduct. If you look at the whole existence, it has co-existence and in living, it extends to universal human order. If you look at the human being and the self in particular, it can have realization of co-existence within that gets authenticated in living up to universal human order. So, this basic shift in the human being which starts with realization of co-existence and completes with authentication of universal human order – is also the completion point of the existence as a whole. This is what we are able to see now as the whole picture of existence.

### **Role of Human Being in this Existence**

So,

**Role of human being** in this Existence is

1. To understand the co-existence &
2. To live in co-existence

**To make it more expressive, we can say co-existence, harmony and relationship in place of co-existence.**

In that case,

**Role of human being** in this Existence is

1. To understand the co-existence, harmony and relationship &
2. To live in co-existence, harmony and relationship

**Now, we can recall that this is what we have been working on- In Ex-1**

## **Key Takeaways**

The role of human being is to understand co-existence, harmony and relationship and to live in co-existence, harmony and relationship. The realization of co-existence within the self gets authenticated in living as behavior, work and participation in large order which extends to undivided society and universal human order.

