

Module 2

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

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

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

Lecture 7

Right Understanding

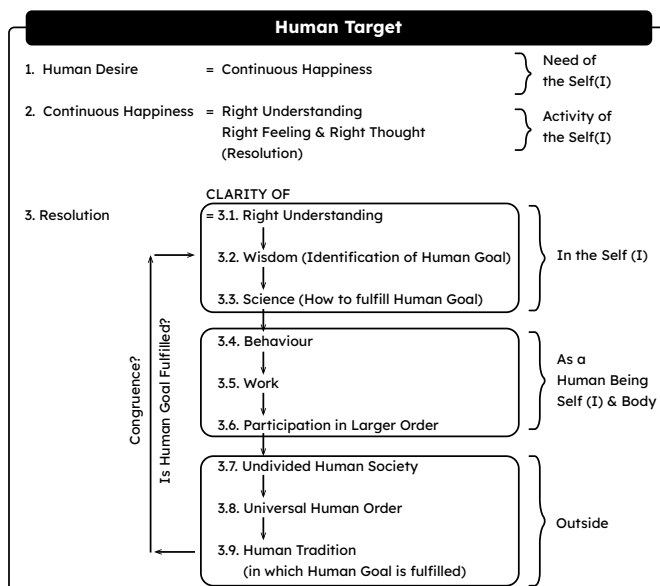
Recap

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

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

7.1 Resolution

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

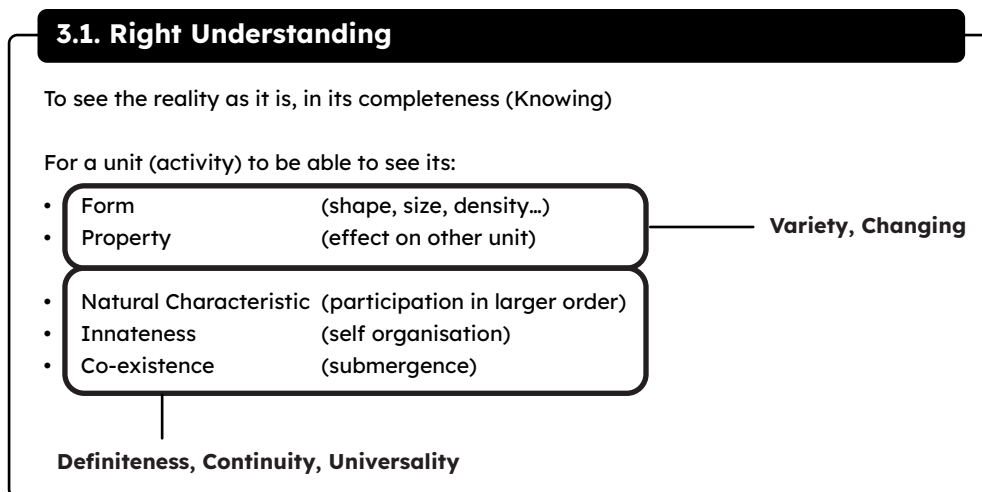


1. Right understanding 2. Wisdom 3. Science 4. Behaviour 5. Work 6. Participation in larger order 7. Undivided human society 8. Universal Human Order 9. Human tradition (in which human goal is fulfilled).

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

7.2 Right Understanding

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



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

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

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

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

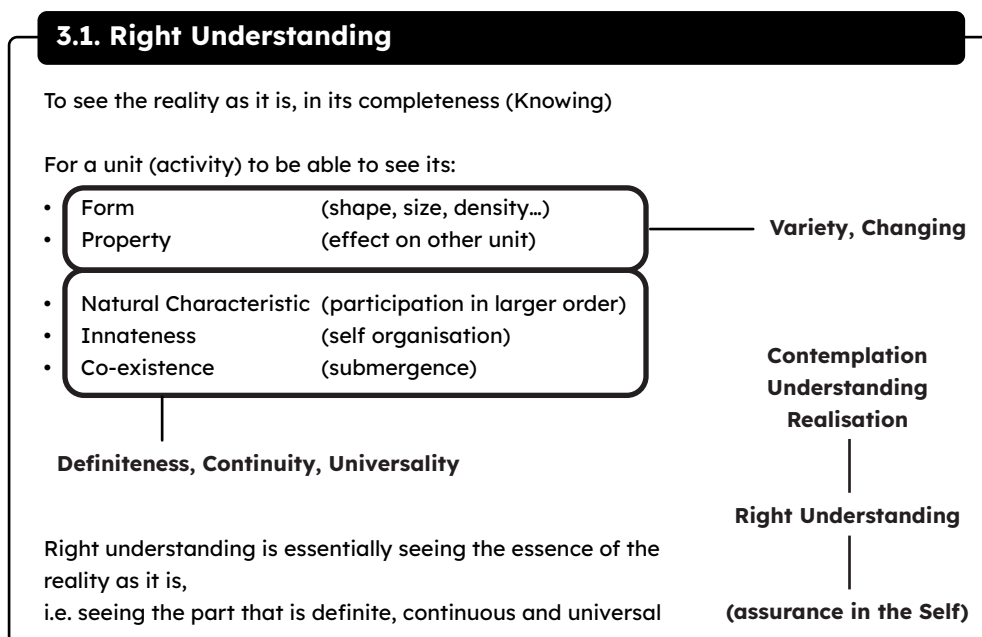
The conduct of the animal is decided by its breed, which is definite. When it comes to human beings, my conduct is decided by my understanding of my self, my understanding of other human beings, my understanding of the society, the rest of the nature and the understanding of the whole existence. When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

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

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

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

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



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

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

3.1. Right Understanding

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

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

i.e.

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

through

- Contemplation
- Understanding
- Realisation

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

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

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

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

7.3 Self as the Seer

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

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

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

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

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

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

7.4 Innateness, Natural Characteristic and Inheritance of the Human Order

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

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

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

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

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	Next Generation	
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self Right Understanding in the Self		

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

7.5 Participation of Human Being in the Entire Nature

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

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

Participation of Human Being in Entire Nature

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

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

Order

Human Participation for Mutual Fulfillment

Physical
Order

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

Bio
Order

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

Animal
Order

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

Human
Order

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

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

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

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

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

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

i.e. by:

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

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

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

Participation of Human Being in Entire Nature

Physical order: Soil, water, air...

Protect its **innateness** (existence)
(eg. Protect **constitution** of Earth)

Bio order: Plants, trees...

Protect and nurture its **innateness**
(existence and growth)
(eg. Putting manure for facilitating the growth of plants)

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

Animal order: Animals and birds

Protect its **innateness** (will to live)
(eg. Adequate forest, food, shelter)
Ensure its **inheritance** (breed)
(eg. Maintain breed of cow)

Human order: Human being

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

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

Key Takeaways

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

Lecture 8

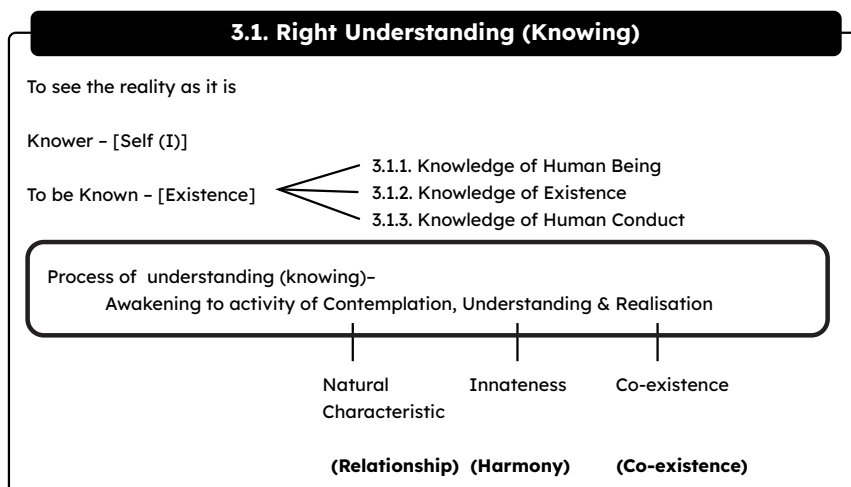
Knower, Known and the Process of Knowing

Recap

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

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

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



8.1 The Knower

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

Knower – Self (I)

To see the reality as it is

Knower – Self (I)

We have already seen that self is the Seer, the Observer, the one who Understands, Knows
Body is used as instrument

Self is the one who pays attention
who **“sees”**, observes

When we say “**sees**”, it has the whole range- depending upon from where you are seeing

We have seen during exercises that we have the potential to pay attention, and when we find something important, we pay attention to it. When I pay attention to something, I can see, observe the reality and its different aspects. Your ability to see depends on the competence that you have developed. That competence will decide how many aspects of the reality you are able to see. However, we have the potential to see the reality in its completeness in all aspects that we talked about in the previous lecture discussing five aspects of any unit, i.e., form, property, natural characteristic, innateness and co-existence.

Knower – Self (I)

To see the reality as it is

Knower – Self (I)

When we say “sees”, it has the whole range- depending upon from where you are seeing

It may mean

Tasting/selecting e.g. seeing the shape of the reality (a unit)

Comparing/analysing e.g. seeing the effect of this reality on some other reality

Contemplating/imaging	e.g. seeing the participation of this reality in relationship, in order
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Understanding/determination	e.g. seeing the innateness, harmony of this reality
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Realisation/authentication	e.g. seeing the co-existence, submergence of this reality
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So, Self is the **“Seer”**, and it includes the whole range of it. With all this put together, we are able to see a reality in its completeness; major part being seen through contemplation, understanding and realisation.

When are able to see a reality in its completeness, self is called the “**Knower**”

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

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

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

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

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

8.2 Content of Knowing

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

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

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

8.3 Process of Knowing

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

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

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

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

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

Realisation: of Co-existence

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

Understanding: of Harmony (Self-organisation) in Nature

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

Contemplation: of My Participation in Larger Order, in Relationship

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

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

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

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

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

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

Realisation: of Co-existence

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

Every unit in Nature is:

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

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

I am a unit of consciousness in space

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

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

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

With this realisation, I live with authenticity, in continuity

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

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

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

Understanding: of Harmony (Self-organisation) in Nature

All units in Nature can be classified into 4 orders.

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

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

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

And I facilitate the self-organisation of other units

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

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

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

Contemplation: of My Participation in Larger Order

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

In case of human being, it means trying to see

What is my role in this existence.

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

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

Relationship of Mutual Fulfillment with Human B Mutual Happiness →

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

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

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

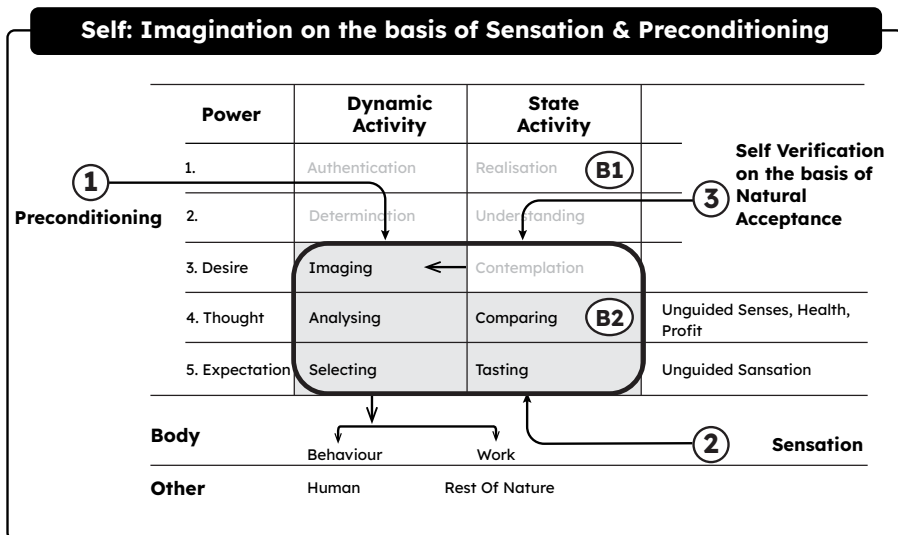
I can see that there is provision for fulfillment of these definite desires in nature.

This leads to a feeling of satisfaction/contentment.

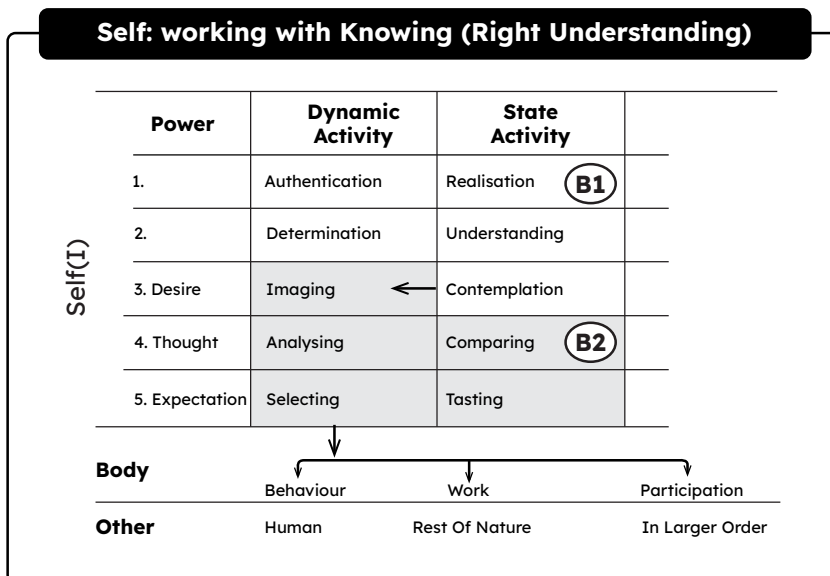
Lastly, awakening to the activity of contemplation means seeing my participation in a larger order, my relationship with every unit with definite participation in existence, a definite role to play in existence. Seeing this participation in relationship with other units is called contemplation. With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

8.4 State of the Self with and without Knowing

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



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



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

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

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

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

Key Takeaways

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

Lecture 9

Right Understanding and its Impact on Human Existence

Recap

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

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

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

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

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

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

9.1 Impact of Right Understanding on the Self

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

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

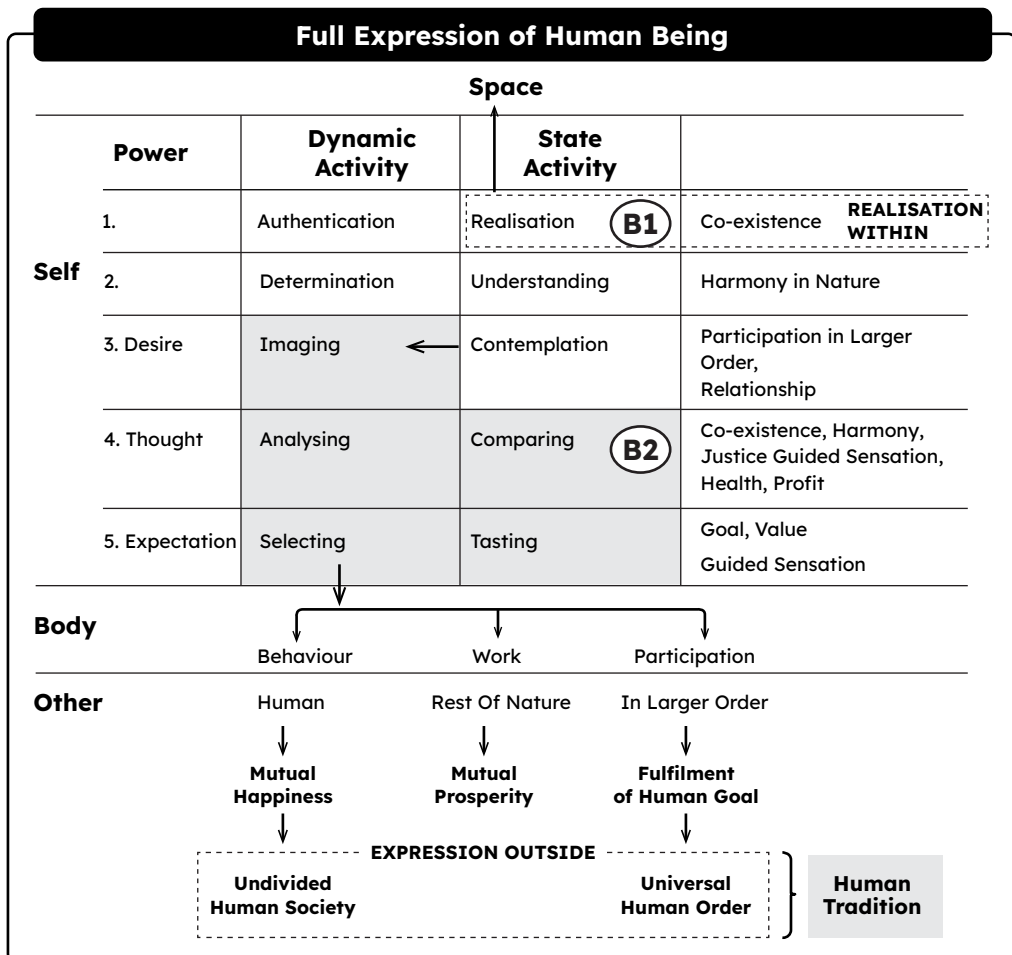
The awakening of the activity of understanding takes place as we are able to directly observe the harmony in, or the self-organisation of units in nature, e.g., the self-organisation of the human Body, and slowly, the self-organisation of other units in various orders in nature is also, visible to us.

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

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

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

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



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

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

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

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

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

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

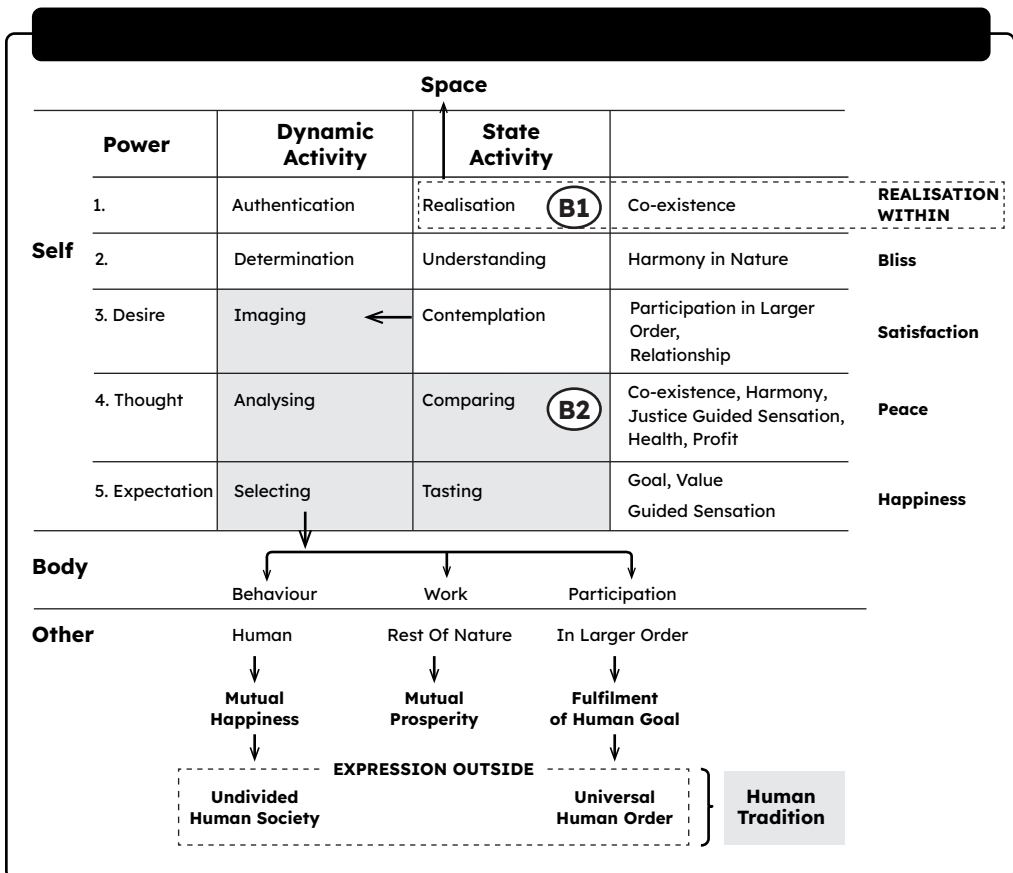
Now, I will behave with a human being in a manner that leads to mutual happiness, and I will be doing it with my understanding of relationship, harmony and co-existence. This is the natural expression of the understanding of my relationship with a human being. Similarly, when I work with the rest of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

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

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

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

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



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

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

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

Key Takeaways

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

