

### **Lecture 17: Expression of Co-existence as Nature – the Four Orders**

In the last lecture, we studied existence in the form of coexistence. In this lecture, we will try to understand different forms in which this coexistence is expressing itself. I 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 coexistence. So with that understanding, with that clarity, now I see the unit in coexistence with other orders. If I see the unit in isolation, myself in isolation with the other units, my whole program will become very different. My desire, my thought, my expectation will be very different. In the last lecture, we studied in details that coexistence is ever present, ever effective and manifesting with every unit of this Nature. One of the expression 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.

We can see physical order from atom to planets; the bio order from cell to big planet, and systematically to human body. Animal order start with the activity of tasting and selecting at the level of self and trying to evolve. Human order is active at the level of selecting/ tasting, analyzing/ comparing and imaging. And it has potential to know and it has need to know. So all these are basically expressions of coexistence. That we would try to see in this lecture. When the self associates with the human body, we have the human orders. Similarly, when the self associates with the animal body, we have animal order. All these are expression of unfolding of coexistence. The physical order has a definite recognition and fulfillment. The bio order also has definite recognition and fulfillment. When it comes to animal order, Animal order has also definite recognition and fulfillment because there is an assumption in the self is that I am the body so it is totally identified with the body. And therefore it goes by the definite recognition and fulfillment.

But, when it comes to human being this assuming starts playing the crucial role. The human being on the one hand assumes itself to the body and on the other hand at many time it is not able to accept itself as just the body. So this self has become important, this assuming has become important. So my recognition and fulfillment now will depend upon my assumption. So if somebody is piercing a needle in my body. It is possible that I may not cooperate with him. So my recognition and fulfillment may be based on assuming or knowing that we discussed in previous lectures in detail. It becomes important because this Imaging and analyzing/comparing started 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 realize this potential, my recognizing and fulfillment can also become definite. So we can sense the presence of self with activity of assuming. If we see the human order, human order is basically an expression of this coexistence. 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 coexistence. We are there by virtue of the expression of this coexistence unfolding of this coexistence. The evolution of human being has taken place by virtue of coexistence. Of course it's very important to realize very important to see, and then we are saying that now that the human order is there we have to do something. Now as a human being, as we talked in earlier lectures, we

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

Innateness & Natural Characteristic of 4 Orders					
ORDER 4 आदेश	UNITS अंश	ACTIVITY क्रिया	INNATENESS धर्म स्वयं में चरुता (Self-organisation)	NATURAL CHARACTERISTIC स्वभाव में भागीदारी (Participation)	INHERITANCE अनुपत्ति
Physical पदार्थ	Soil, Metal मिट्टी, धातु	Formation- Deformation प्रकृत-विप्रकृत	Existence अस्तित्व	Composition- Decomposition संघटन-विघटन	Constitution based वर्णन अनुपत्ति
Bio जीव	Plants, Trees पौध, वृक्ष	"+" + Respiration स्वयं-प्रकृत	"+" + Growth वृद्धि	"+" + Nurture-Worsen स्वयं-मल	Seed based बीज अनुपत्ति
Animal जीव	Animals, Birds पशु, पक्षी	"+" "In Body स्वयं में Selecting/Tasting in I चयन/आसक्तता में	"+" "In Body स्वयं में Will to live in I में में जीव की चरुता	"+" "In body स्वयं में Cruelty, Non-cruelty in I में में क्रूरता, अनुक्रूरता	Breed based वध अनुपत्ति
Human आन	Human Beings मानव	"+" "In Body स्वयं में Imaging, Analysing, Selecting/Tasting in I चित्रण, विश्लेषण, चयन/आसक्तता में	"+" "In Body स्वयं में Will to live with continuous happiness in I में में निरंतर सुखपूर्ण जीव की चरुता	"+" "In body स्वयं में Perseverance, Bravery, Generosity... in I में में श्रद्धा, वीरता, दया...	Education- Sanskar based शिक्षा-संस्कार अनुपत्ति
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. So if you look at the diagram, we have written about four orders in the first column. In the second column, we have units belonging to this four orders. In the third column, we have mentioned about the activities that we see in this order. So activity that we see in the units of these order. In the fourth column, we have mentioned about the innateness, the self-organization of the units belonging to each of these order. In the fifth

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one, we have mentioned about the natural characteristic the participation of these units in the larger order. And in this sixth column, we have talked about the inheritance. So inheritance basically means how it's conduct is maintained generation after generation. So when we say innateness it means the unit is existing in a definite order, is self-organized. Natural characteristics means the participation of this unit in relation to other units. If we talk about activity, the physical order has the activity of formation and deformation. So the atoms or molecules in physical order combine together to form bigger molecules with the atom. And sometimes they break into a smaller small atoms and this goes on. So you are aware of that. When you look at this physical and bio-order this formation deformation is taking place. But over and above that there is activity of respiration. So this respiration is seen only in the bio-order and not in the physical order that differentiates 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 coexistence of self and body. So we need to study about the body and the self. So this row is divided into two parts – one is the white part talking about the body and the other is yellow part talking about the self. So we have formation and deformation plus respiration in the body that we can see but when it comes to the self, we can see the activity of selecting and tasting in the self of the animal. So now the activity of animal order different from the activity of the bio-order. The activities are same at the level of body but at the level of self when it comes to human being at the level of body the activity is same. At the level of self, the activities are different from the activity of the animal. We have two different types of activities – activities in the dimensions of thoughts (B1) and the activities in the dimensions of understanding (B2). 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 with the higher activities of realization; we have to work for right understanding in the self.

Similarly, we can see the innateness of four orders. So when we look at the physical order. Existence is the innateness of the unit belonging to the physical order so existence basically means that it exists and it exists in a definite order. So any unit of physical order you see you can see that this existence as an innateness of that unit. You got this physical or the material world is changing. So it might change its form. its properties but it will not be destroyed completely. It will get transformed into some other atoms other molecules others. You need a physical order. So it gets exist in a definite order. So if I have a piece of iron 1 kg of iron it remains 1 kg piece of an iron it is deformed through some physical/chemical activity. 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 tree. Then, after some time it will not have just respiration and get converted into wood. 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 that bio order but in the self, there is ability to live. Every animal has this will to live at the level of self. When it comes to human being there is progress in the self, the self wants to live with happiness with continuity. It wants to live with continuous happiness in self. The self has evolved up to the activity of Imaging

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that is achievement. But what is to be done now? I have to ensure right feeling and right thought on the basis of realization. So 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. So this is the innateness of human being. Therefore, at the level of self every human being wants to ensure continuity of happiness and this can be ensured by way of having guidance and right feeling in right thought into self. So this is what these two arrows show. The right understanding in the self leads to right feeling with in and a state of happiness. This is about the innateness. We can briefly review natural characteristic and the innateness though we studied it in UHV1 in detailed. The natural characteristic you can see for physical order is composition and decomposition. For bio order, it is composition and decomposition plus nurture and worsen.

So one plant order can be nurturing for another plant order. another unit of plant order or it can worsen at the level of body the animal and human being it is the same. At the level of self, it has characteristic of cruelty or non-cruelty. If we look at natural characteristics, the natural characteristics are perseverance, bravery, kindness, compassion etc. Most of us are involved in participation which are not for the wellbeing of all, which are not in line with the harmony, coexistence in the existence, not in line with the relationship. So 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.

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. For example, if you want a definite conduct the level of Earth, we have to maintain the constitution of us. When you look at the bio order, its inheritance is based on seed. As long as you maintain the seed of any unique belonging to bio order it will multiply itself, and it will show up the same definite conduct. In the case of animal, it is breed based inheritance. So Cow will give birth to a cow that behave like a cow. But, in case of human being, it is based on education instead. So depending upon what kind of education and sanskar we are giving the child will have a 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

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### **Lecture 18:**

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

In the last lecture, we looked into some details of coexistence expressing in the form of material and consciousness unit 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. So, in this lecture we will explore that coexistence is there at base and this coexistence is expressing itself in the form of activity, innateness and natural characteristics of the units in different order. 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 coexistence of submergence. We also studied that the form and property of any unit is variable while the natural characteristic, innateness and coexistence 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 coexistence, the submergence three aspects: 1. The unit is energized in space. It is an activity in space. 2. Unit is self-organized in space. So, it has definite innateness in space. 3. The unit is participated with other units in space and fulfilling relationship i.e. natural characteristic. So, these three are the description of coexistence. In fact, the different innateness of different orders are the expression of the same coexistence, 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 variety and diversity, the coexistence and submergence are fundamental. If you can see this running thread in all the units including myself, I can see my relationship with other unit. Then I have the feeling of relationship with other unit 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 coexistence 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 fulfillment of relationship with every unit this is the compassion. So, truth love and compassion are basically what we have to realize what we have to materialize and this has to be basis of most of the philosophy most of the way of life which have been developed over millions of years by the human tradition. Truth, love, and compassion is the realization of coexistence, understanding of coexistence and feeling of coexistence and the thought of coexistence. It has been the running thread for the whole human civilization. So, it's very important to understand that different innateness that you see, different natural characteristic that you see, the base is the coexistence. And they are the expression of this coexistence. And this coexistence 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 characteristic, innateness and inheritance is there. They are realized and materialized in each of the three order . When it comes to human being at the level of body it is materialized we don't have to do much there. The activities marked at yellow part in the below diagram is also there by way of unfolding this coexistence. The activities mentioned in violet color have to be evolved. So this process of exploration of coexistence taking place up to this level of human being at the level of self. The

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expression already there at the level of imagination. It has to be completed at the level of what is mentioned by violet color.

Innateness & Natural Characteristic of 4 Orders					
ORDER ६. क्रमसूची	UNITS एकक	ACTIVITY क्रिया	INNATENESS आन्तर्गत स्वभाव में प्रकटित (Self-organisation) Existence अस्तित्व	NATURAL CHARACTERISTIC स्वाभाविक स्वभाव में प्रकटित (Participation) Composition- Decomposition संघटन-विघटन	INHERITANCE अनुवर्णकता
Physical पदार्थ	Soil, Metal मिट्टी, धातु	Formation- Deformation रचना-विकरन			Constitution based प्रतिष्ठान अनुवर्णनी
Bio जगत	Plants, Trees पेड़, वृक्ष	" + Respiration स्वसन-प्रस्वसन	" + Growth वृद्धि	" + Nurture-Worsh पोषक-पालक	Seed based बीज अनुवर्णनी
Animal जीव	Animals, Birds पशु, पक्षी	" + " In Body शरीर में Selecting/Testing in चयन/जांचपड़न में	" + " In Body शरीर में Will to live in I जी में जीवने की चाहत	" + " In body शरीर में Cruelty, Non-cruelty in I नी में क्रूरता, अनुक्रूरता	Breed based वंश अनुवर्णनी
Human मानव	Human Beings मनुष्य	" + " + " In Body शरीर में Imaging, Analysing, Selecting/Testing in I चित्रन, विश्लेषण, चयन/जांचपड़न में Potential for Understanding in I अनुभव की समझ में	" + " In Body शरीर में Will to live with continuous happiness in I जी में निरंतर सुखपूर्वक जीवने की चाहत Right feeling & thought अनुभव Right Understanding समझ	" + " In body शरीर में Perseverance, Bravery, Generosity... in I नी में धीरता, वीरता, उदारता...	Education- Sanskar based शिक्षा-संस्कार अनुवर्णनी
Natural Characteristic: Participation in larger order			Inheritance: Basis of definite conduct across generations		

But because the human being is also in coexistence and self is also in coexistence therefore the expression of coexistence in the form of what is mention in violet color will also take place in due course of time. An important thing there is that we have also the choice either it happens via very nature of the thing or we have to understood the process. Human education sanskar is the process of unfolding this coexistence in the form of what is written in this violet form. So, to take an example if we look at your self which we have been studying at the level of self we can see the imagination and we have also seen that there is potential for knowing. The potential for contemplation, understanding and realization is already there whether we have realized or not. And, there we have to choice either we let the coexistence work to us and unfold to this higher activity or I consciously decide the need to do it and it will going to happen in a natural manner. But there is a need and I have the potential, I may decide to expediate this process by my own choice. And that is the choice that human being has. This choice is due to coexistence, submergence and we can work on it. Otherwise there is no way to do it. It can be done through the process of human education sanskar. Similarly if you look at this innateness we 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 coexistence, any how we will work for this right feeling, right. 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 gone through this process and are available to us as teacher to guide us through their human education sanskar. So, this is

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important to see that this coexistence 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 is 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. So once it is done, 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 and this coexistence that we have been talking about last two lectures. With this realization of coexistence, now, when we look down at the level of understanding, we can see that this coexistence 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 coexistence. 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 coexistence is expressing itself in terms of its activity, innateness and natural characteristic. Let's look at the level of physical order. If you look at this submergence, this coexistence what we see is the interaction between the units belonging to the physical order. There is recognition and fulfilment between two units in physical order. So, this coexistence is expressing itself in terms of recognizing and fulfilling in physical order. This submergence shows at orderly interaction. This orderly interaction, this recognition and fulfilment is giving rise to definite self-organization. Therefore, as long as it remains that 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 coexistence also show in the form of formation and deformation. So if you look at the units belonging in physical order it will have its participation with other units in the form of formation and deformation. Similarly when we look at the bio order, the pranic order the submergence is expressing itself in the form of interaction + pulsation. This is very interesting that if you look at the bio order you see the interaction between the unit but you also see the pulsation. If you look at your body, there is pulsation in any part of 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 between different parts of body and cells there is a growth and multiplication. And when it comes contact with other unit of bio order, there is a definite participation in terms of nurturing that order or worsening that unit of the bio order. Therefore, at the level of bio order we have the expression of submergence, as form of pulsation and this pulsation is reflecting in terms of growth as innateness as well as nurture and worsen as natural characteristic definite participation. 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

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sensitivity towards sound, touch, sight, taste and smell. 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 reading some sensation from the body, by way of giving some instruction to the body. This we are able to do because this facility is available to us. There is sensitivity in the self by virtue of coexistence or submergence, and self being in coexistence with the body by virtue of both self and the body being submerged in space so this coexistence is expressing itself in the form of sensitivity in the self towards the body. It means that the self can take sensation 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. This we can start seeing at our own level and then we can appreciate that this is also happening at the level of animal. In case of human being, more things are happening because the self is evolved. Further we can see that 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 and that is I and my body belongs to this particular bread. 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 an interaction plus pulsation. Thus, there is sensitivity in the self of animals which show in the form of cruelty and non-cruelty as natural characteristic of the animal and 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 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. When it comes to the human order, there are the following three things;

- (a) At the level of body, the same things are happening as it is happening in any unit of bio order.
- (b) At the level of self, now certain things have developed which is shown with the yellow colour, and there are certain things which have to be developed, which have to be evolved shown in the violet colour.
- (c) 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 sensitivity towards the feeling from other human being. Thus, the sensitivity is the expression of recognition and fulfilment towards the body is now extended to feeling of relationship with the other units, human being. The sensitivity means recognition and fulfilment of relationship with the body, 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 this we can see that is already there in self of us. When this feeling is there, sensitivity is there, the human not only sensitive towards relationship but it also has the possibility to know and that is called as knowability.

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So we as human being 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 coexistence of every unit of the whole nature. So that possibility and potentiality is already there in the self of human being by virtue of coexistence whether we have realized it by now or not. So 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 that is the innateness of human being and we can also see that this innateness of human being is fulfilled by way of having the right knowing, right understanding then right feeling and right thought which will ensure the continuity of happiness. So, we have this innateness as continuous happiness which is realized through having right understanding and right feeling and right thought which is basically realization of this knowability. Which is the expression of coexistence. And we can also see that if we have this knowability, we have the right feeling and right thought. we will also have this natural characteristic of perseverance, bravery and generosity and so on in the self. In terms of activity I can see that I have the potential for understanding by developing this knowability. I can develop my capacity of contemplation of understanding of realization and this what we have trying to do so. if you look at the course through UHV1 as well as now UHV2, we are trying to draw this attention that by virtue of coexistence there is a 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, and 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. So, by virtue of coexistence, by virtue of submergence we have to understand this possibility. Summing up the above, we can see the diagram, we have marked coexistence, submergence 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 in form of the sensitivity in self at the level of animal order and at the level of human order this coexistence is showing as interaction plus pulsation in the body. It shows that the sensitivity at the level of self and it also shows that the possibility of knowability. So, this is how this coexistence, submergence is expressing itself in these form at the level of different four orders.

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### **Lecture 19: Co-existence & its Expression seen by the Self**

In this session we will try to look into how this existence and its expression are seen by the self. So we have been saying this 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 things to be known is the whole existence and the process is awakening to the activities of the self. There we said particularly awakening of the higher activities of the self like contemplation, understanding and realization. But now we'll see that awakening to the activities of the self whether it is lower activity or the higher activity helps us to see the reality, see the existence. So having looked into the details of coexistence and its expression, now we want to correlate rather how different activities of the self help us to see different aspects of coexistence, different aspects of different expressions of coexistence. So let's look at them.

Coexistence and its expression is seen by the self through its different activities. So this is one important statement which we will try to unfold. Existence is in the form of Coexistence 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 coexistence. These are the five aspects of any unit that we see. We have also seen that out of these five, these form and property are of the nature of changing, nature of variety, you see so many varieties. If you look at trees, there are so many types of trees with different shape, size, colour, different property but when you look at the natural characteristics, the innateness, the coexistence, it is basically the participation in the larger order, the self-organization, the submergence respectively. This seems to be of the nature of definiteness, continuity and universality. So we have looked into this, we have found that these 3 things of a unit belonging to any of these four orders are the same. The natural characteristics of the physical order is same for all units of physical order. And so is innateness. And when you look at the coexistence it is the same for all units belonging to any of the four orders. So we said any of these three things - natural characteristics of any unit, the innateness, the coexistence, they are definite, they are continuous, they are universal. In this, natural characteristics and innateness is the same in all the units belonging to

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any order in that particular order. And the coexistence is the same in all units belonging to any of the four orders, in all the four orders. Now we can see that the three aspects i.e. the natural characteristics, the innateness, the coexistence of any unit can be seen through the higher activities of the self that is contemplation, understanding and realisation. And when we do this what we get is what we are calling as right understanding and this gives assurance in the self. So the major part of right understanding, the major part of knowledge is essentially this - seeing this essence of the reality i.e. definite, continuous and universal. This all we have seen, we are working on it.

So 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 units it can be seen by the self at any level of activity. I can see a unit at the level of tasting and selecting. Similarly I can see some more aspects of the units at the level of analysing and comparing. So this is what I have mentioned here. For example I can see the form of a unit, the shape, the size, the colour of a unit at the level of selecting/ tasting. And of course what we see of the form is just a part of it. So we are partly able to see the form of a unit through tasting and selecting. For example I can see the shape of a unit, let's say I am seeing the shape of a ball.

When I see it through eyes I do see its complete shape or do I see only the part of it? So we can only see the part which is facing our eyes. The part which is not facing our eyes or the other side we are not able to see. So we are able to see some part of the form, the shape of the unit through the eyes, through tasting and selecting. Similarly when you look at the property, we can see some part of this property i.e. the effect of one unit on another, through the activity of analysing and comparing. So when we are working on analysing and comparing, of course at the base of it some information has been derived through tasting and selecting. So at the level of tasting and selecting, we can see the form. At the level of analysing and comparing I can see some more, i.e. I can see the property of the unit, its effect on the other unit. An example of this effect is that 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 you can see it is the property of the fire.

So now if you see what is the meaning of 'to see'. When I am seeing something, what does it mean? So we have the form of the unit i.e. we have shape, size, density of unit; we have the 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 thought sensation.

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2. Seeing what is rational so this is seeing through the thoughts, rationality, analysing and comparing.
3. And then seeing what is essential

Now we have to see what is our level of seeing. Are we seeing only through the sensations, are we seeing also at the level of rationality, at the level of thought, at the level of analysing. Are we seeing at the level of seeing the essentials, the natural characteristics, innateness and the coexistence. So let us ask this to yourself 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 seeing through sensation, and seeing what is rational, seeing through rationality. So if you look at the knowledge of science, technology, 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 is essence, what is definite, what is universal. That is why we are unable to see the relationship, harmony and coexistence around us, in nature and in existence. So this is the very important thing to reflect on as to what are the possibilities of seeing by the self and what is it that we have accepted in the system of knowledge that we have today and what we have missed. 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 coexistence. Because we are not doing this third part as a result we are unable to see the relationship, harmony and coexistence 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 of two nations being in opposition, two families being in opposition. All this is there because we are not able to activate our higher level of activities like contemplation, understanding and realisation. And therefore we are not able to see the relationship, the harmony, the coexistence. And if we are not able to see that and only seeing the form and property then there seems to be quite the other things, quite the opposite things i.e. instead of relationship we feel that there is opposition, instead of harmony we feel that there is contradiction, and instead of coexistence we feel there is struggle. And that is become our guideline, basic guideline for all our perception. And if we are with that perception, the opposition, disharmony, struggle, then it will lead to opposition, struggle, terrorism, was and so on, which we are seeing in ample. Majority of the Nations, big Nations are spending more percent of their

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resources preparing for war and that is just because of Limited perception of the self. So self is looking at the existence, at the nature and people around themselves at the level of form and property. And when we see only at the level of form and property, we feel that we are in a solution and many times we feel that we are in opposition. And therefore we have to prepare for how to face that opposition. So more than 50% of resources are we need to exist for protecting ourselves from opposition or dominating others, which is also the form of opposition.

Majority of the problems that we see in the world today is because of lack of this perception, because of lack of this right understanding. And the major problem is in the form of not able to see what is of essence, what is definite, what is universal, not able to see relationship, harmony and coexistence. which can be seen only through the higher activities of the self - the contemplation, understanding, realisation. Our major focus is that we have to awaken ourselves to the higher activities of the self so that we can see relationship, harmony and coexistence. It is already there in the existence; it is at the base of existence. And only when we are able to see this, we will be able to see the reality in its completeness. And this is the major part of our understanding of reality. If this is there in the base then the study of form and property can also be put to right utilization. So look into this, very important thing, very important thing to understand the source of problems in the world today and how to resolve it.

So what we need to do is to set our system of knowledge right. And how do we do it, is to make it focussed and based on seeing what is of essence, what is definite, what is universal. And this is what we are saying in other words 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 at that these are the three things which are valuable - relationship, harmony, the coexistence, the participation in larger order, the self organisation, the submergence. So this has to be focused and this has to be on the base of our knowledge system. And this will solve many of our present day problems. So this, Nations spending more than 50% of their resources preparing for war, can be solved if we understand that the relationship is there, the harmony is there, the coexistence is there. And if we can work for it then in due course of time we don't have to invest our than 50% of resources preparing for war. And if we don't have to do that then this 50 % of 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. so the thing of importance is this - to work on seeing what is essence. We see the relationship through

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contemplation of units, starting with one, then many, and ultimately all units. So this is one important point which we have to keep in mind, that when I have started with selecting / tasting, analysing / comparing and now I am 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. Then similarly I can see into another unit and can see their participation in the larger order. So, 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 is start 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 coexistence, we are able to see the coexistence, which 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.

So this is what we are able to see through contemplation, through understanding, through realisation. So this is seen in a sequential manner, while going from lower to higher activities. So 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 coexistence. So this I can go on building starting from one unit then many units then all the units. When it comes to coexistence, I can see that this coexistence 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.

However when we are seen from the top i.e. realisation of existence, then unfolding will be different. So when we are starting from tasting and selecting and going up to the realisation that is one way we are following. But when we are coming from top, from realisation to selecting and tasting, then things will be little different

When we are trying to work through this contemplation, understanding and realisation of the natural characteristics, innateness and coexistence, let us see what we are doing. We have already talked about it in previous sessions. But I am recalling them for your ready reference so use them as reference, we are not getting to the detailed description of it. So we saw that these four orders

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in nature can be seen in the form of different units, in the form of how the submergence, this coexistence is reflecting itself at the level of that order what is the innateness of that order, the natural characteristics of that order, the activity of that order and the inheritance of that order. So this description, the six different descriptions of an unit belonging to the physical order is given and we have studied this in the last three sessions so I will not go into the detail explanation of it, but the important conclusion that we want to draw out of it is when we are looking at this level of submergence of the unit belonging to that order, this basically is the realisation. So the realisation of the coexistence of submergence of units submerged in space. This is what we are able to see at the level of realisation. At the level of understanding we are able to see the innateness, the self organisation of the units. We are able to see that every unit is self-organised in space. And at the level of natural characteristics, at the level of contemplation we are able to see the natural characteristics of the units. We are able to see, recognise its relationship with other unit and fulfil its relationship with every other unit in space. So through realisation we are able to see this submergence, the coexistence. Through understanding we are able to see the innateness and through contemplation we are able to see the natural characteristics. And if you look at the details of this we can see what are the details of submergence in each order, what are the details of innateness of each order and what are the details of natural characteristics of each order that we have already described before. But what we are trying to bring to your notice is that through these activities of the self, the activity of contemplation, understanding and realisation, we will be able to see the natural characteristic, the innateness, the submergence. We will be able to see relationship, harmony and coexistence.

So basically through contemplation we will have the clarity of relationship, natural characteristics, of participation in the larger order. Through understanding we will be able to ensure harmony in nature, the self-organisation, the innateness. So harmony of every unit and ultimately the whole nature; the self organisation, the innateness of every unit and ultimately the whole nature; And similarly through realisation we will have the clarity of coexistence in existence, clarity about the submergence. So this is what we can do through the higher activities of the self. Presently we are not doing, we are not focusing on it, therefore we are not able to see the relationship, harmony and coexistence and what is the implication of it. And the important and interesting thing is that when we look at this coexistence, the submergence, and innateness and natural characteristics particularly for human being then it becomes very important because when you look at the first 3

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orders this coexistence, this innateness, this natural characteristics is all there and units are going with it. 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, understanding my natural characteristics makes all the difference for me. Because depending upon that understanding I will be able to see it and I will be thinking in terms of working for it. If I have not seen it, I have not understood it, I don't pay attention to it, I don't work for it, therefore I don't ensure that development in myself.

So if you look at this lower one at the level of submergence in the self, in the self we have the sensitivity and the possibility of knowability. Mostly we are working with the first one, the sensitivity part and we are not paying much attention to the knowability. So, that yellow part we are active, sensitivity in I, this violet part we are not active, knowability in the self. But the potential is there, the possibility is there, it has to be there. And only when we pay attention to it and we worked on it and we realise it we can fulfil our process of development, process of unfolding, process of ensuring this continuous happiness which is the innateness of the self. So you can see that the submergence of the self is not seen, not understood therefore we are not paying attention to it, therefore our process of development, evolution is not completed.

Similarly at the level of innateness we can see that 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. So we have the potentiality 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 to live with continuous happiness. Similarly with this investigation into natural characteristics we can see that our natural characteristics for perseverance, bravery, generosity and so on till compassion. So if we are able to look at it through contemplation, we will develop this natural characteristics, this participation in the larger order in terms of perseverance, in terms of bravery, in terms of kindness and so on. And similarly at the level of activity we can see that we have the potential for understanding but we are busy only with imaging, imagination, with thought.

In this slide 20 and 21 where we are trying to discuss What is happening when we are going from lower activity to higher activity and from the higher activity to the lower activity. So this description is about going from lower activity of the self to higher activity of the self. Just a brief

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description is given, and you can start looking on it and start working on it. Of course when we start working on it there will be many questions, which we will keep responding, time to time. So 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 that is the effect of one unit on the another unit. So this is what we are able to see if you are moving from the lower activity to the higher activity. When we move up to contemplation, there is a possibility of getting clarity of the relationship of natural characteristics, participation in larger order. So this possibility is there, we start working on it. Then we may get some part of this clarity, it may or may not be complete in fact it is not complete until we have the base of realisation of coexistence. Till then we have the feel, we have some sense of it but the deep assurance is not there and we are able to see the relationship, the natural characteristics of those units only which we are paying attention to, and there are many units in nature which are left out. So 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 this 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. So this is also the part or clarity and it is slowly building up from one unit to many units and ultimately the whole nature. And when we go up to this realisation there it is the same for all units, so every unit is submerged in space. So when I am able to realise this “every unit being submerged in space”, this realisation is the realisation of submergence of coexistence of this particular unit. But it is the same for all units. So ultimately I can see the whole nature, I can see all units and I can see 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 what is going to happen when we are moving up from lower activity to the higher activity.

So I have just given some hint about how it seems to be working and this is something which I am myself working on it and I am placing this as a proposal so that you also can investigate and we can investigate and explore together and evolve in the process. Similarly when we are looking from top to down starting from the realisation of coexistence, then things will be different. Different in the sense that now we have the realisation of coexistence, realisation of submergence, realisation of units submerged in space which is a complete thing in itself. And now in the light of

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this realisation of coexistence 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 coexistence, everything is in harmony.

So, not that I have to make harmony, I have to create harmony, there is coexistence, there is harmony and every unit is in harmony in space. I only have to understand it and be with it. So now I am able to see that there is harmony in every unit, and this harmony is in the context of harmony in the entire nature in the context of coexistence in existence. 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, the level of all the units in nature. So, now I can see that this relationship that I see of given unit with other unit is in fact the founded by relationship of all units with all units and founded by every unit being in harmony and coexistence in space. So that definiteness is there, that universality is there, that continuity is there in what we see and with this clarity of coexistence, harmony and relationship now I am able to see how I can relate to the world outside. How I can relate to the world outside. So my analysing and comparing of my recognition and fulfilment of relationship is now guided by coexistence, 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. So now my perception about the health, the senses, the profit is guided by my clarity about coexistence, harmony and relationship.

And similarly when I looking at the level of selecting and tasting while I am focusing on the property and the form, the fulfillment of this relationship with the world outside this tasting, this selecting is now guided by the coexistence, harmony and relationship. And I am using this senses or sensation for the purpose of ensuring harmony, ensuring relationship, ensuring coexistence. So 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 coexistence, harmony and relationship. So it is used for the purpose of ensuring of this. So sensation is also placed in the context of this higher activity in the context of this basic essential reality i.e. relationship, harmony and coexistence. And of course with this, this is what is happening at the level of self my behaviour, my work, my participation will reflect all this outside, that I am

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not going into the detail. So this is what is going to be happen when reach to the top of the activity of self i.e. realisation of coexistence and coming down from there. So this is again just trying to place all things together so that you can start looking on it, start working on it. And if you are able to get a feel of it then it will help us to get better organised within the self and also to work further for our self-evolution.

So we are saying coexistence and space are seen differently by various activities of self. So now we want to understand how coexistence, the submergence is seen by the self and how is space is seen by the self depending upon activation of its higher and higher activities. So let us look at that. If we are looking at the level of activity of selecting tasting, then this coexistence, this submergence is seen as two units with gap, with void in between. So this coexistence, this submergence is seen as two units with gap in between. So I see the units with the void, with the gap, with options.

Now if we are looking at it at the level of analysing and comparing also then we see the unit, two unit, with effect of one unit on another. So ween 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. So 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 start giving some feel that this space in between is not just the absence. So this is getting a feel that space is something, may be something important but it is not something which is just the absence. Now what you are saying that if we start looking at the level of contemplation, then not only that we see that there is some effect but we are able to see that there is relationship of one unit with another unit in space. And out of this relationship there is some effect of one unit on the other unit. So this is more a kind of strong condition 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 coexistence is seen as relationship between units and you can also correlate that this relationship is what leads to the effect of one unit on other. If we go higher at the level of understanding we are able to see the harmony is self-organisation of every unit. So not only that this unit is in relationship with other unit in space but it is in a state of harmony, state of self-organisation 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 coexistence in space, in submergence in space. So this is how I start when I work with myself and

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start looking at the coexistence at higher and higher level of activities. I am able to see better and better part of this coexistence. And at the level of realisation I am able to see the submergence of the units in space. We are able to see the submergence as such. So this is how we will see the coexistence. At the level of selecting / tasting coexistence as two units with gap, with void in between. At the level of realisation ultimately we can see that all units are in space, all units are submerged in space. So this submergence is there. The whole nature is submerged in space. So this is how we will be able to unfold our understanding, our clarity, our perception of coexistence. So this is how the coexistence is seen. Now if we look at the space, the space is seen differently through different activities. 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 it. At the level of contemplation now we are able to see that it is a reality in which relationship is ensured. So very important, now space is not seen as an absence. But it is seen as a reality in which relationship between any two unit 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, coexistence is ensured. Now I can see how important this space is and it is not just an absence, it is a reality and it is a reality in which the harmony of the unit is ensured. The relationship between unit 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 unit 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. So not only that we have to focus on units we also have to focus on the space, we have to focus on coexistence of Units in space, the submergence. We have to focus on units being in harmony in space, we have to focus on unit being in relationship with the other units in space. So this is what has to be our focus, then will be able to see the coexistence, 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 ourself as a unit in nature and will be able to understand the relationship with this whole nature, with this whole existence. And if we can see this then we can fulfill 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 coexistence which is already taking place and help in completing the process of

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unfolding coexistence that we have seen and talked about in the past. But now we will do talk about this in the light of this discussion now that how with this understanding of coexistence, understanding of harmony in nature and my being in this nature I can decide my participation, my fulfilment of my role and what will be the result of it, what will be the impact of it in my own self and in the nature around. So that we will take up in the next few sessions.

Now I will just briefly mention some points for self reflection.

1. Investigate into your natural characteristics innateness and coexistence. I.e. being in relationship, being in harmony, being in coexistence 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 soon on. So most of us must be living in one of these levels. Just selecting / tasting or over and above selecting / tasting we have analysing / comparing, and so on. You find out for yourself what is your living centred around, around which activity.
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 that five aspects: form, property etc. Which 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 importance for you which means what aspects are you able to see through your activity of the self.
4. Investigate whether you are able to see the coexistence, submergence until which level of activity of the self. So you are able to see the coexistence, the submergence either as two units with gap, void or all units submerged in space. Whole range is there that we have just mentioned. So find out what you are able to see when you look at the coexistence, the submergence.
5. And also find out How do you see the space and that will tell you upto which level of activity of the self you are awoken.

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### **Lecture 20: Role of Human Being in this Ever-expressive Co-existence**

In the previous lectures we discussed about human being, about the coexistence. One important outcome is that this coexistence is ever-expressive and ultimately all the magnificence that we see in the nature with so much of varieties are the expressions of this coexistence. So, with all this background now we are trying to look into what is the role of Human Being in this ever-expressive co-existence. Followings are the conclusions drawn from the discussion till now:

1. Human being is coexistence 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:

- (a) Existence is coexistence which is in the form of units submerged in space.
- (b) This coexistence is ever present, ever effective, ever expressive.
- (c) All that we see in nature as four orders are an expression of this coexistence.
- (d) This existence can be understood by awakening to the activities of self - both lower and higher activity put together.

When we look at the existence as a whole, we saw that every unit has five aspects: form, property, natural characteristic, innateness and coexistence. 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.

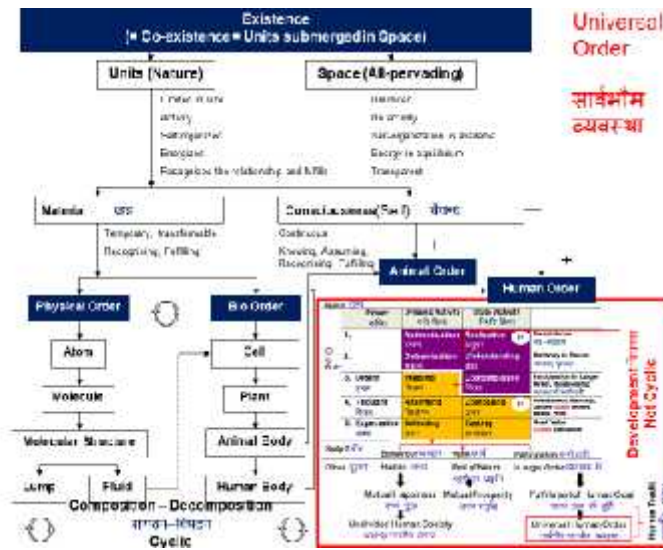
Out of these conclusion, now we can define the role of human being in this existence and this is what we intend to explore in this session. The role of human being in this existence is (i) to understand the coexistence and (ii) to live in coexistence. This is the role of human being in essence. Instead of using just coexistence, we can use coexistence, harmony and relationship. So this will become more expressive. It can be more in terms of what we have to live with, if we convey the harmony, relationship which is of direct importance for us to live in our day to day life; both at the level of self, at the level of body, at the level of relationship and at the level of rest of nature. So the role of human being is to understand the coexistence, to live in coexistence, and then we are saying that the fulfillment of this role leads to continuous happiness in the self which is the basic human desire. Understanding the coexistence has two parts (a) to understand the coexistence which we are calling as knowledge (ii) to ensure the feeling and the thought of coexistence; having clarity of how to live in coexistence that is called resolution. Living in coexistence can be further divided into two parts (a) to live in coexistence with human being and that is what we are calling as relationship (b) to live in coexistence with entire nature and that is what is meant by harmony. If I extend this living in coexistence with human being in relationship with other human being from family to world family, it results into the undivided society. Similarly when we are living in the coexistence 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 coexistence; we have to have the resolution which is based on the coexistence,

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harmony and relationship; then we have to work for the society, the undivided society through this understanding of coexistence and living in coexistence which include coexistence, harmony and relationship and ultimately participating into the universal human order where by you are able to maintain a system in the society which can continue, multiply generation after generation.

If you have remembered, we tried to see the role of human being during the step 6 & 7 of exercise 1. During the exercise we tried to see through direct observation.

Another important point is that the fulfillment of role of human being leads to continuous happiness in the form of the bliss, satisfaction, peace and happiness which we discussed in detailed manner in previous lectures.



In the above diagram, we saw that everything happens with definiteness till the human order without any intervention of human being. Everything in nature is self-organised and are in harmony till the human order but when you place the human being you see all kind of disturbance. So it is very important to understand the conduct of human being and ensure that with right conduct. If you look at the whole existence this is running from coexistence to universal human order; if you look at the human being now and the self in particular it is running from realisation of coexistence to authentication of universal human order. So, this basic shift in the human being which starts with realization of coexistence and completes with authentication of universal human order - is also the completion point of the existence as a whole - which starts with coexistence and ends with universal human order. So, this is what we are able to see now the whole picture of existence.

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