

Lecture-7: Self is Central to Human Existence & Body as an Instrument of the self.

In this module2, we will try to understand a human being in detail and human existence. When we say human existence, it starts with a human being, but it extends right up to the whole existence. So, we will talk about a human being, basic aspiration, its fulfilment and how it relates to the whole expansion of the human living.

Recap

In the last session, 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. 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, what is happening at the level of the world outside is undivided human society, the universal human order and human tradition.

7.1 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 during UHV-1, we talked about ensuring continuity of happiness through the right understanding, relationship with a human being, and physical facility with the rest of nature. There, we saw that the first priority is of the right understanding. Only then we can fulfil 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 any unit. If I can see all the following aspects of any 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. Coexistence [submergence] - Coexistence

-) If you look at the way you are working today, we primarily focus on the form and property of a unit. The science, for example, is focusing on the form and property with an assumption that the world is just material. Even if we focus only on the form and property, we can 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 an understanding of human beings, it does not suffice.
-) Therefore, we need to investigate and understand the higher aspects, i.e., the natural characteristic, innateness, coexistence of the human being. In fact, in UHV2 we trying to understand these higher aspects of human beings. For example, suppose I observe a person misbehaving with some set of people and well-behaving with some other set of people. In that case, 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 a human being, the question is what we should do if somebody is misbehaving.
-) If you look at an animal, the behaviour of the animal is decided by its breed, which is definite. When it comes to human beings, my behaviour is decided by my understanding of myself, my understanding of other human beings, my understanding of existence, the rest of nature and the understanding of the whole existence.
-) When we lack the understanding, my behaviour is governed by assumptions about myself, the existence, and the rest of nature.

7.2 Higher aspects of a human being

-) So, now the study of form and property of human beings are not going to suffice for us. When we study the higher aspects of a human being, we can see the following aspects;
- (i) **Natural characteristic**, essentially means my participation in the larger order or responsibility in a relationship, feeling in a relationship.
 - (ii) **Innateness**, essentially means that I am able to see my self-organisation, something which is there in me whether I am able to see/express or not.
 - (iii) **Coexistence** means my submergence in space.
-) When we understand the above things, I start shifting towards feelings based on harmony and coexistence. And, with that when I behave, my behaviour will be 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.
-) The form and property of any unit are variable and changing with but, when you look at natural characteristic, innateness and coexistence, it is definite, continuous and universal and are the same for any given order.

-) We found in UHV1 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 coexistence. All the units or four orders are submerged in space which is common to all of them.
-) The ability to see the natural characteristics of a unit is called **contemplation**.
-) The ability to see the innateness of a unit is called **understanding**.
-) The ability to see the coexistence is called **realisation**.
-) So, basically, we have to work within ourselves to become aware of the activity of the contemplation, understanding and the realisation.
-) These three things contemplation, understanding, and realisation of natural characteristic, self-organisation and coexistence is the essence of the right understanding.
-) It also helps us understand the participation of any 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 reality giving me assurance that I have understood the reality. i.e., seeing the part that is definite, continuous and universal.
-) Therefore, the essential aspect is to understand the natural characteristic, the innateness and coexistence in four orders. Therefore, we will study nine things as follows:
 - a. The natural characteristics of the four orders
 - b. The innateness of four orders.
 - c. The coexistence of the four orders.
-) The seeing of the reality depends upon our status or development of the self.
-) Let us look at that I may be just seeing the form i.e., the shape, size, density..... of a unit. We are focused on how It looks and giving time in improving our look like how our face looks, how our body looks, how our clothes look. The focus is on the shape, size, or the colour etc.
-) The second possibility is that I focus on the property. When I look at the property, I have to look at two units, unit-1 and unit-2. I look at the effect of unit 1 on unit 2 i.e., the recognition and fulfilment by unit 1 with 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 are eating food most of the time, you are not focusing on its property, i.e., you are not bothering whether it nurtures or harm the body. We are focusing on its taste. If it tastes good, you eat irrespective 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. You involve the self when you largely focus on the form: shape, size, density ... etc. and some part of the property. So, when you are observing something, you can see the sum effect of one unit on the other unit.
-) 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 of the 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 analysing, comparing at the level of self. So, seeing through sensation is at the level of the body and thinking at the level of self.

-) The self also sees the third level of seeing (what is existential, what is essential) but now through the higher activities of the self which we are generally not aware. Presently our training is limited around tasting, comparing and analysing what we call as imagination. That area of the imagination of the self is what is most active.
-) But if we become aware of the higher activities, I can understand relationship, harmony and coexistence. This is what we focus on when it comes to the right understanding.
-) We studied in UHV1 that physical order has innateness of existence. The bio-order has innateness of existence & growth. And, ultimately, the human order has innateness of existence & growth at the level of the body and innateness of will to live with continuous happiness in the self. Therefore, 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'. If it is a plant, it grows. However, we will focus on the innateness, natural characteristics and coexistence of human being.
-) In UHV2, we are focusing on human being and human existence. Other orders are already there, and the unit is interacting on the basis of innateness which is definite. There is no variation possible.
-) In the case of human being, there is variation possible. A human can only understand innateness, natural characteristics, participation in a larger order with the right understand and acts accordingly. Without understanding, I behave with another person with uncertainty. This uncertainty is what 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, the bravery, generosity, kindness, beneficence and compassion are my participation in a larger order. When I am participating in the larger order, i.e., in the family order, 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, innateness i.e., my will to live with continuous. Only when we understand these two things along with the coexistence 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 the education and Sanskar are given to the next generation becomes the basis of right understanding and right feeling and decides the state of happiness of unhappiness, continuity of happiness or lack of happiness of the self.

-) There is a dynamic relationship between my state of understanding, feeling and its effects on the next generation through the process of education-Sanskar. If everything is in order, we will have human education and Sanskar. This human education and Sanskar will ensure the right understanding, the right feeling and the right thought. It will lead to a state of continuous happiness in my-self. With these concepts of state of continuity of happiness in the self, I can become a source of human education and Sanskar for the next generation.

Innateness & Natural Characteristic of 4 Orders					
ORDER	UNITS	ACTIVITY	INNATENESS	NATURAL CHARACTERISTIC	INHERITANCE
4 अवस्था	इकाई	क्रिया	आस्था स्वयं में व्यवस्था (Self-organisation)	स्वभाव व्यवस्था में भागीदार (Participation)	अनुवर्णीयता
Physical पदार्थ	Soil, Metal मिट्टी, धातु	Formation-Deformation रचना-विस्फोट	Existence अस्तित्व	Composition-Decomposition संगठन-विघटन	Constitution based परिष्कृत अनुवर्णी
Bio प्राण	Plants, Trees पेड़, पौधे	" + Respiration श्वसन-प्रश्वसन	" + Growth वृद्धि	" + Nurture-Worsen संरक्षक-मार्क	Seed based बीज अनुवर्णी
Animal जीव	Animals, Birds पशु, पक्षी	" + " in Body शरीर में Selecting/Tasting in I चयन/आस्वादन मैं में	" + " in Body शरीर में Will to live in I मैं में जीने की आशा	" + " in body शरीर में Cruelty, Non-cruelty in I मैं में क्रूरता, अक्रूरता	Breed based वंश अनुवर्णी
Human ज्ञान	Human Beings मनुष्य	" + " in Body शरीर में Imaging, Analysing, Selecting/Tasting in I चित्रण, विश्लेषण, चयन/आस्वादन मैं में Potential for Understanding in I समझने की क्षमता मैं में	" + " in Body शरीर में Will to live with continuous happiness in I मैं में निरंतर सुखपूर्वक जीने की आशा Right Feeling & Thought समझान Right Understanding ज्ञान	" + " in body शरीर में Next Generation Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Education-Sanskar based शिक्षा-संस्कार अनुवर्णी
Natural Characteristic: Participation in larger order			Inheritance: Basis of definite conduct across generations		

-) In the above diagram, you can see the state right understanding with right education sanskar leads to right feeling and thought (Resolution) which leads to the state of continuous happiness and relates 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 the human being in particular and of all the four orders. The majority of our focus is trying to understand the natural characteristics and the innateness of human being.
-) 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.

Value Education Cell (VE Cell)

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 when I am dealing with physical order to facilitate its existence by ensuring a conducive environment and maintaining/ ensuring its constitution (e.g., constitution of the earth). So, when I am working with the earth, we will certainly make sure that we are not disturbing the constitution of the earth; rather, we are facilitating the constitution of the earth.
-) When we are interacting with the bio order - facilitate its growth by ensuring the conducive environment and maintaining/ ensuring its seeds (e.g. seed of rice) by providing the conducive environment necessary water, manure, soil etc. For example, the seed of rice, I would try to ensure the growth of the plant by providing the conducive environment to ensure that the seed of the rice is maintained.
-) When I interact with the human being my participation is to facilitate the care of the body by ensuring physical facility, by providing the environment for existence and growth of the body. 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 of continuous happiness by ensuring human education & Sanskar, participating in the development of undivided human society and

universal human order. Then, right education Sanskar which will help this society to live with continuous happiness. So, this is my participation as a human being at all four orders.

-) Summing up the above, I have to ensure the understanding of all the five aspects of human reality. The five aspects of any unit are form, property, natural characteristics, innateness and coexistence. Presently we are focusing on form and property, but we need to focus on natural characteristic, innateness and the coexistence which are the essence of any unit. Therefore, we must understand that 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.

Lecture-8: Knower, Known and the Process of Knowing

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?

The knower –

) We have already seen that the self is seer, doer and enjoyer. The self is one who understands, who wants to know, and it uses the body as an instrument. I have to pay attention to see things. 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 coexistence. I can see the same reality from different levels as per my competence described as follows;

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. But 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 this level 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/ analyzing, 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. So, at the level of contemplation e.g., a human being has a feeling of trust, respect, affection, care, love with respect to 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. You 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 still go higher at the level of realisation/ authentication, we can see the coexistence, 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 coexists 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 five activities that we talked about i.e. (i) selecting/tasting (ii) comparing and analysing (iii) contemplating and imaging (iv) understanding and determination and (v) realisation and authentication.
-) 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, coexistence which are definite and universal.
-) Let us come back to the original question – who is the knower? What is to be known? What do I need to know?
-) We have already looked into this 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 UHV1, to know about existence, we have to understand four levels of human existence i.e., the harmony in self, family, society, nature and existence. It was the sequence we have taken. The other possible sequence that we have taken in UHV2 keeping human existence and human living in mind at the Centre 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 only we can be sure of its knowledge of existence.

The process of knowing

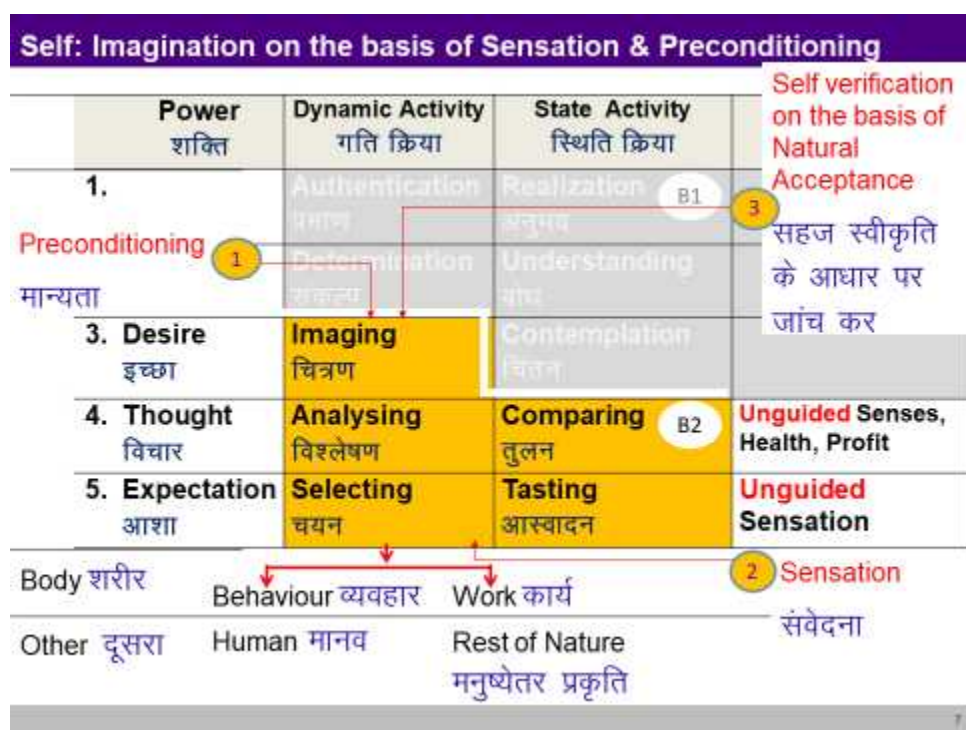
-) The process of knowing is the awakening to the activities of contemplation, understanding and realisation.
-) If we are awakened to the higher activities of the self, the self has developed the competence to see the participation, natural characteristic, relationship of that unit. In other words, now the self has the ability to see the unit in completeness.
-) Let us look at some details of what is the meaning of contemplation, understanding and realisation.
-) This realisation of coexistence means to be able to see existence in the form of coexistence which is in the form of units submerged in space.
-) The understanding means an understanding of harmony, understanding the self-organisation in nature which means innateness of self-organisation, the harmony of every unit and ultimately of the entire nature. 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 coexistence means the ability to see the existence as coexistence which is in the form of units submerged in space. That means:
1. Every unit in nature is Energised in space
 2. Self-organised in space, exist in a definite order
 3. Recognises its relationship with every other unit and fulfil the relationship in space.
-) 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 coexistence of the self and the body as a human being. We can also see that there is a definite transaction taking place between the self and the body in terms of information. At one point, we 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 made by the self.
-) With more exploration, we can also see that there is a distance between the self and the body and 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 and energised in space. The activities of desire, thought and expectation are continuous in me. These activities of desire, thought and expectation in the self is 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 fulfils relationship. Of course, when I recognise this feeling, we feel happy otherwise unhappy.
-) 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 which can be understood. These four orders have definite self-organisation, innateness, and harmony, which can be understood with other units.
-) This definiteness (borne out of understanding) of self-organisation, 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.
-) So, we can see for ourself as an example that self [I] has that innateness of will to live in continuous happiness and, this 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’ in continuous happiness slowly becomes a desire to live in continuous happiness which ultimately results into the realisation of a unit in existence that is where we want to reach.
-) Lastly, you can say this process of knowing - awakening to the activity of contemplation means my participation in a larger order, my relationship with every unit has definite participation in existence, a definite role to play in existence. This participation in relationship with other units called contemplation. So, if I am able to see this role, this participation. As a human being, living in mutual happiness i.e undivided human society, we can see that feeling of trust, respect, affection, ultimately the love all this is my participation, relationship with other units. When I am able to see this participation, my relationship, I am calling it contemplation. 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 that leads to a feeling of satisfaction/ contentment.
-) With this background, now we can see the activities of the self in the below diagram:



-) Now, we can see that the self is working with the imagination of natural acceptance, preconditioning and sensation without being awakened to the higher activities of the self.
-) Now we can realise that this 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, natural characteristic, 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 coexistence in space, it means I am awakened to the activity of realisation.
-) So, all three put together we can say that realisation means the realisation of coexistence, 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, then it is possible for us to see the reality in its completeness that is all the five aspects i.e., form, property, natural characteristic, innateness and coexistence of a unit. Now my imagination that is indicated by block B2 is guided by the higher activities i.e., contemplation, understanding and realisation

Lecture-9: Right Understanding and its Impact on Human Existence.

-) In this lecture, we will continue the discussion on the right understanding. We discussed the knower, i.e. the self, the thing to be known, i.e. the whole existence that covers the understanding of human being, the existence and the role of a human being. Then, we studied the process of understanding/knowing - the awakening to the activity of contemplation, understanding and relationship.
-) Now in this session, we will talk about some more details regarding the things to be known, i.e. about a human being, the existence and the human conduct. 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.

Knowledge of Human Being

We will investigate this in detail in module-3. The whole module-3 is basically devoted to understanding the human being, the knowledge of human being.

Knowledge of Existence

This, we will discuss and investigate in detail in module 4. So, module 4 is focused trying to understand the existence, trying to know the existence.

Knowledge of Human conduct

We will investigate this in detail in module 3 and also in module 5.

-) In this lecture, we will look into the effect, the impact of the right understanding/ knowing on
 - at the level of human being particularly the self
 - at the level of human conduct.
-) 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. So, let's look at the impact/ effect of right understanding/ knowing on the self.
-) If we have the right understanding/ knowing, these three activities of self namely contemplation, understanding and realisation are awakened which means participation in the larger, understanding of harmony in nature and realisation of coexistence respectively.
-) Now, the right understanding becomes the guide for my imagination. The red arrow in the above figure shows that once I have the right understanding, i.e. the understanding of coexistence, harmony and relationship, it will start guiding my imagination.

Self: Imagination on the basis of Realisation, Understanding & Contemplation				
Space शून्य				
	Power शक्ति	Dynamic Activity गति क्रिया	State Activity स्थिति क्रिया	
Self (I) मैं	1.	Authentication प्रमाण	Realization अनुभव B1	Co-existence सह-अस्तित्व
	2.	Determination संकल्प	Understanding बोध	Harmony in Nature व्यवस्था
	3. Desire इच्छा	Imaging चित्रण	Contemplation चिंतन	Participation in Larger Order, Relationship व्यवस्था में भागीदारी
	4. Thought विचार	Analysing विश्लेषण	Comparing तुलन B2	Co-existence, Harmony, Justice Guided Senses, Health, Profit
	5. Expectation आशा	Selecting चयन	Tasting आस्वादन	Goal, Value Guided Sensation
Body शरीर Behaviour व्यवहार Work कार्य Participation भागीदारी Other दूसरा Human मानव Rest of Nature मनुष्येतर प्रकृति in larger Order व्यवस्था में				

-) If that happens, we can see that we have desires which are in line with our natural acceptance, in line with coexistence, harmony and relationship, which is naturally acceptable to us. And in that case, we are thinking on the basis of coexistence, harmony and relationship and we are in the state of harmony within, in the state of happiness within thus ensuring the continuity of happiness in myself.
-) Thus, this is the implication, impact, the effect of right understanding at the level of self. 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 coexistence, harmony and relationship.
-) So now, I will behave with a human being in a manner that leads to mutual happiness, and this I am doing with my understanding of relationship, harmony and coexistence. This is the natural expression of my understanding of my relationship with a human being.
-) Similarly, when I work with the rest of nature, I can see my relationship with the rest of nature. Then, I will work with the rest of 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 coexistence.

-) 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) all-time for everyone, which becomes the basis of undivided human society at least in my thought. I am able to relate all human beings in an equal manner. And of course, slowly, it can also include the non-living things.
-) Similarly, when we have participated in the larger order, starting from the family order, slowly we 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 possibility in myself and at least I can work for it as a natural expression of my state of the self. So, this is another impact, implication of a right understanding of human conduct.
-) Thus, when I have the realisation of coexistence, I am able to see the existence in the form of coexistence, in the form of units submerged in the space, and these units submerged in space is one of the indications that the unit is able to recognise its relationship with other units in space.
-) So, if I can realise the coexistence, I can see, understand that coexistence of unit in space also guarantees that the unit is able to recognise its relationship with other units in space.
-) We can see that each of the units are in harmony and they are related to other units in space. This harmony is the self-organisation of the unit and the relationship of every unit with other units. This can be seen in the light of the realisation of coexistence, and then lower activities also start getting align according to the realisation of coexistence. I can see that every unit in existence is in harmony, is self-organised, by virtue of coexistence.
-) When I see that every unit has definite self-organisation, 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 doubt, uncertainty.
-) Similarly, when we come down and look at the contemplation, I am able to see the relationship, participation in a relationship, I can identify this feeling in a relationship which is natural in a human-human relationship. Now I can see that trust, affection, and care are the feelings in a human-human relationship which are definite and can be recognised.
-) When I am able to see this, I can guide my desire on the basis of that. I can also see that there is a provision for the fulfilment of my desire which is in line with my natural participation, natural characteristic, relationship, and it leads me to the feeling of satisfaction/contentment.
-) My thoughts in line with coexistence, harmony and relationship lead me a peaceful state.
-) And ultimately, when I am able to see my selection and tasting and guided by the coexistence, harmony and relationship. As these things are universal, and when I expressed it outside, the other is willing to accept, and therefore there is a harmony with the world

outside. 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 contemplation, 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 and at the level of human conduct then ultimately it will show up in my own whole understanding of the existence.