

Lecture-10 & 11: Human Being

- In module three, we are going to investigate human being in a detailed manner in the following steps:
 -) In lecture 10 & 11, we will try to understand the human being as coexistence of the self and body and in-depth investigation into needs, activities and responses of the both. However, we talked about it, in UHV1, primarily based on our thinking, thoughts and rationality. In this module, we will reinforce that by direct observation (through practice session - exercise 1 & 2).
 -) Then, in lecture 12 – 14, we will look into the activities and potentialities of the self in further depth and details.
 -) And then, reasons for harmony/contradiction in the self (Lecture 14) continued from the previous one.
 -) With the above steps, we will get the clarity of our sources of happiness in lecture no-16.
- Let start with exercise 1 & 2. A brief discussion on the basic content and process of the exercise will give us an idea about the possible outcome of it on the basis of which we can conclude many things in studying human being. These exercises will help us to develop (a) understanding and (b) purification of accumulated feelings and thoughts. In the process, we will find that we have accumulated a lot of feelings and thoughts which are to be evaluated. So first look at them, evaluate and then purified them. So, this is the help you get through the practice session 1 & 2. The target of exercises 1 & 2 as a whole is living with continuous fulfilment.
- In the first course on UHV, we investigated the basic human aspiration as continuity of happiness that can be ensured with the development of the following three things;
 1. right understanding - in the self
 2. right feeling and right thought - in the self
 3. The competence for right living with the world outside.
- When we say competence, the major part of it is at the level of self only. So, we are doing these exercises to develop these three things:
 1. right understanding in the self - which essentially means a right understanding of the existential reality which includes self, body, family, society, nature and the entire existence which we were exploring in UHV1.
 2. right feeling and right thought in the self - and when we say the right feeling - It is the feeling of relationship, harmony and coexistence in the self and on the basis of these two developing the
 3. Competence for right understanding in the self - i. e. living in relationship, harmony and coexistence with the world outside. And, when we have these feelings, it expresses in the world outside in terms of behaviour, work and participation in the larger order
- In UHV1, we understood existence, in the form of coexistence, as the submergence of units (consciousness and material unit) and space. So, we will try to understand these three things:
 1. Self - the Consciousness unit
 2. The material unit (e.g. body) and
 3. The Coexistence, Space

- For understanding these three things, we have three exercises that we will try to work out.
 - ★ In Exercise 1, we are trying to understand the consciousness, i.e., the self in detail.
 - ★ In Exercise 2, we are trying to understand the material, i.e., the body in detail.
 - ★ Exercise 3, which is for understanding the coexistence and understanding the space. This exercise will be discussed briefly.
- So, if you look at 'to see', 'to observe', it has to be done at the three levels.
 1. Seeing the Self by the Self
In Exercise 1, we see the self by the self. The self is the seer; the self is the one who used to see into the body by the self.
 2. We see the body by the self
The consciousness observing the material
 3. We see the coexistence by the self.
The consciousness observing the coexistence
 - Observing the distance between the self and the body,
 - Observing the relationship between the self and the body
 -
- So, these three exercises are to be done by the self.

EXERCISE 1: Observing the Self by the Self - Every Moment

- There are the following seven steps, to observe self by the self, described briefly;
 1. **In step1**, we are observing our imagination in terms of desire, thought, and expectation at this moment. Just aware of your imagination. Just observe whatever is going on your desires and thoughts. Do not make any reaction.
 2. **In step 2**, we are asking whether the feeling we have at this moment is natural for me or not; Is it naturally acceptable to me or not?
 3. **In step 3**, we are asking whether the feelings in me, at this moment, leads to the state of harmony/ happiness or the state of disharmony/unhappiness? The important conclusion of step 3 is that I can see that the feelings and thoughts going on in me are the sources of my harmony or disharmony, happiness or unhappiness.
 4. **In step 4**, I am asking myself who is responsible for the feeling, which is leading me to a state of harmony /happiness or disharmony/unhappiness in the self? Who is making the decision? If you do that investigation, you can find that ultimately it is me who is making the decision for the feeling that I have at this moment. The situation outside or somebody from outside can trigger this process, but ultimately, I am deciding for the feeling that I have at this moment or the feeling that I will have at the next moment. Therefore, I am responsible for my happiness or unhappiness. So, it is a very important conclusion.
 5. **In step 5**, We can check that the decision, ultimately leading me to happiness or unhappiness, is either made on the basis of the understanding or assumption of that

reality. We have a lot of assumptions sitting inside relating to a different unit, different realities. If you want to set yourself in the state of happiness, you have to set yourself based on natural feelings. To do that for ensuring the right feeling, we have to have the right understanding. That need of right understanding becomes clear from step 5.

6. **Then Step 6 & Step 7**, we are trying to find out what this reality is? What will be the meaning of the right understanding of reality? And then how we can ensure the feeling which is naturally acceptable to us. So, for that purpose In Step 6 we are asking this question what is naturally acceptable to me: the feeling of relationship or opposition, feeling of harmony or contradiction, feeling of coexistence or feeling of struggle.
7. **Then in Step 7**, we are trying to ensure that all our right thought and expectation, all our feelings are in line with the feeling of coexistence, harmony and relationship. If we do that, every moment we will be in the state of harmony or state of happiness. So, it is important to note that when I am able to understand the relationship, harmony and coexistence in its completeness, I will be able to decide my feeling, thought accordingly and I will always be comfortable with it, in a state of continuous harmony/happiness. So, this is the way to ensure the continuity of happiness in the self.

EXERCISE 2

- In Exercise 2 now, we are trying to observe the body by the self. Observe the body and observe the interaction between the body and the self.
 1. In Step 1, I try to see that I am there; the body is there, and I can see both of them by seeing the activities of the self and the body. I am looking at the self by observing the imagination of the self. And, I am looking at the body, by looking at the sensation that I am reading from the body.
 2. **Step 2**, I am transacting information with the body by instructing the body and by reading some sensation from the body. So, there is interaction going on between me and the body. Now I am trying to investigate this interaction between the self and the body. When you observe the interaction, we find that there is a transaction of information only.
 3. In Step 3, I am trying to find out who is deciding while exchanging information between the two. Is it the self or the body? So, when we do this investigation, we find that it is the self which is taking the decision. The self decisively gives some instruction to the body and reads some sensation from the body. Many kinds of sensations take place in the body though I do not read all of them. I am reading only those sensations which I consider important. In that sense, you can see that self is central to human existence. The body is just being used as an instrument as and when required.
 4. **In Step 4**, there is an important and very interesting phenomenon that is to investigate and understand when I see the sensation taking place in the body, Am I the sensation? Am I in the sensation? Am I at a distance from the sensation? This is a very interesting observation. If you do that, we find that we are not the sensation, we are not in the sensation, but we are able to read the sensation by being at a distance from the sensation.

Now, once we are able to see this one important conclusion that we can draw out of it is that there is a distance between me and the sensation of a body. And, therefore, there is a distance between me and the body.

5. **In Step 5**, we are able to see that my interaction with the body or my interaction with the world outside is through the sensations taking place in the body. So, basically, I am transacting information from the body; I am giving some instruction to the body; I am reading some sensation from the body; now any impact of the body on me and on the self or any impact of the world outside in myself is obtained through the sensation which I am reading from the body. This is the present status. For example, if somebody is using the bad word it is not reaching to you directly, but this bad word has an effect on the body, on the ears of the body that create some sensation from the body, and I am reading that sensation and concluding from there that he has used some bad words. So, **in this step**, we see how this interaction between the body and the self is taking place through sensation and how the interaction with the world outside is also taking place on the basis of sensations from the body. We are trying to see that the interaction through sensations with the body or world outside can be a response or reaction. We will study and find that today most of the time, we are reacting. We can make a response only when we have the right understanding. Based on the right understanding, I have the right feeling, which does not depend upon the response of the person outside. My feeling is not decided on the basis of the effect of the world outside. If it is decided on the basis of my understanding of the relationship, I always response than reaction.
6. So, this is what is being investigated **in Step 6** if I react. I am in the state of contradiction, disharmony and therefore unhappiness on the other hand if I respond I am in the state of harmony and happiness.
7. **And with all this finally Step 7** we are just trying to observe that while this transaction is taking place I am in space, the body is in space and this transaction is taking place through space. There is no hardware connection between the two. Therefore, I have a choice to react or respond.

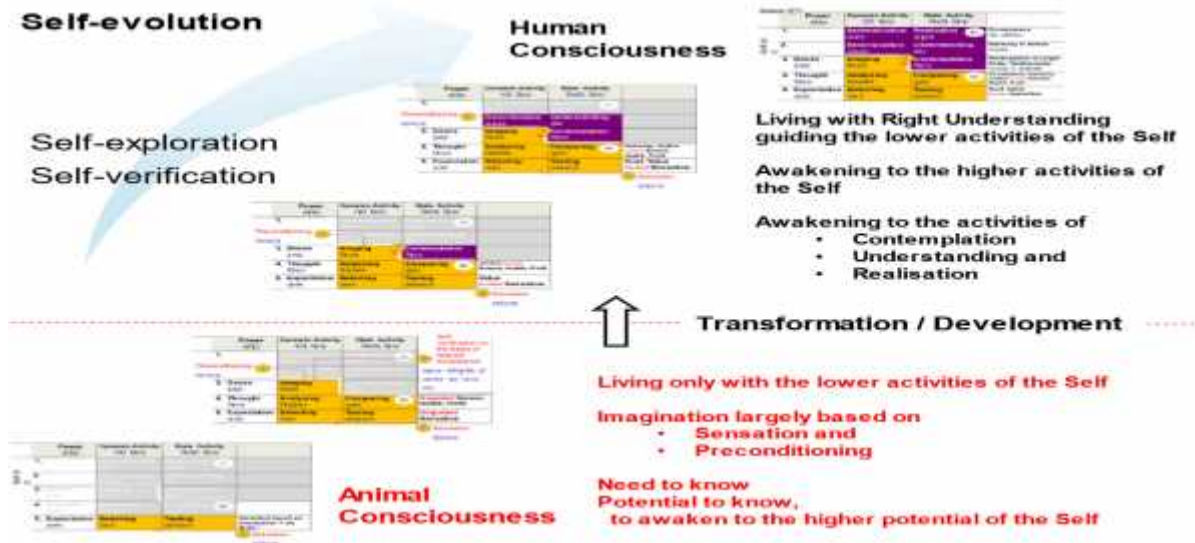
Lecture 12: Interaction between the Self and the Body

-) In the last lectures (10 & 11), we tried to see the self and the body with direct observations.
-) In this lecture, we want to understand the interaction between the two. The interaction between the two is taking place in the form of information only. There is no physical transaction taking place.
-) For example, when we instruct the body to go to the sweet shop, take up some money and pay, the body acts accordingly. When I put the sweet on my tongue, there is some taste of the sweet. I read that generated sensation and give some information to the body. It is exactly happening between me and the body. The instruction given from self to the body is information. The sensation received by the body is also information. The sweet remains with the body once it goes down the throat. It is now a part of the body which will either nurture or harm the body. The self does not get anything out of it.
-) Exercise-2 (discussed in the previous lecture) is basically based on observing the self, the body and their interaction. All these observations are done by the self through seven steps of the exercise. In this lecture, we are going to see the transaction between the two in detail.
-) With the exercises, we can conclude that I exist and I can also see that the body exists. How do I see that the body exists? I see it by observing the sensation going on in the body. I see the body when my eyes are open; I can see the shape, colour of the body and conclude that the body exists.
-) It is interesting to observe that I can see the body even if I close my eyes with the help of sensations. If you are not reading the sensations coming out from the body, there is no way for you to find out whether the body is there or not.
-) With the observation, we can conclude that there are two distinct realities the self and the body. Now, the next question is what is the interaction between the self and body. Is there an only exchange of information or exchange of physiochemical things? Though we have already studied it in exercise2, we are briefing here with some examples. For example, when I want to take some work from the body, I give it some instruction like get up, get down, and you can see that this instruction is just information. Similarly, we can see that something is happening at the level of the body. For example, if there is cold outside, there is shivering in the body. I read that sensation from the body in the form of information. There is no material transaction between the two.
-) Another important point to be noted is that we interact with the body as and when required. We are not interacting with the body all time. The percentage of transaction is very less. Most of the time, we are busy with our self and not paying attention to the body or not doing any transactions with the body.
-) When the self is not paying attention to the body, there is no transaction between the self and body which we studied in the second step of the Exercise2.
-) The third step shows that I can see that there is the only transaction between the two, and the self decides what to instruct and when to instruct.
-) Similarly, I decide when to read the sensation from the body because the number of sensations are taking place at the level of the body, and I am not reading all. Both ways, the decision is in self and the transaction is taking place from self to body or from the body to self.
-) Therefore, I use the body as my instrument, as per my decision. I have to observe the whole process so that I may become authentic about the two realities.

-) Now, we can conclude that it is the self who is deciding; it is a self who is observing; it is a self who is enjoyer in terms of experiencing the result as happiness or unhappiness.
-) Next important question we can ask ourselves during observing the sensations –Am I sensation? We can find that I am not a sensation. Because, if I was the sensation there was no way for me to read out the sensations. Therefore, I am not a sensation. In fact, we can see that we are at a distance from sensations.
-) Now we can differentiate the need of the self and body. The need for the self is happiness in continuity. The need of the body is the physical facility. Now we can directly observe that the needs and activities of the self are continuous and the activity of the body is temporary in time.
-) We can also see that the feeling of responsibility towards the body for nurturing protection and the right utilization of the body i.e., the feeling of self-regulation. The body acts according to the self. Now, with the feeling of self-regulation, the needs of physical facilities can be quantified. We need things like food and water for nurturing the body; we need things like cloth shelter and so on for protection of the body; we need some instruments to participate in the family and society. With this context, all the needs of physical facilities are limited in quantity.
-) Now, with this understanding, we can discuss the feeling of prosperity- the feeling of having or producing more than required physical facility.
-) For this feeling, we need two things – (i) Identification of required physical facilities which can be ensured through a right understanding of this self, the body (ii) right skills to acquire required physical facilities. If you are prosperous, you think about the right utilization and nurturing others.
-) In the lack of the feeling of prosperity, there are two kind of people –
 - (a) people lacking physical facility unhappy and deprived
 - (b) people having physical facility unhappy and deprived.
 With the proper understanding of the self, the body and their interaction, we can shift from (a) and (b) to (c), the people having the physical facility, happy and prosperous.
-) The gross misunderstanding today is that we are assuming our self as body and we think that respect can be obtained with the physical facility. As a result, we try to ensure the continuous happiness by a physical facility or the sensation, and we start feeling that the need of the physical facility is unlimited which lead to a tendency of accumulating more and more physical facilities. As a result, we feel deprived and we trapped in a vicious cycle of accumulating physical facility because of the lack of understanding of the self, the body and their interactions.

LECTURE 13 HIGHER ACTIVITIES OF THE SELF

In the last two sessions we talked about the self, the body and their interactions through direct observation. In this lecture, we want to investigate into the higher activities of the self.



-) In the above diagram, we can see that there a whole lot of sequence of developments, sequence of self-evolution that we have to talk about.
-) Most of the time we are busy with tasting and selecting and not aware of these higher activities and living in animal consciousness. But naturally we all feel to evolve at the level of self. There is a possibility of evolution in existence because the basic guidance of this evolution in terms of our natural acceptance is available to all of us without any corruption and impurity. If we do that self-development, self-evolution will take place very naturally and that is what we are trying to do.
-) So, the most basic thing is that we are working with tasting and selecting. You can also see that the activity of imagination is going on predominantly, but in most of the time our major concern is either the body or the world outside.
-) When we transform to this higher level through self-exploration, through self-verification slowly, we are awakening our self to the higher activities of the self.
-) So first we are awakening to this activity of contemplation, where I can see my relationship with other units in nature. I can see my participation in the larger order; I can see my natural characteristic; I can see that I am in relationship with other units. I can see that there is definite participation, definite role to play in that relationship in that order so this is what we are calling as contemplation.
-) So, when I am able to see my natural characteristics, I can see what is natural to me in my relationship. For example, when I am talking about relationship with human being the feeling of trust or mistrust, respect or disrespect, all this I can see at the level of contemplation. And the result that we get out of this verification is something very definite, universal and continuous. So, from there that element of definiteness starts showing up.

-) We don't have to stop there only we have to evolve still to higher activity of understanding. When we awaken our self to the higher activity of understanding, we are able to see our own harmony, our own self organization, our own innateness.
-) The next activity is realization, if we look at the realization of coexistence at the level of self, I need to realize that I am in coexistence in space. So, I am in space; I am in coexistence in space; I am energized in space; I am self-organized in space and so on,
-) So, these possibilities are there and as we go on moving to the awakening of higher activities, I can see things in the nature are definite and universal and I can also see that what role I have to play in this relationship, in this harmony, in this coexistence. So, let's look at them and unfold them one by one.
-) We have the activities of imagination at the level of B2 and the activities of right understanding at the level of B1. We can see that most of the time we are busy with the activities of B2 (imagination). Now, we have to awaken our self to this higher activity - the activity of contemplation, understanding and realization. We will explore these activities and then see how can we active at this level of consciousness.

RIGHT UNDERSTANDING - AWAKENING TO HIGHER ACTIVITIES OF SELF

-) Right understanding is essentially seeing the essence of the reality as it is i.e., seeing that part of the reality that is definite, universal and continuous. Three things we would be able to see (i) the natural characteristic, the participation in larger order of that particular reality (ii) To see the innateness, the self-organization of that reality and (iii) the coexistence, the submergence of that reality, that unit.
-) By this way we will be having the understanding of the essence of those reality which is definite, universal and continuous. Equivalently we can say to be able to see the relationship, the harmony and the coexistence.
-) So, by investigating at the level of higher activities of the self we will be able to see the units are not in isolation but in relationship, the units are not disorganized rather they are in harmony and finally we will see this unit as in coexistence in space. All the units of Nature can be divided into four orders – material, plant, animal and human order.

INNATENESS & NATURAL CHARACTERISTICS OF FOUR ORDERS IN NATURE

-) The four orders have different natural characteristics and different innateness. Therefore, we have to understand four different natural characteristics and four different innateness, self-organization but ultimately the coexistence is the same for all of them. These are the nine things which we really have to understand. So, we have to awaken our self to these 9 things.
-) If we recall the lectures 7 and 8, we already understood the activity of contemplation, understanding and realization.
-) Describing briefly, the contemplation is having the clarity of relationship, natural characteristic, participation in larger order.
-) Understanding is the clarity of harmony in nature, clarity of self-organization, innateness of every unit and ultimately the whole Nature.
-) Realization is having clarity of coexistence in existence, having clarity of submergence of units in space.

-) These 3 clarities are essential for awakening to the higher activity. In the light of these higher activities of the self, now, we will like to see how things work?
-) So, one important observation is that in the light of the higher activities of the self, the lower activities of the self also start getting reorganized. It is shown through the red arrow from contemplation to imaging which is guiding my lower activity and once that happens, my desires will become definite, and my thought and expectation will be in context of that understanding.
-) When these activities guide our imagination, our very basic criteria of the lower activities of the self will be guided by this clarity about coexistence, harmony and Justice.
-) We can use the word justice for relationship. Now my basis of comparison becomes the coexistence, harmony and relationship which was earlier based on only sensation and some aspects of health and profit. Similarly, my expectation is also guided by the coexistence, harmony and relationship not just by sensation. So, this is the change in my lower activity.

RECAP OF STEP 5, 6 & 7 OF EXERCISE 1

-) The important point is that now the above can be verified or looked into through direct observation. So, whatever seems to be logically and rationally correct is not enough. We have to now start observing this as a reality in existence by direct observation that we have been practicing in Exercise1.
-) In this lecture, we see briefly about the steps 5, 6 & 7 of Exercise1 so that we can study into higher activities with more confidence, assurance and we can verify the higher activities and the content of these higher activities by direct observation. So let us look at step 5, 6 and 7 in Exercise 1.
-) In Exercise 1 we have seen that ultimately it is my self who is taking decision about my feelings. So, that was an important deduction that we made in Step 4 that when I am watching the sensation, I am not the sensation. I am taking the decision whether to have a feeling of trust or mistrust, feeling of relationship or feeling of opposition, in regard what is the circumstances around?
-) For any given circumstance. I always have the choice to decide my feelings. I am the one who is taking the decision; therefore, I am the one who is responsible for happiness or unhappiness which is borne out of this feeling that I have decided for.
-) In step 5, we saw that the decision about the feeling is either based on a reality for an assumption in the absence of understanding of that reality.
-) In Step6, we have two parts (i) step 6(a) and (ii) step 6(b).
-) In Step 6(a), we are investigating what is naturally acceptable to us - feeling of relationship or opposition; harmony or disharmony; coexistence or struggle. When we do this investigation, we get the answer that the relationship, harmony and coexistence is naturally acceptable as a feeling. The feeling otherwise is not naturally acceptable to us.
-) In the step6(b) now I have decided feeling of relationship, harmony and coexistence, then, we are trying to understand this relationship, harmony and coexistence. And, when we want to study about relationship, harmony and coexistence we essentially have to start working with these higher activities of the self: the contemplation, the understanding and the realization.
-) Understanding relationship means to see our relationship with every unit of nature, of existence and to fulfill responsibility in that relationship;
-) Understanding harmony means to see that continuous happiness is our innateness;

-) Understanding coexistence means to be able to see that I, the self, am in coexistence in space, is submerged in space and so is every unit in Nature.
-) With this background, now we can see the step7. In Step 7, we are trying to ensure that the feeling that I have at this moment is in line with relationship, harmony and coexistence which ensure my happiness in continuity.
-) So, the Step 6 & 7 constitutes the major part of this course because throughout the course we are trying to understand the relationship, harmony and coexistence, and then we are trying to make sure that all our desire and thought are in line with this relationship, harmony and coexistence.

REALISATION OF COEXISTENCE & IT's EXPRESSION - UNIVERSAL HUMAN ORDER

-) With the steps explored above, now the self has awakened with the higher activities, i.e., contemplation, understanding, and realization, and these awakened activities are now guiding the lower activities of the self like comparing and tasting.
-) With that state now I can see that the lower activities are getting modified. Now, the contemplation becoming the basis of my desire, my imaging and this is now guiding my thought and expectation. And with all this in place, the self is in the state of harmony within, in the state of happiness within even when I am not expressing anything at the level of outside world.
-) With this, whenever I interact with the other person I will always do on the basis of these naturally accepted feelings, and if I do that, ultimately it leads to mutual happiness, mutual prosperity and fulfilment of human goal ultimately the undivided human society and universal human order. So, all that will come as a natural outcome of my awakening, myself to the higher activity of the self.
-) If this happens, I will be in the state of harmony within and that harmony will show up at different levels of states: at the level of understanding this harmony will show up as BLISS; at the level of contemplation, it will show up as SATISFACTION; at the level of comparing-analysing thought will show up as PEACE; at the level of selecting-tasting it will show up as HAPPINESS.
-) These states of Bliss, Satisfaction, Peace and Harmony is basically an outcome of state of the activities of the self. This is the way we can ensure harmony in self at all levels of activity. With this state of peace, satisfaction and bliss, now I can work outside in a mutually fulfilling manner. So, this mutually fulfilling behavior with world outside, work with world outside is going to be just a natural outcome of my state of the self.

Lecture-14: Higher Activities Guiding Lower Activities

-) In this lecture, we would like to look into higher activities of the self (Block B1) and its effect on lower activities (Block B2). Block B1 shows the higher activities of the self while the block B2 shows the lower activities.
-) In the last lecture, we understood the activities of realization, understanding and contemplation. This understanding will now guide the desire, imaging of the self, and now my desire naturally becomes to live with coexistence, harmony in relationship. We have to be aware whether this is happening or not. if it is not happening, we have to find out the reason. We have to evaluate whether I am not aware of my imagination or the right understanding has not taken place in me.
-) If right understanding were taken place in me, I would be aware in myself and the activities of B1 would be guiding my desire in accordance with coexistence, harmony and relationship.
-) When we understand human-human relationship, values in human-human relationship then our desire is to live with those values in human-human relationship. For example, when we see the feeling of trust in terms of intention and competence, it makes all the difference in our desire to live. So, this is one thing that the red arrow indicating from the contemplation to imaging is essentially showing that my desire is now guided by contemplation, understanding and realization of harmony in relationship.
-) Now we will see how the higher activities impacts the analyzing and comparing.
-) We learned during UHV1 that our imagination is motivated by three sources – (i) preconditioning, (ii) sensation and (iii) natural acceptance.
-) If you are not referring the higher activities, what will be the basis of your thought, basis of analyzing and comparing. Without the reference of higher activities, the following references may happen in the self;
-) One basis may be from sensation something which is appealing to senses. If something is appealing to senses, we have a liking for it, and on the basis of that we start analyzing. For example, whenever I select food, the decision is influenced based on taste (favorable sensation).
-) The other basis could be conducive to health; does it lead to good health or bad health?
-) And third is whether it will lead to some profit from acquiring of the physical facility or not.
-) So, these are the three possible bases for my thinking.
-) If it continues it may lead to three type of obsessions – obsession for sensation, obsession for profit and obsession for consumption. If we look at our way of life, all three of them are very dominant and leading to the majority of our problems in society.
-) So, all kinds of crimes are taking place because of obsession for sensations; all kind of problem of health today is getting obvious having so many diseases are related to obsession for indulgence etc.
-) The sensations can be of five types: sound, touch, sight, smell and taste. These sensations are tasted by the self. If the taste is favorable, we feel happy temporarily. If the taste is unfavorable, we feel unhappy which is also temporary. It is more like an excitement.
-) When you are engaging yourself in any taste of sensation, it passes through the whole process. Initially, it is tasty and necessary. Then it became tasty but unnecessary. After some time, it becomes even tasteless. And if you will still continue, it becomes intolerable.

- The important conclusion out of this is that the sensation can be a source of temporary happiness or source of excitement only. It cannot be a source of continuous happiness, so this is the thing that you have to study and see.
- In the light of the higher activities the role of sensations become;
- (i) To keep body in good health by nurturing, protection of body
 - (ii) To exchange right understanding & right feeling (Education-sanskar).
- Therefore, sensations are not bad in itself. It has to be utilized for the purpose of relationship, harmony and coexistence. We can make right utilization of sensation only by right understanding. So, this guidance has to come from the top (B1), from the higher activities only.
- Similarly, in the light of the higher activities, we can talk about the right utilization of the body which is an instrument of the self. The following are the right utilization of the body;
1. As an instrument for communication
 2. As an instrument for labour, to obtain necessary physical facility for the body
 3. As an instrument for continuity of Human Tradition (new body)
- Similarly, in the light of the higher activities, the role of Physical Facility or right utilization of Physical Facility are;
1. For nurturing, protection of body
 2. For exchanging right understanding & right feeling (Education-sanskar) and other aspects of social system
- If higher activities are guiding the analyzing and comparing, the basis of analyzing and comparing become coexistence, harmony and relationship.
- Now, we primarily work for our realization of coexistence; for ensuring harmony in this society; for ensuring fulfillment in relationship, and it becomes the basis of our thoughts that is the basis of deciding what actions to do and what action not to do.
- For example, when I'm eating something now, I look at the taste of it, and then decide whether it is nurturing the body or not. So, the same sensation is used for keeping the body in good health by nurturing it, protecting it. Similarly, when you put something in your mouth and you find that it is rotten. How do you sense that it is rotten? It is sensed by the sensation, and because it is rotten it is not good for health. By this way, now, sensation is used for deciding whether it is going to be a source of health, source of nurturing and protection of the body or not. Similarly, when I am saying something, I am listening to something, I can check whether it is to ensure right understanding, right feeling or otherwise. So, sensation can be used for those the purposes that we mentioned.
- The next point we can check whether one is conducive to health. The criterion of basis of conducive to health will be used for ensuring the health of the body and the feeling of Sanyam or self-regulation in this self.
- The Profit will now be showing up in terms of identifying the need of physical facility and ensuring more than what is required and therefore leading to feeling of prosperity. Therefore, we will have the clarity about prosperity.
- So, this is how our basis of thought, our basis of comparing, basis of analyzing will get modified in the light of higher activities of the self-shown in the diagram given below and marked with red circle. So, this is this will look like this.
- Now we will study the impacts of higher-level activities on the activities of selecting and tasting. Presently, our basis at the level of selecting and tasting is sensations. So, most of the

time when we are selecting something we are selecting it on the basis of whether it will give us a favorable sensation or it will not.

-) If something is tasty, you want to eat? If something is not tasty, you don't want to eat. Most of the cases of overweight in the society is due to the selection based on the sensations. If it is tasty, I will eat even if it is not good for health of the body; even if this stomach is full. We are trying to get sensations from outside. We are unguided under the influence of Pre-conditioning and Sensations. The basic motivation to select like this even if it is harmful to body is to get happiness from outside which cannot be continuous.
-) When we realize the source of happiness in the light of higher activities, we can see that the source of continuous happiness is the right understanding, right feeling in the self.
-) However, people are trying to ensure the happiness from (i) feelings from others (ii) sensation from the body. Both of these sources cannot ensure the continuity of happiness. It is rather for evaluating the state of the other self and to identify and fulfill complementary with them. We have already seen it before, but we have just placed it again here for drawing certain important conclusions.
-) The sensation and physical facility are basically used for evaluating this state of physical facility. We use it if it is okay for nurturing and protection of body, and for using it as a means for behavior and work for sharing the knowledge and feeling. So, the basic source of happiness is right understanding, right feeling in this self.
-) If I have the right understanding, my basis of selecting and tasting is not only the sensation. Now, we will talk about another three bases of my selection. When I am selecting something tasty, I don't only taste the sensation but I also taste whether it is going to be conducive to human goal or not at the level of individual and then at the level of society. I will also check whether it is according to the value in relationships or not. So, these bases will now start adding during my selection and tasting.
-) Now we decide related good for nurturing protection of the body and for sharing our feelings that we have already talked about in. So, these goal-based selection can be seen in terms of realization of coexistence, self-awakening and fulfillment of human goal through Harmony in this nature. So, this is how this goal-based can be seen in terms of ensuring understanding and living in Coexistence and harmony and this value-based can be seen in terms of the relationship.
-) Therefore, in the light of higher activities, our bases of selection will not be only based on sensations, in fact, it will be based on co-existence, harmony and relationships.
-) Now, whenever we select something, we will ask our self that does my selection lead to the realization of coexistence in the self? does my selection lead to the awakening in the self? Does my selection lead to happiness and bliss in the self? Does it Lead to the realization of Coexistence in the self? That is Awakening in the self, Harmony in the self, result leading to happiness and bliss? Does it lead to Harmony with entire nature? Does it lead to the participation in the larger order? Does it lead to right understanding and resolution in the self? Does it lead to fulfillment in relationship?
-) Now, the identification of physical facility for nurturing, protection and right utilization of the body, and for right utilization and sharing will become the basis of selection.
-) We can better understand this with an example of a mother cooking for the family. When she cooks food, she takes care of food which is conducive to our sensation. However, she's not cooking the food only for creating a favorable sensation and getting happiness out of it but she

is doing it as a part of this fulfillment of relationship with her child. That's why, when the mother cooks the food, she does not eat herself first, she will give the child first.

-) We can explore here whether it is happening because this sensation or by the value? by feeling of care? If the feeling of care is not there, this woman would like to eat first, and then she gives to her child. So that difference we can see.
-) Similarly, if you are committed towards your realization of Coexistence, you have to go through situation which may not be very favorable in terms of sensation.
-) Therefore, we can say that when you look at these higher activities and see its effect on the lower activity what we see is that the higher-level activities are doing these three things-
 - (i) they are observing the lower activity
 - (ii) they are evaluating the lower activities and
 - (iii) they are inspiring the lower-level activities.
-) Presently the situation is that we are working on the lower activity and we are not activated at the levels of higher activities. Therefore, the activity at the lower level is unguided and if it is unguided, it is creating all kind of problem at the individual, family and society level. In that case, what is the solution?
-) The solution is to awaken ourselves to the higher activity and then these higher activities becoming the guide for this lower activity. If that happens, we get continuous happiness and our behavior, our work and our participation the larger order would result in to harmonious society ensuring mutual happiness, and that is what we intend at individual level. In the next lecture, we will see the sources of happiness in details.

(Self-reflection) Homework:

1. Study your desire over a day and find out what percent % of it is coming from- Preconditioning, Sensation and Natural Acceptance.
2. Study your thought over a day and find out what percent % of it is based on co-existence, harmony relationship, sensation and preconditioning.
3. Investigate- your living is centred around the activities of selecting/tasting, analysing/comparing, imaging/contemplation, determination/understanding or authentication/realisation.

LECTURE 15 POSSIBLE SOURCES OF HAPPINESS

-) In the last lectures, we talked about the higher activities of self in depth which relates to the idea of ensuring our fulfillment of basic aspiration - continuity of happiness. We also talked that the higher activities of the self are definite, universal and continuous. And, if they start guiding of the lower activities of the self, the self will be in the state of harmony within. Therefore, if our feeling and thought is all in line with the higher activities every moment, I can be in harmony at every moment; I can be in the state of happiness every moment. In this lecture, we will discuss our purpose, assumption about the sources of happiness. So, one way to ensure the continuity of happiness by the way of ensuring right understanding in the self or awakening to the higher activities of the self which lead to right feeling and thoughts.
-) But we have been going with so many notions about happiness and the way to ensure happiness. In this lecture we will study all those assumptions. This is important because knowingly or unknowingly most of us have such notions sitting in us as a set of preconditioning; as a set of assumptions; as a set of beliefs and they keep travelling us.
-) So, we must look at them, we must understand them, we must evaluate them and when we are able to evaluate them, understand them, then we are able to set them right. If they are already right, we will have the continuity of it, if they are not right it will surely die out. So, with that intention we are trying to look into the possible sources of happiness that we have been thinking in the past and what we have thinking now at present.
-) Following are salient sources of happiness:
 1. Awakening to the higher activities of the self, we are able to see relationship, harmony and coexistence in this nature, in this existence.
 2. Under the guidance of this, our desire (feeling) and thought are in the line with relationship, harmony and coexistence every moment.
 3. This ensures that self is in the harmony within and therefore in a state of happiness within every moment in continuity.
-) This state of harmony at different levels of activities of the self is felt as Bliss, Satisfaction, Peace and Happiness. which we discussed in previous lectures in detail. However, we are briefly recalling them.
-) Bliss for example is an indication of harmony between realization and understanding. So, this Bliss is felt at the level of understanding when there is harmony between the realization and the understanding. So, this realization results in the understanding of coexistence, understanding of mutual fulfillment, understanding of self-organization and this understanding is in line with the realization of coexistence. So, in that state I can see everything is definite, everything is certain, existence is in the form of coexistence. Every unit in nature has a definite self-organization, definite innateness. So, when I can see that definiteness without any fluctuation, I can see universality and all those things, then, my state of mind is what I am calling is Bliss.
-) With this, at the level of understanding everything seems to be definite, everything seems to be certain. There is no indefiniteness, uncertainty, and therefore there is no reason to worry. Intact all our worries are because of uncertainty, indefiniteness. So, when we say continuous happiness, it includes all these four states. Bliss, Satisfaction, Peace and Happiness.
-) So, with this, now I can see that the sources of continuous happiness are
 1. Right understanding in the self
 2. Right feeling and right thought in the self

-) Right understanding means - understanding of relationship, harmony and coexistence which in other words can be said as harmony at all levels of being starting from human being, family, society, nature and existence.
-) And when we talk about this right understanding it has definite completion point, its continuity is possible and it leads to state of self-organization, it leads to state of 'Swatantrata'.
-) However, when we look at what we have been doing to get happiness, we find that we try many possible ways. It is important to explore all the ways which we are trying to get happiness because many of us must be having some of believes or assumptions lingering on our mind learned from the society in the form of presumptions, preconditioning or beliefs. All those assumptions are dumped in our mind. Now we have to find whether these assumptions either right or wrong are in me with awareness or unawareness. If they exist in me with awareness, it is right otherwise we have to get rid of them.

SOURCES OF TEMPORARY HAPPINESS

-) Sources of temporary happiness or excitement;
 1. First way to get happiness through feeling from others like the feeling of respect, affection, gratitude from others. This is our expectation. So, we are not thinking in terms of ensuring this feeling in ourselves but we are trying to think in terms of getting this feeling from others. So that I can be in a state of harmony and happiness within.
 2. The second way to get happiness from sensation- Similarly, I am trying to get happiness on the basis of some sensation through the body like sensation of sound, touch, form, taste, smell. For example, some good smell makes me happy, some good taste of sweet makes me happy etc.
-) So, these are some possible sources of happiness for us today. In fact, you really look into yourself and find out what are the sources of happiness that you consider?
-) Do you consider right understanding and right feeling as a source of happiness or you consider getting the right feeling from others as source of happiness or you think that getting the favorable sensation is going to be a source of happiness.
-) With the above sources of happiness, there are the following problems:
 - (a) The main problem with the above sources is that whenever I try to get happiness from others, I get happiness temporary in nature.
 - (b) Another issue with these sources of happiness is that I become dependent on others I am dependent on the other and the state of mind. So, it is again temporary in nature and I have become a slave with this feeling, with this state of mind, with this expression. There is no completion point. So, you do not know how much feelings should get and how long? Continuity is not possible.
 - (c) Similarly, when you talk about the sensation, it is transient in nature of which continuity if not possible. In fact, you will see when you go with the sensation for happiness you find that it soon leads to state of unhappiness.

Purpose of Right Understanding, right feeling, sensation, physical facilities

-) If I correctly understand things, each of these activities will have a definite purpose. For example, right understanding is used for the purpose of ensuring happiness in the self and there is a definite completion point. I can evaluate the state of the other's self by observing their

feelings. So, this feeling from others is not the source of happiness for me or unhappiness for me. Now it is just the piece of information to evaluate the state of the other person and once I am able to evaluate the state of the self, I can define my complementarity with him. I can work out how I can be helpful to him with that state of mind? So that is going to be the purpose of reading the feeling from the others.

-) Now, similarly when it comes to sensation, this cannot be the source of the happiness, continuous happiness for the self, what can it do? It can be used for evaluating the state of physical facility. So, if I am getting the sensation of feverish, I can evaluate this that my body is being affected by cold. Similarly, I can use the sensation to identify the nurturing and protection of a body, for example if I put something in my tongue and I get a sensation indicating that it is getting rotten, then I can decide that this is not good for the health of a body and finally the sensation is being used for behavior, work, for sharing knowledge, sharing feeling: like I have to say something to you I am using some words to convey to you. You listen to these words and this is your form of sensation and then you work on that information and you are able to get something, understanding something out of it. So, I am able to share my feeling with the help of the sensation and make a dialogue with others.

SOME PREVAILING NOTIONS OF HAPPINESS & THEIR OUTCOME

-) The following are prevailing notions that lead to temporary happiness;
 1. Owning or by accumulating physical facility.
 2. Through pleasure from favorable sensation.
 3. Through favorable feelings like attention, appreciation from others
-) Let explore the above sources one by one.
-) If we are busy in collecting more and more physical facilities, we are stuck in getting happiness through sensation, through pleasure.
-) If you are trying to get attention, appreciation..... the favorable feeling, we are stuck in getting happiness from others.
-) With right evaluation of physical facilities, we can see that physical facilities are required for human being but it is not sufficient to ensure continuity of happiness.
-) If we try to get happiness from sensation, we can find the following sequence;
 1. Tasty - necessary
 2. then it becomes tasty - unnecessary
 3. then it becomes tasteless - unnecessary and
 4. ultimately then it becomes intolerable.
-) If you are trying to get happiness through attention, through appreciation from others or favorable feeling from others, I get dependent on others. This dependency cannot be continuous because the other person has his own life, his own engagement.
-) So, the outcome of these three things is that sometimes we are in the state of happiness, temporary happiness, state of excitement and sometimes we are in the state of unhappiness, we are in the state of depression. So, if we are made this as a source of happiness the three things mentioned here, we are bound to get into the excitement or depression.
-) And certainly, when we are not able to ensure our happiness, there are two possibilities
 1. I make effort for ensuring continuity of happiness which most of us are doing.
 2. If I am not able to manage it and somewhere I have a doubt about myself then I run away from it. That is what we are calling as escape. So, there is a situation of unhappiness and I

cannot deal with it, I cannot handle it and I am overpowered by then I try to escape from that state of unhappiness, that state of depression.

SOME PREVAILING MEANS OF ESCAPE

-) We take to escape from unhappiness and do some activities like overeating, oversleeping, eating some kind of Gutka, alcohol, drugs and even in the worst case I may get violent and do suicide. This is what is happening in most of the suicidal cases. By this way, people are going in isolation, taking drugs, alcohol etc.
-) Therefore, we keep oscillating between excitement and escape and we are not able to ensure continuity of happiness. So, this is the loop we have got into. We are trying to get this temporary happiness, this excitement from outside by consumption of physical facility, enjoyment of favorable sensation or by receiving favorable feelings from the others. All these efforts are actually excitement.

HAPPINESS (Harmony) WITHIN

-) As discussed above, we are either trying to get happiness from excitement or escape from unhappiness. So, I can work on these two things and we are saying that we need transformation, we need a development. And this transformation, this development, what actually means is ensuring right understanding in the self, right feeling in the self, right thought in the self. So, having the right understanding within and having the right feeling within, this will lead to a state of continuous happiness.
-) So, the transformation has to take place or in other words we are saying that this transformation has to take place from animal consciousness to human consciousness.
-) So, if you are living with animal consciousness, we are fluctuating between temporary happiness, excitement and depression and escape to human consciousness where we have right understanding, right feeling and right thought, we will be in the state of harmony and happiness.

THE WAY OUT

-) The only way to get out of this vicious circle is seems to be to work through method 1- Ensuring right understanding, right feeling and therefore ensuring harmony in the self and happiness in the self.
-) If we understand that everything in existence is in relationship, harmony, coexistence, I can have the feeling of relationship harmony and coexistence and that will lead to the state of harmony within and state of happiness within. And if I can ensure every moment, I can ensure the continuity of happiness. So, this seems to be one possible way for living in the state of continuous happiness and if this happens of course we can guarantee the state of Happiness, Peace, Satisfaction and Bliss which we have already talked about.
-) The important question is that how to work with the method-1? One possible way to work through the exercises described under practice session of this course.
-) So, this transformation has to take place in me if I have to ensure right understanding, right feeling and right thought in myself; if I have to understand the relationship, harmony and coexistence and have my feeling and thought in accordance with this, then one possible way and the effective way should be to go through this the exercises that we have been talking about through practice session.

-) Steps 4-5 are helpful in investigating the reality by direct observation. So, when we see things by direct observation, we are able to see the reality in its completeness. Then, it becomes possible for me to see that relationship, harmony and coexistence are naturally acceptable to us and therefore they are natural for us and therefore we can ensure our feeling and thought in accordance with this you can be in a state of harmony or happiness within.

SELF REFLECTION

1. List down the methods you have been trying for ensuring continuity of happiness. Also mention their achievements. Do you see the possibility of having continuity of happiness through this method?
2. Now what is your conclusion after all these investigations? Happiness is (or has to be) is basic nature of the self or it can be derived through influence of others outside.
3. In the light of above study make an in-depth analysis of the problem that we are facing world over and their reasons their possible solutions and process of implementation