

Harmony in the Family – Understanding Values in Human Relationships

*F*amily as the Basic Unit of Human Interaction

Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grand parents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enables us to learn and understand various things in life. We have recognised and identified these individuals, that we feel, understand us, have similar interests or tastes and we have an affinity for them.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

Let us look deeper into the subject of relationships and the values characterizing them.

Harmony in the Family

Here is a set of proposals for you to verify:

1. Relationship **IS** and it exists between the Self ('I') and the other Self ('I').
2. The Self ('I') has **feelings** in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the Self ('I') are **definite**. i.e. they can be identified with definiteness.
4. **Recognizing** and **fulfilling** these feelings leads to **mutual happiness** in relationship.

Now, we will explore into each of the above in detail.

Relationship IS, and it Exists between Self ('I') & Self ('I')

Have you *created* the relationships in your family, or were you *born* into them? It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognise them and understand them.

Relationship is between 'I' & 'I'

We saw that we inherently are in relationship with each other. Little exploration will reveal that it is the person's self which is primarily related to the other person's self. The Body is only a means to express or receive our relationship. As we discussed earlier, the human being is co-existence of the Self ('I') and the Body. From our previous discussion, we can make out that it is the Self ('I') that understands and has feelings. The Body is incapable of understanding as well as having feelings. It is the Self ('I') that recognizes the relationship. Thus a relationship exists between the Self ('I') and the other Self ('I'). The relation to the Body is through the Self ('I'). For example, a mother feels related to the child she has given birth to. The body of the child has its source in the body of the mother. But neither mother's body nor the child's has feelings. It is the Self of the mother and the child who feel connected.

The Self ('I') has Feelings in a Relationship. These Feelings are between 'I' and 'I'

There are feelings in relations naturally. They do not have to be created, nor can we remove them. In the examples we took earlier, we can see that in each case, feelings are involved. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized. Now let's ask some questions:

Question : Who has these feelings? 'I' or Body?

Answer : 'I'.

Question : With whom does 'I' have these feelings? With the other 'I' or the other Body?

Answer : With the other 'I'.

Here's another question: Who wants trust in relationship? You or the Body?

The answer is, I want trust.

Again, from whom do you want this trust? The other 'I' or Body?

Answer is, from the other I.

This is something you can easily verify yourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When you respect someone, you respect the person, 'I', and not their body organs! When you 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the Self ('I').

That is to say, the feelings in relationship are between 'I' and 'I'.

These Feelings in the Self ('I') are Definite. They can be Identified with Definiteness

We have already seen that relationship is naturally there between humans, that this relationship is between 'I' and 'I' and that there are feelings in the relationship. The feelings in relationship are to be identified with clarity.

With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. – We shall explore them in the next section. Living with these values, we are able to participate in the right way with other human beings.

Recognizing and Fulfilling these Feelings Leads to Mutual Happiness in a Relationship

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the Self ('I') and not of the Body. It becomes clear that relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.

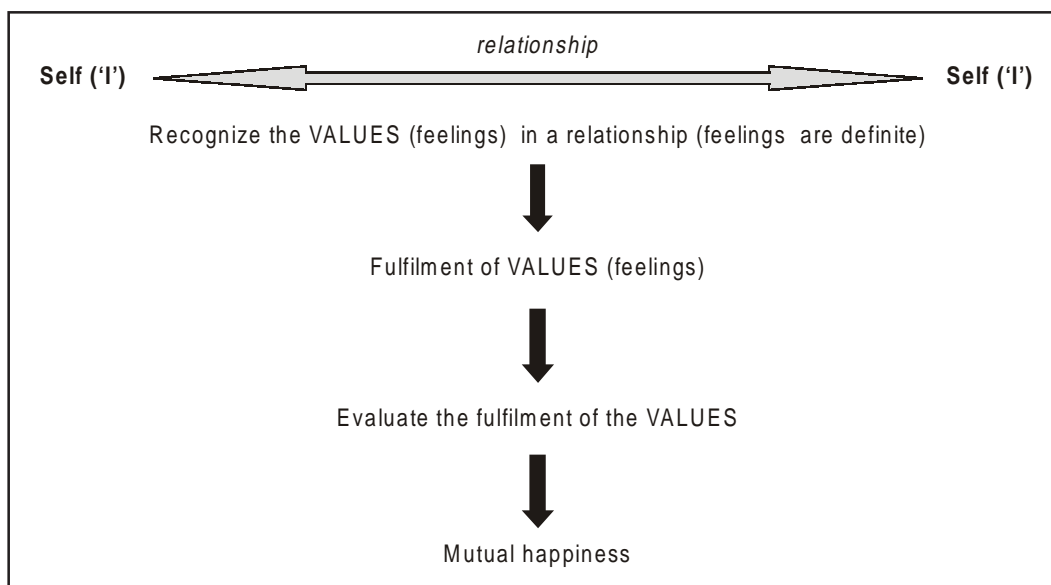
Justice (Nyāya)

In the light of the discussion above, we can understand 'justice'.

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (*Ubhay-tripti*).

Thus there are four elements of justice: recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.

The process of ensuring justice has been outlined in the diagram below:



What is the State Today?

We need to evaluate for ourselves whether we are able to ensure justice in relationships. Let us answer a few questions listed below:

- Do we want justice only on few occasions or every moment?
- Will the justice get ensured in the family or in courts of law?
- In how many relationships and on how many occasions, are we presently able to ensure justice?

These are quite relevant questions in our daily life. We tend to feel that we are being subjected to injustice. But, we seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often... All these are the outcome of the injustice that starts in the relations at some point of time.

Recognizing Relationships with others based only on the Body

We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see the other as a body and we *subsequently reduce our relationships and the feelings in the relationship to the level of our body*. We tend to assume that we have relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there. Consequently, when we are faced with stranger, it makes us uncomfortable. However, if we are able to see the relationship, then it puts us at ease. *Struggling against relationships only increases the problem for us, it increases the contradiction in us. We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfil our relationship with one, many and in fact, every human being.* When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. We can see evidence of this today in our families and neighbourhoods. Try to observe how you see the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house. Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of 'I'. At this level, slowly you will find that nobody is a stranger. The feelings in relationship are the same with every human being, only that we are not aware of them. This is something we are going to explore in detail as we proceed further.

Relationships largely based on the Exchange of Physical Goods

As a result of mistaken assumption of us being only the body and the relationship with others being only at the level of body, we have reduced our expectations in relationships to

the mere fulfilment of physical facilities. We evaluate all our relationships in terms of material things like money, property etc. In short, the purpose of relationship has been reduced to physical and material needs and its exchange. Hence, we feel that working for physical facilities alone is enough or, we assume that as long as we are accumulating physical facilities and providing the same to the other, the relationship is automatically fulfilled. Let's take an example of this: suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO. This is something we can easily verify in our daily lives. Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home. The parents have plenty to eat, good clothes, a big TV, a servants, etc. Do you think this is fulfilling for the parents? The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.

The fact is, what we need first is the right understanding and this right understanding is not ensured by having money. Secondly, we need the feelings in relationships to be fulfilled, which is also not ensured by having money!

We had seen this earlier in this book as well.

*V*alues in Human Relationships

The proposal above outlines very clearly that relationship is between the Self ('I') and the other Self ('I'). It is a need of the Self ('I') to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the 'values' in a relationship. Feelings of one Self ('I') with the other ('I') are definite, can be identified, understood and fulfilled. If we do not understand them, then we have problems, we feel we are never able to satisfy the other and this leaves us with a grudge, even in our closest relations.

Let us list the salient values in relationships and try to verify the acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfillment.

Feelings (Values) in Relationships :

- (1) Trust (*Viśvāsa*) (can be spelt as 'Vishvas' too)
- (2) Respect (*Sammāna*) (can be spelt as 'Samman' too)

- (3) Affection (Sneha)
- (4) Care (Mamatā) (can be spelt as 'Mamata' too)
- (5) Guidance (Vātsalya) (can be spelt as 'Vatsalya' too)
- (6) Reverence (Shraddhā) (can be spelt as 'Shraddha' too)
- (7) Glory (Guarava)
- (8) Gratitude (Kritagyatā) (can be spelt as 'Kritagyata' too)
- (9) Love (Prema) (can be spelt as 'Prem' too)

Now we will elaborate on each of these.

Trust (Viśvāsa)

Trust or *viśhwās* is the foundational value in relationship.

The feeling of Trust (Viśvāsa) in relationship is defined as:

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “*When do you feel afraid of somebody, and when do you feel assured?*”

The Answer is:

- We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.
- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person.

When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

You may give an easy 'Yes' to the first question. In the third question, you give a small thought and say 'Yes' again. In the second question, you hesitate to answer first, then you become choosy and tend to say that there are a few whom I want to make happy, and I am not concerned about the rest. Or, you may also say that I want to make some people unhappy, or, you may say that I want to make only those happy from whom I derive happiness, and other such things. But you are not able to give an easy 'Yes' in the beginning.

Now re-explore question 2. You will feel like saying 'Yes' for all. This may take some time for you to explore, but certainly since you do not want to make anybody unhappy, you are able to answer this question in the affirmative.

What about question 4? A big problem posed to you all of a sudden! For some people in your relations, you feel like saying 'no', for some you have a doubt, and for a selected few, you tend to say 'Yes'. But explore into it further. Is it that the other wants to make you unhappy? Or it is only that he/she is not able to make you happy every time (as you also do) though he/she intends to make you happy.

Answering question 4 with deep exploration is the basis of gaining trust in the other. When you are able to answer this question in the affirmative, you have trust in the other, otherwise doubt continues. Nevertheless, it is not being said that you have to say 'Yes' to this question. The elaboration given here is only meant to help you out, to let you have a dialogue with your natural acceptance a little more. What is being said here is only a proposal for you to verify, and not assume it to be true.

When you examine, you find that there are two parts in this exploration:

1. Intention (*wanting to-our natural acceptance*) &
2. Competence (*being able to do*)

Intention is what one aspires for (*our natural acceptance*), competence is the ability to fulfil the aspiration.

Let us extend the exercise a little further. In the table below, ask yourself the questions that are given to the left, under 'Intention', and if your answer is 'Yes', put a tick mark next to it. Then, repeat the same thing for the questions to the right side, under 'Competence'. Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.

Intention (Natural acceptance)	Competence (Ability to fulfill)
1a) I want to be happy	1b) I am always happy
2a) I want to make the other happy	2b) I make the other always happy
3a) The other wants to be happy	3b) The other is always happy
4a) The other wants to make me happy	4b) The other makes me always happy
What we really want to be	What we are

We have populated the questions with answers below with tentative answers.

Intention (Natural acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

You may not be able to answer in the affirmative to any question under the column of Competence. Under the column of Intention, you are able to answer the first three questions in the affirmative, but you have doubt in the fourth question. This is very interesting:

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your *intention*, whereas, when you are judging *the other* you are judging him on the basis of his *competence*. You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you are not sure that the other wants to make you happy. We find that while we look at our *intention*, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. We say "*I wanted to do well, but I could not*". But for the other, we say "*He did not want to do well*". "Wanting to", is the intention, "could not", is the lack of competence!

- We *trust our own intention* while we are *not ready to trust the other's intention*. It is the same for the other as well! They would also have the same answers as you to the table above! While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.
- We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.
- We *want* to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding.

When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.

You may ask, "*how do we know what the other person's intentions are?*"

Ans: I can judge myself properly, and find out about myself. If I am sure of the answers to 1 and 2 above, then 3 & 4 are just a reflection of 1 & 2. (Other person is a reflection of me)

- The mistake takes place because when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result I conclude about the intention of the other person based on his competence.
- Intention wise, all of us want to make ourselves happy and the other person happy. Whereas competence-wise, we all are unable to do this.

Thus, we can see that our *competence* and the *other's competence* is usually lacking and it is because of this that sometimes we fail to make the other happy, and sometimes the other fails to make us happy. We can be aware of our intention, at the level of our natural acceptance. We find that our *intention, our natural acceptance, is always to make the other happy*. However, because we are unable to be aware of the other's intention, because we don't understand it, we begin to doubt the other's *intention* and fail to see that it is actually their *competence* that is lacking. If we start making assumptions and doubting the other's intentions, the relationship crumbles at that point. We end up assuming that the other wishes ill of me. This feeling that the other is not for my happiness and prosperity is a blow to the feeling of relationship. As a result, it is very important that we understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only.

You can verify this yourself: you cannot have a problem in relationship, unless you have ended up doubting the intention of the other person, no matter how close you are to them. For example, assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smile, but he barely notices you, and keeps walking, with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore. What happened here? You doubted your friend's *intention*. It is not that he *intended* to or wanted to ignore you, only that he was *preoccupied with something else*. However, you *doubted his intention*, and for that instant, you felt a sense of *opposition* for him, not a feeling of *relationship*. When you found out later on that he had lost his wallet, you immediately realized that it was *not his intention to ignore you*, only *his competence was lacking at that moment*. In this example, we can clearly see a problem arising in you due to doubt on intention, and disappearing when the doubt on intention is gone. This problem in you creates a conflict with your own natural acceptance, and at that very instant, you are unhappy. If only you had known from before that at the level of *intention*, your friends, and all others wish only well for you, whereas, their *competence* to fulfil the intention was lacking, you could have been saved from this unhappiness and conflict in yourself! You can verify this for yourself in numerous examples at home, outside the home, and in society.

When we explore our natural acceptance we find that we want to make the other happy and ourselves happy. This is our intention. This can be verified by each one of us. This is also true of the other. The other also always wants to make me happy and him/her happy. This is also his/her intention. My natural acceptance is the same as the natural acceptance of the other. i.e. in relationship, the other's intention, the other's natural acceptance is the same as mine. This *unwavering* confidence in ourselves about our own intention and the other's intention is manifested as the feeling of trust (*vishwāṣ*). Having trust means we are assured at all times about the other person in relationship, no matter what the other's competence is. Trust comes from having this right understanding of the Intention of every human being. When I have the right understanding, I end up becoming an aid to the other. I help them improve their competence and help them also to have the right understanding. Thus, with the right understanding, not only am I fine at all times, I am also working to help others also be like me.

We can see that just as our competence is lacking and we fail to *always* make the other happy, the other's competence is also lacking, which is why they fail to *always* make us happy in relationship. But when the other fails, we very quickly doubt their 'intention', which is what causes the problems in relationship.

Thus the above questionnaire can be answered in the following way:

Intention (Natura acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input checked="" type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

We need to work towards developing our competence so that we can answer (1b) and (2b) in the affirmative.

Based on whether the person is able to make himself happy and make me happy, we decide how to make a program with them.

At this point, you could have a doubt 'Wouldn't I be fooled/taken advantage of, if I end up trusting others based on their intention?' Well, it is not that one can be fooled by trusting the intention of others. By trusting the intention of others, you are yourself assured. You are established in what you know as right, and then on the basis of this, you can see that the relationship exists. Then, on the one hand, you can make a program with him on the basis of your competence and his competence and on the other hand you can work on improving your competence and the competence of the other, rather than doubting the intention and feeling troubled yourself and denying the other, which will lead you nowhere. Thus, we end up becoming a lot more capable of dealing with people by having the right understanding and having the trust on intention, than by merely doubting them.

The problem today is that even in families, we doubt each other with the result that we behave like enemies, we try to put the other person down and there is a breakdown of relationship. If trust-the foundational value, (the *'ādhāra mūlyā'*) is shaken then the whole relationship is disturbed.

To clarify, this 'Intention' is not something we are inculcating in you! Far from it, we are only trying to draw your attention to what is already there within you. To repeat, don't accept what is being stated here. You need to, and also, can verify the proposals being put forth here and the answers within you. We are not supplying knowledge to you. You already have the capacity and the need to know. You only need to start referring to it. This book is only trying to help you start looking into yourself to have that knowledge.

Do we have Trust Today?

In your family, when there is a problem with someone, check whether you doubt the other's intention, or doubt the competence. Also check, when you get hurt by the other, it is not when you think he/she doesn't have the *competence*, *but it is when you* think he/she does not have the *intention*. When you think that the other's *intentions are wrong*, it is only then that you feel hurt. When you see that his/her intentions are fine but for some reason or the other he/she does not have the competence, then you become a help to the other. Check how many people there are, whose intention you trust at all times. For most of us, the answer is none! This is true even within families, among those whom we think we are very close to. **This is the most serious matter in all our interpersonal relationships-between husband and wife, father and son, between friends-this basic lack of trust, at the level of intention, is the basic issue. And we seem to be doing nothing to address this issue, to resolve this issue.**

"Why do people have poor competence?" You may ask. It is because hardly anyone is paying attention to understanding the relationships. People are largely unaware. We can see that people keep doing things they *don't mean to*. *Even each one of us*. We don't want to get angry (*intention*), but end up getting angry (lack of *competence*). Hence, it means that when we feel hurt by someone, the other does not *mean* to hurt us at the level of the intention (deep within), but is '*just doing it*'. He/she is helpless, doing it, but not happy to do it. When we are unable to notice this simple fact, we keep mixing up the intention and competence. You can see that you cannot get hurt if you don't doubt the intention of the other. Observe and find out in your day to day relationships – with friends, father, teachers, brother, etc – whether you are evaluating both intention and competence, or only evaluating intention when evaluating yourself and evaluating competence when you evaluate the other. Unless you have a doubt at the level of intention, you can't fight. You can only be a help to each other.

What we mean by trust today?/How do we use this term 'trust' today?

Now, you may say,

1. 'How can I trust a stranger?' Or,
2. 'How can I trust someone who has bad intentions?' Or,
3. 'I know someone's character is not good. How can I trust someone like that?' Or,
4. 'If I trust everyone, wouldn't people take undue advantage of me?' Or
5. 'This person can never be trusted. Be careful of that person' Or,
6. 'Never trust anyone blindly'

We use the word 'trust' in a slightly different sense today, to do with the lack of *competence* of the person, and not their *intention*. Today, we don't make a distinction between *intention* and *competence* (or lack of it), and hence, we are not paying attention to the *intention* at all, due to which the word trust gets used only at the level of *competence* (or lack of it). Hence, we are not saying you should 'trust someone unknowingly'. All we are saying is, you need to first understand the other person at the level of their intention. When you do, you will have trust, you will have the *assurance* in the other. Then, at the minimum, the person, or the relationship cannot be the cause of your unhappiness. Having this trust on *intention*, you can then interact with people, evaluate their *competence* and make the program accordingly. Hence, if you come across someone that you feel may harm you (*is lacking in competence to actualize his/her own intention, which is to make you happy*), you can take a decision accordingly, which could be towards managing the situation by defending yourself, etc. In this process, *you don't end up feeling any opposition to the person*, since you don't doubt their intention. You can also work to improve the other's competence at a later time, if possible.

Let us take each of 6 statements above and clarify the point we are trying to make:

1. ***'How can I trust a stranger?'***: If you are able to see the relationship with the person at the *level of 'I'*, you will see that the other person also is like you. The other person has natural acceptance for the same things as you. He/she too wants to make himself/herself happy, and wants to make you happy at the level of his intention, just as you. But he/she is unaware of this fact, just as you are or have been. Hence, he/she may be interacting with you based on your competence. If we interact with or evaluate the other person at the level of competence only, then there cannot be continuity of trust. In this case, we end up doubting the other person, and this causes a sense of opposition in us. Since opposition is not naturally acceptable to us, it creates a contradiction in us. Hence, the way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.
2. ***'How can I trust someone who has bad intentions?'***: We are using the word 'intentions' in a different sense here. When we normally use the word 'intention' today, we are only considering the 'competence' (or rather lack of it), and not the real intention. For example: someone may be plotting to rob a house. We may say 'he *wants* to rob my house'. Actually, the person has *assumed* that robbing your house will make him fulfil his physical needs and be prosperous, at the level of his desires, thoughts and expectations (selections). If the robber checks his own natural acceptance, if he sees what it is he truly wants – it is to make himself happy and prosperous. But he ends up doing something else because:
 - (a) He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)

- (b) Due to the unfavourable circumstances that he has grown up in, or lives in, he has assumed that robbing is right or the only way. So he goes ahead and does it.

But this is still at the level of his desires, thoughts and selection and hence his competence (or lack of it), and not his intention or at the level of his natural acceptance. If the robber looks deep within himself, he will find that he actually wants to make himself and yourself happy, but is instead, doing something else. When we say that the robber ‘wants’ to rob your house, he is actually “*desiring, thinking and selecting this in absence of realization and understanding*”. His intention is intact, the same as his natural acceptance. His competence is not according to his intention.

If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be able to deal with someone who robs in a more effective way! Secondly, in this way, we are not throwing our house open to be robbed, rather working in the direction of ensuring that there is nobody around us who even thinks to rob.

3. ***‘I know someone’s character is not good. How can I trust someone like that?’***: Let’s see if we can understand what we mean when we say ‘character’, when we evaluate someone today. We look at someone’s behaviour, what one thinks, what one does, and end up concluding on the other’s ‘character’. Whereas, this is actually the lack of competence, it is at the level of desires, thoughts and selections in ‘I’. Anything that is solely on the basis of this desire, thought and selection in ‘I’ keeps changing. Hence, people are unpredictable and we end up doubting their character. However, if we start looking at the level of the person’s natural acceptance, we find that we are all the same. So, when a person behaves badly, it is not that he/she truly wants to have a bad character; rather, he/she is just operating at the level of assumptions and beliefs – which is the competence or rather lack of it. Character at the level of one’s competence, is different from intention/natural acceptance. The former is unstable, and unpredictable, the latter is definite. We have to start seeing the latter, since the former is not acceptable to us, and only leads to problems.
4. ***‘If I trust everyone, wouldn’t people take undue advantage of me?’***: On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, *we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. No one can take undue advantage of you if you have the right understanding. People can take advantage of you only if you do not have the right understanding, which is the state you are in today!* In other words, becoming aware, having the right understanding, living with trust, living with the assurance in relationship does not mean becoming “stupid”! It only makes you, more competent. Further, what is being said here is that we have trust on the intention of everyone,

but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective than if I do it otherwise i.e. by doubting his intention.

5. ***'This person can never be trusted. Be careful of that person':*** This only means that the person we are talking about is someone that is under wrong assumptions, all the time! It means their competence is really lacking. The other is not aware of one's own natural acceptance at all, and hence has assumed things that only make one unhappy, but also make everyone else around unhappy as well! Such people need a lot of help, to be able to see the truth, to be able to access their own natural acceptance and it thus becomes our responsibility to help them, for which, we need to have the right understanding ourselves!
6. ***'Never trust anyone blindly':*** Well, to be blind, means not to have the right understanding. It means we are not aware of our own natural acceptance. It means, we are living solely on the basis of our imagination, or our desires, thoughts and selections. Not to be blind means to be aware, to know the truth, to have the right understanding. For this, we have to start this dialogue within ourselves, between what we are, and what we really want to be. When you do this, you find that the fact about the intention holds good for everybody.

So, you can trust anyone (for the intention part)! But don't assume that his/her desires, thoughts and expectations are going to be right (he/she may lack competence)!

The competence is to be evaluated before you make a program with the other.

To Summarize

To be assured of the other at all times is the feeling of trust in relationship (we saw that it is possible to ensure this for everyone with right understanding of intention). This is the foundation of relationship. It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the other. But ours', as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

In all our relationships, trust is the foundation. A relationship without trust results in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situations like war.

Trust is thus called the foundation value or *'ādhāra mūlya'*. Our natural acceptance is to live with a feeling of relatedness to all and this means that we have the assurance in us at all times that each and every human being wants my happiness, just like we want the

happiness of other human beings. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve theirs.

Respect (Sammāna)

Verify the following on the basis of your natural acceptance:

1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other?

You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected.

Respect means “Right Evaluation”

Respect means “Right Evaluation”, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.

- ***Over Evaluation (adhi-mūlyana)*** – To evaluate more than what it is.
 - ❖ e.g if you are wrongly flattered you feel uncomfortable.
- ***Under Evaluation (ava-mūlyana)*** – To evaluate less than what it is.
 - ❖ e.g if you are condemned, you feel uncomfortable.
- ***Otherwise Evaluation (a-mūlyana)*** – To evaluate otherwise than what it is.
 - ❖ e.g if you are evaluated as something else , you feel uncomfortable.

Example of over evaluation: You are sitting at home and there are guests around. Your father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

Example of under evaluation: You are still at home, but this time your father says ‘My son is a good for nothing. He must be the laziest person in all of India!’ You obviously feel uncomfortable, you don’t find this acceptable.

Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this This is evaluating you otherwise, as you are a human being and not something else.

What is happening in the above examples? We can see that any kind of over, under or other-wise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, when we are *wrongly evaluated*.

Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have been wrongly evaluated, and the number of times you may have done the same to others? You would be surprised to find, this happens very often, and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect. We also have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, we even fire guns in the air after people are dead, as a mark of 'respect', we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we take care of our clothing, we dress up, we have different hair cuts, we buy fancy cell phones, we boast about the bike we have, a whole lot of things are going on in the world or in search for respect. Let us understand what respect is all about, and whether all the things we do in the hope of getting some respect can ensure respect or not:

The Basis for Respect

We have seen that human being is a co-existence of Self ('I') and Body. "Right evaluation" of a human being is on the basis of acceptance of this co-existence, and can be understood as follows:

When it comes to respect a human being, will you respect a human being on the basis of 'I' or Body? What is your natural acceptance? If you respect a human being on the basis of 'I', following things are true for every human being-

1. I want continuous happiness and prosperity.
 - ❖ The other too wants to be continuously happy and prosperous!
2. To be happy, I need to understand and live in harmony at all four levels of my living.
 - ❖ The other also needs to understand and live in harmony at all four levels of his/her living!
3. The activities in me ('I') are continuous, we can check this for our desire, thought and expectation.
 - ❖ It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations.

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity
 - ❖ **Our basic aspiration is the same.**
2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.
 - ❖ **Our program of action is the same.**
3. The Activities and Powers of the self are continuous and the same in both of us – at the level of 'I'.
 - ❖ **Our potential is the same.**

Based on these three evaluations we can conclude that

- ❖ **The other is similar to me**

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

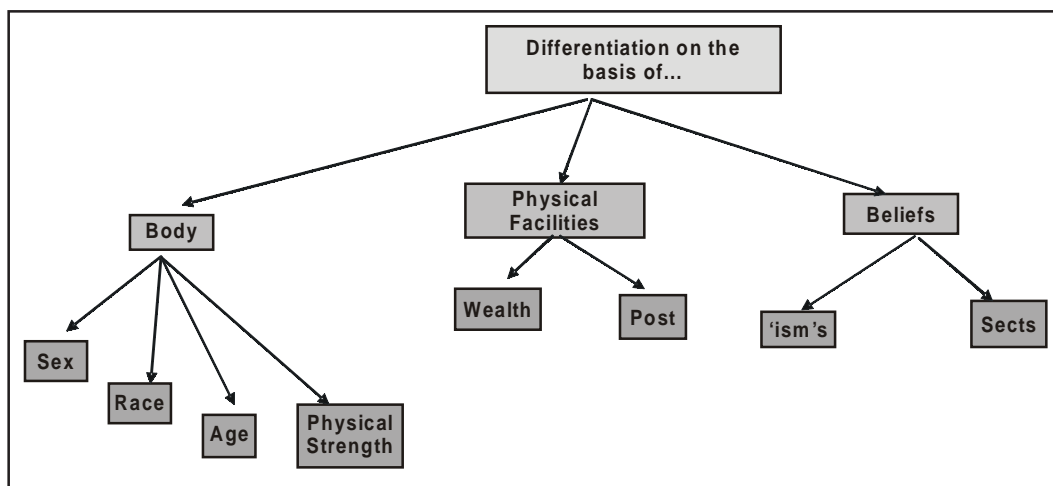
Thus, respect is possible when, at the level of 'I', we can see that the other is similar to me. We both want to be happy, our program of action is the same, and our potential at the level of 'I' is the same. (At the level of 'I', the activities and potential are the same, there may be differences in how attentive we are in these activities, but all of us have the same capacity to think, desire and understand). So, it is not that someone has the activity of thought missing, or the activity of desiring missing, or that someone has no natural acceptance, or has the activity of understanding missing! These activities are there in all of us, and we each have the same potential – *our levels of understanding may, of course, be different*. So, we are all same in being able to understand harmony, we all have a need to understand it, we all have a need to be in harmony. We all have the capacity to explore our natural acceptance, we all have the capacity to understand reality as it is. We only differ in how much of this ability/capacity we have been able to activate.

Note: It is important that you do not accept what is being stated here "as it is". You need to verify this in your own right, and this is only possible when you start this dialogue within, when you start this self exploration yourself. So, these are not some 'morals' or 'good habits' we are talking of, and want you to learn or inculcate! These are realities each one can see, understand, verify and live in, for ourselves in our own right. You have to start exercising your will to know, your ability and capacity to know. No one else can do this for you.

Assumed Bases for Respect Today

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of *similarity or one of right evaluation*, we have made it into something on the basis of which we *differentiate* i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special! Let's us explore this a bit more.

So, today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of *relationship*, only one of *differentiation*.



These are the different ways we differentiate between people today! Let us look at them one by one:

On the basis of Body

- **Sex/Gender:** We have such notions as, respect males more than females, or even the other way round in some societies! We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round!
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black, etc. or on the basis of whether the person is of Mongolian race, Aryan race, Dravidian race, etc.,

or on the basis of caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of Body-the colour of the skin or the race or caste of the body, i.e. by the features, long noses, short noses, height, etc!

- **Age:** We have notions such as 'one must respect elders'. What about youngsters? Should we insult them? Should we not respect them as well? Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently! This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed. But this is quite prevalent: there are so many programmes, awards and titles in the world based on physical strength! This has nothing to do with how the person is at the level of 'I'.

On the basis of Physical Facilities

- **Wealth:** We differentiate people because some have more wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth? Are they happy, or just have wealth? – this is evaluation on the basis of physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the Body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** This is a very common phenomenon. We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the Self?-we seldom verify. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are *assumed* to be important! In our education, we are trained directly or indirectly to earn posts for us to fetch respect. In due course of time, we tend to believe that respect can be availed only if we reach a certain post. Thus, the respect that could be naturally available to us becomes a rare commodity.

On the basis of Beliefs

- **'Isms':** what does this mean? 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on! We only have to look into this today, and we shall find countless such belief systems...and the people that have adopted them, or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen, are at the level of desires, thoughts and expectations (selections) in 'I' (activities 3, 4, 5). As we have

already seen, there is no definiteness at this level, and hence, this becomes a cause for differentiation.

- **Sects:** If you sit down to list out the number of sects, you may take a very long time. And this is quite prevalent all over the world today. Sects are identified as having a set of beliefs which reflects itself largely in terms of certain traditions and practices. People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems due to Differentiation

In the previous sections, we saw that today, instead of respect meaning *right evaluation* and *similarity*, we have made it into a form of differentiation in relationships. We saw that the differentiation today is based on a number of extraneous factors. We will now see that most of the problems in relationships manifest/have manifested due to this kind of differentiation. We know that these problems have led to mass demonstrations and protests and social/other kinds of 'movements' by people around the world, since this kind of differentiation, discrimination is not acceptable to them.

Differentiation based on Sex/Gender: There are many movements in the world around this. For example, we have the issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. Growing feminine movement is an example of this. As discussed earlier, this problem is acute in some areas, with people not wanting a girl child and preferring male children instead, while in some other societies, it could be the other way round! At the level of the individual, people are insecure and afraid of one another based on their gender.

Differentiation based on Race: There are many movements and protests against racial discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against cast discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on Age: We hear of protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other. The problem of generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

Differentiation based on Wealth: This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need

for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them!

Differentiation based on Post: We see protests against high handed government officials, because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. At the level of the individual, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society!

Differentiation based on 'isms': We are all quite aware of this differentiation on the basis of different thought-systems. Communism for example always seems to be at war with Capitalism and Feudalism. We hear of fights, turmoil, terrorism and war, most of them to do with these Isms. We even hear of people converting from one Ism to another in order to be able to get more respect!

Differentiation based on Sects: We are all well aware of this. We have ended up making countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief! There are demands for special provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

*D*ifference between 'Attention' and 'Respect'

There is a whole lot of surplus activity that people are engaged in today, for the sake of respect. It can be actually funny if you start observing: people are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads, letting their hair grow long, letting their finger nails grow long, earning a lot of money (even trying to become the richest person on the earth), working very hard to be on the magazine cover, this list is simply endless! If one understood the simple fact that what you can get from all this is only 'attention' and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation and respect in the other (ask yourself-when you wear an exclusive dress, does it create a feeling of respect in the other or a feeling of jealousy?), then all these people will feel very much at ease! Just think about it: all the while, people are uncomfortable inside, since they are struggling for the sake of respect. If I see my relationship with you, I shall *anyway* respect you. I accept you for what you are, a human being like me. You don't have to do something *special* to earn this respect from me. The fact that you are human is enough for me to respect you.

This makes me happy and makes you happy. *It makes both of us comfortable; it puts both of us at ease.*

What is the Way Out?

To move beyond differentiation, we have to begin to understand the human being as the co-existence of Self ('I') and the Body and then base our evaluation on the basis of the Self ('I'), where we will find that we are similar to the other (in terms of our natural acceptance, program of action and potential). This becomes the basis of the feeling of respect in our relationships with other human beings. We differ from the other only in terms of competence, and there we either learn from the other or take responsibility of helping the other improve their competency. So, we need to start this process of self-exploration and begin to see that human being is actually co-existence of Self ('I') and Body, and the two have different needs. When we are able to see that we are a co-existence of 'I' and Body, we can clearly see that the basis of 'respect' is similarity at the level of Self ('I') whereas what we are doing today in the name of respect, is actually differentiation.

For example, you go to a party, and someone says, "what a nice shirt, you are looking nice!" You immediately may get pleased. Then, after sometime, he/she may say "actually, I have been lying since morning", and we immediately get deflated! i.e. our sense of self, has become dependent on recognition of our presence by the other. We fail to see that the person is praising our shirt and our body and not praising us, not evaluating at the level of 'I', but at the level of body and physical facilities. Similarly, assume you are driving by in a car and the person manning the colony gate salutes you. It immediately pleases you. Now consider this for a moment. Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a mechanical action? On close examination, you will realize that it was just a mechanical action. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.

It is important to remember that respect (or right evaluation) is a **value** (feeling) in a relationship. Once, we have this feeling of respect out of understanding of relationship, it remains there all the time, continuously. It is the way we participate with other humans. It is the state of harmony between one human and the other.

In what way then can the person be different than me?

We have seen so far that while we may be different at the level of:

- The Body
 - ❖ (different height, gender, race, age, size, colour, and varying degrees of physical strength)

- Physical facilities
 - ❖ (varying amounts of wealth, in different posts or positions)
- Beliefs
 - ❖ (different thought-systems, religions and sects)
- **At the level of 'I', we are all similar, in terms of**
 - ❖ Our basic purpose (need and natural acceptance for happiness)
 - ❖ Our program of action – which is to understand and live in harmony at all four levels of our being
 - ❖ Our capability/potential in terms of the activities in 'I'.

We are all similar at the level of 'I'. 'In what way can we be different than the other at the level of 'I'? – you may ask.

Seen in this way, the difference between me and the other can only be *at the level of understanding (not information)*. It is important to differentiate between 'understanding' and 'information'. This difference manifests as a *meaningful responsibility* and is not a criterion to hold superiority or inferiority:

- If the other has better understanding than me
 - ❖ *I want to understand from the other. This is my responsibility.*
- If the other has less understanding than me
 - ❖ *I live with a sense of responsibility with the other, ensuring mutual fulfilment and I accept the responsibility to improve the understanding of the other. This again is my responsibility since I am related to the other. (Would I not work on developing the understanding of my relative?)*

Affection (Sneha)

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.

Question: Do you want to be related to the other or be against the other? What is your natural acceptance?

When I have affection, it means I have come to realize that I am related to you and you are related to me.

“This feeling of acceptance of the other, as one’s relative is the feeling of affection or *sneha* in relationship”

This feeling of affection comes only if Trust and Respect are already ensured. Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don’t feel related to each other, because that basic Trust and Respect are missing. Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family. When we examine this deeply, we find that we have started to doubt their intentions. We wrongly feel that they are not for my happiness and prosperity. As a result of this lack of trust on intention, we are unable to rightly evaluate ours’ and the other’s competence and are hence not able to work towards improving competence in ourselves and in our family. Instead we bring an attitude of blame and try and rest the responsibility on the other. When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition. You can verify this for yourself.

Question: Do you have the continuity of the feeling of being related to the other? With how many do you feel continuously related to?

Answer: If we have doubted the intention of someone if we have had a fight, a feeling of opposition with the person, it means we did not have trust and hence, there can be no affection. We can see that the way we are today, we don’t even have this affection continuously, because, we don’t have trust continuously. We tend to have a feeling of opposition for the other at times, be it somebody with whom we have been living for years (it can be verified that if you have trust on intention of someone, you can’t get irritated, angry or have a feeling of opposition with him, let alone having a fight). And this is a serious issue, since I want to be related to others. By looking at someone’s competence, I have come to decide that the person’s intentions are wrong. So trust is not there, respect is not there, and hence affection is not there. This makes me unhappy, because it is not what I want. And not having affection makes me feel frustrated, depressed, I feel alone and alienated – you can check this for yourself. For example after a fight, we don’t feel good, we feel alone.

Competition

There is a lot of talk of competition today. You will find that competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent.

It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other, treating the other as an opponent. Is this true? Answer it to yourself. When you explore, you find that, if you are able to see the relationship with me, you will fulfil this relationship with me. If you are not able to see this relationship with me (because you have a wrong assumption, of wanting to oppose me), you end up denying me by competing with me. Each one of us can verify this. In competition, is there a feeling of opposition or one of being related to the other? Does this lead to you being comfortable or being uncomfortable? You will see that we have ended up assuming many such things that guarantee our very own unhappiness! No one needs to trouble us from the outside; we have guaranteed our own troubles!

When I study myself and am able to see myself as co-existence of 'I' and Body, then I find that at the level of 'I', you and me are the same. In terms of nature of 'I', need of 'I', right understanding and right feelings, in terms of potential of 'I', activities of 'I', need for happiness and prosperity, we are similar. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become an aid to the other. Today, we are told a 100 times, "if you have to survive in this world, you must compete". Hence, we start competing. And we are also told that, to grow, competition is a must. And it gets ingrained in us. What is the fact? The fact is that what is naturally acceptable to me is Excellence-which means to understand and to live in harmony at all levels of my being ensuring continuity of happiness. Competition is not acceptable to me naturally. For achieving Excellence, I need to be ready to understand from the other if the other has better understanding than me. The other also has similar acceptance. When we compete, we miss the vital fact that our basic aspiration is to be happy continuously. And it is for this feeling that we are working. How can a feeling of opposition give me happiness?

We want **excellence**, not competition. We have tended to assume that by competing, our abilities grow. The fact is that we humans can grow only in relationships. Pursuing Excellence, makes this possible.

As we have seen in the previous sections, the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly expands to include the entire world family and we are able to see each and everyone as our relative. This feeling of being related to everyone is called Love, which we will discuss later.

Affection or *sneha* is the recognition of the feeling that the other is related to me. It comes naturally once trust and respect are recognized in relationship.

The basic crisis today is that of Trust and Respect.

Once we have these, affection naturally follows.

Care (*Mamatā*)

The feeling of Care (*mamatā*) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

Guidance (*Vātsalya*)

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *vātsalya*.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation.

Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

Reverence (*Shraddhā*)

The feeling of acceptance of excellence in the other is called reverence (*shraddhā*)

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence-which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

This feeling of accepting the excellence in the other is called reverence or *shraddhā*.

Glory (*Gaurava*)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory (*gaurav*) is the feeling for someone who has made efforts for Excellence.

We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

Gratitude (Kṛitāgyatā)

We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

Gratitude is the feeling of acceptance for those who have made effort for my excellence.

Today, we find that generally what we call as 'gratitude' is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

Love (Prema)

The feeling of being related to all is love (or *prema*).

This feeling or value is also called the complete value (*Pūrṇa mūlyā*), since this is the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.

We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.

It is this feeling of Love, which lays down the basis of an Undivided Society. Let us explore into some details of this.

Harmony from Family to World Family: Undivided Society

Justice (recognition of feelings in relationship, its fulfilment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. All of us are children at some point of time and grow into adults. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. In the family, we learn to recognize relationship, the definite feelings or the values and learn how to fulfil them. The evaluation that takes place mutually in close relationships leading to mutual happiness instills a confidence in us that we can live the right way with human beings. This confidence unless ensured, we remain shaky in relationships. If we do not understand the values in relationship, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body. We may treat somebody lowly as he/she belongs to a particular caste or sex or race or tribe, not understanding that these are the differentiations based on the body and are a grave mistake in the recognition of relationships. Similarly, we may differentiate on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order.

Undivided Society (*Akhandā Samāja*)-feeling of being related to every human being.

Having explored the harmony in the human being, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings. And certainly, this is what we want basically.

The feeling of being related to every human being leads to our participation in an undivided society (*Akhandā Samāja*). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the values in relationship with other units in nature too,

we are able to recognize our connectedness with them too, and fulfil it. This enables us to participate in the universal human order (*Sarvabhaum Vyawasthā*). We will discuss about the harmony in nature/existence and human's participation in it in the next chapters.

We can now conclude that there are definite values in human-to-human relationships which need to be understood and fulfilled accordingly.

These values are

1. Trust
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love

By living in relationships in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding and relationships*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order.

REVIEW QUESTIONS

1. "Family is a natural laboratory to understand human relationships" – elaborate.
2. "Relationship IS, and it exists between one '*jeevan*' & the other '*jeevan*.'" Examine this statement.
3. What is 'justice'? What are its four elements? Is it a continuous or a temporary need?
4. What is the outcome when we try to identify relationships based on the exchange of physical facilities?
5. List down the values in human relationship.
6. Define trust. Illustrate the feeling of trust with one example.
7. Differentiate between intention and competence. How do we come to confuse between the two?
8. "When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition." Explain.
9. "If I trust everyone, people would take undue advantage of me." Do you agree? Explain.
10. How is 'trust' the foundation value of relationships?
11. What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.
12. How do we differentiate in relationships on the basis of body, physical facilities or beliefs? What problems do we face because of such differentiation?
13. Define 'affection'. How does affection lead to harmony in the family? What is the role of physical facilities in the fulfilment of this feeling?
14. Differentiate between competition and acquiring excellence with the help of one example.
15. Explain the feelings of 'care' and 'guidance', 'glory', 'reverence' and 'gratitude'.
16. Define 'love'. How can you say that the love is the complete value?
17. What can be the basis of an undivided society - the 'world family'?

Harmony in the Society – From Family Order to World Family Order

We studied the harmony at the first two levels of existence, i.e. the individual and the family. In this chapter we will study about harmony in the society.

Extending Relationship from Family to Society

As we begin to understand our relationships in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness. As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

Ask yourself the following-

“Do I want to live in harmony only within a limited set of people or with everyone?”

Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family. We see this with our friends, our colleagues, our co-workers, our teachers, people in the social web that we live in and even the stranger on the road! Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them. Our *competence* might be limited at the moment and we might feel we are unable to do so but we *spontaneously* accept that we wish for their happiness as well, along with ours; this is our *intention*. We expect the same from the other. We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web. Do we not want this satisfaction, trust and fearlessness to exist at all times and at all places on this planet?

Harmony in the family is the building block for harmony in the Society. Harmony in society leads to an undivided society when we feel related with each and every human being. Today our feelings for our society have become very limited and each one of us lives in a very small web of relationships. Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family! Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society (*Akhandā Samāja*^{*}), a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

Identification of the Comprehensive Human Goal

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:

1. Right Understanding (<i>Samādhāna</i> [*])	2. Prosperity (<i>Samriddhi</i>)	3. Fearlessness(Trust) (<i>Abhaya</i> [*])	4. Co-existence. (<i>Saha-astitva</i> [*])
↓	↓	↓	↓
In Every Individual	In Every Family	In Society	In Nature

1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the **Comprehensive Human Goal**. Now ask yourself the following questions:

Are all the four constituents required, or can we do away with any one of them?

If the above is ensured, what else would we need in the society? What else do you desire living in a society?

With little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the *minimum* level that each one of us wants, and also the *maximum* we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

We will find that the above mentioned goal is not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us. As our understanding and awareness deepens (our competence increases), we begin to take responsibility that spreads beyond the confines of ourselves and our family and begin to include the entire human society in working towards the above goal.

Let us revisit the above to verify them. Ask yourself these questions and you will be able to explore each of the above goals in detail:

1. Do I want right understanding for every human being or do I want that some should have this right understanding and others may follow them?
2. Do I want every family to be prosperous or do I want only some families, or only my family to be prosperous and the rest to live in a state of deprivation?
3. Do I want to work for a society in which I can be assured, in which there is trust or fearlessness or am I okay with a society in which we have mistrust, suspicion and fear all around? Am I comfortable living with a sense of fear?
4. Do I want to live in co-existence with all of nature or do I want to be in opposition with nature? Do I want to exploit nature or do I want to enrich it? Do I want prosperity for both myself and nature?

These are quite relevant questions pertaining to our well-being. We need to explore and answer these to ourselves, before we go to make any program for the society.

Thus, this becomes the goal of human society, or the basic need of human civilization.

Now, how are these related?

You will find the following when you look for the relation in the above:

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.

3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right Understanding → 2. Prosperity → 3. Fearlessness (trust) → 4. Co-existence

Where are we Today?

Now let us evaluate the current situation in this context. Where are we with respect to the above goal? How do we fare presently?

Right understanding in individuals? - Are we really working for this? You will find that we are talking so much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

Prosperity in families? - We are not able to see that the need for physical facilities is limited and that, we can have more than what we need! We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society? - In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, paranoid that the other human being is out to get me, finish me. So, most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace! We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people, which is the basis of fearlessness, peace and harmony.

Co-existence with nature? - Instead of co-existing, we are busy figuring out better ways to exploit nature. The results are there for all of us to see today. We have tended to assume

that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycles, in pursuance of our whims and fancies. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

Thus, we have missed out on the core things, and there is need for us to re-align our focus towards ensuring the right understanding and relationship. For this, we have to understand the harmony at all levels of our living. We have to move from living with assumptions to living with right understanding. Each one of us needs to start this journey within to be able to contribute towards rectification of this dangerous situation.

The problem with us today is that the program to ensure the first step, i.e. right understanding in the individual, is missing. The route to prosperity and social harmony is through right understanding only.

*P*rograms Needed to Achieve the Comprehensive Human Goal: The Five Dimensions of Human Endeavour

In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

1. Education – Right Living (*Śikshā - Sanskāra*) (or 'Shiksha-Sanskar' for simplicity)
2. Health – Self-regulation (*Svāsthya-Sanyama*) (or 'Svasthya-Sanyam' for simplicity)
3. Justice – Preservation (*Nyāya-Surakshā*) (or 'Nyaya-Suraksha' for simplicity)
4. Production – Work (*Utpādana-Kārya*) (or 'Utpadan-Karya' for simplicity)
5. Exchange – Storage (*Vinimaya - Koṣa*) (or 'Vinimaya-Kosh' for simplicity)

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society. Let us look at each of these in the light of comprehensive human goal:

*E*ducation-Right Living (*Śikshā-Sanskāra*)

'Education – Right Living' is made up of two words – Education & Right Living.

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right Living or *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Thus,

Education = To understand harmony at all four levels of living.

Right Living = Commitment and preparedness to live in harmony at all four levels of living.

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony.

We have to ensure the availability and continuity of Education-Right Living in our society. This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' or 'All-encompassing Solution' called *samādhāna* in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.

Health-Self-regulation (Svāsthya-Sanyama)

We have already discussed about *sanyama* and health in chapter 7. We will just recall a few points.

Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body.

When the body is fit to act according to the needs of the Self ('I'), and, there is harmony among the parts of the Body, it is referred to as health or *Svāsthya*.

Sanyama (or self-regulation) is the basis of *Svāsthya*.

Justice-Preservation (Nyāya-Surakshā)

We had discussed about justice in the previous chapter.

Justice (*Nyāya*) refers to harmony in the relationship between human beings, while Preservation (*Surakshā*) refers to harmony in the relationship between human being and the rest of nature.

- Justice** = 'Human-Human relation' – its recognition, fulfilment, evaluation – leading to mutual Happiness.
- Preservation** = 'Human – Rest of nature' relation - its recognition, fulfilment, evaluation - leading to mutual Prosperity.
- = Enrichment, Protection, Right Utilization of nature.

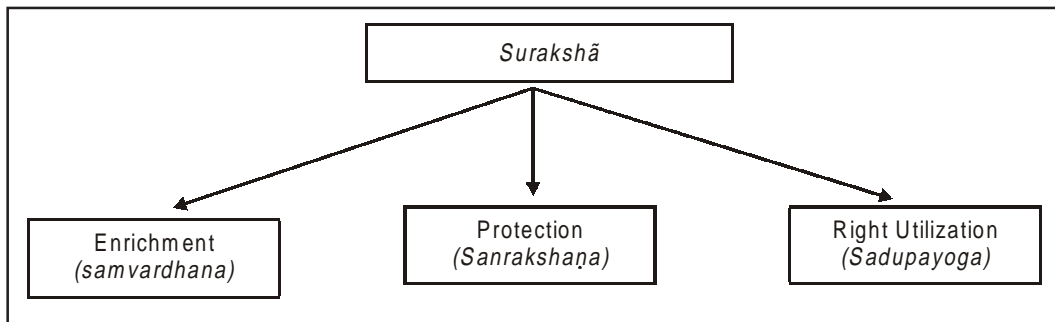
Justice

We say there is justice in a relationship when there is mutual fulfilment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice or *Nyāya* in our society.

Preservation

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure '*Surakshā*'. This involves ensuring the following three aspects –

1. Enrichment (I cultivate wheat; this enriches wheat as the quantity grows)
2. Protection (I protect it so that it is fit to eat)
3. Right Utilization (I use it for nurturing of the body and do not let it get wasted).



*P*roduction-Work (*Utpādana-Kārya*)

Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts.

Work – Labour that human does on the rest of nature.

Production - Things obtained out of work.

There are two important questions that come to mind when we talk of production-work:

1. **What to produce?**
2. **How to produce?**

What to produce

The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection and right utilization of the body. When we look into this, we can see that there is a need for: food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

How to produce

When we come to the question of how to produce, we are referring to the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. When we look at the way in which nature is organized, the following becomes apparent:

1. The systems in nature are cyclic i.e. they are not open ended.
2. The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is:

Through Cyclical (*Āvartanś īla*) Process, in harmony with nature.

1. It has to be Cyclic
2. It has to ensure that every unit is enriched

Example of cyclic and enriching process in nature: When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these fruits form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in

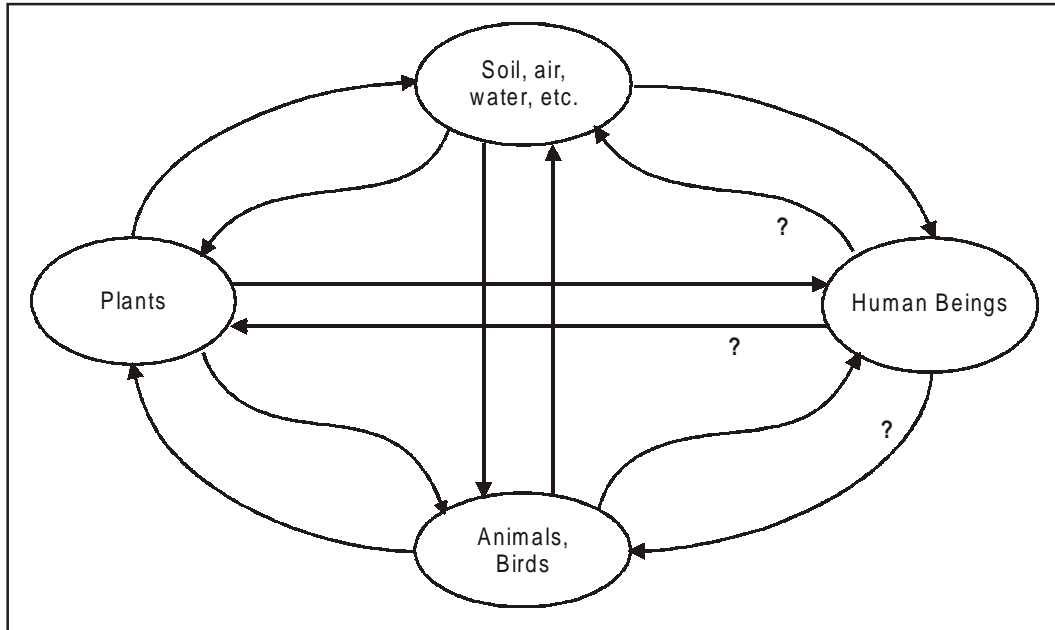
nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues. We can thus see that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals, etc. There is an inherent balance, in the species, in the entire cycle.

We don't notice this enough today and appreciate it. When we do start noticing, we will be highly delighted. We are so lost in our imagination, in our own make-believe worlds of aims and misconstrued notions of existence, that we don't pay attention to the very system that supports all of us. You only need to start paying attention to this yourself, and you can see the incredibly different ways in which nature is organized. We can start noticing this ourselves, paying attention to this, when we either walk on the road, or in the park. You will find that even as you begin to see this balance in nature, as you see and understand its processes, you will feel more comfortable and more assured.

Examples of enrichment in nature: There is another interesting fact that comes up when we start paying attention to nature. Production is already taking place in it! Once a plant starts to grow in nature, it manages its own fertilizer, its own water. We don't have to "manage" anything for it, it is not that we 'grow' trees today. Trees and plants grow of their own accord. We can only facilitate that process, by first understanding it, and then learning the skills. The basic requirements for human and animal survival are already occurring in nature. So, when we talk of production [with respect to human beings], it is not that we are going to produce something in nature for the first time! In a sense, we are only extending the process. Rice and wheat anyway grow in nature, we only work out how we can have more of it, or only certain varieties in a given land mass – we call this agriculture. Even today, most of the work in basic production is being done by nature: for example, in agriculture, most of our effort is in sowing, collecting and storing the food. Rest of the work is being done by nature.

Hence, when we are talking of production, it is desirable to extend this production system that is already inherently present in nature, which is cyclic and mutually enriching. For example, guavas are grown in nature, we eat them and finally it goes back to soil through human excreta. We can extend this process by making jam or jelly out of guava and eat the jam or jelly. This making of jam or jelly is production, which is essentially an extension of the cyclic production process already taking place in nature. If we start paying attention, it is very much possible for human being to ensure production process which is cyclic and enriching for nature. Let's take an example. The trees and plants are anyway growing in nature. The amount of wood one person would require in his life time can be obtained from four full grown trees. How many trees can a person plant in his life time? Certainly more than four, it can even be ten, twenty or hundred. So, if aware, a human being can be enriching for nature in a much more effective manner than an animal can do.

Let us study a little about nature here. We will do this study further in the next chapter in detail.



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals & non-metals, etc. The other kind has plants, herbs, etc. The third kind has animals & birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants and animals are enriching for the other entities including human beings. We saw some examples above about the interwoven cycles and enrichment in nature. Based on these cycles and mutual enrichment only, the production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But you will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this mutual fulfilment is better ensured, rather than disturbing it.

Exchange-Storage (*Vinimaya-Koṣa*)

Exchange (*vinimaya*) refers to the exchange of physical facilities between the members of the society, while storage (*koṣa*) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding.

Exchange- Exchanging of produce for mutual fulfilment.

(With a view of mutual fulfilment, not MADNESS of profit)

Storage – Storing of produce after fulfilment of needs.

(With a view of right utilization in future, not HOARDING)

Each family has the capacity to produce more than what it needs for itself. Say, if a family produces wheat, it can produce for ten families together. The other family can similarly produce cotton for all its neighbourhood. Summing up all the needs in the society, the families are capable to produce more than the need. And then we can exchange things. This exchange can take place in the form of commodities themselves, or through currency, wherever required.

When we produce more than required, we exchange for our current needs and store for future needs. This storage is to be used when the production is not taking place, or some relative of ours needs it.

One thing to observe in the two activities is that we are exchanging so that all of us are able to fulfil our needs together. It is meant for mutual fulfilment, and not to exploit the other, not with a madness of profit. This is what is naturally acceptable to us, though we may be living far from it. Similarly, we are storing for proper utilization of the physical facility in the future. We are not doing it with a view to hoard. As soon as we are able to recognize the relationship with the other human being or the rest of nature, we cannot think of exploiting anything. This is what our natural acceptance is, what our basic aspiration is.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education – Right living ——— leads to ————— > Right understanding

** Having the process of education and right living leads to right understanding in the individual*

Health – Self-regulation ——— leads to —————> Prosperity

** Having the program for health and sanyam leads to well being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.*

**Justice – Preservation ——— leads to —————> Fearlessness and Co-existence
(respectively)**

** Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Surakshā of nature – via enrichment, protection and right utilization leads to co-existence in nature.*

Production – Work ————— leads to —————> Prosperity and Co-existence

** Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.*

Exchange – Storage ————— leads to —————> Prosperity and Fearlessness

** When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.*

We can summarize it as follows:

<i>Śikshā - Sanskāra</i>	—————>	<i>samadhāna</i>
<i>Svāsthya-sanyama</i>	—————>	<i>samriddhi</i>
<i>Nyāya-Surakshā</i>	—————>	<i>abhaya & saha-astitva</i>
<i>Utpādana-Kārya</i>	—————>	<i>samriddhi & saha-astitva</i>
<i>Vinimaya-koṣa</i>	—————>	<i>samriddhi & abhaya</i>

*W*hat is our State Today?

Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfilment of human goal.

Education-Right Living

On this account, we have progressed in terms of taking literacy to all corners of the society. Information which was limited to a selected few has got spread to the masses. We have developed means of communication to reach out to every human being. Girls and boys, both are able to attain education. But, we need to relook at the content of education and the effect of this content on the living of human beings.

Certainly, we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training and information transfer. The real mark of an educated human being, as we saw above, is that he/ she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do

we see this today? We find that the educational programs of today are making the individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs are of course required. But they are a small part of the whole education process; they are not the complete education. This needs to be understood by all of us.

As mentioned above, human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence. We are missing in the very first level. Do we study about our own self in twenty years of our education and training?

Health-Self-regulation

We had discussed on this in chapter 7.

In this dimension, we have made progress in terms of reducing infant death, increasing the life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body and so on.

These facilities are of course an asset. But as we learnt, *Sanyama* is basic to *Svāsthya*. Lack of understanding of the Body as an instrument of the Self ('I') coupled with the technological progress has led us to go for newer sources of sensual pleasures, irresponsible practices in living, etc. In place of being responsible to the Body, we are relying more on medication. We are developing micro- and nano- technologies to cure smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

Justice-Preservation

In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law. But is the court of law the place to get justice? If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to settle injustice in relations. Judgements are passed and punishments are given. This does not ensure justice! In justice, there is mutual fulfilment for both parties.

The fulfilment of relationship at the level of individual and family is deteriorating. TV serials depict in great detail the bad state of our affairs and are creating large viewership for such things. At the level of nations, we have rising fears of destructive wars with growing innovations in science and technology. The competition and enmity between nations or communities is on the hike, the feeling of mistrust and fear in villages and cities is slowly growing. The number of legal suits is increasing exponentially, families are breaking for trivial gains, communal violence and conflicts between factions of society are multiplying.

Regarding *Surakshā*, we can see from history how we humans have fared well in developing new technologies which have high degree of utilization for the mankind. We have explored new dimensions of science to get information about every corner of nature. But due to lack of understanding, we have misused them more than rightly using. We can see that in terms of:

1. ***Enrichment***: We have largely disturbed nature via chemicals and depletion of resources rather than enrich it. Urgent steps are needed to rectify this trend.
2. ***Protection***: The natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times, while destroying even once is not desirable!
3. ***Right utilization***: Again, we have fared very poorly. Today is an era of consumerism and wastage! We produce many times more clothes, electronics, cars, watches, cell-phones, etc. than we need! Managing all this production has become a major problem for us today! All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing off vast amounts of natural resources.

Mentioned above are certain things that need attention in our living too. Check for yourself, in your house. How many pairs of footwear do you need? How many do you have? Repeat this for towels, for clothes, shirts, pants, etc. Are you utilizing all these things properly? Are you even paying attention to it? When we rightly utilize something, it gives us fulfilment. It also ensures there is no wastage at the level of nature. Whereas today, we hear of companies overproducing chocolates and butter, and dumping thousands of tons of this into the sea! We hear of people having hundreds of pairs of footwear! While these can be extreme examples, each one of us can check and see what we are doing today to ensure right utilization: of water, of clothes, of food and of vehicles. Right utilization is the most important part of *Surakshā*. Nature already has such things of use in abundance that we need not produce, only utilize rightly. But we are destroying even them.

Production-work

We have seen that nature is cyclic and enriching. How do we, as human beings, fare when it comes to interacting with nature? On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material and energy requirement in production, ability to produce variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.

But all of us know how we have multiplied the environmental problems in the process and how we have increased consumerism today. We have disturbed the ecological balance and our production activities have upset the cycles in the nature.

Let us take into account some more facts here:

Cyclic – Acyclic: While nature's processes are all cyclic (close ended) our processes are acyclic (open ended). If nature functions in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc), man's processes deplete them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we mean when we say 'open ended'. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us. There are two problems with doing this:

- The utility of all these fossil fuels at the bottom of the earth is to keep the temperature on the earth's surface in a steady state – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is an *irreparable* damage we are doing.
- When we burn the fossil fuels in enormous quantities, it pollutes the atmosphere, and poisons the air we breathe. And our basic need, to keep the body healthy, is affected.

We can take many such examples (plastics, foams, etc), where the production systems designed by man, violate the cyclic principle inherent in nature thus causing an imbalance in nature. This in turn effectively causes trouble for man himself.

Enriching-not enriching: Are we enriching nature, or are we not? Largely the answer is NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unfit for agriculture. And the pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process, we have managed to make extinct thousands of plant, animal and insect species. The statistics on this is quite terrifying. We seem to be hurtling towards problems of great magnitude as we continue down the path of environment destruction.

Exchange – Storage

In terms of exchange and storage, we have developed efficient ways of selling and buying, sending or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map.

But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in wealth have increased, and the madness for profit has become the general motivation.

Liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our mis-perception in visualizing money which is a notional entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money is not a need in itself but only a mechanism to facilitate exchange of physical facilities.

Harmony from Family Order to World Family Order: Universal Human Order

Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family. Thus, a number of family units in the form of a village and a number of villages integrate to larger clusters of human society – expanding in this sequence finally to a universal human order on this planet. Living in this order, we are able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

Undivided Society (*Akhandā Samāja*)- feeling of being related to every human being.

Universal Human Order (*Sārvabhauma Vyavasthā*) - feeling of being related to every unit including human beings and other entities of nature.

REVIEW QUESTIONS

1. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.
2. What is the comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.
3. Critically examine the state of the society today in context with the fulfilment of comprehensive human goal.
4. What are the five dimensions of human endeavour in society conducive to '*mānaviya vyavasthā*'? Explain.
5. What is the meaning of education and *sanskāra*? How does *sanskāra* follow education?
6. Write a short note on the concept of '*surakshā*'.
7. What is *Āvartansīla* process of production? Explain with two examples.
8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of ignoring *Āvartansīlatā*?
9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.
10. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.
11. What in your opinion, is an effecting way of ensuring prosperity in the family? What programs can you undertake in this respect?
12. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
13. What do you mean by 'universal human order'? What could be your role in moving towards it?

Harmony in Nature – Understanding the Interconnectedness and Mutual Fulfilment

We started by saying that the basic human aspiration of every human being is continuous happiness and prosperity. Exploring the meaning of happiness, we found that happiness is to understand and live in harmony at all levels of living. So far, we discussed the harmony at the level of the human being, the family and the society. While discussing the harmony at the level of society, we came across the relationship of human being with the rest of nature. In this chapter, we will discuss the harmony in the nature and see how the entities in nature are interconnected and mutually fulfilling.

The Four Orders in Nature

If we look around, everything that we see can be put into one of the following four 'orders'.

- a. Material Order (*padārtha avasthā**) – e.g. soil, water, air, etc.
- b. Plant/Bio Order (*prāṇa avasthā**) – e.g. grass, plants, trees, flowers, fruits, etc.
- c. Animal Order (*jīva avasthā**) – e.g. Animals and Birds.
- d. Human (Knowledge) Order (*gyāna avasthā**) – Human Beings.

The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases & fossil fuels deep below the surface of the earth – all fall into the Material Order or *padārtha avasthā*. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora in the ocean. All of this is the plant/bio order or *prāṇa avasthā* and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animals and birds form the third largest order and we call them the Animal Order or *jīva avasthā*. Here again, we see that the plant/bio-order is far greater in quantity than the animal order.

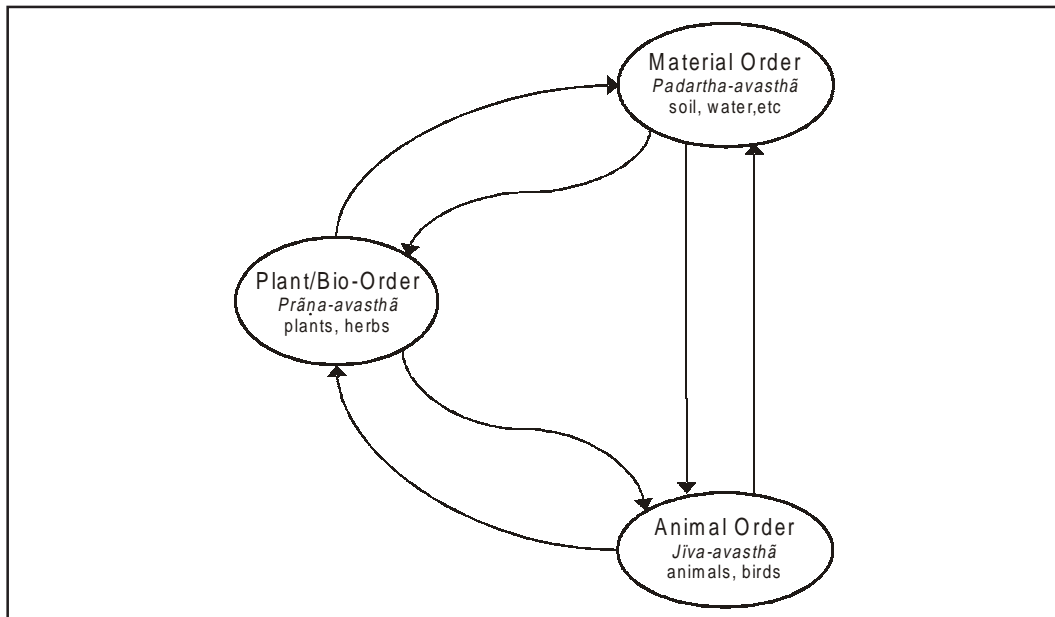
Humans are the smallest order and they are referred to as Human Order or *gyāna avasthā*. Animals are far greater in quantity as compared to the human order.

Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise of all the units that we see and understand around us.

Interconnectedness and Mutual Fulfilment (*Paraspartā aur Paraspara Pūrakatā*)

* “*paraspartā*” means ‘interconnectedness’. “*paraspara pūraka*” means ‘mutually fulfilling’

Let us look at the first three orders namely the Material, Plant/Bio (*pranic*) and Animal Order. We can easily see that they are interconnected. Each order is connected to each other order. And the relationship between these orders is in such a way that they all fulfil each other and coexist with each other.



Material Order and Plant/Bio-Order

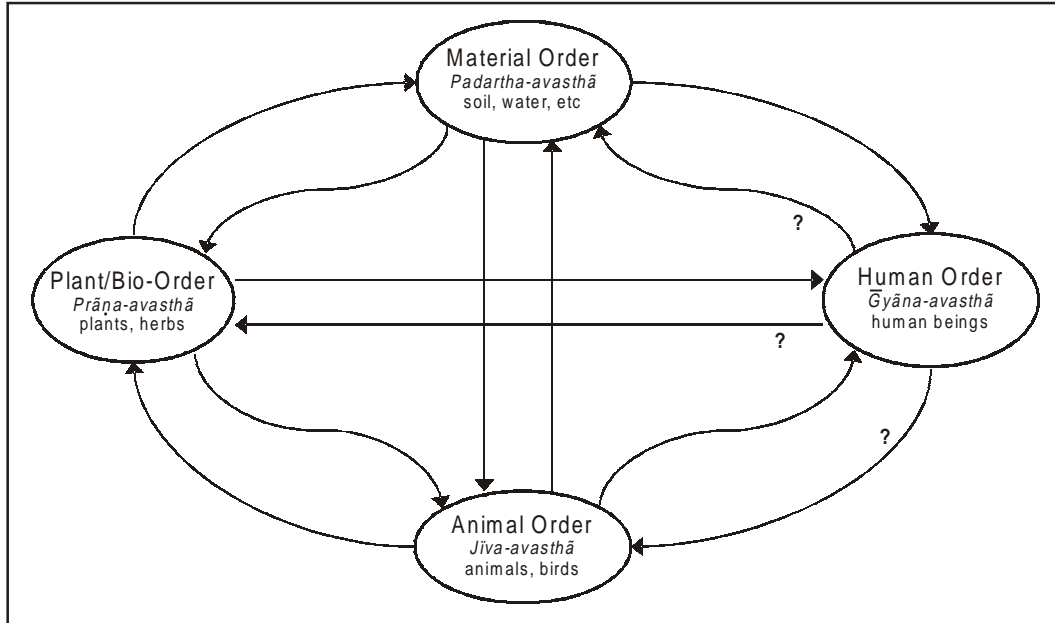
The Material Order provides the nutrients to the Plant/Bio-Order in the form of soil, minerals, etc while the Plant/Bio-Order decays and forms more nutrient, thus enriching the soil. The Plant/Bio-Order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (*today, this is the material we are removing and using as fuel!*). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the Material Order. Thus *Pranic* order and Material Order, naturally exist in a relationship of mutual fulfilment with each other. They also co-exist, they don't deny the other. There is a mutual interdependency and co-existence we can see here.

Material Order, Plant/Bio Order and Animal Order

The Material Order provides the basis for movement of all animals, birds and fishes. Water, Oxygen and other gases are necessities for both plants and animals. At the same time, the Animal Order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The Plant/Bio Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the flowers of the *Pranic* order. The relationship across all three orders is – naturally one of mutual fulfilment. None of these orders denies the other.

Material Order, Pranic Order, Animal Order and Human Order

It is clear that the above mentioned three orders are fulfilling to each other. When we look at the connectedness with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities. We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals.



We thus see that the three orders besides the Human Order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfilment with these three other orders. This is because we have not understood the harmony that exists between these orders. We have not even understood our own needs properly, nor have we understood harmonious ways to fulfil our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. This is evident when we see that we have pretty much plundered the body of the earth of all the heat absorbing materials like coal and oil and burnt these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation of our planet. We have significantly deforested huge forest masses and through it, altered the weather system of our planet. Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into the water bodies and even drinking water has to be now chemically treated before it can be consumed by humans. The air we breathe has become polluted; the food we grow has become chemically affected. The effect of this disharmony is now affecting our lives in the form of diseases and maladies.

On the other hand, if we explore our natural acceptance, we find that we want to live harmoniously with nature. This is important for our own happiness. This is an undeniable and a very significant relationship for each one of us. This is a relationship we need to properly understand.

*R*ecyclability and Self-regulation in Nature

There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The quantity of water on the surface of earth remains conserved by itself, no need for human intervention. You have studied cycles of carbon, oxygen and nitrogen in nature in your school. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is lack of soil for the trees! The appropriateness of conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. You will find that the population of grass, deers and tigers remains such that all can continue. This phenomenon is termed as self-regulation. You will appreciate that in a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. Nature exhibits self-regulation in various ways across the plant/bio, animal and human orders, but we humans have disturbed it due to lack of understanding. We seldom see a problem of over-population of a species in nature (*some of what we see is man created!*), nor do we see any instance of some by-product from nature not being absorbed and becoming a source for pollution (*ex: nature does not produce plastic and foam*).

These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature. These are visible signs we can see with our eyes, and understand. But, there is also more to nature than meets the 'eye'. This is something we shall explore next.

*U*nderstanding the Four Orders

** As we navigate through this chapter, we need to keep in view that the aspects we are trying to understand here are not always seen through the senses or the 'eye'. We 'understand' these things in 'T' – so just 'seeing' through the senses is not enough.*

Let us look at the four orders in more detail.

Order	Material	Plant/Bio	Animal	Human
Things (<i>vastu</i>)	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'I'	Human Body + 'I'
Activity (<i>kriyā</i>)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'	(Composition/ Decomposition, Respiration) in Body + (Selection, Thought, Desire) in 'I' & need for Realization & Understanding
Innateness (<i>dhāraṇā</i>)	Existence	Existence + Growth	(Existence, Growth) in Body + Will to live in 'I'	(Existence + Growth) in Body + Will to live with happiness in 'I'
Natural Characteristic (<i>svabhāva</i>)	Composition/ Decomposition	Composition/ Decomposition + Nurture/ Worsen	(Composition/ Decomposition, Nurture/Worsen) in Body, + (Non- cruelty, Cruelty) in 'I'	(Composition/ Decomposition, Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in 'I'
Basic Activity (<i>kriyā</i>)	Recognising, Fulfillment	Recognising Fulfillment	(Recognising Fulfillment) in body + Assuming, Recognising, Fulfillment in 'I'	(Recognising Fulfillment) in body + Knowing, Assuming, Recognising, Fulfillment in 'I'
Conformance (<i>anu-sangitā</i>)	Constitution conformance(<i>pariṇāma anu sangitā</i>)	Seed conformance (<i>bija anu- sangitā</i>)	Breed conformance (<i>vanśa anu- sangitā</i>)	Right values/ <i>sanskāra</i> conformance (<i>sanskāra anu- sangitā</i>)

The table above outlines the four orders and we will study the salient aspects in each of these orders:

Things (*Vastu*)

Activity (*Kriyā)**

Innateness (*Dhāraṇā)**

Natural Characteristic (*Svabhāva)**

Basic Activity

Conformance (*Anu-sangitā)**

Things (*Vastu*)

Each order is composed of a number of 'things'. Each one of these 'things' is also called a 'unit'.

Material Order: It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metal and compounds, various gases, water and other liquids etc.

Plant/Bio Order: *Pranic* order exists as the smallest seeds to the plentiful grass, the various plants and trees and the all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the Self ('I') and the Body. If we look at the body, we find that in its fundamental unit, there is a cell. The cell belongs to the *pranic* order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the *pranic* order.

Animal Order: The Animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (Self or 'I'). The Animal Order thus is the coexistence of the Animal Body (*Pranic* Order) and the Self (or 'I' = consciousness)

Human (Knowledge) Order: The Human order is constituted of all the human beings. Each human being is co-existence of the Self ('I', conscious entity = consciousness) and the Body (*Pranic* Order).

Activity (*Kriyā*)

Each unit in the order can be understood as an 'activity' (or *kriyā*). We will try and understand the activities (*kriyā*) that distinguish one order from the other.

An activity means something that 'has motion' and/or 'has a result'. The material order is active in multiple ways, and the same with the plant order or animal order or human order. You are sitting in a room. But you are active. You are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The walls standing constantly also have activity. Isn't it? Yes, it is! The chair in your room is also active. It may not be very visible to our *eyes* but the chair is still active. We can understand this in the following ways

1. Let's say the chair is made of wood. If you leave the chair at rest, for let's say, 70 years, what would happen? You will say, the wood may *decay*. It means, the chair has been *interacting* with the environment. Or, the wood in the chair has been *interacting* with the environment. If it is interacting with the environment, it means the chair, or the

wood is actually active, even though we could not *immediately see it with our naked eye*. This is one way to understand 'activity' in a chair that is not *visibly* moving when seen by the naked eye. So, even if something is not *visibly moving* when seen through our eyes, it does not mean it is not "active".

2. Now, if you take the wood in the chair and place it under a microscope, what would you see? You will see that the wood is actually made up of thousands of smaller particles. If you have a very powerful microscope (also called an electron microscope) you will see that there are many thousands of minute particles in the wood that are all 'active' i.e. they will even be visibly moving, when seen through the microscope.

Thus, we can see that:

- Things that we see are "visibly moving", through the naked eye, such as a spinning top, a moving bus, a running man, are active, and
- All things that are "visibly stationery", or not moving, are *also active*: like a stationary chair, and the walls and roof in the house, bus at the stand, etc.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

We often look at units around us as a fixed and a solid 'thing'. We can now see that these things are actually active...each unit is made of hundreds of smaller units...and all these units are active. So, when you walk on the road, its not that the road is stationary! The road is active, very active...made of thousands and thousands of particles that are all throbbing, all active.

Activity in the Material Order

All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger unit. We call this 'Composition'. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this 'Decomposition'. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an 'activity of Composition/Decomposition'.

Activity in the Plant/Bio Order

The plant order is basically structurally made up of the material order. However, an additional activity of 'respiration' is exhibited by the plant order. For example: we all know that plants 'breathe'. Plants are made up of smaller cells that also 'breathe' or 'pulsate'. So, when we

look at all the units that make up the plant/bio order we will find that they can be understood in terms of Composition/Decomposition and Respiration. Not only do plants compose (forming new plants) and decompose (decaying), they are also breathing, or pulsating, which we call Respiration.

Activity in the Animal Order

When we explore the Animal Order, we find two fundamentally different set of activities. One set of activities is the 'physico-chemical' or activity of the body and the other is the 'conscious' activity of the Self.

Body in animals— Physico-chemical activities

The body displays the same activities that we see in the plant. The body displays respiration, or breathing, or pulsating, as we call it. We can verify this ourselves quite easily and we can see that the body indeed breathes and also decays. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/decomposition and respiration. Hence, we say that the body belongs to the plant/bio order.

'I' in animals – conscious activities

The activities in 'I' are fundamentally different from those in the Body. We have already seen for ourselves that 'I' is a unit that has the *ability* or *capacity* of assuming. Animals make assumptions. If you have a dog, and some stranger comes into the house, the dog may start barking at him. If this person stays at your house for a few months, then the dog stops barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, *the way in which it responds* to the person has changed. We call this assuming. Only conscious entities or only 'consciousness' has this faculty of assuming. Plants and stones do not have it. This ability to assume is not present in the plant/bio and material orders.

It is important to note that this consciousness or faculty of assuming is not in the Body. The Body belongs to the plant/bio order, and is physico-chemical in nature. It just responds to physico-chemical inputs. The Body does not 'assume' things. The faculty of assuming exists in distinct entity we have been referring to as 'I' and we also call this 'consciousness'. In animals, we can predominantly see the activity of selection/taste in 'I', the activity at number 5 in the discussion in chapter 6. If a cow is given fodder to eat, it is enough for the cow. The cow does not question how the fodder is grown, and why it grows that way only? If a dog is given food from time to time, it does not bother how the house owner earns? So, we can see that in animals, only the activity of Selection/Taste is predominant. There is

hardly any thinking and desiring in animals. Also, animals do not have this need to know (natural acceptance) as we humans.

Activity in the Human Order

We have already seen that human beings are co-existence of a physico-chemical body and a conscious Self, or 'I'. The activities in the human body are similar to that in the animal body; and we have seen this in detail as: composition/decomposition and respiration.

When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. As humans, each one of us also has desires that we pursue, an ability to think and the ability to make choices. In this Desire, Thought and Selection, we exhibit more activities than any unit in the animal order. As a result, humans are in a separate order than animals. We make assumptions, but also have a need to know, or a will to know. Animals just *assume*, humans can also '*know*' or have the *need to know*.

Thus, in human beings, 'I' has the activities of Desiring, Thinking, and Selecting/Tasting, with a *possibility or need for Understanding and Realization*. Only humans have the this need to now and that is why it is called *Ġyāna Avasthā* the Knowledge Order.

Thus, underlying every entity/unit, there are activities like physical activity, chemical activity or conscious activity ('I') and all units/entities can be understood as one of these activities or co-existence of these activities.

Innateness (*Dhāraṇā*)

Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it. We refer to this principle as 'Innateness' also called '*Dhāraṇā*' of that unit. This is *intrinsic* to the unit. What exactly do we mean by this?

Innateness of the Material Order

Look at all the material order. It is possible to convert material things from one 'form or a way of being' to another 'form or a way of being'. However, it is not possible to *annihilate* it. We cannot make it *cease to exist*. The particles that make up that unit continue to exist. For example, when you burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have '*ceased to exist*' or '*disappeared*' from existence! They may not be *visible to the eye* at that moment, but they *continue to exist*, they still are in the form of other matter or in the form

of gases, etc. We can see this for any material unit. This is there with all material units. *You cannot destroy matter; you can only convert it from one form to the other.* Thus, “to exist”, or ‘existence’ is intrinsic to all material, it is innate to it. We cannot separate the ‘existence’ of a thing from the thing itself!

Innateness of the Plant/Bio or *Pranic* Order

Because the *pranic* order is a development of the material order, it also has the innateness of ‘existence’. In addition, it also exhibits the ‘growth’. This principle of ‘growth’ cannot be separated from any units of this order. If it is of *pranic* order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the *pranic* order, instead decays and then belongs to the material order! So, as long as you have a plant, it will grow. Further, just like in the case of coal; you cannot destroy the fundamental particles that make up the plant. You can only convert it from one form to the other. Thus ‘existence’ and ‘growth’ together are the innateness of the *pranic* order.

Innateness of the Animal Order

The Animal Body is a development of the *pranic* order and therefore this order inherits the innateness of the previous order namely ‘existence’ and ‘growth’. This is at the level of the body, which is physico-chemical in nature.

In addition, all units in this order have the ‘will to live’ in ‘I’. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order. For example, you cannot separate this will to live from a dog. This “will to live” in the dog is in ‘I’ (consciousness) and not in the Body. Thus, on the one hand, the fundamental particles the body is made up of cannot cease to exist (existence) and the ‘live body’ cannot stop pulsating (growth); on the other hand, the will to live cannot be separated from ‘I’. Thus the animal order imbibes ‘existence’ & ‘growth’ in the body and a ‘will to live’ in ‘I’ as its innateness. The will to live is also called as *‘jīne kī āsā’*.

Innateness of the Human Order

When we look at the human being, we find that ‘existence’ and ‘growth’ are fundamentally present in the body, just as in the animal body. At the level of ‘I’ however, in addition to the will to live, a human being’s innateness is the ‘will to live with happiness’. We can all see this and verify this for ourselves. We can verify in ourselves and we can verify this in others. As long as it is a human being you cannot separate him/her from the will to live and the need for happiness. Each one of us not only wants to live but also wants to ‘live with

happiness'. This is the innateness of the human order and it characterises the human order. We also say '*mānav sukha dharmī hai*', i.e. *the will to live happily cannot be removed from a human being*.

This is what we have been discussing in this course! All along, we have been exploring into ourselves and when we do, we find that just surviving is not enough for us; we also desire happiness and its continuity! We don't desire to *not be happy*, even for an instant. It is our basic need. So, we have been looking into the causes of unhappiness, and when we did, we discovered that the basic cause for our unhappiness is that we are living only with assumptions, only at the level of desiring, thinking and selecting/tasting in 'I'. This is insufficient for us, since it leads to conflict and is driven by beliefs/preconditionings. Hence, we have to exercise our need to know, which is what we started with. We said that we need to have the right understanding, which is the knowledge or understanding of the harmony at all 4 levels of our being [Realization and Understanding in 'I']. We have been trying to ensure this through self-exploration, i.e. by establishing a dialogue between, 'what we are' and 'what we really want to be' which is essentially the verification on the basis of our natural acceptance.

Natural Characteristic (*Svabhāva*)

When we look at the different orders, we find that each order has a certain *value*. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays is 'natural to itself'. This is the same as the *value* of the entity, or its participation also called '*svabhāva*'.

Svabhāva of Material Order

The fundamental characteristic or '*svabhāva*' of 'Composition/Decomposition' enables units or entities to come together and form a bigger unit. Bigger units transform to smaller units. Particles of soil combine to form a brick. Bricks combine to form towers. This is a case of composition. When the tower falls, it breaks down to small particles of soil. This is decomposition. This is the way material entities participate with other material units. It is on this account that we are able to construct buildings, roads, vehicles etc. And the good thing is that they go back cyclically to the original state based on their characteristic.

Svabhāva of Plant/Bio Order

We can see in this order that *pranic* units nurture or worsen other *pranic* units. To nurture means to be supportive, to aid other *pranic* activities in the growth of pranic units. For

example, vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetable, it helps my body grow. Similarly, if I eat datura, the thorn apple, another pranic unit, it will worsen my body. If I eat the same vegetable in larger quantity than required, it will work to worsen my body. To *worsen* means to be a deterrent, repressive to the other *pranic* activity. Hence, we say that the *svabhāva* or 'value' or 'natural characteristic' of the plant/bio order is to 'Nurture/Worsen'. This is the 'value' of the *pranic* in existence for all the orders.

Svabhāva of Animal order

When we look at the animal order, the body of the animal belongs to the plant/bio or *pranic* order, and hence has the same 'usefulness' or 'value' as the *pranic* order. Thus 'nurture/worsen' is the *svabhāva* of the animal body.

The *svabhāva* of the Self ('I') of the animal order is non-cruelty (*akrūrātā**) and cruelty (*krūrātā**). We can understand these values with the following definitions:

Cruelty (*krūrātā*) – The feeling that it can fulfil its needs through violence and forcefulness.

We can observe the above in animals and may find more-or-less predominance of one of the above in certain kinds of animals. For example, cows may largely be living with a feeling of non-cruelty(*akrūrātā*); while animals like tigers and lions may exhibit cruelty (*krūrātā*).

Svabhāva of human order

Similar as to the case in animals, the human body also belongs to the plant/bio order and hence has the same *Svabhāva* or value/natural characteristic as the *pranic* order. It either nurtures or worsens other *pranic* units. As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

The *svabhāva*/value of the Self ('I') in human beings is 'Perseverance (*dhīratā**), Bravery (*Viratā**) and Generosity (*Udāratā**).

Perseverance (*dhīratā*) – Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

Bravery (*vīratā*) – Being assured that the all-encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding*. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

Generosity (*udāratā*) – Being assured that the all-encompassing solution is to understand and live in harmony at all the four levels and I am ready to invest myself, my body and wealth to help the other have the right understanding.

As human beings we participate in the innate order of things with our ‘values’ of Perseverance, Bravery and Generosity. This is also our ‘participation’. *This is our natural characteristic.* This is what is natural to us. This is *naturally acceptable* to us. This is what we have been talking of, in this course! However, we find that human beings are not living as per this natural characteristic; even though we have a *svabhāva*, we are not living according to this. This is the basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristic as mentioned above, we have a definite character, Otherwise, it is *not definite, it is uncertain, unlike* other three orders as discussed above.

*B*asic Activity

As an extension to the discussion we had about the activities in all the four orders, let us understand here how the activity in the different orders is different at the basic level. In the material and *pranic* order, there is only recognising and fulfilment. Such units do not have the activities of assuming and knowing. Take for example, hydrogen and oxygen recognise the relation to each other, and combine to form water. A brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognises the relation with sun and water, and fulfils it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor! No choice.

When we look at animals and humans, we find selection taking place. We do select, no need to take any examples here. Animals also select. We saw one example above. We can see several such examples in nature. You get a puppy in your house and start calling it ‘Tommy’. The same voice falls in its ears repetitively, but the response changes with time. After some time, it assumes that when you utter that word, it has to come to you. And the recognition thus changes as per the assumption, followed by fulfilment. Do humans behave the same way? Well in a more sophisticated way. This is because the assumption in animals is related predominantly to the body. Like if you give your puppy to eat after uttering its name, it will assume faster the relation to that word. But it is not the same with you. If the same person calls you also Tommy, you will feel offended and may turn hostile to him. Your behaviour is more sophisticated as the assuming not only involves selecting/ tasting but desire and thought too. At the same time, human beings have the faculty to know and not only assume. The

animal does get to know. We do get to know. We ask 'why?', 'how?', 'what?'. Human beings have all the four activities, knowing, assuming, recognising and fulfilment.

Conformance (*Anu-sangitā*)

Each unit 'conforms' through the principle of conformance or *anu-sangitā*. This is better understood via examples from the four orders:

Material order: The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example: oxygen, nitrogen, other gases, gold, silver, aluminium....all of them *conform to* and are *always according to* the *constitution* of their kind. *Hence, we say that any matter conforms to its constitution or has 'constitution conformance'.* We also say '*padārtha avasthā parinām anusangī hai*'. This constitution conformance method is the mechanism by means of which the continuity of a species in the material order is maintained in nature/existence.

Plant/Bio or pranic order: A neem seed will always sprout a neem plant. All of us know this. Even if you never went to school, you know this. Everything in the neem plant, its flowers, its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. We can take numerous such examples, and we shall always find that plants exhibit this – as the seed, thus the plant. *Hence, we say that a plant conforms to the seed, or has 'seed conformance'.* We also say '*prāṇa avasthā bij anusangī hai*'. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

Animal order: Have you ever seen a cow chase a rabbit, kill it and eat it up raw? Have you ever seen a dog only eating grass and nothing else? We see that a cow is always like a cow, and a dog is always like a dog. Animals, we can see conform to their lineage. How animals are, their behaviour, is according to the lineage they belong to, the lineage they come from. As the lineage, so the animal. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* We also say, '*Jeeva avasthā vāṇś anu-sangī hai*'. Cows, dogs, lions, elephants, are all according to their lineage or breed. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human Order: In humans, we see a distinct shift from how animals are, as far as *conformance* is concerned. A cow's offspring is always like a cow. A lion's offspring is always like a lion. Is a barber's offspring necessarily a barber? Is a mathematician's son always a mathematician? If your mother likes music, is it necessary that you also like music? The answer is no! We can clearly see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selections in 'I'. The desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these '*sanskāra*'. Hence, we say that a human being conforms to his or her *sanskāra*, or has *sanskāra conformance*. Or, we also say *gyāna avasthā sanskāra anu-sangi hai*. Today, we can see that there is a difference in our *sanskārs* - it keeps changing, and hence, we demonstrate indefinite behaviour. It is only with right understanding, with knowledge that we have definite *sanskāra* and can thus exhibit definite behavior.

We have thus been able to study the different aspects of each of the four orders that constitute nature. In fact, based upon this study we can now identify the different orders in nature.

Human Beings - Our State Today

Order	Animal	Human
Things (<i>vastu</i>)	Animal Body + 'I'	Human Body + 'I'
Innateness (<i>dhāraṇa</i>)	Existence+Growth in Body + Will to live in 'I'	Existence + Growth in Body + Will to live with happiness in 'I'
Natural Characteristic (<i>svabhāva</i>)	Composition/ Decomposition, Nurture /Worsen in Body, + Cruelty, Non-Cruelty in 'I'	Composition/ Decomposition, Nurture/Worsen in Body + Perseverance, Bravery, Generosity in 'I'
Mode	Reaction	Response
Needs	Physical facilities	Physical facilities + Relationship + Right Understanding/ Knowledge

Ask yourself this question:

“Do I want to live as in the left side column, or in the right side column? What is naturally acceptable to me?”

Now ask yourself another question:

“Am I living more like in the left side column, or as in the right side column?”

We can make the following observations based on the table above:

- What is written for 'I' on the right side makes the basic needs for us as human beings. Without these, there is no definiteness in our conduct; without this, we don't have satisfaction, we don't have a continuity of happiness.
- We can't do away with our need for continuous happiness, because it is our innateness, it is intrinsic to us, it is our *Dhāraṇā* – it is inseparable from us. So, surviving alone is not enough for us, we want to live with happiness and its continuity, and this is not possible without having the right understanding/knowledge.
- We can't live with cruelty or just avoiding to be cruel, and *still be happy*, because, that is not our natural characteristic, it is not our *svabhāva*, it is not our natural acceptance, it is not naturally acceptable to us. Our natural acceptance is for perseverance, bravery and generosity, and this is our *svabhāva*, this is our natural acceptance. Unless we are according to our natural characteristic, we are not according to our natural acceptance, we cannot be happy. We can *try* many things, but it is not possible for us to be happy.
- Our basic need is not just physical facilities, but relationship and right understanding/knowledge as well.
- To live as in the left is called living in animal consciousness and to live as in the right is called living in human consciousness.
- Unless we exercise our need and capacity to know, we shall continue to create problems for ourselves and the rest of the orders in nature, since we have far greater faculties and the ability to have a large impact on our environment.
- This is the difference between "*what we are*" and "*what we really want to be*".

If we as human beings do not exercise our capacity to know, then we end up being more like animals, and hence we get defined as social animals! We become worse than animals since we have more faculties and greater impact over everything. No lion in his lifetime can kill 60,00,000 people, but there have been some human beings in history that have done exactly that! Just living is not enough for human beings. We want to know, and live with happiness. We can see in human beings that this will-to-be-happy is related to this will-to-know, this is why human being is said to be in Knowledge Order- *Ġyāna Avasthā*. This Knowledge, this right understanding is what we have been discussing all along. We need to start the process of self-verification in us, we have to start becoming more aware, and start exploring into the proposals at all four levels of our living.

Today, we don't know *what we are*, we don't know *what we want*, hence we don't know *what to do*, we largely only learn *how to do*. We don't know 'what to do' and are busy working out 'how to do'. Irrespective of how much you know of 'how to do', as long as you don't know 'what to do', you end up getting dissatisfied. Thus, before producing something, we don't see if it is really needed, and what use it is for us, and what impact it will have on the environment ("*what to do, why to do*"). Instead, we end up producing more and more of it, in different varieties, shapes, sizes and packages! (All this being "*how to do*").

Technology deals with the latter part – 'how to do'. It's to do with *technique*. Technology does not give us the answers of *why to do*, and *what to do*...this answer comes from right understanding and the *values* we understand on this basis. Thus, it is only with right understanding that we identify and understand what is *valuable* to us, what is of *value* to us, and we can then use technology as a means to ensure what is valuable to us.

What is the Way Out?

The way out would be largely clear to you now. We need to work in the direction of development of mankind from animal consciousness to human consciousness. And this entails working for the right understanding. We have been talking about it throughout the book. We saw how due to lack of right understanding, the human order, though it wants to be fulfilling to one and all, fails to fulfil the human order itself. It fails to take care of its own body, what to talk of other units in nature. Knowledge is the basic need of the human order, and it needs to get on to the focus of its every thought and action.

REVIEW QUESTIONS

1. What exactly is implied by the term - 'nature'? Explain.
2. What are the four orders in nature? Briefly explain them.
3. What do you mean by mutual fulfilment in nature? Cite a few examples.
4. "Other than human order, the three orders are mutually fulfilling to each other." Explain with examples. Why does human order fail to be mutually fulfilling to itself and to the other orders?
5. Write a short note on the recyclability and self-regulation in nature.
6. What do you mean by 'innateness'? What is the innateness in the four orders?
7. What is the *Svabhāva* (natural characteristic) of a unit? Elaborate on the *Svabhāva* of a human order.
8. Explain the activities in the four orders of nature. How are the activities in the human order qualitatively different from those of other three orders?
9. What do you mean by '*conformance*'? Explain the *conformance* in the four orders.
10. Suggest ways to enhance the fulfilment of human order with the other three orders. Mention any two programs you can undertake in light of the above.

Harmony in Existence – Understanding Existence as Co-existence

So far we have been talking about units, be it a human being or animal or plant or any material entity. All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space. In this chapter, we will explore the harmony in existence in the form of co-existence of all the units in space.

An Introduction to 'Space' (*Sūnya*)

We had started our exploration at our innermost level of being – with (our) Self ('I'). Our natural acceptance has been a key mechanism for us to explore the harmony of (our) Self and the harmony with the Body. Exploring further, we discovered that we feel related with others and we experience the feelings (or values) in our relationship. We then saw that this feeling of relationship starts from our family, and then slowly extends to the world family. Beyond humans, we explored the harmony in nature and we discovered that every 'thing' that we can see around us can be understood as a part of one of the four orders of nature namely the material order, plant/bio or *pranic* order, animal order and the human order.

These four orders are interrelated, in harmony, and our natural acceptance is to live in harmony with these orders. So far, we have been discussing what are called 'units'. We define a unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, they are 'countable'. But there is another 'reality' we have not yet studied or explored. This is the space (*sūnya*, or spelt as *shoonya* for simplicity). Let us try to understand the significance of this reality in order to complete our study of the whole Existence.

If I ask you a question 'What is between you and the book you are reading right now?' Your answer may be "Nothing". If I now ask you what is between the earth and the sun, you answer may still be 'nothing', or, some of you may say 'empty space' or 'space'. If I ask you where is the earth? Where is the sun? What is the answer? That's space.

Yes, we are talking about space! We normally don't pay attention to this 'reality', because it's not a 'unit'. You can't touch it, smell it. We normally just 'see through it'. But the fact is, because you can't 'touch it' or 'see it' as you would see a unit like your body, your friend, or a piece of rock, doesn't mean it does not exist! Space exists everywhere. Note that space does not just exist between the earth and the sun, but is all around you. It is between you and the book you are reading right now, it is inside you, it's around you. When we start paying attention to it, we can each see that what we call as space or emptiness, is actually everywhere! We don't really generally bother about it (except perhaps in an academic sense in subjects like physics or astronomy), because, space does not seem to play any role in our daily life.

So why are we talking about it here then? Well, we want to understand all levels of our living, and when we go to explore that, it turns out that what we call as 'existence' or 'all that exists', includes space as well. We may think that space has no role in our life, but let us ascertain this impression of ours. Let's find out.

Co-existence of Units in Space

'Units in Space'

When we look at the existence around, the first thing we see is space. You may not note it, but it is there. And then you see the units in space. Between every two units, there is space. As we saw in the example of book and the reader, the same holds true for every other unit, be it material, or plant, or animal or some human being. The units exist in space. If we were to define this, we would say that there are two kinds of realities in existence and these are: Space and Units (in Space).

So, we say, $\text{Existence} = \text{Space} + \text{Units (in Space)}$.

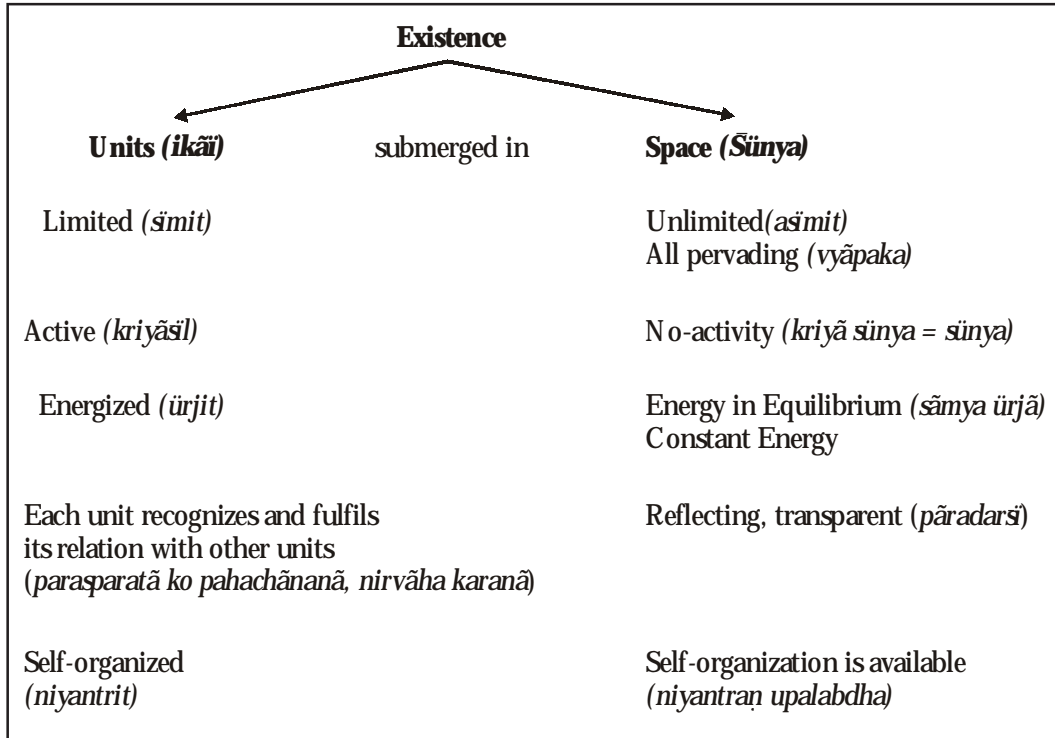
Each unit of every order viz., material, plant/bio or *pranic*, animal and human order, 'exist in space' or they 'are in space'. We also say they are 'submerged in space'.

Since nature consists of the four orders we have been discussing, we can say ,

"Existence = Nature submerged in space".

Nature = Four orders (Material, Plant/Bio or *Pranic*, Animal and Human Order)

We can understand this reality from the smallest particle to the largest galaxies. Let's explore this further:



All nature is submerged in space. Space is not a 'unit' but it exists, as a reality. Let us look into the various attributes of units and space:

'Limited' and 'Unlimited'

Nature has four orders and there are units in each order. Each unit is limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. **Space, on the other hand is Unlimited.** Space has no 'size' as, unlike units, it is not bounded. Space is not bounded on any side! So, there is no beginning or end to space, as there is to units! For example, when you take a book, you know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. For example, there is space behind you, inside you, between you and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth....*all the way till you can imagine*. Even if you say space ends <here> and there is "nothing" after that, that "nothing" is still space or empty space as we call it! We find that space pervades; It is all-pervading. Units, on the other hand are not all-pervading. That is how we recognize them as units!

‘Active’ and ‘No-activity’

We can understand each unit as something that is dynamic and active. Be it a physical activity, physico-chemical activity or a sentient activity. Each unit or entity of all the four orders is active. We already explored this in the previous chapter, “harmony with nature” where we explored activities in the four orders like: composition/decomposition, selection/taste, etc. For example: you can yourself see that ‘thinking’ is an activity you do, and so is ‘desiring’.

Space on the other hand has no activity. Only units are active or in other words, when ‘something’ is active or has activity, we call it a ‘unit’! There is empty space between you and the book right now and it does not have any activity. *The particles of gases and dust in between are active, but space is no-activity. That’s how we come to know of it.*

‘Energized’ and ‘Energy in Equilibrium’

What we normally call or consider as energy today, is the ‘transfer of energy’. For example: when you place water in a vessel on the stove, we say the ‘heat energy from the flame was transferred to the water in the vessel’. What about the water before we put it on the stove? Was it energized? What about the stove before we lit it, was it energized? We may normally think ‘no, it was not’, but the fact is, it is! Anything that is a unit, has activity. Anything that has activity, is energized. All the particles in the water and the metal stove are active, very active, and energized. We can’t see this very easily or we don’t see the ‘physical effects’ of the unheated water or unlit metal stove, but they are still energized! Space, on the other hand, is not a unit, it has no activity. Hence, we don’t say space is energized but we say ‘Space is energy in equilibrium’ or it is ‘constant energy’. All units are energized in space. *This energy is available to all units. In other words, space is equilibrium energy; all units are in space; all units are energized and active being in space.*

‘Each Unit Recognizes.....Space is Reflecting & Transparent’

When you pour water into the soil, the soil soaks it up. We call this as, ‘the water is recognizing its relationship with the soil and fulfilling it’. (When we use the term ‘recognizing and fulfilling’ for ourselves, humans, we use it also in the sense that we are ‘aware’ of the ‘recognition’ & ‘fulfilment’. Since the activity is basically the same, except awareness, we use or extend the same words for things like soil, plants, etc.) When we look around, we see that even in the physical world, there is a relationship between all things around us. The air recognizes its relationship with the soil, the soil with the water, the water and soil with the tree, etc. There is relationship and we see all around us. This is the meaning of each unit

recognizing its relationship and fulfilling it. As humans, we have seen that we too want to recognize our relationship with the four orders and fulfil it. We called this 'living in harmony with all the four orders'. We can easily see this, understand ourselves if we pay a bit of attention that each unit recognizes and fulfils its relationship with the other unit.

What about space? Well, space is not a unit. *Space is reflecting*. What that means is, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and this is why all units are related to each other. This is why, we as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is the same as saying reflecting. What this means is that in space there is no obstruction. Hence, all these objects or units are able to recognize each other in space, are related to each other being in space, since space is transparent.

'Self-organized', and 'Self-organization is Available'

Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations.

We can see for ourselves, very easily. Take for example, a stone. It is self-organized. The stone maintains its own organization. Or take a piece of iron, it is self-organized.

We are not organizing it. We are not supplying it organization from outside.

Think of a cow. It is self-organized. The body of the cow is self-organized; and so is the '*Jivana*' of cow. It does not create havoc for others around it. It has a definite behaviour.

Now take humans. When we look at it, we see that we are self-organized at the level of the body. We are not organizing the body. We *are not doing anything for the coordination* between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the Self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy. This prompts us to explore the real meaning of happiness, and we keep striving for being in harmony.

We can clearly see, via countless examples from the four orders that all these units are self-organized. *No one is organizing them from outside. No one is supplying this organization.*

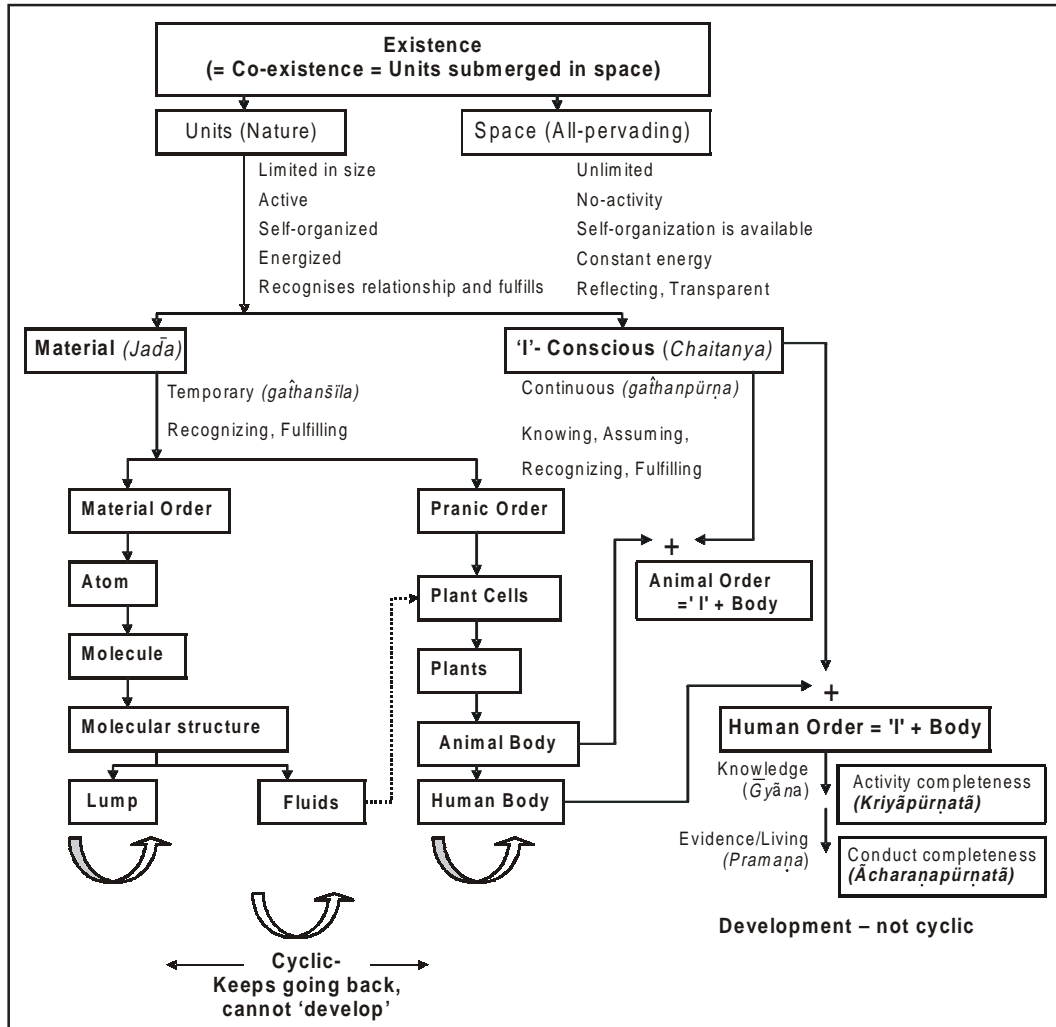
This self-organization is available to units being in space. **Hence, for space, we say 'self organization is available'.**

To sum up

- There are two kinds of realities in existence: space and units in space.
- These units are in co-existence with space and in co-existence amongst themselves .
- We can thus understand the whole of existence as Nature submerged in Space. We can understand this harmony.
- Each unit is
 - ❖ **energised and active in space**
 - ❖ **self-organized in space**
 - ❖ **recognizing and fulfilling its relationship with other units in space**
- Space is in continuum. It is all-pervading and is no-activity.
- We are also units in space and there is acceptance in us (in 'I') for self-organization.

*E*xistence is Co-existence'

Now that we have studied ourselves, our family, society, nature and space, let us see the interconnectedness between all these units and space. We find that being in space, the units are mutually fulfilling to other units. This is being in co-existence.



The figure above depicts all the four orders (material, plant/bio, animal and human) and their co-existence with space. We have already covered the relationship between units and space in the previous section. We saw that units co-exist in space or units are submerged in space. In this section, we shall explore into units and see how they are inter-related in existence.

** You keep referring to the figure above as you read through the rest of this section.*

Material and conscious units

You will see in the figure above that we have categorized units into two types:

- Material or *jada*
- Conscious or *chaitanya*

What does this mean? We have already been discussing this, so let's go over it:

Material units are those that are only *recognizing* and *fulfilling*. There is no *assuming* in them. There is no potential in them to *know or assume*. Everything in the material order: stones, minerals, soil, petrol, etc; everything in the plant/bio order: plants, shrubs, grass, animal body and human body fall into this category of 'Material' or *jāda* kind of units. It is interesting. If we consider the animal and human body, we find that there is only recognition and fulfilment. There is no assuming in the animal and human body.

We had discussed about this in chapter five. Let us recapitulate it. Taking an example, suppose you take a blade and cut your finger. If the blade is sharper than your skin then the skin gets cut and will bleed. No matter how many times you try this. If you ask a friend to do this, the result is the same. The skin does not respond in different ways depending on who is cutting it. But what happens at the level of the Self, where *assumption* is involved. Let's say you have gone to the doctor's clinic and the doctor takes a blade to make a cut in your skin. Since you know that you have gone to the doctor to be treated, you cooperate with the doctor and allow him/her to make a cut on your skin. Now, if you assume that the person is not a doctor, you are sitting in a bus and someone takes a knife and tries to cut your skin, what would you do? You would be alarmed and resist the person. Of course, if he succeeds in putting a knife to your skin, your skin will still bleed!

It becomes clear, that

At the level of the body there is only recognizing and fulfilment,

At the level of 'I', there is assuming and knowing, in addition to recognizing and fulfilment..

As indicated earlier, we call 'I' (*Jivana*) a conscious entity or *chaitanya* or consciousness. We call the body material or *jāda*. Each one of us can distinguish the units around us based on this categorization. Why are we doing this? Simple: to better understand the things we live with, including ourselves!

If we understood which units assume and which don't, then we would know how to interact with them. In our interactions with the material order, such as a stone, we know that there is no assumption involved, and we can be assured of its behaviour. While interacting with animals or humans, we know that there is assumption involved, and hence keeping this in consideration, we can improve our interaction and relationship.

Thus, Material or 'jāda' units:

- Have the activities of recognizing & fulfilment.
- Are *temporary* in nature, they undergo *structural* changes. We also call them *gāṭhanṣila*.

Conscious or chaitanya units

- Have the activities of knowing, assuming, recognizing & fulfilment. Currently, assuming, recognizing and fulfilment are predominant in humans. We have the *capacity* to know, and we explored this via our natural acceptance. 'Knowing' means having the 'right understanding', understanding the harmony at all four levels of our being.
- Are *continuous*, there is *no structural change in them*. There can only be a qualitative change in them. We also call them *gāṭhanpūrṇa*.

Material units: from atoms to the human body

Now that we have explored that basic classification in units, let us explore into the material (*jāda*) units. Material Units are the basis for all material things – soil, metal, rocks, liquids, gases to the basic cells and all the way to animal and human bodies. The material units undergo changes through physical and physico-chemical processes. In the material order, an atom combines with another atom to form molecular structure. The molecular structures can exist either as lumps (*pinda*), or fluids (*rasa*). Fluids are the basis of a plant cell (*pranic* order) and such cells combine to form plants, the animal body and the human body. Thus, we can see that in the material units, starting from the smallest fundamental particle that is stable, the atom, a sequence of natural events takes place, and solids (like stones, minerals, etc.), fluids (like water, fossil oil, etc.), plant cells (that go on to form the innumerable variety of plants we know of), animal bodies (of various species) and finally the human body, (in which we find a lot of variety in physical appearance) – all these are formed. All these processes are taking place in a self-organized, natural manner. *There is nothing controlling these processes*, these processes occur naturally in co-existence.

These events, these processes starting from the atom all the way to the highly complex human body are all happening in a *self-organized manner*. We humans are not *creating these processes or units*, *neither are we responsible for controlling* this entire process. When we understand this self-organisation, we are also able to understand our relationship with them and its fulfilment.

Conscious (sentient) units, the animal order and the human order

We have been talking about the material units so far, up to the animal and human bodies. What of animals and human beings? What else is left to have an animal and human being, the way we know them? The answer is: conscious/ sentient units! We also referred to these units as the Self or ('I'). We have already discussed that animals and human beings are as co-existence of the conscious/sentient ('I') unit and the material body. We have been exploring this in the chapters so far.

Animals or Animal Order = 'I' + Animal Body

Humans or Human Order = 'I' + Human Body

What is my role in existence?

Let us do the following: Take a look at the picture of existence we have a few pages earlier. Now answer these questions for yourself:

What have I done for any of these to exist?

What have I done for space to exist?

What have I done for material and conscious units to exist?

What have I done for atoms, molecules, lumps, fluids, and plants to exist?

What have I done for animals and humans to exist?

What have I done for the existence of my own body? My teeth, hands, eyes, feet, etc?

What I have done for my own existence?

Have I created any of this at all?

Am I controlling or directing any of this at all?

Am I the one directing the formation of molecules, the growth of plants, or the beating of my own heart?

We are not doing any of these. We are not creating any of these!

What is my role in this existence then, if I have not created, or am not controlling any of these?

All I can do is learn to live with all this! And how would this learning be possible? This is what we have been discussing from the beginning of this book: understanding the harmony at all four levels of our living. This is happiness; this ensures the continuity of happiness in us. When we are able to have the right understanding, we live with the understanding and are hence able to fulfil our relationship with the four orders.

We have been discussing the need to have the understanding of harmony at all four levels of existence so far. The detail of this is as follows:

Existence is Co-existence. Co-existence is in the form of:

Every unit is submerged in space (Harmony in Existence)

Every unit is related and mutually fulfilling to every other unit (Harmony in Nature)

Human being is related and wants to be mutually fulfilling to every other unit (Harmony in Society)

'I' is related and wants to be mutually fulfilling to every 'I' (Harmony in family)

'I' is related and wants to be mutually fulfilling to Body (Harmony with Body)

Different activities in 'I' are also interrelated and active to be in harmony (Harmony in 'I')

(realisation and understanding ensure harmony in desires, thoughts, expectations)

Understanding the self ('I'), the activities in 'I', and their interrelation, understanding the reality of 'I' as being distinct from the body is called **knowledge of Self ('I')**.

The knowledge of Self ('I') or *Jivana* is called *jivana gyāna*.

Understanding the harmony at all the levels above means we have understood existence.

This is called knowledge of Existence or we also call it *astitva darshana gyāna*.

Having understood 'I' (*jivana*) and the entire existence, we understand our relationship with every unit in existence and fulfil it, leading to mutual happiness and prosperity.

This is called knowledge of human(e) conduct, also called *mānavīyatā pūrṇa acharaṇa gyāna*.

The knowledge of these three put together is called right understanding: understanding of existence, understanding of the Self, and understanding human(e) conduct. This is the same as understanding the harmony at all four levels of our existence.

When we have this right understanding, the activities of 1) Realization and 2) Understanding – which are currently dormant in 'I' also get expressed, ***hence we also call this 'activity completeness' or 'kriyāpurnatā'***. All the activities in 'I' are now expressed, not only desiring, thinking and selection, as is the case now.

When there is completeness in the ability of 'I' to live with right understanding at all the four levels, leading to mutual fulfilment, ***it is called 'conduct completeness' or 'ācharanpurnatā'***.

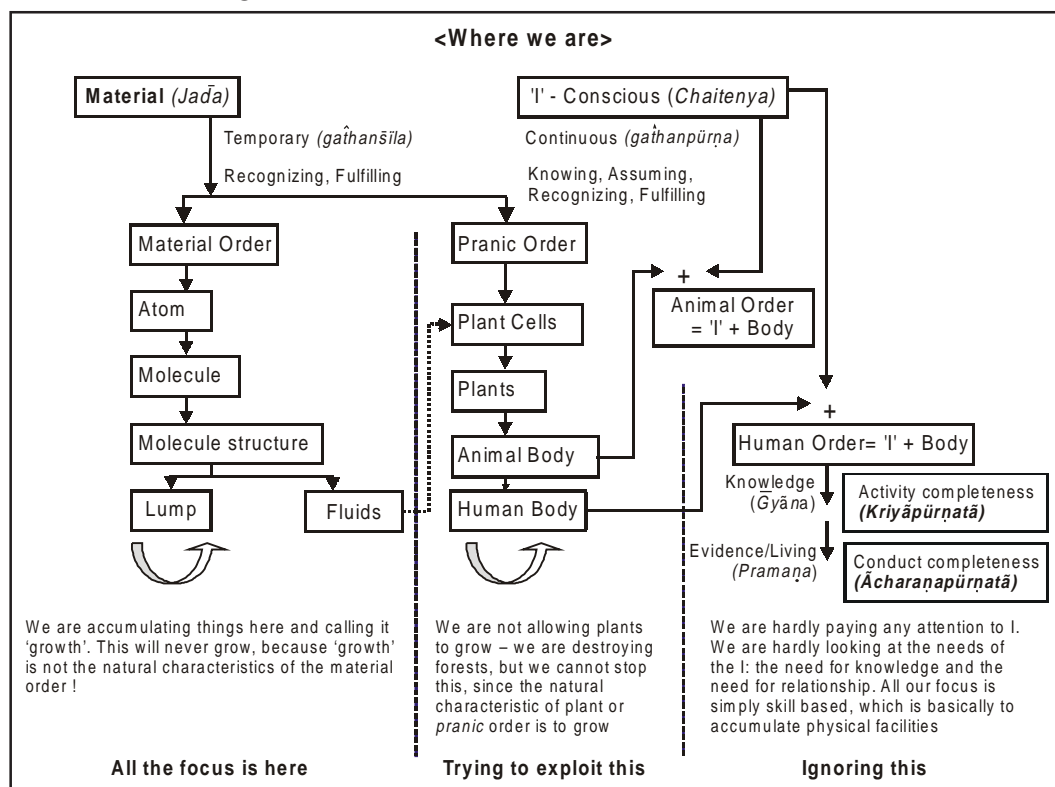
Thus, we can see that each material and conscious unit is submerged in space and being in space, each unit is energised, self-organized and recognizes and fulfils its relationships with other entities. This is the entirety of existence and it is harmonious.

So, Existence is in the form of Co-existence. It is in Harmony. We don't have to *create* this harmony, it already exists. We only have to *understand* it to be in it. This means that having the knowledge of existence and knowledge of self ('I') gives me the knowledge of humane conduct (*how to live in existence, with the four orders*). With this knowledge, I can live with humane conduct. This is the pending task we have to complete!

What are we Doing Today?

"Growing what does not grow", "stopping what anyway grows"!

Look at the diagram below:



* We are trying to grow in the left side (material order) and somehow trying to stop growth on the right side (plant order) –which does not.

We can understand the basic nature of all units. We can understand the natural characteristic of an order, and then know what to do with it. For example:

Material Order – is characterized by composition-decomposition. This is its natural characteristic, its participation. It does not ‘grow’. i.e. stones do not ‘grow’, gold does not ‘grow’, money; the paper it is printed on does not ‘grow’.

Plant/*Pranic* Order - is characterized by growth and maintaining the form of growth. Ex: a plant grows, a shrub grows.

Now, if you want ‘growth’, would you focus on material order, or on the plant order? The answer seems obvious: if we wanted growth, we would look towards the order that has growth as its ‘natural characteristic’ and work on it. We find that this is in the plant order as in existence, naturally, without us having to do anything about it, plants or the plant order anyway grows.

Now, if you look at the diagram we have above, you will find that today we are putting all efforts into the material order. All the ‘growth’ we talk of is here: by making more cars, eating more chocolate, building more roads, making bigger buildings and robots, we think we are ‘growing’. *But this is not possible, since by its natural characteristic itself, the material order does not grow!* Howsoever, we try for growth here, we *cannot* be satisfied, because at the end of the day, it is only **accumulation**. *Hence, we can accumulate money, but we cannot grow money!* On the other hand, that which naturally grows i.e. plants, we are trying to stop! We seem to be trying very hard to stop the growth in plants today!

Thus, our attempts at growth are quite mixed up today. There is an inherent problem in the kind of ‘growth’ we are talking about. We are focusing on the material order or *padārtha avasthā* which does not grow and not paying attention to the plant order or *prāṇa avasthā*, which anyways grows. We don’t have to do anything for it! This is because we do not have the right understanding. We do not understand the natural characteristic of these orders and *our actions are not aligned according to the natural characteristics of these orders*. Thus, when we talk about growth now, we are not really ‘growing’, we are only ‘accumulating’. And that is the reason for the problem. Today, we think, we all have to struggle to survive; that if I have to have growth, or what I am trying to grow does not grow by natural design, I have to snatch it away from the other. Thus, we only end up having a lot of competition, and no growth in the real sense. Now, if you wanted growth you would plant trees, say, a banana tree. In a few years it would have grown so much that you will have more than you can manage. There is growth taking place in existence anyway, even if we don’t initiate it, there is no need to compete for it.

It is also clear that we are ignoring the needs of the Self (‘I’) and mainly focusing on physical facilities, which are in the material order.

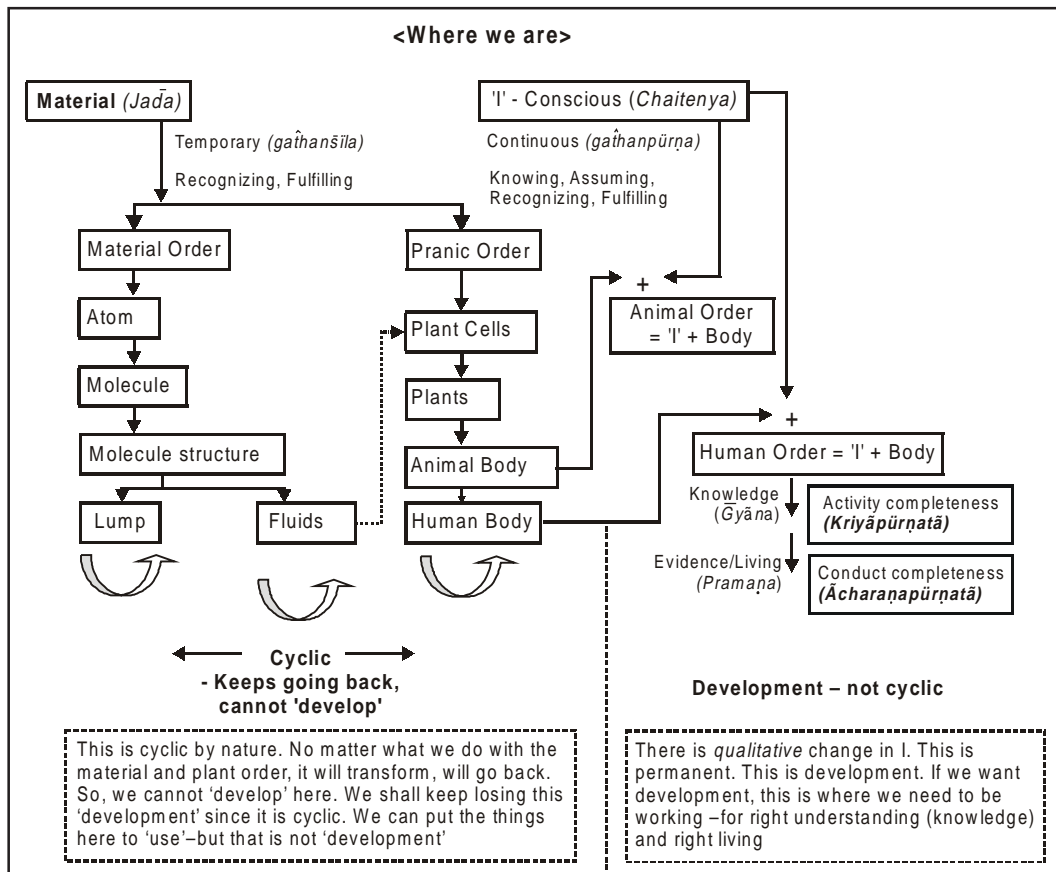
Accumulation in the material order cannot be a substitute for the needs of knowledge/ understanding and relationship in ‘I’. Work on the material order needs to be done in the *light* of understanding in ‘I’ and the needs of ‘I’.

“Developing where it cycles back”, “not developing where it does not”

Let's start with a question:

If you had ‘development’, would you want it to be reversible or irreversible? Whatever you gained out of development, would you want it to stay, or go away/back to where you started from?

The answer, one can guess, is we want development to be irreversible, to stay with us, to be permanent. So, if something we do is in a cycle, i.e. if we go back to where we started from, we would not call it ‘development’. Take a look at the figure below:

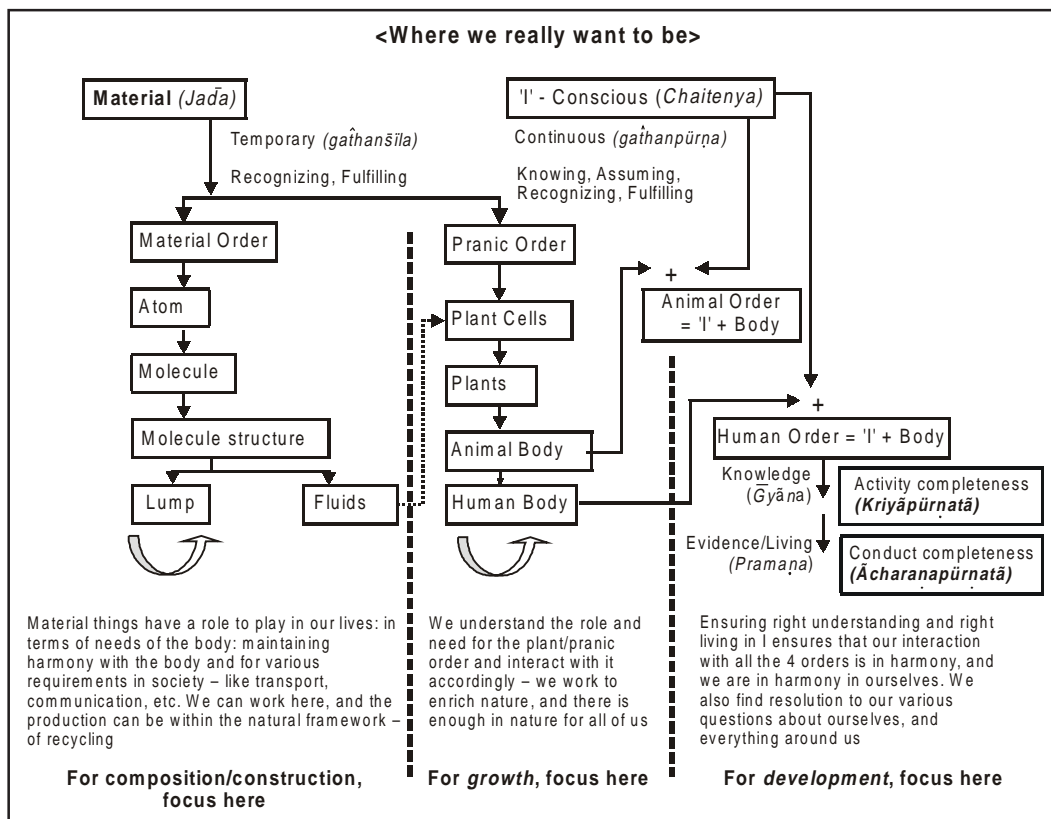


What we are doing today in the name of ‘development’ is to focus on the material order and the plant order. Now, by nature, these are cyclic. They undergo composition/decomposition. Hence, if we work on this order, it is in a cycle, it is not ‘development’, each time going back to where we started from!

Where does ‘development’ take place then? Development has to take place in the human being – in ‘I’, by knowing the reality, knowing the entire existence and living in accordance with it.

Where do we want to be?

We want to interact with the material order with a view to make things that remain as constructed, like our houses, implements. We want to use them for composition. We want to use plant order where growth is required. And for ourselves, we want to develop as responsible human beings. This is depicted in the diagram below:



REVIEW QUESTIONS

1. "Existence = Nature submerged in space"- Elaborate this point.
2. Differentiate between units and space. How are units self-organized in space?
3. What do you mean by co-existence? How are units in co-existence being in space?
4. Draw the chart showing in detail, the different categories of units of nature in co-existence in space. What is your role in Existence?
5. Where is the scope of development in nature? How have we come to wrongly place our developmental programs?
6. What is the role of material order and bio-order in the fulfilment of human needs? How does understanding of existence help in right identification of the above?
7. How will the understanding of harmony in Existence influence the R&D programs in science and technology?