

Coexistence & Holistic Living

- *A practical introduction*

Presented in English based on 'Coexistential Philosophy' (Madhyasth Darshan, Jeevan Vidya) of A.Nagraj by:

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- For more details, visit www.coexistence.info

Student Notes

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1.2 Need for this course

1.2.1 Life in School and College

Most of us started very early in school. Perhaps we were four or five years old when we started with alphabets, then moved on slowly to sentences and then to speaking and writing a language. We were taught how to count, and before long subjects like history, science, geography and many others found their way into our classes and into our lives. Through these subjects we have explored our world in many ways and they have opened our eyes to certain dimensions of our lives and of the world we live in.

We also find that somewhere in this process we have started looking at all this learning as merely an aid to finding a 'job' or starting a business. We feel jobs & business bring money and money we assume, can bring security, make us 'successful', help us overcome our fears, and perhaps, buy us things that will give us happiness. This we see, when we observe that excelling in competitive examinations has become the primary focus for most of us. Be it Engineering, Medical, SAT or GRE – the final goal – is 'getting through' and making a career. Making a career seems to summarise the *total purpose* of all our education so far!

Have you ever found yourself wondering – 'Do I really need to study all these subjects to get a job or start a business?'. Is this the purpose of all the education that one gets at school and at college? What do we think is the final goal, the overall purpose of the education we have had this far and the education that we are going through today?

1.2.2 Life with Family and Friends

At the same time, besides spending a lot of time in school and studying, we live a big part of our lives at our homes in relationships, with our family and our friends. This network of relationships with our parents, our siblings and our friends is an important aspect of our lives and brings us a lot of support and joy. The nurturing and love our parents have given us in our journey to becoming a young adult is valuable and very dear to us. Similarly, we start spending a lot of time with our friends once we are teenagers. We share our thoughts, fears, joys and sorrows with them. Indeed, there are very few people in this world who can claim that family and friends have not been important for them in their lives so far!

But, sometimes these relationships turn unpleasant and we find ourselves in conflict with the other person. At that point we become unsure and begin to blame, criticize the other and sometimes even ourselves. In the process both us and the other – begin to suffer. Have you suffered conflicts in your relationship with your family or friends? Sometimes, we are intrigued, baffled or even frustrated at the behaviour of other humans and even our own behaviour with them. Many a time, we are at a loss to know how to handle these relationship issues and it leaves us disturbed. .

Some of us even look at our relationships with family and friends as a burden and avoid them. Our formal education today does little to help us identify and resolve these issues properly. At school or in

college - we get little or no guidance about relationships and how to properly live in them. since 'it is not part of the syllabus'.

1.2.3 Life all around Us

The various incidents around the world unfold, and are captured every day in the newspaper and on the TV. From what is happening in faraway countries to local incidents; the newspaper and TV help bring the world to us in the comfort of our homes. From lifestyle programmes that tell us what people in different places are eating, what they are wearing and how they live their lives, to programmes that bring forth political and social issues in different regions of the world, to movies and informative documentaries; media exposes us to another dimension of our lives that is not covered in the formal learning at school. But is the purpose of all this programming – to merely give us information? What role do these different programmes play in your personal life?

Media unleashes upon us ideas of what is 'right', what is 'wrong', what is socially acceptable and what is not and it does so by stating this in a silent way through promotional advertisements and star powered personalities. As individuals, we consume all of this and become more fragmented in our opinion and become consumers of this media and the products it has to sell. Media thus dramatically begins to influence our tastes, our opinions and in most cases our choices as we live through our lives. Are we aware of such influences on us, their impact and their consequences?

We also live in the midst of a stunning variety of animals and plants. And there is the soil we walk on and of course the air we breathe. We may not often pay attention to these things around us all the time but they nevertheless form an integral part of our lives, and we are related to, and dependent on them. We keep hearing of issues in the environment and words like 'global warming' & 'climate change' nowadays. How do we interpret these issues? What role do we see for ourselves in helping to solve them?

Questions to ponder on

Do you get stressed about your studies? Do you like sitting in exams? Do you truly like what you are studying, or do you have to force yourself to sit down to study? Why does it seem easier and more enjoyable to read a novel than your course books? Do you sometimes feel 'left out' in class when subjects are being taught and discussed?

What are my goals? How do I understand what is important for me? What am I going to do *after* my education? What is success? Will I be happy if I become successful? Do I know what I really want? How much money will I need? In whatever I have done so far, did I decide these things for *myself*, or was I merely acting under external influences?

Do you find yourself thinking 'My parents don't know much, I'm smarter than them'? Do you like the way you look? Do you get these kinds of thoughts: 'Will I be accepted by my friends?' 'My friends have better shoes and clothes and motorcycles – my family can't afford it' Or do you feel - 'My family has more money, we are better off'. Do you feel pressurised about 'belonging'? About owning the same gadgets as others? Are you competing to put up 'better pictures' of yourself online all the time? Are you thinking about going overseas to a 'better country' in the future?

'I don't have such silly trivial issues' – some of you may think. Fret not. We will discuss these and many more deep and profound issues in this book. Now let's get back to where we were...

Do you like the kind of person you are? Are you worried about 'how people see me?' Are you afraid that if you do not do well in your exams, or if you fail, then you will lose respect amongst family & friends? Are you apprehensive about your future?

What about your life in the family and with your friends? Are you satisfied and happy in your relationships? Do you feel you are treated with respect in your friends circle? Do you have lasting friendships, or do you feel rather alone and left out at times?

How do you feel about local issues and the global problems that all of us are facing today? Do you like what you see around you in society today? Do you think there are any 'good people' in the world? Does the pollution in the air worry you? Do you wonder about life & evolution? About why the earth is spinning and what we humans are doing, or trying to do on this spectacular planet? Do you wonder about the Universe and the realities it beholds? Do new discoveries in science excite you?

We hardly have the opportunity to explore these questions and to develop clarity and competence in this direction in our present curricula. This foundation course in 'coexistence in living' is being introduced to facilitate your journey in this direction.

1.2.4 What this book is about

What is our own understanding of these matters? As individuals and young adults, how do we go about evaluating what is relevant, what is irrelevant for us? This book tries to address these questions within you and proposes certain postulates for you to evaluate.

The book is an aid for self-study, for you to understand yourself and your life. It is a process of guided self-discovery and will enable you to have a more complete understanding of your own self and of the world around you in a way that is complete and enriching.

This book is an attempt to integrate all the aspects of your life into a single whole and equip you with the capability to find answers to questions which are very important to you. We will look into the fundamental-issues that shape our lives and our own living. We will look into *what* we want, and *how* we can be sure of it.

We shall delve into the things that make us happy and sad. We will try and understand money, its nature, its importance and its scope or limitations. We will examine what happens inside us and within our own minds. We shall explore our relationships with family and friends and see what happens in them and why. We will spend some time looking at society and our purpose in it. We will of course also explore Nature and what it means to live with Nature.

As we go through student life and beyond, we also find that managing our time and commitments, deciding our priorities and fulfilling them becomes a challenge. These things can also be a cause for tension in us. In addition, many a time, we go through inner contradictions, confusions and dilemmas which we find difficult to resolve. At times, we feel lack of confidence about our own decisions and actions. We will explore these aspects as well.

Each one of us has been through a long process of studying and put in a lot of hard work and been through a rigorous process of evaluation to reach here. As we look forward to shaping our lives, it is crucial that we get a broader perspective about ourselves, our needs and of the world. It is essential to know what is needed to ensure success, balance, and happiness and be responsible human beings and discover our full potential.

This book will allow us to explore all relevant areas about ourselves so that we may become aware of them and correctly evaluate and decide them.

1.2.5 What this book is not

This is not a course on ‘moral science’. It is not a course of do's and don'ts. We are not going to be preaching to you on how you need to be, or what you should be doing.

The contents of this book are not meant to be disruptive or to bring about in you a criticism of yourself or of others around. This book shall merely be asking you to explore and investigate within yourself - honestly, gently and graciously.

This course is not about memorizing information and reproducing it in the exams to get marks, but about understanding issues that are important to our lives and our contentment! This book will be addressing what ‘marks’ actually mean in your living and in your life, as a Human Being.

1.2.6 Why are we discussing happiness? – ‘everyone knows this’

Human history on this planet has been about evolution. From the days of cave man, to the time of warring tribes, and now with the advent of science and democracy and technology driven comforts for our daily needs, we've come a long way. Indeed, our [man's] journey in this world is a study of what we have perceived as our needs and how we have tried to fulfil it and how we have made sense of and explained the world around us via religion, philosophy and science.

But one question that begs our attention is how much have we really succeeded as individuals and as a society so far in making ourselves truly happy? This is a very important question for each one of us to explore as we start our journey towards an adult life.

Based on these explorations we will be able to make more informed choices ahead and live fulfilling lives.

All of us desire happiness²⁹. As human beings each one of us wants to be happy at all times and it is unacceptable for us to be unhappy for even a small instant. This is our most fundamental motivation behind every action. Have we studied our most fundamental desire or motivation? Is happiness an important aspect of our life and factored in all the choices that we make? What does it mean to be truly happy? It becomes quite evident that it is important to understand notions such as happiness, peace, contentment, etc and what they are based on.

²⁹ Anand P, Happiness Explained – Oxford Ed 2016

For, it is only obvious that we keep a watch out for how close we have come to realising our own basic motives. Now, you may think ‘everyone knows this, it’s common knowledge that humans want to be happy’. Well, let’s read on to explore and see how much we really ‘know’.

1.2.7 ‘But the Ethics & Values part seems boring’

1.2.7.1 Ethics & Values: The role they play in our lives:

Once more, fret not! We will keep away from abstract, vague notions here. Ethics simply put, addresses what is wrong and right in life. For example: is it okay to cheat once in a while? Is abusing another human being a good thing or a bad thing? Do you end up lying once in a while? What is Ethical work? What if your ‘work’ demands that you fudge numbers once in a while? Is global warming & climate change a good thing or a bad thing? ‘Ethics’ shall help us make these decisions. We will discuss Ethics as a ‘real thing’ that has a real impact on our state of being, our character, that decides the kind of person we will finally be.

Similarly, ‘values’ is not about preaching to you about what you should be doing. We shall find out what is of value to us, as human beings. We shall see what ‘value’ we bring to our world: our families, society & nature. All of us consider something to be ‘valuable’ to us. All of us live with what we call as ‘values’, the qualities or principles that we hold intrinsically worthy & important. We are driven towards our values and we take pride in them. When we possess what we value we are usually happy and when we are deprived of what we value we feel frustrated and unhappy.

We also set our goals, our aims on the basis of what we hold to be valuable, and then set out to achieve them. For example, success may be something you value, money may be valuable, fame maybe valuable, owning jewels may be valuable, family & relationships may be valuable, getting a big house maybe something we value, etc. For some of us, happiness & peace maybe what we value, or ‘acquiring knowledge’ may be something we value. For others, it could be to be a ‘good human being’, being honest, living with integrity, or being of use to society may be something we value, or even protecting the environment. All these are examples of what we hold to be valuable for us.

It is easy to see that the things we ‘value’ then go on to become our desires. We can thus see that our basic-desires and goals are driven by what we consider to be *valuable* so we may achieve the same, or have the same. For ex: If you want to live an honest life, your desires will be accordingly. If success is what you values, then your desires and efforts will be to attain it. .

Values thus provide the *basis* for all our actions and activities. Once we have known what is valuable to us, we can use these values as the basis, the anchor for our actions and activities – we know what we are doing is right and will lead to our happiness, which is what we ultimately want. ‘Values’ thus becomes the source for our assurance. Without ethics & values, we are not able to decide whether an action or activity is desirable or undesirable. We have no anchor. As human beings, we find that we need this anchor. We want to be certain we are right. We want to be right in our thinking, in our behaviour and in our work. So what are these human values? What is valuable for us as human beings?

How do we find these out? How do we know that what we have as values are indeed correct? - these are some issues we will explore.

1.2.7.2 Our 'relative' values and beliefs today:

At this juncture, you may always ask: 'why do I need to read a book to find this out? I already know what I consider of value. I have received it from my parents, my family, and the other books I have read!' The reason for having this course is: a) we need to ensure what you have assumed to be valuable is truly so b) in case you have missed paying attention to certain other dimensions of life, you could do so, via this course.

Today, if we look deep into ourselves we find that each one of us believes in certain things, and we base what are 'values' to us, or what 'values' mean to us on these beliefs. Beliefs are for example a certain judgement or evaluation we make of ourselves, of others and the world at large around us. For example, someone may believe that 'A government job is the best kind of job', 'IIT is the best college to go to', 'Metro cities are the best places to live in'. We can also have beliefs such as 'I want to become a famous person', 'money will make me happy', 'success is important', 'if I get more marks, I am smarter than others', 'Because I can talk, I can be a great manager', etc. All of us live with such beliefs. We adopt these beliefs from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines print, what we see on the TV etc. I.e. there is a whole body of belief systems that we live with at any given time and these beliefs spread far and into all our realms of living.

The interesting thing about beliefs is that they usually change with time and we can explore this within ourselves. We may have thought at one point in time that 'getting into a good college' is the most important thing, and now that may have changed to being able to 'get a good job'. Once we get a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting a good position may become important, i.e. what we believe is important, is valuable, keeps changing or 'shifting' with time. Sometimes, we hold conflicting 'values' or 'beliefs' and depending on a situation we feel that we have to compromise on our values. For example, you may want to earn a lot of money and live a honest life. There may be situations where you may need to be dishonest in order to multiply money!

Another thing about beliefs is that they are usually not true for everybody – Beliefs could be held by a group or a large group of people but they are not universal. For example: getting good grades may be important for you, but being able to earn money may be more important for your friends. You may think being environmentally friendly is important, your friend may think that it is okay to enjoy life at the expense of the environment. This is not only true for ourselves, but largely true for most people around us - beliefs keep changing from person to person. The beliefs we hold today, that drive our values, that drive what we want, how we are; may not really be our own, they may be 'borrowed'.

What is the problem with that?, you may ask. Well, there is not much of a problem, except that if what you consider to be valuable keeps changing and/or if you are not sure about it, then you will not be sure of your own happiness, about your own goals and aims! And that is exactly what we find today. As we look at ourselves and the world at large through our set of conditioned beliefs and values, we are unable to find a continuous and permanent stability in ourselves or in the world around us. What is of 'value' to me may not be of 'value' to you, so when we interact, it may lead to conflicts and unhappiness. We face this problem today because the conditioned beliefs and values we hold today are many a times contradictory, conflicting and unstable and may not be based on what is true.

Living our lives based only on beliefs will not ensure happiness for us. This is very important for us to understand. Do we want to live with such shaky beliefs and values? Or do we want to live with definiteness? We can either blindly follow our beliefs and *assumed* values, towards making our choices or we can base our choices upon an understanding of reality, that we can validate for ourselves?

The subject of value education focuses on what is purposeful and meaningful to us as human beings, what is our goal and how we can meet this goal. With this clarity, we are able to see the meaning & purpose of life. This clarity and the contentment obtained out of the fulfilment of this purpose gives us a feeling of self confidence. This instils confidence in our inner strengths. It thus becomes important for us to find out how we can be sure of our selves, or values, and this is the purpose of value education. Hence, this is surely not something boring!

1.2.7.3 Life is a Laboratory

The contents in this book are not confined to the few hours in your classroom. Thus, unlike other lessons, these are not restricted to the official session! I.e. the process of observing, examining & mulling over the proposals takes places after the class as well, in our daily lives and even after these 'classes' have stopped. The setting in the classroom is to enable a focused discussion on the same and benefit from the different viewpoints put forth by participants – with the objective of better understanding the topic of discussion.

This book is an aid to self discovery & study. The proposals that are put forward in this book can be verified by you as you go through your life. It is useful to keep the proposals in mind and explore and test their validity in all situations of one's life.

1.2.7.4 How this book is structured

There are three sections in the book. Every Section is further divided into modules, numbered A, B C, which in turn have chapters within them. You can choose which Modules need to be read/taught by Semester or year to aid ease in grasping. The Modular system has been provided to aid grasping of individual concepts before seeing their relation to the whole. Eventually, the entire book will have to be read/taught together in sequence to get the entire picture.

1.2.7.5 Follow up Study:

This is basically a beginning, a first introduction to this subject. You will most likely be taught this book over a few Semesters. While this may seem like a repetition, it is not. It will take you a few 'workshops' and readings to grasp the 'view' in this book. When you do, you may start getting a sense, a glimpse of the meanings, the realities communicated via this book. If you find this interesting & useful, then you

may see 'Appendix C – Follow up' for the next steps in your journey of understanding & living. It has links to more books to be read in the 'Foundation Series' and useful videos and audios you can use. Some of these may not be part of your 'course syllabus' but will be useful for your 'syllabus of life'. Should you want to go beyond the 'Foundation or Introductory Series' into serious study, you will want to read the works listed in 'Appendix B - References' section.

Some statements and concepts have been repeated in the book – this is to bring them to your attention. The classroom lectures & tutorials in this course are a space for collective dialogue, where we shall explore a couple of things together. You can be open about your thoughts during these sessions. It is not important that you agree with everything stated in this book. What is important, however, is that you start thinking about these issues yourself, and give them priority in your life.

Lastly,

Initially, some of the concepts in this book may seem easy and some may not. Some may seem to be very obvious and some not. Don't worry if you can't grasp the whole thing in the first or second go. Your course evaluation shall not be affected by these parameters. What is important is you see the significance of these concepts in your life and follow up with studies yourself. With the right intention, and effort, you'll get around to 'grasping' all these concepts.

You finally have a course in which you do not have to come 'first', and in which you can never come 'last'!

Everyone gets to 'pass' in this journey of life!

This book begins as a dialogue between you and me. Slowly, the entire world will come into our dialogue.

And now, the dialogue begins.

Happy reading!

1.3 Chapter 1: The Questions

Be it living our lives in school or college, at home with family or with friends, the events taking place in society or the occurrences in nature, we saw in our previous discussion that we are impacted * influenced in many ways in all these situations. This is the larger canvas on which we live our lives.

As we live our lives, we do many things: we study, we shop, we play, we make plans, we eat, talk to people, read books, travel, go to the movies, or take pictures. It thus makes sense for us to ascertain what it is we ultimately want from all this we do, and plan to do. For, I am to live an entire lifetime, in which I am going to be working very hard, thinking, behaving, spending, consuming, etc and it only make sense for me to step back a bit and try and gather the larger picture of where I am going with all this. I am the one who is living, and it is hence important that I reflect on my own life.

We humans are by nature, curious beings³⁰. In this quest for us to discover where we are going with our lives, or what we want from our lives, let us put up some basic questions for our enquiry:

1. Why do I live? - What is my fundamental-desire or aspiration from life?

(My Goal for life)

2. How do I live? - What is the way of living so I may fulfil this desire or aspiration?

(My Plan for life)

Do you find these two questions relevant? ³¹

Have we ever thought of these questions before? These are very important questions, since everything we do: going to school, college, studying, shopping, travelling, etc is related to these questions. I.e. behind every activity we do, there is some 'goal', 'desire' or 'outcome' we are trying to achieve.

The first question is what is this fundamental-desire or goal? What is the underlying motivation behind all our activities, our wants, or our aspirations? In other words, *what is my basic purpose?* What is the basic thing we value, we are looking for, from everything we do in life?

Once we have an answer to the question above, the next natural enquiry is; what am I supposed to do or how do I live so as to be able to fulfil my basic aspirations or desire? What should be my basic plan for life so I may achieve what I desire?

When you consider this carefully, you will find that these two questions above are the two most important questions in your life. In this basic enquiry of life that we have ventured into, what other questions would you like to have addressed? Chances are, most or every other question you put forth can be addressed within these two.

This is what we are going to try and find out in this course. We are going to discuss and explore ourselves, our lives, what we do, and why we do it. We want to study what human beings want, we want to study what we want, what you want. We want to study this, and each one of us can do this with the aid of this book.

Why do I even need to answer these questions? - You may ask. The reason is straightforward. You shall be spending the rest of your life doing something (question 2: plan) to fulfil some goals (question 1: goal or purpose). Now what if we are unclear or unsure about the Goals itself? What if the Goals themselves (question 1) are incomplete or even plain wrong? No matter how much effort you put in (question 2), chances are, we wouldn't be satisfied or contented, because you are putting in efforts to acquire an unsure or incomplete goal. In other words, if my destination itself is unclear or incomplete, how do I even know where I am going?

³⁰ St Thomas Aquinas, *Summa Theologie*

³¹ Nagraj A - *kyon jeena, kaise jeena*: Dialogues (Samvad) Part -2

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You can see that these questions don't apply to only you because you are in a College course. They apply to every human being.

Take a deep pause and look around you. There are people walking on the street, in buses and trains and aircraft, in warehouses and factories and farms and kitchens, taking care of children, attending to the sick in hospitals, reading books, writing them, selling them, inside schools and colleges, every person, every human is terribly busy, putting in a lot of effort in order to achieve what they have assumed to be desirable, valuable.

When we look at it in general, we can see that each one of us has assumed some Goal, some basic objective, something(s) to be valuable to us, and we consider this to be our purpose. This is our 'Why do I Live!'. We also have a way of living or plan that is designed around this Goal or purpose we have set. He may be aware of it or not, but every human being has some assumed purpose or goal and goes about life trying to fulfil this. Be it a farmer, or a housewife or a chartered accountant or a carpenter or a mother, every person has some basic aspirations (clear or unclear - question 1: goal) that they are trying to fulfil via their actions (question 2: way of living, plan).

For example: you may have assumed that you want to be an engineer or a doctor, a teacher, a scientist, an artist, a lawyer, etc. And hence, your plan/program was to join the course of your choice, which you did, and here you are, reading this book! Similarly, you may have made some plans for the future. Perhaps you wish to take up higher studies, are *excited* about science: physics, chemistry, biology or mathematics, perhaps you want to go abroad, maybe earn a lot of money, become a politician, or perhaps become a social worker or get an MBA, start a successful business, join the civil services, or just simply 'take care of your family', make your parents proud - the list of such 'big goals' is endless.

We can also have subtler aims or desires we are not aware of ourselves: such as, 'being ahead of everyone else', to 'be praised by others', or 'see my name on the magazine cover', 'do something noteworthy so I will be remembered', 'be served properly by my wife/husband', 'wield a lot of power and influence', etc. These are what we called subtler desires, images, aims we have in us, which we may not be aware of, but these nevertheless define who we are as a person, our actions, tendencies & behaviours. We shall consider all such desires and aspirations as well, within the ambit of our present discussion.

What do we find when we examine ourselves? It is easy to see that each one of us has many such desires and they can be of three types. Some may be **short term desires** (such as go watch a movie in the evening), perhaps some **medium term desires** (such as to get a good degree & high paying job in the next few years) and some **long term desires** (such as being a rich and successful person or be a good human being or help improve the natural environment). We can each examine ourselves and discover what we have residing inside.

In order to unravel the above, we are going to study the most interesting thing in this universe. You! Yes, we will study ourselves, and we will study everything else around us. We want to find out what is it that we basically want (our purpose/desire/goal) and how we can achieve it (way of living/plan/program). In other words, we will discover what is it that we 'value' most in life? For, we are the ones that are living, that are undergoing happiness & sadness, pleasure & pain and it is hence important to dwell a little more about ourselves, our own living. We shall hence 'study ourselves'.

Before we proceed any further in our little dialogue, let us first lay out how we shall be going about this entire course. Which means, we will address the question – 'what am I supposed to do by reading all

that you have written?’ Should I simply read it, learn it, memorize it? How do I evaluate it? I.e. we are yet to see the process for the current evaluation or study.

Let us add this additional question as an extension to our second question earlier and give it a number 3:

1. Why do I live? - What is my fundamental-desire or aspiration from life?

(My Goal for life)

2. How do I live? - What is the way of living so I may fulfil this desire or aspiration?

(My Plan for life)

3. How to Study?

(The Method of Study/ or go about life)

In other words, we shall examine *how* we shall do this study.

1.3.1.1.1 Firstly: Listen³²

Everything stated in this book is a proposal for your evaluation. *Listen* to the proposal, without bias. Do not accept it or reject it based on what you have read or heard in the past. By this we mean, let’s not compare what is being proposed here with what is written in some book, something that you have read or are reading. i.e. We *think* we know certain things, because we have read about it somewhere, and remember it now. However, we are not talking about a comparative study between what we have read and what is being proposed here. Rather, we are talking about you considering these proposals *directly* within yourself, not comparing it with what you ‘remember’.

1.3.1.1.2 Secondly: Reflect on it, verify it. ³³

Do not assume these things just because it is stated in this book. We shall reflect on every proposal in this book and put it through a 4-step verification process:

Reflect on every statement and put it through a 4-step verification process:

- **Step 1: Scrutinize** – Validate whether the statement is acceptable/true to you as a Human, and natural to Nature/Existence
- **Step 2: Examine** – Consider all aspects of the proposal and check whether it makes sense as a whole. Is it logically consistent?

³²Nagraj A: ‘*shravan*’ – Manav Abhyas Darshan 2015 Ed

³³ Nagraj A: ‘*manan, janchna: nirikshan, parikshan, sarveksan*’, ibid.

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- **Step 3: Survey** –Is it really applicable the same way, for every Human, everywhere, at all times?
- **Step 4: Live** - Live accordingly: does it lead to mutual fulfilment in your living with humans, and with nature?

We can start with this process right away, by validating the 3 questions we have so far:

Why do I Live? - My basic aspiration, desire or Goal?

How do I Live? - What is the way to fulfil this goal?

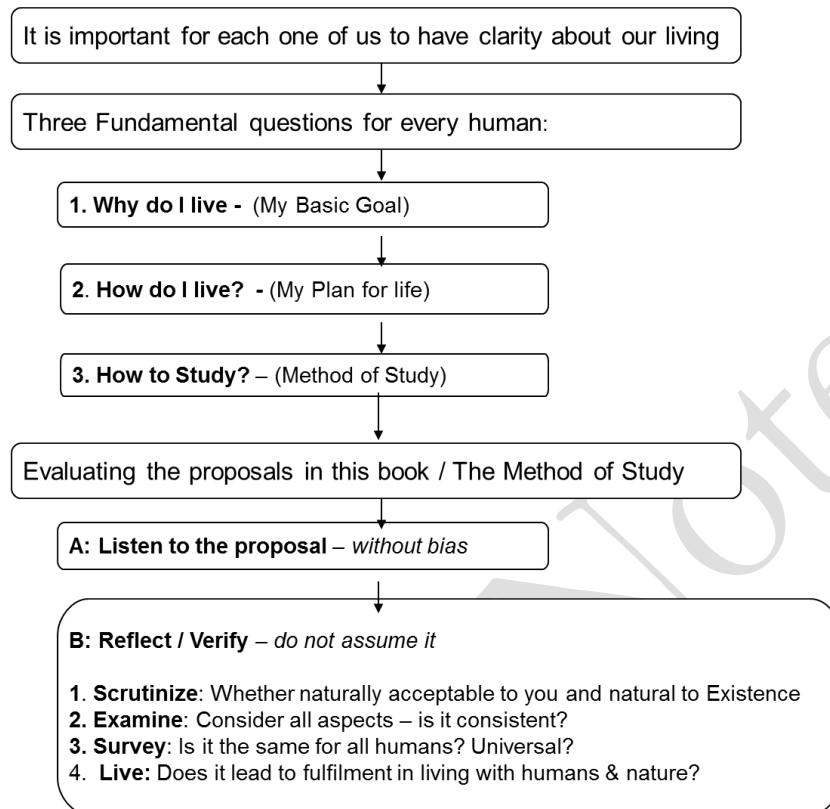
What is the Method? - What is the method for this evaluation and study?

Take each one of the statements above & reflect on them:

- **Step 1:** What do you find on scrutiny? Are each of these questions valid for you? Are they acceptable to you?
- **Step 2:** Now examine them: Do these questions contain within them, all and every important query you may have? Do they make sense when put together?
- **Step 3:** Survey this: Do you find these questions are valid for every human?
- **Step 4:** Now in living: Does having clarity on these questions improve my experience of life?

Similarly, you need to put every statement/proposal in this book through this evaluation above. We shall discuss these 4-steps in further detail in Chapter 4

1.3.2 Chapter Summary:



Why this study?

- We want to find out what is valuable to us, because it is the cause for our happiness, unhappiness, successes and failures.
- We want to make sure we are doing the right thing, and that we are confident about ourselves, our choices and our lives.

The 4-step verification above can be and needs to be done by each one of us. Having verified a proposal for ourselves, we can each validate it in our living, to see whether it leads to resolution & mutual fulfilment in behaviour with people and in work with nature.

All the proposals in this book need to be verified on the on the basis of this 4-step verification.

We shall now proceed to take up these 2 questions for discussion:

1. My Goal for life – *by basic-desire or aspiration*
2. My Plan to fulfill this goal – *way of living*
as well as the question related to #2 above:
3. How to Study – *Study Method*

Student Notes

1.4 Chapter 2: Why do I Live? - The Fundamental Human Desire

Let us take up our 'first question of life' for discussion here:

1. Why do I live? - My basic-desire/aspiration/Goal

All of us have desires and aspirations. Let us explore our aspirations. Today, our aspirations are in the form of 'wants', and each one of us 'wants' something all the time:

1.4.1 Exploring our aspirations/desires

If we observe our aspirations, or our desires, we will find that they belong to one of the following 3 categories: ³⁴

1.4.1.1 Category1: Aspiration /want of becoming something:

Each one of us has some aims, some big goals we want to fulfil or achieve. When we achieve or become what we had set out to, we feel a sense of accomplishment. This feeling of accomplishment makes us feel contented, which we interpret as happiness. For example, you may want to become an Engineer, a Doctor, a Teacher, Banker, a Scientist/Researcher, a businessman, a Scholar, or a Rich person, or a Famous person, an Artist, a Sportsman, a respectful person, etc - all these are aspirations about 'becoming' something.

Perhaps we 'win respect' (*or what we think is respect!*) from our friends and family and that makes us feel happy or perhaps we feel confident in our own ability or skill and that makes us happy. What we want to 'become' is something that we value, something we feel is worthy of us. This is one category for our wants or aspirations – and when we achieve what we wanted to become, we experience a sense of *contentment*, which we interpret as happiness.

1.4.1.2 Category2: Aspiration /want of doing something:

We do 'something' or carry out some action to achieve these goals we just discussed. We are also continuously active in various other activities. We may want to study, to play, to travel, to plant trees,

³⁴ Nagraj A, 'hai, karna, chahije' - Dialogues, July 2011, Amarkantak

to build a house, write a book, solve a puzzle, play a game, go to the Gym, help society, build a house, etc. Each one of us can verify this for ourselves. We 'do something' all the time, or are *planning* to do something, all the time.

Through all this 'doing', we aspire to have some 'successful outcomes' from our actions:- This can be anything ranging from appearing and succeeding in an examination, having a safe journey in travel, a successful business transaction, completing the puzzle, completing construction of a house, to winning a chosen sport competition. We feel good in realizing these 'outcomes'. It feels nice when you are able to carry out some action the way 'you had imagined it or thought of it'. Attaining such 'outcomes' or a 'result' that we value becomes a source of a feeling of *peace*, which we refer to as 'happiness'.

1.4.1.3 Category3: Aspiration /want of acquiring something:

Besides 'becoming something' and 'doing something', as humans, we also have a need to 'acquire': either in terms of possessing something material, or getting some agreeable sensation from our body, spending time with people we like, or acquiring something to do with our goals. Let us delve into this a bit:

1.4.1.3.1 i. Acquiring material-things: goods or bodily sensations:

We feel happy when we come in contact with things we prefer. 'Things' here can mean a wide variety of 'material things' like money, house, bikes, cars, computers, mobile phones etc. Most of these things are 'conveniences' as they make our life physically comfortable. We attach a lot of importance to these 'conveniences' and hence a lot of our sense of happiness is dependent on us being able to acquire these for ourselves and for our families. When we succeed in having such things, we feel relaxed and secure and we feel happy.

In addition to possessing material goods, we also have aspirations of acquiring sensations from our five senses: things we can see, hear, touch, smell & taste. For ex: we enjoy tasty food and choose to eat things we like (like a samosa, a cake, a chocolate etc); we want to be warm in winters, we like to listen to pleasing sounds and the rhythm of music, we like to see a pleasant scenery, etc. All these sensations we get from the body make us feel good, make us feel pleasure, we like such sensations, which we interpret as 'happiness'.

1.4.1.3.2 ii. Acquiring the company of good people:

We also like to spend time with people: our friends, relatives and families: We feel joyous when we have good relations with other people i.e. other human beings. This we can see in all the different areas of our living from friendships to family relationships. There is a lot of joy and wellbeing in having good and meaningful relationships. We feel supported and cared for in these relationships and there is a feeling of belonging, affection and having a 'good time'. We also translate such feelings of affection & care as 'happiness'. We get such happiness from feelings.

1.4.1.3.3 iii. Acquiring something to do with our goal:

We saw earlier that we have some goals. You want to become an Engineer, a Doctor, or a rich person, etc. When we have such goals, we keep seeking to acquire information or ways in which we can achieve our goal. For example, let us say you are in an engineering course right now. Before you joined, you would have had to clear an entrance exam. If you recollect the years prior to the exam, you must have spent all the time getting information about your exam = from notes, tutorials, friends & acquaintances etc. When we are able to do so properly, we feel at ease and we translate this as happiness.

We can thus see that our aspirations today are in the form of wants, and they can be seen to belong to three broad categories:

1. **Become something** – there is some change we seek in us – intellectual, monetary, related to our status or in our basic qualities.
2. **Do something** – we cause or influence some result or outcome in the outside world via some action.
3. **Acquire something** – we want to have/possess/take in something (a material thing/sensations, feelings or information) from the outside

Notice that in the first category, we are trying to move to a different state ourselves, whereas the remaining two are to do with 'things' outside of ourselves.

1.4.1.4 Happiness – the underlying expectation behind every aspiration

What if we asked, what do we get from all these aspirations or categories of desires? What is the end state of becoming, acquiring or doing something, anything? We can make a simple observation at this stage: It is 'happiness'. *Our end state is what may be called as 'happiness' and all these above examples are ways in which we become happy.* Be it via sensory pleasure or material comfort, or a successful action or the contentment or via becoming/achieving what we set out to - the sensation, peace and contentment or contentment we derive are *cumulatively experienced as 'happiness'*. Our main purpose in life thus appears to experience a 'good feeling', or 'sense of wellbeing' which we call as 'happiness'. This is true for each and every one of us. What we do to achieve this may differ depending upon what we value and therefore aspire for.

Happiness is thus the *underlying expectation* behind every aspiration we have. The most powerful and universal human yearning is to be happy. We can look deeply within ourselves and will be amazed to find that the underlying expectation behind our every activity and every thought is the desire to be in a state of liking, to be happy. If we explore it more fully, it becomes apparent that not only do we desire happiness but we also long for it to be un-interrupted. Indeed, can anyone claim that they would like to stop being happy even for an instant?!

This basic aspiration is behind our activities, our work, our relationships and our thinking. Our hope is that through these activities, work and relationships, we will achieve for ourselves a 'state of happiness'. There is always an underlying anticipation of that happiness as being a continuing and sustained experience.

It is thus easy to conclude that happiness is a basic, deep motivation in all of us - be it in the form of pleasure, peace or contentment.

Along with feeling happy, we also want to feel materially secure or prosperous. I.e. we want to live with a feeling of abundance, of there being more material things available than we need. We humans don't like to live in a state of deprivation, of poverty.

This means there is a fourth category of our aspirations, that underlies each and every other category of our desires. This is most fundamental and is most valuable to us.

1.4.1.5 Category4: Aspiration/want - To do with our 'being'

We can see that we desire this feeling of happiness and prosperity continuously. We don't want to have a feeling of 'having less' even for an instant. Thus, we can see that happiness, prosperity and its continuity is what we ultimately want. This is basic to us, something that we can call as our 'basic aspiration, desire or expectation'.

This basic aspiration is to do with the *end result* of everything else we aspire for, to do with our 'being'. This means, the aspiration of 'being' something in myself like being balanced, being composed, being peaceful, being calm, contented etc. We can see that today we are mostly trying to acquire something from the environment around us (in the form of pleasure/comfort, feelings or information), or trying to do some action outside, or in achieving something we set out to. Whereas, we pay less or no attention to the end result from all these actions, which is to do with our being, or 'our experience of living'. In other words, all the things we do are a means to arrive at an end state of contentment or experience - and this is to do with our 'being'.

In so many ways, happiness is the only need that we are constantly trying to fulfil, through our aspirations, pursuits and all our efforts. We do many things such as studying, trying to score well in our exams, earn money, become famous, etc. In all this, we seem to miss that the underlying motive / reason behind all these efforts is happiness! *We try and fulfil this basic aim for happiness through all our other desires, effort and pursuits.* We attach a lot of importance and value to our aspirations, activities and actions, sometimes completely forgetting our very purpose in trying to fulfil them. In other words, everything that we do, desire for is a means for us to become happy!

In other words, we have a Category #4 of Aspirations/wants that is a hidden, silent, subtle expectation behind all our actions and aspirations: It is do with our 'being', the final experience of everything we do, which is to be Happy, Peaceful, Contented & Joyous. Every aspiration we have to do with the other 3 categories is to do with this end result. This 'state of being' within, is our fundamental and final aim. Most of us miss spotting this truism our entire lives! We can live an entire lifetime without even realizing that we are not even reaching where we truly want to be!

Let us put down these 4 categories of aspirations/desires here, via which we seek happiness³⁵

³⁵ Nagraj A, Manav Vyavhar Darshan 1978 Ed

1. Become something (by qualification or wealth)
2. Do something (in/to the outside)
3. Acquire something (from the outside)
4. To do with our 'being' (wellbeing within)

We can see that what we do via the first 3 categories is get to the ultimate fruit in 'category 4'.

Let us now proceed to understand this fundamental motive of happiness and prosperity in us.

1.4.2 Defining Happiness and Prosperity

1.4.2.1.1 Happiness

We have thus seen all that we humans are ultimately pursuing is this experience of wellbeing or happiness within. This is our most fundamental aspiration. In psychology, happiness is a mental or emotional state of wellbeing which can be defined by positive or pleasant emotions ranging from contentment to intense joy. Some related concepts include wellbeing, quality of life, flourishing, and contentment.³⁶

But what *exactly* is the feeling or state that we are trying to get to or acquire? Have you tried to define it? Let us do so here.

Notice that we feel 'good' when we are able to accomplish what we seek, be it via becoming, doing or acquiring something. When we are unable to do so, or when the possibility of such success seems unlikely, we feel strained within. For ex: you want to be a Doctor, but cannot or it seems that you most likely may not, you want to build a house or solve a puzzle, but cannot/seems unlikely, you want to buy a new bike, but cannot or the possibility seems unlikely, you want to eat pizza, but it seems unlikely or you cannot, you want to be in the company of good friends, but have few/ are unable to, you want to acquire some information related to your exam or subject but are unable to do so, the list is endless. In each of these situations, we can notice that this gap between what we want and what happens/ or what seems likely will happen creates a discord, a conflict within us. We do not like being in this state, and we want to get out of it. We reject such situations within and seek ways and means to get out of them, or resolve them. This is unhappiness.

Conversely, whenever such successes are achieved, there is an absence of such discord in us and we feel comfortable or good.

³⁶ Graham, Michael C. (2014). Facts of Life: ten issues of contentment. Outskirts Press.

We can thus understand Happiness as ³⁷

‘To be in a state of non-conflict/harmony, or
to live with a feeling of acceptance is happiness’

On the other hand, when we cannot not do the things we desired, when we cannot have what we want, when we experience feelings such as failure, disrespect, or when we lack of confidence, are doubtful in ourselves, etc. we find it unacceptable. We reject such states and do not wish for a continuation of these feelings within and want to try and change it. We can thus state unhappiness as:

‘To be in a state of conflict/disharmony, or
to live in a state of unacceptance is unhappiness.’

We can make an additional observation here. We can see that we do not desire unhappiness, *even for an instant*. This is why we try our best to not make mistakes in everything that we are doing. Each one of us tries to do the best according to our ability.

We can see that we feel at peace when we do not have any conflicting thoughts or tensions in us, we feel contented when we have what we desire, we feel happy when we are able to become, do & experience as we decided. We also experience bliss when we have knowledge. In short, put together, we call all these states as ‘happiness’. In other words,

When we say ‘happiness’, it includes the experience of peace, contentment & bliss.

1.4.2.1.2 Prosperity:

As human beings, all of us need material things or what we call as ‘material goods’. An aspect of happiness for us comes via material-things. Think of all the ‘things’ we need today. We use a brush to brush our teeth, toothpaste, clothes to wear, food to eat, vessels to cook, a pair of spectacles, a TV if you need one, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone, a house, running water, the list is long. We seem to need many such material things in our life. In fact, we can see that the sole purpose for a lot of us seems to be to *accumulate* these material things! No matter how ‘simple’ or ‘complex’ someone’s living is, the fact is everyone needs material things.

Nowadays, we need money to acquire these physical things. Of course, there was a time when people didn’t use money, they simply exchanged goods (we call this the ‘barter’ system), but nowadays, money is used to exchange goods. Now the question is how much money is needed? A simple answer maybe, ‘knowing the amount of material things we need and in what quantity will tell us how much money is needed’. If so, how does one go about deciding how much material things are needed? How do we know ‘this much is enough’? All these are important and valid questions which need to be answered. We humans currently generally spend a major part of our adult lifetime working for material goods &

³⁷ Nagraj A, Manav Vyavhar Darshan 1978, 2015 Eds.

comforts and put in a lot of effort to acquire money and physical things. Hence, this is an important aspect of our lives we need to understand.

We have two common terms for the concept of money, or for things that are 'material': 'wealth' and 'prosperity'. Do these terms mean the same thing, or is there a difference? For example: Let's assume I have a lot of wealth, in the form of plenty of money. You come to my house, and I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it happens. What would we call this state? A person has a lot of money, but does not want to *share* even a bit of it. The person *has wealth*, but *feels 'deprived'*, in other words the person does not have the *feeling* of being 'prosperous'. If he/she *felt* prosperous, he/she would have shared what he/she has, since there is more than enough 'wealth' anyway. On the other hand, someone who does not have a lot of wealth may welcome you into their house and ask you to stay back for a few days and also help you in times of need. This is an indication of feeling 'prosperous'. We can thus see that:

Wealth is a *quantifiable* thing. It means, having money, or having a lot of material things, or both.

Prosperity: Prosperity is a *feeling*, an outcome of clarity or understanding. It is not a physical standard and hence *not quantifiable*. When we are able to have or produce more material goods than is needed for our family, we live with this feeling of being prosperous.

Defining Prosperity³⁸

Prosperity = '*feeling* of having, producing more, or the ability to produce more material things than is required'.

In other words, Prosperity can also be written as

"The absence of the *absence* (of material goods)" - in other words, a feeling of abundance

This distinction between 'wealth' & 'prosperity' may initially seem trivial, but is a very significant distinction. We mostly fail to make this distinction today. We keep desiring 'wealth' (or money), without realizing that our *basic-desire* is for the feeling of prosperity, to have a *feeling* of abundance. Let's ask ourselves, 'What is acceptable to me?':

Living with wealth, but with a *feeling* of deprivation

³⁸Nagraj A, Vyavharvadi Samajshastra, 1998 Ed

OR

Living with wealth (having more than what is required) and with the *feeling* of prosperity ? (feeling of abundance)

We find that the latter is acceptable. Not only do we want wealth, but we also want to feel prosperous. In other words, our basic-desire is to feel prosperous, and wealth is a *means* to that end. In order to feel prosperous, we need to first decide how much wealth/physical things is needed, or else, it is like trying to fill water in a glass that has no base. No matter how much water we pour or accumulate, the glass will never be full! Hence, in order to be prosperous, we need to do 2 things:

- Correctly identify our material needs
- Have/produce more than what is required.

We see that today, we are unable to do this- we are focused on *accumulating* wealth or material things, but it may not be accompanied by the *feeling* of being prosperous! This is because, we do not identify our material needs, and hence, no matter how much we have, it always feels less, and we feel deprived.

‘But how will I ever know how many/much material things I need? It never seems enough!’, you may ask. This is a valid and important question. In the chapters that follow, we shall explore whether we can arrive at some way, some basis for finding out how much wealth we require, in a definite way.

At this point, we can answer the question that we had at the beginning of this chapter, - our first question of life:

1. Why do I Live = My Basic-desire, aspiration, expectation, Goal

= Happiness* & Prosperity

* *happiness includes peace, contentment & bliss.*

We can thus, see that the basic human aspiration is happiness and prosperity. Each one of us desires this; each one of us is working for this, either knowingly, or unknowingly. In the remainder of this book, we will explore if and how it may be possible to fulfil this basic human expectation.

1.4.2.2 Some common questions:

1.4.2.2.1 a) Why are we talking about Happiness?

Many of us have interesting reactions when we are asked to investigate our views about happiness in the context of our life. A few of us may even dismiss the effort to try and understand 'happiness' as something too simplistic or trivial. A few of us, feel that it is an intellectual exercise with little relevance

to our life, *'Of course I want to be happy and I will be happy once I have achieved what I have set myself out to achieve'*. 'Do not bother me with all this' is another common cynical dismissal.

But this issue is neither trivial, nor irrelevant. We are usually unable to differentiate between 'becoming/doing/acquiring' & 'being'. We are preoccupied with *accomplishing* something or the other, without considering how we are within – something to do with our 'being'. We implicitly assume that our 'wants' or 'pursuits' will bring us to a 'better state' or a state of 'wellbeing'. We keep striving for glimpses of satisfaction, happiness, peace, contentment, etc. through our efforts without perhaps really assessing whether we are really getting what we ultimately desire.

Most of us live a very busy college, family, work or social life and find little time to relax and reflect on our purpose & goals. We are preoccupied with our chores, our studies, our work and our responsibilities and find it difficult to give appropriate priority to reflecting on our fundamental desires. Indeed, in many ways, most of us old or young, rich or poor, are just trying to somehow cope and deal with 'all the stuff' that is part of our life. A few of us may concern ourselves with larger issues to do with society, the planet, and the cosmos.

But is it really possible to ignore exploring our understanding of happiness, especially if we can begin to appreciate that its very fulfilment is the motivation behind all our aspirations, pursuits, efforts and choices? If only we can become more sensitive to this fact, perhaps we will find our current investigation difficult to ignore or even postpone.

1.4.2.2.2 b) Some beliefs about Happiness

'Happiness and sadness are two sides of the same coin'

'Happiness and Sadness are two banks of a river and one is doomed to bounce back and forth between the two'

"Life is a roller coaster ride and there will be ups and downs"

These are some commonly held views. However, when we pay a little bit of attention to this, we can see that unhappiness is basically the absence of happiness. When we are not happy, we know it is unhappiness not the other way round! This is like darkness and light. Darkness is the absence of light. For example: When you have light in a room, you don't have to/cannot 'bring in' darkness. When you shut off the light, there is darkness. Also, you can't 'carry' darkness around! Similarly, happiness is like light, and unhappiness is like darkness. Unhappiness is the absence of happiness. We recognize we are 'unhappy', when there is an absence of happiness.

'I cannot know of happiness unless I am unhappy - so both are needed'

This is another common thing people may believe in. The simple response to this question is: which of the two do you want? Happiness, or unhappiness? Or, 'do you have to first hate your mother to know how to like her?' or, do you first disrespect your father to know how to respect him? We can easily see that happiness is what we seek, and when we are not happy, we call it 'unhappiness' or 'sadness'. **We can thus say that Happiness 'exists'; while unhappiness is the recognition of its absence, and a craving to get back to the state of happiness.** We seek happiness. We do not seek unhappiness and pain to be able to recognize happiness and pleasure!

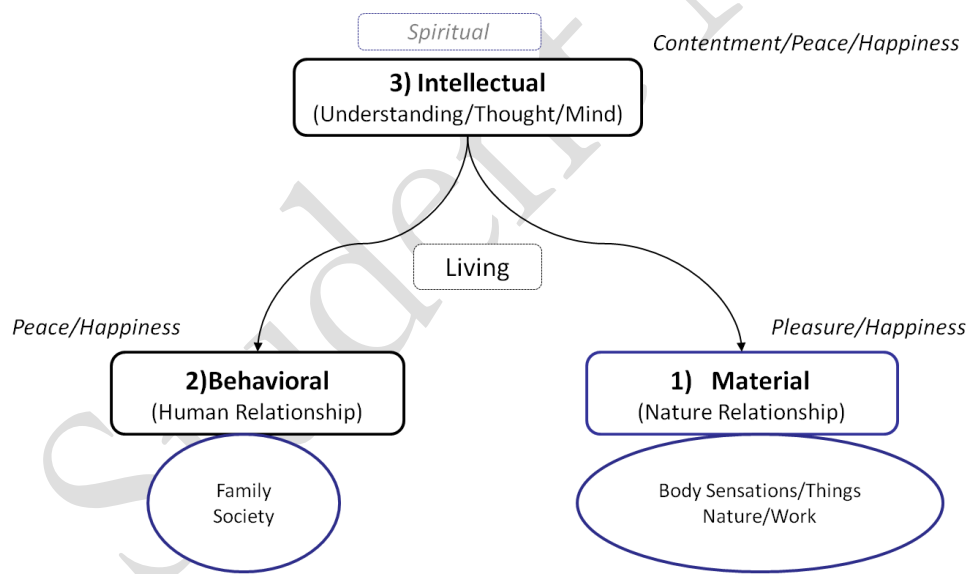
Now that we have seen we ultimately desire happiness, let us proceed to see where our happiness (or unhappiness) arises from?

1.4.3 Our 3 aspects of living- the source for our happiness's

We've seen that to be happy, peaceful, contented & prosperous, is the underlying motive, the basic goal behind all our actions. We've also seen that happiness is a state in which we have no conflict, a state in which we are in synergy, in order

So let us summarize all the states and situations we live in, and find out how we fare on all these fronts. We can see there are the following 3 aspects to our (human) living. Our happiness or lack of it, consists of or arises from these aspects of our living. These are the sources of our happiness's or sorrows today³⁹

Aspects of Human Being/Living



1.4.3.1.1 1. Material aspect– Material happiness

³⁹ Nagraj A, Manav Vyavhar Darshan, 2015 & Dialogues ibid.

(From Bodily Sensations/Material Things, and from Nature & Work -> to do with Nature Relationship)

Bodily Sensations/Material Things: This is the most easily identifiable aspect of our living and a source for our pleasure or happiness. We like the taste of certain things, we like the smell or fragrance of certain things, we like the touch of certain things. It is via this aspect of living that we use and 'consume' things on a daily basis. Anything physical you have, or want to acquire is essentially material in nature. Material things give us bodily sensations or pleasure that we interpret as happiness. This source of happiness is also called material-happiness or '*bhoutik sukha*'. When we do not get the kind of sensation or material object we are seeking, it leaves us unfulfilled. We interpret this feeling as unhappiness.

Work/nature: Where do 'things' come from? Every 'material' or 'physical' thing we consume or own is basically sourced from nature. Be it a pen, a phone, a car, a house or a laptop, all of them are basically sourced from nature. We can hence see that all the 'work' we do is somehow linked to using & transforming things in nature, be it in agriculture, or food processing, or industry. For example: We extract iron-ore from the earth, convert it into steel and use it to make motorbikes and cars. Hence, our 'work' with nature is considered in the 'material aspect' of our living. Thus, when we explore our sources of material happiness, we will also need to explore our relationship with nature from where all material things are sourced.

You can observe that this 'material aspect' of our living closely correlates to the aspiration of 'acquiring material-things: goods or bodily sensations' and 'doing' something. We covered this earlier, under 'categories of our wants'. . Indeed, most 'things we do' or 'work we do' involves the participation of something material.

We receive pleasure or pleasing sensations from all things material, which we interpret as happiness also called '*bhoutik sukha*'.

1.4.3.1.2 2. Behavioural aspect : Behavioural happiness

(With people in family & society - to do with Human Relationship)

Every human behaves with other humans. By behaviour, we mean the interactions we have with human beings: father, mother, brothers and sisters, our friends, our teachers, colleagues - we desire good relationships with all of them. When there is mutual trust and affection, when we have a good time with people, we feel good & at peace and we interpret it as happiness. This source of our happiness is called behavioural-happiness or '*vyavharik sukha*'.

We also see that our relationships exist both in Family & in Society:

In Family:

We are born to our parents and into a family. This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our uncles, aunts, grandparents, etc. These are the people we live with on a daily basis, and we call this 'family'.

In Society

Relationships we live with: such as friends, teachers, and co-workers all belong to society and play an important role in our lives. Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, health, services etc. We live as a part of this human system. This is our society.

Once again, we can see that this 'behavioural aspect' closely relates to the aspiration of 'acquiring the company of good people' that we discussed earlier.

1.4.3.1.3 3. Intellectual aspect: Intellectual/Mental happiness

(To do with thoughts, our mind, our imagination)

We all have an internal life made up of our aspirations, desires, thoughts, beliefs, imagination and choices. This is our 'internal world' and each one of us has their own. We refer to this as (our) self. This inner world (or 'myself') exists together with the body that consists of our various organs, we refer to this combined form of my Self and body as 'Human'. . Most of the time, we see that we are busy in 'ourselves', making plans, thinking, dreaming, etc.

When we are able to be the kind of person we wish to be, understand things the way we desire, have the kinds of thoughts and emotions we feel we should, do things the way we imagined, we feel a sense of contentment . This is an important source of our satisfaction. This 'mental satisfaction' is called 'intellectual happiness' or '*boudhik sukha*'. If you recollect, this correlates to the aspiration of 'becoming something' that we discussed earlier.

*Some of us may wonder whether there is a fourth 'Spiritual' aspect to our living as well. We will address this a bit later in this book, since we have to understand what the term 'spiritual' exactly means. For now, let us place it with the Intellectual aspect.

Put together, these 3 (or 4) aspects make up the sum total of all aspects of our living⁴⁰

All our experience & happiness is to do with these aspects.

Observations:

1. Is there any aspect that you feel can be reduced from these 3 (or 4)?
2. Is there any aspect of living you think can be added to these 3 (or 4)?
3. We find that these 3 (or 4) make up the minimum and maximum span of our living. Every human being lives in these aspects
4. All our states of conflict and harmony, or happiness & unhappiness are to do with, are related to, or arise from one of these aspects.

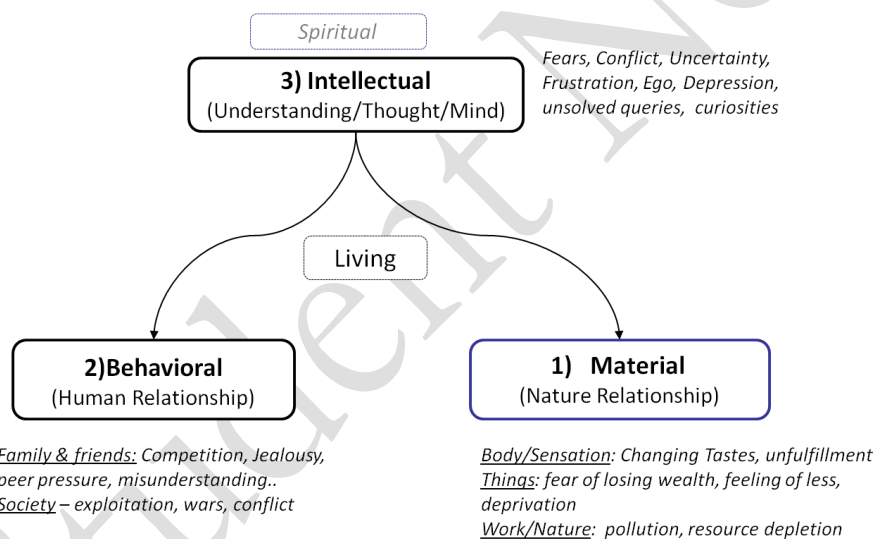
⁴⁰Nagraj A, Manav Vyavhar Darshan, 2015 ed

5. In other words, if we are to be happy, peaceful, contented, etc, these are the aspects of our living we need to be studying.
6. Everything we do, we think of doing, is to do with one or more of the 3 (or 4) aspects of Human Living. Every present and future action you have, everything you want to become & are striving for, can be traced to one or more of these aspects of living.

1.4.4 Conflict/Problem in these 3 aspects = unhappiness

Just as our happiness arose from these aspects, so does our unhappiness and dissatisfaction. Let us consider these via some examples.

Conflicts or Problems in these aspects = lack of answers = unhappiness



1.4.4.1.1 1. In the Material Aspect

(Body/ Things/ Work/ Nature)

Body/Sensations

Do I feel happy/satisfied with the food I get to eat? All of us have food, and we each have our preferences or likes of what is tasty and what is not. Sometimes we like or approve of what we eat, and sometimes we don't. There are times when we feel like having a particular food item (say Pizza at midnight!) and we are unable to do so; it leaves us feeling dissatisfied or even frustrated. We go to great lengths then to fulfil that craving (such as driving for 30 mins at night looking for pizza!). We also dislike pain or sickness in the body and try to avoid this sensation.

In our modern times, we also see our lifestyles becoming increasingly sedentary. We have less time for exercise, and poor eating habits. To add to this, excessive use of fertilizers and pesticides has reduced the nutritive value of foods and added contaminants to our food. We see higher levels of cancer, diabetes, etc, with more frequent occurrences in younger people. . Sickness or ill health is disliked by everyone . Similarly, bad taste or the need to keep changing bodily sensations for newer, different ones keeps us in a state of expectation or conflict. It is easy to see that we have conflict or problems that are to do with our body and its sensations.

Material Things

When it comes to material possessions, let us ask ourselves: 'Are we satisfied'? Seldom will we come across a person who says they have everything (materially) that they want! For, 'there is always room for more', for something more.

Let's ask ourselves, 'Do I want to live with a sense of prosperity or with a sense of deprivation?' The answer is, 'I want to live with a sense of prosperity'. We had briefly touched upon the issue of prosperity in the previous chapter. Let us have a quick overview again. Prosperity means the feeling of having or being able to have more material things than is needed. We had drawn a distinction between *prosperity* and *wealth*, wherein we saw that just having wealth is not prosperity. Prosperity comes from recognizing that we have more than what is needed and recognizing our relationship with other human beings. If we feel prosperous, it means we share with the other; we think in terms of enriching the other human. We don't constantly think of how we can get the better of the other, we don't think of exploiting them. Exploiting someone can make us *wealthy*, but it does not make us *prosperous*.

Let us ask ourselves these questions:

- Do I feel prosperous? Do I find that I have a feeling of wanting to share what I have?
- Do I ever feel pinched at having to share something that is mine with someone else?
- Do I crave for something that someone else has?
- Am I satisfied with my wealth today? Or do I want more? How much is this 'more'?

From thinking about these questions and our response to them, it becomes clear, and increasingly so, that while we may have *wealth*, we may not feel *prosperous*. Since we do not feel prosperous, or feel we have 'less', we have a tendency to accumulate. We can see this that this tendency is prevalent in society today wherein the focus is increasingly on 'who has what' and 'how much'. We then resort to many means to earn wealth or accumulate. The tendency to keep accumulating more by hook or by crook accentuates our sense of deprivation. Although we keep accumulating, we don't feel any more prosperous. We just end up having a lot of wealth, but continue to feel deprived, with the feeling of wanting more. Thus, material things, or the lack of them can be both the cause for our unhappiness and happiness.

Work & Nature

As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves ‘What is acceptable to me? Do I want to protect and enrich nature, or do I want to exploit it?’ The answer is the same for each one of us - we have a spontaneous expectation to enrich nature. Given our current ‘way of life’, we may not know how to go about it, but if we ask ourselves this question, given the choice, we want to live in harmony with nature.

How are we faring with nature today?

We regularly see news about an impending ecological disaster in the media. We can also see its effects in our living. Our mania to consume & accumulate, and our tendency to exploit nature at any cost has led to a number of grave issues. Massive deforestation of millions of acres of forests are leading to loss and disappearance of thousands of species of plants and animals. Very high levels of vehicular and industrial pollution have poisoned the very air we breathe. Heavy use of chemical fertilizers and pesticides has introduced all kinds of toxins into the food we consume leading to newer health ailments. Our water bodies have been shrinking (fewer lakes today than before). We have more floods than before, global temperatures are rising (we call this climate change). The list is long. In short, the answer to this question is very easy: while we *want to* protect and enrich nature, this being naturally acceptable to us, we have *ended up* depleting it and polluting it and we continue to do so at an alarming rate even as you read this line!

These are just some of the conflicts or problems we can see in the ‘Material’ aspect of our living.

1.4.4.1.2 2. In the Behavioural aspect

All of us run into interpersonal problems at some point or the other. It could be less or more often, but all of us have conflicts, stressful situations we face in our interactions with other human beings. Perhaps you have an argument with a friend or family member, perhaps you do not like the way someone close to you behaves, or their habits, or their way of thinking. Perhaps people around you make fun of you, or pass comments on you. There is also the pressure of ‘belonging’ – where we feel compelled to talk, dress, walk like those around us with the expectation of being ‘accepted’ as one of them.

This constant source of subtle competition is all around us, and even more so inside the classroom, and even at the work place. It may even be between 2 siblings in the same family, or husband and wife! These situations leave us feeling unfulfilled. We don’t understand why these issues occur and sometimes try to enforce our opinions on the other person, or sometimes simply prefer to withdraw from an ugly situation. In both cases, we feel unfulfilled. Many a time, it seems like people around us are not listening to us or obeying us, while we keep hearing from them that we are the ones that are not going according to them!

It is thus easy to see that if there is a problem in any relationship, we feel uneasy, it bothers us. For example, let’s say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend – and have *physically* moved away from them. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it *stays with you*. On the other hand, had there been no such problem with your friend, you are fine, you don’t have any issues, and if you had a

great time with him or her, then that too stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

Such situations may occur both within the Family, and with members of Society (such as having an argument with the taxi driver).

You can thus ask yourself this question:

'Am I able to have fulfilling relationships at all times?'

What is the answer? Our answer is perhaps

'Sometimes I have good relationships, sometimes I don't. Or perhaps, mostly I have good relationships, and sometimes I don't.'

Have you wondered why this is so? Would you like to have fulfilling relationships all the time? The most likely answer for all of us is that we would like to have such fulfilling relationships all the time, but we are not able to. And when we are not able to, it makes us unhappy; it affects our state of being. We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of society as well. As a human race, are we able to live in fulfilling relationships with each other? The answer is NO. There are multiple problems everywhere, all over the world, in human relationships in the form of social, national and international conflict. One only has to open the newspapers, and it is full of occurrences, where relationships between human beings are in trouble. There are also larger issues like wars and fights and killing, which are extreme forms of problems in human relationships.

We can see that conflicts or problems in this aspect of our living are many and wide-spread. They impact us to a great extent.

1.4.4.1.3 3. Our internal life – the Intellectual/ Mental aspect

As we live our lives, 'things' keep happening inside us. For ex, you may get angry once in a while, or feel depressed or stressed. Because you do not know why this is happening, and do not understand it, you do not know how to 'fix' it or resolve it. These kinds of things keep happening time and again. This is also true when we get some negative feedback about ourselves from our family and friends, such as 'you don't listen to anyone' or 'you are too self-centred' or 'you are lazy', 'you talk too much', etc. Sometimes, we are not able to 'become' what we set out to, we still can't get that prize or command the respect we wanted and this leaves us feeling dejected. We are also faced with 'shifting goals'. What we think or feel is important today, seems to change tomorrow. When we were younger, getting through Class 10 seemed important, then we had Class 12 and the entrance exams to get into College, then doing well in College, After College it is getting a job, doing well in the job, getting married, doing well in marriage and so on! We harbour fears about our tomorrows, our position and respect in society etc .

Some of our internal issues or problems/enquiries may also stem from larger concerns such as –'I can't seem to understand my life and the world, make sense of it. Why do we exist? Why does anything exist? What are we doing on this planet? Why is there so much of war and strife?' We do not feel satisfied or 'quenched' until we have valid answers to such questions.

These conflicts/problems or unresolved issues are in me, and they stay in me – they hence go wherever I go!

This is what we can infer from our discussion above:

We have some conflicts or problems in every aspect of our living.

1.4.4.1.4 To Summarize

We can see that our state of happiness or unhappiness can be affected by any one or more of these aspects of our living. We may be 'okay' within ourselves, but if the relationships in family are not okay, then we get disturbed. Similarly there may be no problems in ourselves or in family, but if there are problems in society, it disturbs us. We can also see that even if we are fine with the rest of the aspects, if there are issues in nature, it bothers us and we are disturbed by it and we want to do something about it.

We thus seem to have conflicts/problems on our hands in all these 3 aspects

Intellectual/within me

- We have unsolved questions, queries & curiosities regarding all 3 or 4 aspects of our living
- We are unable to achieve what we want, or are worried that it may or may not happen
- We want to be in a state of equanimity, but have fluctuating states of mind, that sometimes lead to conflict

Behaviour/Relationship with humans:

- We are unable to have fulfilling relationships all the time: in family, outside family, and in society
- Large scale conflicts and crimes around us trouble us

Material Aspect:

- 'Food', Clothing & gadgets do not seem to be as fulfilling/satisfying as they should
- Poor attention to lifestyle & contaminated foods is causing illnesses
- We want to *feel* prosperous, but end up working only for 'accumulation of wealth'. We end up feeling we have less & feel deprived.
- We want to enrich nature, but end up exploiting it instead – this is harming us

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Do you recollect the four categories of our wants/aspirations we discussed at the beginning of this chapter? Let us take them up here and see how they correlate to these aspects of our living, so we have everything in one place:

Aspect of our Living	Category of Desire/Aspirations in us
<i>Intellectual</i>	#1. Of <i>Becoming</i> something #2. Of <i>Doing</i> something #3. Of <i>acquiring</i> something – to do with our <i>goal</i>
<i>Behavioural</i>	#3. Of <i>acquiring</i> something – good feelings/ <i>people</i>
<i>Material</i>	#3. Of <i>acquiring</i> something – <i>material/bodily sensations</i>
<i>Spiritual</i>	#4. To do with our Being* * <i>may also be seen in intellectual aspect</i>

We can hence write this down as:

Problems <lead to> lack of answers
 Unresolved issues/situations <lead to> conflict
 Conflict <results in> unhappiness

Thus,

Problems = Unhappiness

These problems, we have seen, can exist in one or more of the 3 (or 4) aspects of our living.

1.4.5 Problems are due to incomplete understanding/ assumptions

We will now see that problems in these aspects of our living are basically due to incorrect or incomplete understanding, or assumptions we have.

Take for example, problems in relationships.

1.4.5.1 In the Behavioural aspect/ Relationships

What could be the possible reason for the issues we have when interacting with other humans?

Let's ask the question in another way:

Do I understand human relationships? Do I know what the other person's expectations from me are'?

The answer is,

I mostly don't,

OR

I am not sure about this'

OR

It depends, It changes from time to time, etc'.

We seem to be interacting with a lot of people, at times we feel nice with them, and at other times, we keep getting ourselves into trouble in our relationships, but we don't seem to understand the first thing about relationships! This issue is basically because we *assume* something about relationships, and then we try to live them on the basis of this belief/assumption. But if our *assumption* is false, then we end up in problems. For example, we may assume that we can be authoritative or take decisions for others (as with this we also may have the assumption that we are more capable/knowledgeable than the others). While we may try and boss over the person, the other person resists this attempt of ours, as their assumption does not match ours. This will obviously lead to a stressful situation and is not going to lead to mutual fulfilment. The answer for this situation is quite simple: To understand that, being told what to do all the time is not acceptable to any human, including ourselves.

Similarly, we may *assume* that when we are close to a person, we can take more liberties and make fun of them (disrespect them), but when we do so, we find the other person rejecting our behaviour, and feeling hurt. The basic reason for this is the assumed behaviour, or conditioned behaviour that we adopt in relationships. We also call this 'lack of understanding' – or 'incomplete understanding'.

1.4.5.1.1 In the Material aspect

From Material things: Similar to what we saw in the case of relationships, various assumptions are at play here. For example, we may have *assumed* that accumulation of wealth is the only thing we need to do in life and 'the rest will be taken care of'. As we have briefly discussed, this is an incorrect assumption. Wealth is *necessary*, but not *sufficient* for prosperity. This accumulation also leaves us feeling unsatisfied and even burdened. More so, no matter what we get, we may end up feeling we could have gotten something better, lesser expensive, better deal, etc.

With Nature: We have also made numerous assumptions about our interactions with nature, that we can 'exploit nature', that 'nature is present solely for our consumption', that man is above nature and hence can do as he pleases, control it' etc. It is easy to see today, with the widespread havoc we are causing in nature, that this belief/assumption is incorrect.

In Work: Due to our prevalent assumptions about wealth and money, the notion of 'work' for us, has been reduced to the ability to earn money. We are thus less interested in the work itself. It is the monetary outcomes(s) that attracts us. We are hence more prone to taking shortcuts in order to get to our goal - leading to problems such as insincerity, exploitation/stealing of other's efforts, tax evasion and cheating/lying/fudging numbers. Even supposedly respected, educated individuals and large corporations are not free of this malaise. This is obviously a wrong belief/assumption/conditioning about work.

1.4.5.1.2 In the Intellectual aspect

We have wrong assumptions about our own selves – about who we are and how we are, our strengths, weaknesses, our goals and aims. We can thus end up carrying these partially true or false notions about ourselves our entire lives. This leads to problems and conflicts within, such as uncertainty, fears, lack of confidence, depression, stress, overconfidence, egoistic tendencies, etc

As our assumptions change, so do our plans, behaviour and internal states & extend to our life & living. This is also true for how we see the world and the universe around us. We have different schools of thought that each propose a different version of the way reality is and we end up believing some of them.

Often, the subscriber of one faith or school of thought feels the 'other one' is wrong, leading to many points of view. What is the right answer? Similarly, every progress in science has shown some of the previously held 'views on reality' to be false or based on incorrect assumptions.

Many of our goals, thoughts, imaginations & views that we interpret as 'understanding' may actually thus be based on partial or incorrect views or beliefs, assumptions or conditioning.

1.4.5.1.3 Discussion

It seems that we do not seem to completely understand any aspect of our living. For, if we did, would we have all these problems and conflicts in these aspects? What we have, are: 'approximations' or incomplete-views about all these aspects. This is what we call as 'assumptions'. Such assumptions are largely based on some beliefs or conditioning we have.

Let us explain this a little further: Let's take water. We are able to use water properly and don't end up with 'problems' when interacting with water because we understand its behaviour or properties. We know water can quench thirst, can nourish plants, put off a fire, etc. Every time we interact with water, we know this and are hence able to use, and respond to water appropriately. However, a small child may not and hence land in trouble with water. As an adult, it will be foolish for me to assume that I can light a stove with water. This is simply not possible, because this is not water's natural property. I have made a wrong assumption. Similarly, we may see a rope on the road and mistake it to be a snake and be fearful of it, whereas, there was no need to be so. All this stems from incomplete-views (*apoorna darshan*), or wrong assumptions (*manyata*) of Reality, which is also called illusion (*bhram*). Indeed, none of our beliefs are quite true; all have at least a penumbra of vagueness and error.⁴¹

We are in a similar situation when it comes to living. We live with such assumptions and wrong/incomplete expectations from ourselves, our many human relationships and in the material aspect of our living. It is no wonder that we end up with problems on all these fronts, despite all our hard work and efforts.

Living with incomplete views, or merely on the basis of assumptions leads to uncertainty in us. We are uncertain because all we have is a set of assumptions that we have not cared to know & validate. This uncertainty in ourselves, in our relationships and in our interactions with nature is not acceptable to us. We don't like uncertainty.

We can infer the following from our discussion above:

We have, and live with incomplete views/Assumptions.
Incomplete Views, Assumptions (leads to) -> Problems/conflict (results in) -> Unhappiness,
discontentment, deprivation, etc

Now seem to have an inkling of the cause for unhappiness, let us see how it can be resolved.

1.4.6 Resolution = Happiness

If problems arising from assumptions or incomplete understanding are the cause for our unhappiness or issues, the *answers* to such problems, or 'solutions' in these aspects of our living will result in our happiness. In other words, we have problems in these various aspects of our living because we do not understand them, and consequently, sometimes, we do something right in them, and sometimes, we don't. Which means, our inability to correctly understand these situations and events in the various aspects of our living gives rise to problems that cause unhappiness.

⁴¹ Russel, Bertrand On the Notion of Order, Mind (1901)

In other words, whenever we have answers to the states and situations in our lives, then we know what to do in that situation. For example:

Intellectual/ Mental aspect:

I know myself, how and why I am. I know why I get angry. I am able to assess its causes. I have proper reasons or explanations for feeling low. I can work out the reasons for my failures and my state of dejection and I know how to go about solving it. An even better state to be in would be that I know how to remain calm and clear even in adverse situations, analyze it and do what is needed of me.

Behavioural/relationship

Since I understand myself, I also understand other humans and their expectations and why issues occur in relationship. I am able to resolve issues since I have the solutions, the answers in me. This goes for the issues in family and the ones facing society as well. Since we know the solution, we are able to trace the root cause of the problems, and hence know what we are to do about it.

Material things

Bodily Sensations: Since I know myself, I recognize the role and limitations of bodily sensations and am not troubled when they are not to my liking (this does not mean we do not enjoy their presence!). This means I am in control & an observer of these functions.

Material things: I understand my material needs and I have the confidence that I can ensure more than what is needed. This, coupled with my recognition of human relationship, translates to a feeling of abundance, of prosperity.

Nature: I see that everything 'Material' is from the Earth, and we are on this earth. We thus ensure our living is in synergy with the natural environment. We also recognize why problems occur and how to resolve them.

When I am thus able to see the larger picture and how everything, myself, my goals, my relations, the world, the planet, everything 'fits' in, I have clarity. When I have the answers to the events and the laws of all aspects of my living, when I am able to have answers to why I am the way I am, why things are the way they are, then I have Solutions. When we continue to be in this state, it is called being 'Resolved' or to have 'Resolution' (*samadhan*).

Resolution, or *samadhan* is thus a state of being, of living in which we know what is happening and why and what to do with it – in all these aspects of living.

To restate, 'resolution or samadban is the understanding of the law behind any event or activity'⁴².

This is the state we want to be in because this is a state of no-conflict, this is a state of happiness & peace.

Thus,

Having Answers for Why? And What? = Resolved issues/questions = Resolution

Resolution = lack of conflict, synergy

Resolution = Happiness

We can thus see that lack of answers or understanding results in **problems, which result in** unhappiness, stress, discontentment & deprivation. When we have the answers for every aspect, our living, our questions are 'resolved', we hence call this state "**Resolution**" or *samadban*

To restate:

Problems = unhappiness
Solution/Resolution = happiness

We had discussed earlier in this chapter that our basic yearning is Happiness. This is why we live.

We have now discovered that Happiness is an outcome of Resolution, or having answers. Remember, we had uncovered that just as we have problems in every aspect of our living (*thus causing us unhappiness*), we need this resolution too in every aspect of our living. I.e. This Resolution needs to cover our intellectual, material, behavioural & spiritual aspects and this is how we may see it: We want⁴³

<i>Intellectual</i> → Resolution in ourselves
<i>Material</i> → Prosperity in our Family
<i>Behavioural</i> → Fearlessness in Society, with every Human
<i>Spiritual</i> → Coexistence with Nature

⁴² Nagraj A, paribhasha samhita, 1992 Ed pg 22

⁴³ Nagraj A, Samadhanatmak Bhoutikvad (Resolution centric Materialism), 1999 Ed

Simply put, we say we want 'Resolution & Prosperity'. We now have more clarity on the answer to our first question.

- 1. Why do I live** = My basic expectation/aspiration from Life
- = Happiness* & Prosperity
 - = **Resolution** (*samadhan*) & **Prosperity**
 - = My Goal of living

* *happiness includes peace, contentment & bliss*

Our basic Goal or desire of life is to thus have Resolution, by which Happiness (peace, contentment) & prosperity is possible. Here are some questions for your scrutiny, examination & survey:

- Do you find the above Goal acceptable and sufficient for your living?
- Does this apply only for you, or for other people you know as well?
- Does the above depend or change according to education, gender, country, faith, religion, etc?

We find that the above goal is the same for all of us, i.e. it is *Universal*. Let us now proceed to see how we can have this resolution or *samadhan*.

1.4.7 Chapter Summary

My basic expectation = Happiness = Fundamental Desire

= Underlying desire behind every motivation we have
-> of 'becoming', 'doing' or 'acquiring'

-> Happiness depends on the 3 aspects of living: material, behavioural, intellectual (,spiritual)

-> Unhappiness is due to conflict/problems in these areas

-> Problems arise from incorrect assumptions

-> Resolution = Correct answers in all these aspects

-> My basic expectation / desire / Why I Live
= Resolution & Prosperity
= Happiness & prosperity

1.5 Chapter 3: How do I Live ? - The need for Knowledge/Wisdom

In the previous chapter, we identified that our basic motivation, our fundamental need is Happiness & Prosperity and this is possible by having Resolution (*samadhan*). We saw that we seem to have conflicts in the aspects of our living. These conflicts are in the form of problems. Whenever we have a problem in any of these areas of our living, it leads to discord in us. These problems are in the form of lack of answers, not knowing what to do, or why something, any event or circumstance is taking place.

We thus identified 'problems' arising from incomplete understanding or assumptions as the primary cause of our unhappiness. Having answers, solutions or resolution (*samadhan*) in all aspects of our living is thus the way for us to be happy, peaceful, satisfied. How can we have this resolution or these solutions to living? - is a valid question we may pose ourselves at this juncture.

The simple answer to this is –

We need to understand all these (3) aspects of our living. This understanding must provide solutions, or the resolution to these states or aspects we live in.

We shall now take up our second 'question of life' for discussion:

1. Why do I Live = My basic-desire/aspiration = Happiness
= Resolution & Prosperity



**2. How do I Live? = What is the way of living so I may fulfil this desire?
= Plan for Life**

We shall now look into how we can have such 'resolution'. This will help us put together our 'Purpose of living or Program for Happiness'.

1.5.1 Resolution comes from Understanding

1.5.1.1 Identifying the constituents of understanding

We have seen the following so far:

- Our Happiness, peace, contentment, etc, depends on & arises from the 3 aspects of our living.
- We currently face problems or have conflict in all these aspects.
- These problems are due to incomplete views arising out of beliefs/assumptions/conditioning we harbour in ourselves about all these 3 aspects
- It is thus evident that our 'understanding' will have to address or encompass all these 3 aspects of our living.

If we ignore any of these aspects, states or situations, then we risk having problems, and hence unhappiness in that area.

Let us recollect the 3 aspects of our living to refresh our memories:

1. The **intellectual aspect** of thought and understanding which consists of our assumptions, beliefs and/or knowledge. This is what we call 'our internal world'. (*The 'spiritual' aspect, for now, is included in this*)
2. We live in the **aspect of behaviour**: where we interact in relationships with people: both in family and in society
3. We also have a **material aspect** to living, wherein we source & utilize or experience things from nature, such as, water, food, clothing, metals, a car, etc.

Let us now wade into what this 'understanding' comprises of.

Let's explore:

Where do we need 'Understanding' or 'Wisdom'? - We need this in ourselves.

Who lives? – I live.

Who becomes happy or sad? – I do.

Who has incomplete or complete views or beliefs? – I do.

Who harbours assumptions or conditioning? – I do.

Who has to understand? – I have to.

Hence we have to study ourselves.

Conclusion 1: I have to study myself (Human Being)

In order to ensure relationship, we have to study and understand human beings or people and our relationship with them i.e. we have to understand the people that exist in family and society. We have to understand what happens in Society and why.

Conclusion 2: I have to study Relationships with Humans - in Family & Society

In order to ensure our health, wealth & the right use of material things, we have to study nature, and our relationship with it. This is because, all things material are sourced from Nature, and if we understand nature and our relationship with it, we shall also be able to understand the material dimension of our living.

Conclusion 3: I have to understand my relationship with nature

Do you feel there is something missing in the above? Is that all there is to our life? Or, are we leaving something out?

Well, we do seem to be missing out on other interesting parts of the world & reality. We seem to be leaving out the physical realities we see and study, the larger questions around where we come from, who we are, why we humans exist, why the Earth exists, how Evolution & the Universe are, etc. Are these also important, or should we say 'they are outside the syllabus of life, let's leave all that out'?

Even if you want to, you cannot.

We exist on this planet Earth, and the Earth spins and there is nothing you and I can change about that.

We have day and night, and the different seasons due to the rotation and revolution of the Earth, and these days, nights & seasons form an intricate part of our lives.

The Earth is sort of suspended in this vast emptiness we call 'outer space' and there is 'nothing' holding the Earth 'up'. 'Earth' still does not 'fall off or fall down'! We are curious to know about the other planets in our Solar System and the deeper mysteries of galaxies and beyond. We also wonder about this vast intervening emptiness. All sense of time seems to be lost when we imagine all these aspects.

Coming closer to daily life, while we said we want to understand our relationship with humans and nature, we also wonder about how nature and humans came to be. Was it an accident? Is it part of some grander design? Why are humans the way they are? Why is nature 'the way it is'? What *really* differentiates us from animals?

What are the various dimensions of existence to a human being, an animal, a plant, or a rock? Which of these dimensions of these entities are perceivable via our senses and which are not?

Let us bundle all these parts 'left-over' from our prior 3 aspects and put it into a bucket called 'Nature & Existence'. We will consider a holistic study of all these realities under the name 'Nature & Existence'. We will add this as the 4th aspect to our syllabus of understanding.

Conclusion 4: I have to study Nature & Existence

Let us list down our conclusions below – These are the 4 aspects to understanding, or the 4 realities we need to understand. This is the understanding we need to have resolution/solution, in order to have answers or resolution to all aspects of our living, and hence be happy, peaceful, etc:

- **Conclusion 1: I have to study myself (Human Being)**
- **Conclusion 2: I have to study Relationships with Humans - in Family & Society**
- **Conclusion 3: I have to understand Relationship with Nature**
- **Conclusion 4: I have to study Nature & Existence (all that exists)**

It is straightforward to see that the realities whose understanding we seek are to do with our aspects of living. We need to study and understand all of the above since we are an integral part of all of this – we, you, I every Human Being is inextricably a part of this.

At this juncture, you can ask yourself this question:

'Do I have to understand and live in all these aspects, or can one of them be dismissed or ignored?'

You can also ask yourself:

'Is there anything more than this that I live with?'

We find that as humans we live in these aspects & none of them can be dismissed or taken away. Also, nothing more can be added to these and together they comprise of everything we live with, want to know of.

In other words, this thus forms the *minimum* and *maximum* scope or portion for our understanding.

The above 4 realities, or aspects of understanding thus, summarize the sum total of our scope of understanding. Some of these we are aware of and some we are not. Some of these we give significance to and to some we do not. But regardless of our attitude and awareness, we are in this 'totality' and live with this 'totality'. We shall thus proceed to understand this 'totality'. This is now our syllabus for life!

Let us now explore what this understanding entails in different 'aspects' of our living:

1.5.1.1.1 1) Understanding Myself

We have ended up believing/assuming many things about ourselves without really studying & validating it. We have read a lot of books, we have gone through years of silent and subtle conditioning about who we are, what we want and how we should behave, what work we should do, etc. In short 'how to live!' We will have to begin 'knowing' ourselves and explore & test our many views & beliefs.

1.5.1.1.2 2) Understanding living in Human relationships

with Family: How I see myself, influences how I see other people and my relationship with another person, other humans. If I can understand myself better and clearer, I am able to see the other better and clearer. And this understanding can then become the basis for my relationship with the other person. In order to have harmony with other people, we also need to understand the expectations in human relationships and how they can be fulfilled.

with Society: As we understand ourselves and our relationship with others in the family, we also understand others in society, and are able to fulfil our relationship with them. We will also delve into Societal Order & assess our present condition.

1.5.1.1.3 3) Understanding living with Nature – Natural Relationship

We are on this earth. We live with the air around us, grass, plants, trees, birds, animals & other humans surrounding us and we live in this large, beautiful and intricate ecosystem that we call 'nature'. Regardless of where we are, our village, town, city or country is within this eco-system or natural habitat.

We shall understand how nature is and how we are related to Nature. We shall assess the current issues in this aspect.

1.5.1.1.4 4. Understanding Nature & Existence.

Nature, the things we see, are an exciting reality we study. We will explore the various dimensions of these realities and how they are inter-related.

Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite star and planetary systems that surround us. Our earth is a part of the solar system that co-exists with everything there is in this entire 'existence'. And there is all that emptiness or 'space' between planets! All these things together are called nature/existence. 'Existence' means all that exists.

We exist in this totality, this 'whole'.

These 4 aspects of understanding or 'realities' cannot be separated from each other. 'I' cannot be separated from Family, which in turn cannot be separated from Society, and all these cannot be separated from Nature, which cannot be separated from the Existence, space and the various Galaxies in the entire Universe.

We see that these realities are inseparable. These realities are together.

In other words, there is a coexistence of these realities.

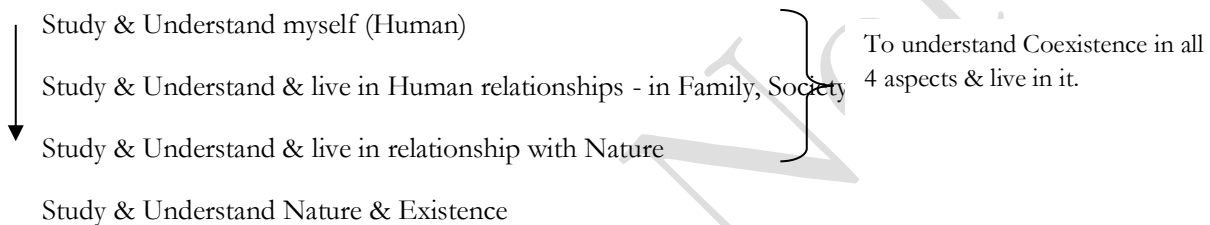
Put together, we can call the entirety of these realities as ‘Coexistence’.

To study & understand this ‘Coexistence’ thus becomes our need. For, this will result in the ‘Resolution in all aspects of our living’ we seek. This ‘resolution’ will ensure we do not have problems or conflict, and hence result in our happiness.

To Study & Understand Coexistence is hence our plan for life, or our way of life.

In addition to understanding this Coexistence, we also want to live in it. Because, ‘this’ Coexistence is what we live in.

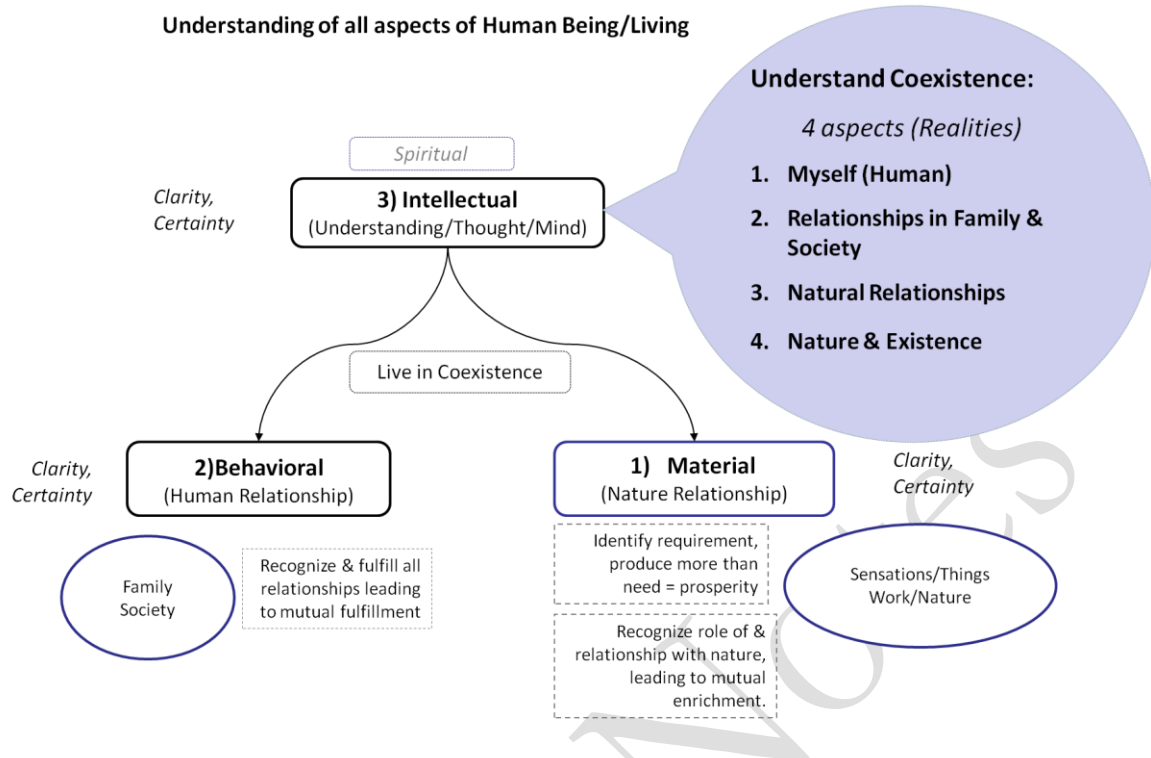
We can thus write this down as - Our Plan or Program of life:



This understanding provides us with the answers we seek in ourselves: providing us with clarity & contentment in our **intellectual** (& spiritual) **aspects**.

When we have such integrated understanding of Coexistence in ourselves, we also have the correct understanding of human and natural relationships. We can hence recognize & live in fulfilment in them. This thus satisfies us in the **behavioural & material aspects** of our living.

Let us put the above into one of our neat little schematic again:



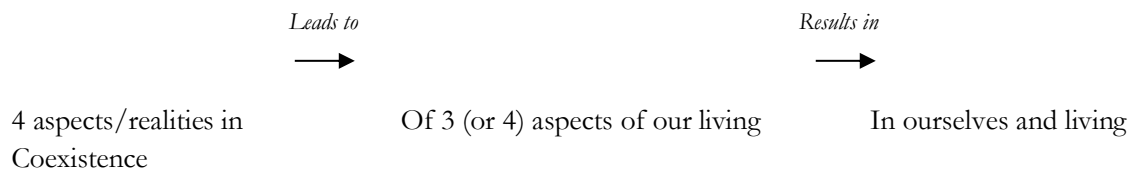
Thus, in order to understand or fulfil the 4 aspects of our living (material, intellectual, etc.) we have to understand the corresponding 4 aspects or realities in Coexistence (Self, Human Relationships, Natural Relationships and Nature/Existence)

We can see that the content of our thoughts, the various feelings we harbour or the different desires we have – they all pertain to these 4 aspects of Coexistence, or these 4 realities only. There is nothing else besides or beyond these. If we do not understand ourselves, the nature of our body, the nature of our relationships or the interdependencies in society we might not be able to live properly with them. Nature is abundant in resources and provides us with everything that we might need to live fulfilled lives. To understand these would mean to know all of these entities directly and without assumptions or conditioning.

We human beings have the ability to know everything and based upon this knowing – can accept and live with everything. We can only ‘accept’ things when we are *clear* and *sure* of them – when we know them or understand them directly without any beliefs / assumptions / conditioning.

Most of us live without an understanding of these states or these realities that we are a part and parcel of, and as a result our desires and feelings are not stable and definite. Our desires are forever transient and unstable wherein we wish for something in one instant and another in the next. We experience feelings of guilt, doubt, uncertainty as there is little to no stability in our views & desires. Our thoughts are many and we start nurturing opposing views within ourselves. We become unable to take decisions and are scared of making choices. We can easily see that all these problems we harbour are to do with one or all of these 4 aspects or realities of Coexistence and these in turn impact us in our own aspects of living.

We thus need this understanding. This understanding leads us to clarity, to Resolution:⁴⁴



We can thus see that there is a relationship between us and this ‘totality’ and this needs to be understood. When we investigate into each of these aspects, we shall find that there is a synergy, an order, a harmony that exists in them. We will further see that this ‘order’ already exists in Nature/Existence; we don’t have to create ‘this order’. We only have to understand it and live in it.

When we are able to understand this ‘coexistence’ in every state or situation we live in, we have ‘answers’ for all these states

We have an answer for why and how ‘I’ am

We have an answer to why & how people and our relationships with them are (family & society)

We have an answer to why and how our relationship with Nature is

We have an answer to why and how Nature/Existence is, with all its inter-relationships

In other words,

Having these answers to Why and How ? = resolution = understanding.

This Understanding thus results in ‘Resolution’ or *samadhan* for all these states.

This leads to assurance in ourselves

We can thus infer,

Our basic-desire or goal is to be Happy (peace, contentment, etc) & Prosperous

In order to be Happy, we need answers, or solutions = Resolution,

In order to have Resolution, we need Understanding

When we have Understanding, we have answers to the Why and How? of every aspect of our living

This clarity is Resolution (*samadhan*) – intellectually (spiritually)

⁴⁴Nagraj A, Vyavharatmak Janvad (Behavioral Humanism), 2002 Ed, p 95

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Living with this Resolution is to live in coexistence – fulfilling human and natural relationships (*behaviourally, materially*).

This is happiness (peace, contentment, bliss) & prosperity.

This fulfils all aspects of our living.

To be in this state of understanding, of resolution, of order & happiness, is easily and most effortlessly acceptable to each and every one of us.

When we explore 'Coexistence' and launch ourselves into this study, we shall look at ourselves and see that we ourselves are a coexistence of the Mental aspect (mind) and the Body. When we look at the bigger human order – we discover that a family is in order when there is a recognition of relationship & feeling of coexistence in each one of us. This feeling of coexistence exists between many families to form a bigger order of society. Looking across nature, we find that animals, plants, physical things and humans coexist and in order to live with happiness & prosperity we need to live in a relationship of coexistence with all of it. Beyond the planet – we look around and find that coexistence is the very cause of our being. Discovering this essence – our understanding become aligned to the truth of this existence and we do not live in contradiction with the rest of existence anymore.

As a result of this complete and true understanding – we are able to live with humane feelings towards everything. We become free of doubt, beliefs, and are able to fulfil our relationship fully towards one and all through our work and behaviour. Our feelings are rooted in understanding and not on our likes & dislikes, notions of good & bad or profit & loss.

It is this Resolution, this understanding, this answer or solution to all states, situations and problems that we seek. When we are thus 'resolved' there is a synergy, an order, between our desires, thoughts and the choices we make in our living. This alignment or harmony occurs only when there is a clear and a complete understanding of each and every entity that we exist with, in our living. We do not just have beliefs or assumptions about the entity; rather we know the entity in its entirety.

As a result we have a definite feeling towards each and every entity we live with:

- With human beings – in our Behavioural aspect &
- With animals, plants and everything material – our Material aspect.

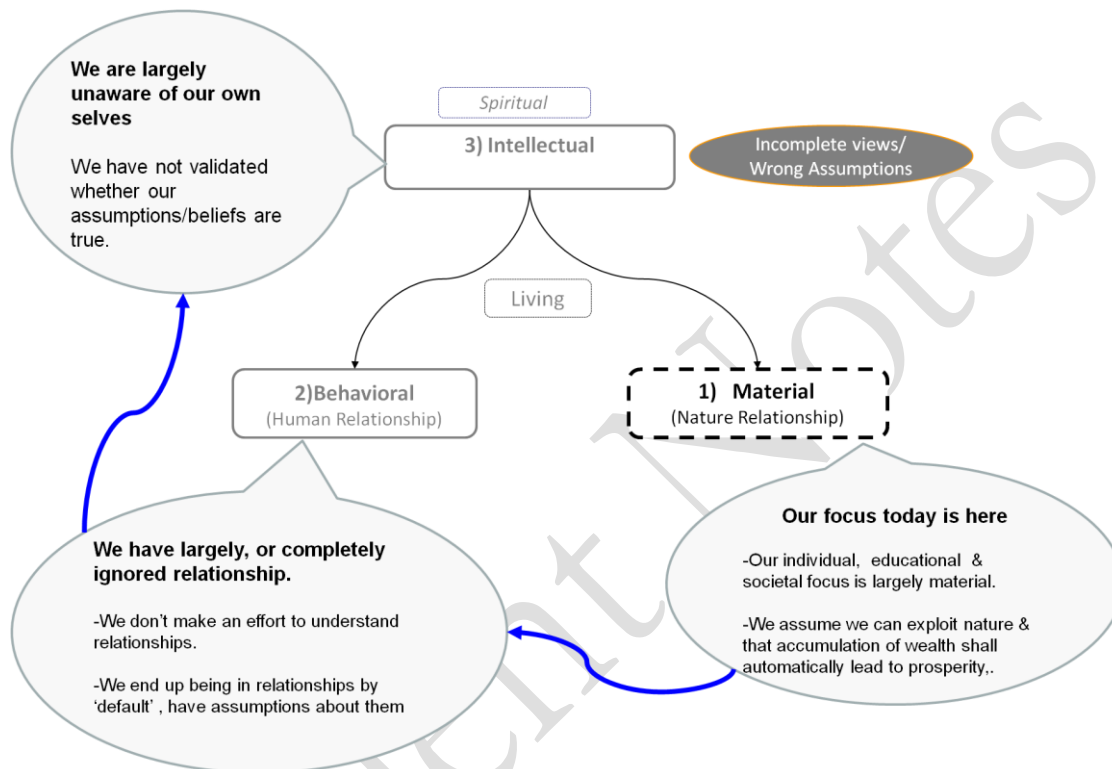
All existence is coexistence and this essence is discovered in each sphere or aspect of our being, our living. This is the state of Resolution for us.

This is the goal and outcome of our 'Plan of Life' or 'Way of living'. This results in Happiness. Let us now add this answer to our 'second question of life':

2. How do I live? = How do I fulfil my Goal? = My plan for life = My way of life
= Study & Understand Coexistence in all 4 aspects & live in it.

1.5.2 Where is our attention today?

Given that we don't have understanding, where is our current focus?



It is not hard for us to see that while the basic issues lie in the Intellectual and Behavioural aspects of our living, and the wrong assumptions we carry in/about them, our predominant focus today is on the Material aspect. This is what we study (via physics, chemistry, biology), this is what we seek (material comforts) and to ensure such comforts we are even busy studying or preparing to study, this is what we even base some of our relationships on, this is why we are going to war!

We are not paying enough attention to our 2) relationships- we are largely focusing on accumulation of 1) material things. This is basically because we largely assume that 1) material things is all we need, and we end up ignoring our relationships (2). Our primary focus today seems to be on material things, as individuals, and also as a society. The final outcome of our education too seems to be merely to earn money, so we can have material comforts! Whereas, the larger part of our problems arise from human interactions (2) and in ourselves (3).

This may seem like a trivial thing, but it is very important. We live a significant portion of our lives in relationships with humans. For example: If you had a tiff with your father, brother or friend, it can stay with you and bother you for a very long time, so much so, that till the issue is resolved, you may not be able to focus on anything else! We can see instances of people living their entire lives, without recognizing their own mistake.

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It is no wonder that our problems persist, and are in fact magnifying by the day, because we are simply not paying attention to where we need to! We need to pay attention to understanding all these 3 aspects of our living.

Student Notes

We can thus write as follows:

Our individual and collective focus today: in education, as a society is not on having 'Understanding'.

We are largely focused on the study, consumption & accumulation of material-things. Our material dimension is predominant– we are ignoring the important intellectual and behavioural dimensions of living – *This is called 'being materialistic'.*

We need to have 'understanding' in order to be resolved & have solutions to our living. This results in happiness & prosperity

1.5.3 Our Acceptance for Resolution or Coexistence in living⁴⁵

The 'four aspects of coexistence' we need to understand in order to fulfil our 'aspects of living' together describe our complete state/situation. Further, each one of us wants to live without conflicts or contradictions in all these aspects.

In order to ensure that what we've just inferred isn't a contrived notion, let us take a moment to validate our statements. We shall use the method of verification we briefed in Chapter 1.

We will check whether the proposal we have made above is:

- ➔ *Step1:* Acceptable to us as humans and natural to nature (without referring to what we have previously read or heard) – *via Scrutiny*
- ➔ *Step2:* Consider it in all aspects and see whether it makes sense as whole – *via Examination.*
- ➔ *Step3:* Validate whether it leads to fulfillment in our living and whether it is the same for all Humans (Universal) – *via Living & Survey.*

Ask yourself the following

- Do I want conflicts or contradiction within myself?
- Do I want conflict or contradiction in family?

⁴⁵ Nagraj A, Samadhanatmak Bhoutikvad (Resolution centric Materialism), p 305, 1998 Ed

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- Do I want conflict or contradiction in society?
- Do I want conflict or contradiction with nature?

The answer is straightforward & instantaneous No! Each one of us accepts only to

- live in harmony within ourselves
- live with harmony in family
- live with harmony in society
- live with harmony with nature

Order or harmony is what we all naturally and most easily accept. It is what we seek, deep within. We can note that in essence there are three choices before us:

1. Do I *desire* conflict /contradiction in some aspect of my life? OR,
2. Do I desire to only *avoid* conflict /contradiction in any aspect of my life? OR,
3. Do I *desire* order/harmony/ synergy in every aspect of my life?

Which option is acceptable to you? Our fundamental nature is to accept option (3) above. We do not want to settle for anything less. Merely *avoiding conflict* is not sufficient for us (option 2 above). It is clear to us that we definitely do not want option 1 above! This is a very important insight into ourselves!

- We do not accept conflict/contradiction,
- We do not want to merely avoid conflict/contradiction.
- We desire order/harmony/synergy in all aspects of our living.

We can start exploring into this order/harmony in ourselves by seeing what is really acceptable to us.

Our natural/effortless Acceptance is only for Order/Harmony.

Or in other words,

We only like situations that are harmonious.

This *ability* to validate what is ‘naturally acceptable’ to us is present in each one of us, regardless of what country or culture we come from, and regardless of our age or our gender. It is a human trait and all humans have this. It is intact and invariant in each one of us. It is not disturbed by our prior beliefs or assumptions/conditioning however strong they are ⁴⁶

⁴⁶ Nagraj A, 1998, Anubhavatmak Adhyatmavad, pg 89

Each one of us can thus see that we want to

- understand and live in order/harmony within ourselves
- understand and live in order/harmony in family
- understand and live in order/harmony in society
- understand and live in order/harmony in nature/existence

Not only do we want to understand these aspects separately, we also want to study how these are related *together*. In fact, we will/can see that these are *already* related in Nature, in Existence. You and I don't have to *establish* this relationship.

We call this intricate web COEXISTENCE.

We want to study & understand this Coexistence and live in it, in order

This is our plan, this is what will ensure what we ultimately want- to have resolution & prosperity, or happiness.

Now that we have established our plan or program for living as '*studying, understanding & living in Coexistence in all aspects of our living*', we can proceed to explore this 'Coexistence' in the forthcoming chapters. It is going to be an interesting journey, I can assure you!

To facilitate our reading, the '4 aspects to understand' discussed above have been further divided into 10 Chapters in this Section II:

Module A) Human Being (Myself)

When we talk of the Human Being, it includes both, understanding 'ourselves' and the Body. Hence the Human Being is discussed in the following 3 chapters:

- ➔ Chapter 5: Introduces the concept of Self & Body
- ➔ Chapter 6: Understanding Myself
- ➔ Chapter 7: Understanding the Body

Module B) Human Relationships

Similarly, 'Human relationships' exist both in Family and Society, the following 2 chapters discuss such relationships:

- ➔ Chapter 8: Family
- ➔ Chapter 9: Society

Module C) Natural Relationship

We shall discuss how Nature is and how we are to live in/with it

- ➔ Chapter 10: Harmony/Cyclicity in Nature
- ➔ Chapter 11: Living with Nature

Module D) Nature & Existence

- ➔ Chapter 12: Various dimensions of reality in Nature
- ➔ Chapter 13: Understanding Existence, Coexistence
- ➔ Chapter 14: My Role in Existence

Note: Notice that the '4 aspects of Coexistence we need to understand' above - (Myself, Human Relationships, Natural Relationships & Nature/Existence) correspond to our intellectual, behavioural, material & spiritual aspects of living respectively. These are first understood in our-self (intellectual/spiritual aspect) and we then live this understanding out in the behavioural and material aspects!

1.5.4 Chapter Summary

- We need to have 'understanding' in order to have resolution, and hence happiness
- We do not have understanding today. We have, and live with incomplete views/Assumptions in the 3 aspects of our living (intellectual, behavioural, material).
- Living with such incomplete views or assumptions leads to problems/conflict in living, and this results in unhappiness, discontentment, deprivation, etc
 - This is because these assumptions can be right, or they can be wrong
 - We are mostly unaware of our own assumptions!
 - Since we are not even aware that we have such assumptions, we have obviously not verified these assumptions for ourselves. We haven't checked if our own assumptions are acceptable to us, whether they are true.
 - As a result, whenever we interact with people & material things based on wrong assumptions or incomplete views, it lead to problems
- Our individual and collective focus today: in education, as a society is not on having 'Understanding'. We are largely focused on the material dimension. We are ignoring the important intellectual and behavioural aspects of living
 - Our education has ended becoming a requirement solely to get a job or a business, from which we get money, which in turn gives us material things.
 - We assume that having material things and a good job or business is sufficient to live life, but this is not true. We need to have understanding.
- We need to have 'understanding of Coexistence' in order to be resolved & have solutions to our living. This results in happiness & prosperity.
- This is thus our Purpose/or Program of Living
 - Understand myself (Human)
 - Understand & live in Human relationships - in Family, Society
 - Understand & live in relationship with Nature
 - Understand Nature & Existence
- We find that is to live in Coexistence is acceptable to us.

1.6 Chapter 4: How do I Understand? - The method of Study & Practice

We have in our discussion so far, identified answers to the following questions:

1. Why do I live = My Goal = resolution (happiness) & prosperity
2. How do I live = My Plan = study, understand and live in all aspects of Coexistence.

Recollect that this naturally led us to a third related question:

3) What will be the Method of Study?

In other words, how should we go about studying and verifying our 2 Questions? Let us take this up in right earnest then.

We mentioned this earlier in Chapter 1, that we should not be believing/assuming the statements in this book to be true, rather, we need to self-validate all of them using the '4-step verification methods'. Let us now delve into its details, to see what that entails. It is important that you pay special attention to this chapter, because you, me, we - most of us, have been used to a different method of teaching & learning where we assume what is stated to be true and simply go ahead and memorize it, or understand it via logical analysis and then memorize it. While that may work for certain kinds of subjects, it is insufficient for the subject matter in this course. You need to involve yourself a lot more here, because we are talking about you and your life here. Merely logically arguing, memorizing or rote learning 'how to be resolved & happy' is not going to help us very much!

1.6.1 'Listen' & 'Reflect': the 4-step verification process

Let us first write this down together, and we shall then take up each of these steps for some discussion.

1.6.1.1 A: Listen

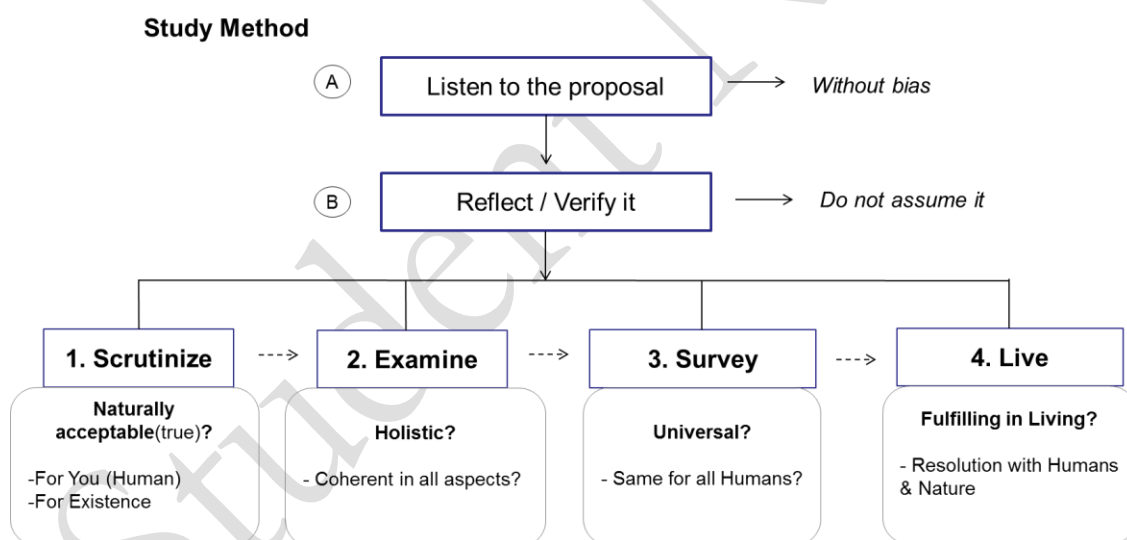
- *Listen* to the proposal, without bias. Do not accept it to be true

1.6.1.2 B: Reflect on it, verify it.

Reflect on every statement and put it through a 4-step verification process:

- **Step 1: Scrutinize** – Validate whether the statement is acceptable/true to you as a Human, and natural to Nature/Existence
- **Step 2: Examine** – Consider all aspects of the proposal and check whether it makes sense as a whole. Is it logically consistent?
- **Step 3: Survey** –Is it really applicable the same way, for every Human, everywhere, at all times?
- **Step 4: Live** - Live accordingly: does it lead to mutual fulfillment in your living with humans, and with nature?

Let us get ourselves one of our schematics representing the above:



That diagram may look rather busy! Let us take these up for discussion one by one, and we'll see that once we get the 'hang of it', it soon becomes a rather natural process.

1.6.1.3 A. Listen

Paying attention to the *meaning* of what is being stated. This means, we listen to what is being stated without referring to what we may have read or heard earlier, or based on what we already assume to be true. There are two important distinctions of 'word & meaning' and 'hearing & listening' that will help us apprehend what 'listening' means.

1.6.1.3.1 Difference in 'Word & Meaning'

There are realities in existence. For example, you exist, you are real. You have a name. Your name is a word that indicates or points to the reality that is you. But, there may be many humans with the same name as you – so every time your name is taken, it could mean any of these different people. You must have noticed that when we initially used the word 'happiness' to you – it may have meant something else to you. However, by now, you may have recognized that what happiness *means* here (order or synergy or acceptance in all aspects of our living) may be different from your initial notion of it. Same word, different meanings.

Similarly, throughout this book and the entire course, we shall attempt to communicate to you the realities that need to be known. For this, we shall use words. Thus, the words are not that important, it is their *meaning* as intended that is important. These words we use have a 'specific' meaning and the book pays special emphasis on their meaning. These 'meanings' are very important for us to understand – because through these meanings we are able to accurately identify and understand what is true.

'Definitions' point to 'Meanings': Thus, many of the words you will read, such as 'happiness, trust, relationship, nature, human, self' etc are words you are already familiar with. You may hence have some interpretation/meaning already associated with these words – which *may not be the sense* in which they have been used here. It is very important to re-associate the new meaning/definitions to properly understand what is being conveyed in the text. You need to refer to the definitions provided in the Appendix section as you read through the book. This is very important, since otherwise, the intended meaning will be lost – and you may end up having your own interpretation of this book! This is a very important point that needs to be kept in mind at all times.

1.6.1.3.2 'Hearing' & 'Listening'

There is difference between 'hearing' & 'listening'. When we hear, we are only paying attention to the *sound* of the spoken word, when we are 'listening' we are paying attention to the *meaning* of that word.

Often, when reading something or conversing with someone, we jump to some conclusion, or accept or dismiss something based on the word alone. However, it is possible that the speaker/author has used the word with a *different intended meaning* than what you have *associated* with it.

We can also observe that we are only able to 'listen' when we are interested in the subject of discussion, when we feel it is *important* to us. Else, we simply keep nodding our head - all the time hearing the words, but perhaps with little inkling of the meaning of what is being said/written! Then there are the times when we are simply 'switched off' or lost in some other thought - which is another instance when 'listening' is not taking place. When we 'listen' an *image in the form of the meaning* is formed in us. For example, this is what happens when a friend describes some interesting event that may have happened with them in the past and you listen *attentively*. As the friend describes the events - an 'image of the entire scene' is formed in you, based on the words your friend uttered and via this image, you too can 'see' & 'experience' what they may have felt. Thus, the meaning that your friend intended was communicated.

Similarly, just because we *read* something and *remember it*, it does not mean that we *understand* it. To understand would mean to get to the *meaning* of the written word – *as intended by the author*.

1.6.1.4 B. Reflect / Verify it

We do not simply *assume* what is being stated, rather we need to reflect on it & validate it quite extensively using the following 4-step method.

1.6.1.4.1 Step1- Scrutinize:

‘Verify whether the proposal is naturally acceptable (true) to you as a Human and natural to Existence’

- The *ability* to verify what is ‘acceptable’ to us is a faculty that is present in each one of us. This *ability* is intact and invariant in every human being.
- The proposals or statements in this book shall be either saying something about human beings, or about Existence/Nature. You have to verify all of these via scrutiny/observation.
- Once we start paying attention to what is natural to us, we can begin to get a ‘glimpse’ of our own true nature & the true nature of things.

1.6.1.4.1.1 Natural to Human

The proposals about ‘you’ (human) we will make here fall into 2 types:

- a) To do with your qualities, nature as a human being
- b) To do with what happens inside you – your activities.

a) To do with our qualities/nature

One set of proposals in this book are to do with how we are, as a person, and how we would like to be. For example, ask yourself this question:

‘Is affection acceptable to me in relationship, or is hatred acceptable?’

What is the answer? - It turns out that affection is most acceptable to you in relationship.

Similarly, ask yourself another question: ‘Do I want to live in trustful relationship with others or do I want to live in conflict with others?’ – The answer is, ‘live in relationship with others’.

This *ability* to verify what is acceptable to us, is present in each one of us, it is what we most spontaneously, most naturally desire. You don’t have to ‘learn’ it from somewhere or ask someone else for the answer! For example, when you were asked the question ‘whether affection is most acceptable to you in relationship’, did you have to *ask anyone else* for the answer? Did you have to *read or learn the answer* from somewhere? The answer is NO. The response to the question came from *within* you.

Similarly, we saw that trust is acceptable to us in relationship. Now, did you have to learn this? Again NO!

We find that when we are presented the *true proposals*, we are able to agree with them *spontaneously*. .. Without us having to recollect, or remember something we have read before, etc. This is an example of Scrutiny (*nirikshan*).

b) To do with the activities in us

Another set of proposals in this book are to do with the activities that take inside us.

For example: Let's ask ourselves another very basic and simple question: 'Do you think?' The answer is a very quick yes! We find on self-observation that thinking is behind every aspect of our life. This may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know ourselves and what is right for us!

Similarly so, we can validate the following statements via self-observation or scrutiny: 'you have imagination'; 'you make choices'; or 'you analyze' or 'you experience happiness or sadness'. All these are activities that happen inside us that we can each validate for ourselves via direct observation. You don't have to ask your neighbours for this answer! This is another example of Scrutiny (*nirikshan*).

1.6.1.4.1.2 Natural to Existence

Some proposals in this book are statements to do with Nature, or Existence. Just as we validated whether the previous kinds of statements are naturally-acceptable to us as a human, we shall also see whether these are natural to Nature or Existence. For example: If I say 'plants exist on this planet' – we can each validate this immediately via observation. Similarly, if I say 'plants, the water and soil are related symbiotically' – this is also something you can verify. You can also validate a statement like 'all plants grow & eventually decompose', or 'there is a vast emptiness between the Earth & the Moon'. I.e. in addition to verifying what is natural to us (humans) we can also validate whether the statements in this book are natural to Existence or Nature. This again is an example of Scrutiny (*nirikshan*).

Thus, for every proposal being put forth here in this book, we shall first put it through this 'Step 1' in our simple 4-step verification test. If we find it is acceptable to us as a Human, and/or is natural to Existence, then we can consider it as being true for us. If it is not natural to us and Existence, then it is not true for us and we can keep validating it. Let's not assume what is being stated here to be true, just because it is part of your college course!

Scrutiny thus means having a definitive evaluation or clear view of realities.⁴⁷

1.6.1.4.2 Step 2: Examine:

Once we have found from scrutiny that a proposal is natural and acceptable to me and existence, we then consider the proposal from all *angles, directions, aspects and situations*. What is its purpose? How does

⁴⁷ Nagraj A, Paribhasha Samhita, 2015 Ed

it relate to everything else we have scrutinized? Is it true only in isolation or does it make sense in the whole? Is it logically consistent? *When this is so, we say the proposal is 'coherent'.*

Let us continue the same examples we took up for scrutiny. Once we find that 'living with trust in relationships' is acceptable to me, we examine 'trust'. What is the purpose of trust? How will family and daily life be if I were to live with trust?

Similarly, we found 'affection' acceptable on scrutiny. We consider the same things for affection as well. We also saw that as human beings, we have 3 (or 4) aspects of living and have the same 2 basic questions (why to live & how to live).

We will now put together relationships, family, trust, affection, aspects of living, etc and see whether the whole thing 'fits in'. In other words, when we 'examine', we think & logically analyse the proposals, we consider *why* the thing exists, we look at the *purpose* of these realities and how they are inter-related and whether these things 'connect' and forms a 'whole'. In this way, the 'discrete' things we found via our scrutiny come together to form a 'larger consistent picture'. *It becomes 'coherent' and holistic.*

'Examination' thus means the mental activity of assessing the 'why and how' -> recognizing the purpose and utility of the reality. ⁴⁸

You may now have a thought:

Just because I accept or find something is right for me, doesn't mean it is true for everyone!

That is a very fair query. Which is why, we need to continue to the remaining two steps in our verification or reflection.

1.6.1.4.3 Step3 – Survey:

'Verify whether the answer is Universal: For all time, for all places, for all humans'. ⁴⁹

It is thus not enough that I have an answer that only applies to me. If I am to find out what is correct, it needs to be the same for every human being. For example, the answer for 2+2 is the same for every human being. In other words, there are many ways in which we can be wrong, but *only one way in which we are right.* ⁵⁰

Hence, for every statement in this book that I find is naturally acceptable & coherent on examination, I will also need to find out:

- ➔ Would every Human on this planet have the same answer?
 - (for example: irrespective of class, creed, and religion, every human wants and accepts affection in relationship, every human thinks, every human will find that 'plants breathe' and 'animals live', etc.)

⁴⁸ Nagraj A, Ibid.

⁴⁹ Nagraj A, Vyavharvadi Samajshastra, pg 166, 1998 Ed

⁵⁰ Einstein, Albert, quote. www

➔ Does this answer change with time?

- (for example: are these answers the same a thousand years before today to a thousand years hence?)

➔ Does it change with place?

- (are these answers applicable only in Maharashtra, or India, or Asia, or are the same anywhere on this planet, no matter where you go?)

For example: We will find that no human being finds injustice acceptable in relationship. No matter who the person, however bad or good we think they may be, they expect affection and justice in relationship. If there is hatred or mistrust, they don't find it acceptable! And this is so no matter where we go on this planet. We also find that humans in the years before us too had the same acceptance for affection & justice and humans in the times to come too shall do so.

Similarly, we can see that all of us have a natural acceptability, an innate desire for humanness, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common values like kindness, affection, generosity, etc we are all the same, all of us have the same basic-desires or acceptance.

{ There are of course, many people who do not agree with this. Such as – 'You have your way. I have my way. As for the right way, the correct way, and the only way, it does not exist...'⁵¹ }

However, we will slowly start seeing that human desires, human programs, and natural human tendencies are the same for *every human being*, irrespective of the time or location. We shall hence see that these proposals are subjective to begin with (to do with 'you' and 'your' preferences) but are also objective (to do with every human being). This is the meaning of Survey.

'All this is fine in theory. What difference will this make to my living?'

- Is another thought that may cross your mind. Very true. This is why we need to verify this in our lives.

1.6.1.4.4 Step 4: Live

Verify whether these proposals are true in your living.

After verifying that the proposal is acceptable to you/Existence, is Holistic & Universal, we also need to *live* according to the answer:

In behaviour with other humans,

- it should lead to resolution & mutual fulfilment

⁵¹ Nietzsche, Friedrich – German Philosopher

In work with the rest of nature,

- it should lead to resolution & mutual enrichment.

For example: If the answer to 'Do I want to live with affection in relationship?' is 'Yes' then I can verify it in my living: When I live with affection, does it lead to mutual fulfilment with the other human? – It does, and if this is what I want, if this leads to my happiness, I know the answer is true for me.

On the contrary, if I feel I want to live with aversion or that aversion is natural in relationships and hence it is ok to be averse in relationship, I can live according to it and check whether it leads to mutual fulfilment – I find it does not. Hence, the answer is not true for me. This means, some conditioning/belief/assumption in me is colouring my assessment. Hence, I need to study the proposal further & validate my Step1: Scrutiny again.

Let's now take an example involving nature. Suppose the answer to the question 'Do I want to exploit nature? ('I don't want to be bothered about nature, it's not my job)' Is 'Yes' in me: then when I live according to it: I end up exploiting nature – and when I do, I find that it does not lead to mutual enrichment with nature. The rising pollution impacts my own health & happiness – hence, I know this option is not Natural or correct for me.

The answer that is really acceptable is: 'No, I don't want to exploit nature, I want to enrich it' – and this can be verified in living as well – it leads to mutual enrichment with nature, my health, and my happiness. We can thus see that whatever response we get in ourselves, we can verify whether they are true for us by living according to it. If it fails the test in living, it means the answer is not natural for me, and hence needs further consideration. This becomes a straightforward and powerful way for us to find out what is right & true for us.

In other words, we validate the results of our scrutiny, examination and survey by living according to the answers. As we live, we get feedback on our own state of understanding or belief/assumption. As we live, we also see and observe other people, everyone, and verify whether these proposals really hold true for them and for their living as well – we thus also keep 'surveying' as we live.

Once we engage ourselves in this method of study or the 4-step verification/reflection process, we will find that these steps follow each in a circular fashion. I.e. As we scrutinize, we examine, survey and live, and based on our experiences & observations in living, we once again scrutinize and examine and so on. *This is the meaning of 'reflection' in our self and in our living.*

1.6.1.4.5 Characteristics of what is 'acceptable' to us

As we proceed with the above method of study that includes scrutiny, we can make the following observations about what is Acceptable to us (Humans):

a) Present in every Human: We each have a basic-desire or expectation for Justice in relationship and to know the Truth. It is part of every human's 'subtle desire'⁵².

We expect that people treat us with trust and respect. Given a choice, we too choose 'Trust, Respect & Affection over not having it. Similarly, if I give you two choices: 'you can live life knowing the truth' OR 'you can live life being ignorant' – which do you choose? Do you want to know the truth, or do you want to live your life only based on faith? What is acceptable to you? We see that we always choose 'knowing' rather than remaining in 'ignorance'. You want to know the Truth, and you want justice & fulfilment in relationship. Although you may not know what Trust means, what relationships, 'natural-order' or the Truth mean, you still desire them, you still accept them. These basic-desires or expectations are 'imprinted' in you.

b) Is Continuous: This basic-desire for the truth, for order, for justice in relationships, stays with us, it doesn't go away. ⁵³

Try this yourself: Think of cheating or exploiting someone. The *moment* you think of this, you sense a contradiction within and feel disturbed, unhappy that *very instant!*⁵⁴ It happens very quickly, and we may not notice it, but it does happen! Similarly, the moment we think of disrespecting someone, we become unhappy. The very *thought* is enough to cause a conflict, a strain within us. The *moment* we think of cheating, we become unhappy. We don't even have to carry out the action.

In other words, this desire for goodness, for doing the 'right thing', this desire to be happy, to live with trust, respect and affection, to live in order is *always present in us*. It doesn't go away.

d) Is Intact:

It is not affected by our beliefs, assumptions or conditioning. We may have read some place that we should not trust people, but if the question is asked 'what is acceptable to me in relationship – to live with Trust, or with Mistrust?' the answer is 'trust'! No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we are spontaneous with our response, our response will always be the same.

No matter how many books are written on wars and cheating, how many different versions of the 'Truth' we propagate, how many wars we wage and how many frauds we commit, our basic-desire for trust, affection, goodness & to know the truth does not go away. We cannot annihilate it. In other words, every human, no matter what their tendencies and backgrounds, have an 'incorruptible core' – provided by natural design. We shall explore and validate this statement in various ways through this book.

e) Is Invariant:

⁵² Nagraj A, Manav Karm Darshan, Ch 1, 2015 Ed

⁵³ Nagraj A, Anubhavatmak Adhyatmavad, p 105, Ed 1

⁵⁴ Nagraj A, Dialogues, 2007

It does not change with time.

What is naturally acceptable to me is the same, no matter what time the question is asked. We can ask ourselves these questions of 'is affection acceptable', 'do you think', or 'do plants breathe', etc in the morning, in the afternoon, at night, anytime - the answer does not change.

It does not change with place.

We can ask ourselves these questions ('is affection acceptable to me or aversion, 'do you think', 'do plants breathe') in Delhi, Bangalore, Shanghai, New York and Dubai - the answer would still be the same!

No matter what time of the day or night it is, how much we read or believe otherwise, this basic 'natural tendency' is always present in us.

The ability to validate what is naturally acceptable to me & what is natural to Existence is present in us. Each proposal in this book needs to be evaluated on this basis.

1.6.2 Do we reflect: scrutinize-examine-survey today?

Today, most of us don't evaluate things for ourselves. Each one of us is used to learning things and repeating them. That is what we have been trained & taught to do, since childhood. We got 'marks' for this. We are constantly picking up messages of what is right: from books, from others, from media (TV, newspapers etc). We have become so dependent on these messages that we often end up believing/assuming them to be true. We generally assume scholarliness means to 'memorize and repeat information'.

This has and is happening to such an extent, that we have 'forgotten to think for ourselves'. For example: how we dress today may totally be dictated by some advertisement we saw on TV or how our friends/people around us dress up or by how a great personality dresses up! We may think 'I am making this decision' – but in actuality, you are simply copying. We are not even aware today that this is happening to us. As a result, we have ignored the fact that we are merely aping others, and not studying the most significant issues of our lives for ourselves.

Since we don't scrutinize & examine things for ourselves, we continue to live with a set of assumptions and beliefs which may or not be true. We are hence not sure of what we 'know' since we have largely assumed these things and have not verified it for ourselves, not verified whether it is natural to us, acceptable to how we want to be.

Since we do not verify it in our living with people and with nature, we are not sure of what the results are. In fact, this is quite obvious, since we find today that while at times we may have fulfilling relationships with people, at other times we don't; sometimes we end up enriching nature but, mostly end up exploiting nature. It shows that today we are largely unaware of what is happening inside us,

and what it is we really value, what we truly desire. We are largely a victim of our surroundings and the influences that come from it. ⁵⁵

Example: you may have a belief today that ‘we need to deceive people in order to survive in this world’

Have you asked yourself: ‘Is deceiving people acceptable to me?’

- When you live according to this belief/assumption of wanting to deceive people, are you able to feel fulfilled? Does the person you deceive feel fulfilled when you deceive them?

Take another example: our way of production today, our industries, the transportation today: is it enriching nature or is it depleting nature? ⁵⁶. The answers are obvious. And yet, we *continue* to believe otherwise, we *believe* in things that cause us *unhappiness*, and we end up *doing things* that lead to our own unhappiness!

1.6.3 What do we need to do?

We have to begin with studying ourselves. We have to study ourselves, and we have to study Coexistence. We have to start validating our assumptions & beliefs using this 4-step verification process. We have to verify whether our own assumptions are naturally acceptable to us and start verifying it in our living. As we do this, we will find that the possibility for our fulfilment is already present in nature/existence, it is natural for us, and natural for existence. We don’t have to *create* conditions for our fulfilment. The conditions are already present in nature/existence, one only has to understand it. Example: If I understand that affection is basic to human relationship & accept it because I see this desire in me and its uniformity in other humans, then I will also live according to it. When I do live with affection with the other person it is fulfilling for me and the other people I live with - I do not have to struggle in these relationships.

Similarly, if I understand that nature is already in order, that I want to protect and enrich nature, then I will make efforts for the same. By protecting nature and enriching it, I too am enriched & protected. Thus, I don’t have to *create* order (*vyavastha*) in nature, it already exists. *I only have to understand this order & fulfil it in my living.*

Living on the basis of what is ‘natural’ to us & the laws of existence makes us more genuine. We commonly don’t end up being self-confident, because we have no assurance about ourselves & our beliefs & understanding – we hence live with shaky convictions, which can be modified with the slightest influence.

This is the fundamental reason for our lack of true self-confidence.

- *We are unsure about the most important thing in our life – ourselves!*

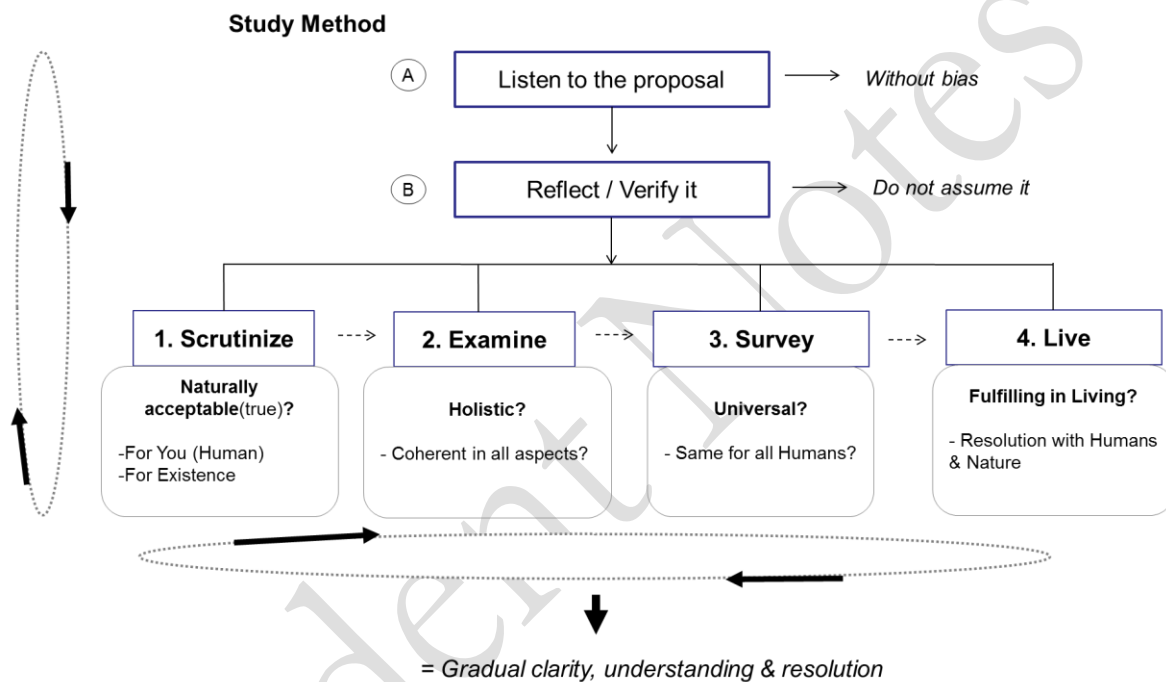
⁵⁵ Covey, Stephen, Insights.

⁵⁶ United Nations 1998 Human Development Report

When we study & understand ourselves, we will see that it is possible to know what is ‘natural and real’ for us. The *basic capacity, basic ability* to ‘Scrutinize, Examine and Survey’ is already present in us – we only need to start deploying it, start putting it to use. You can be the ‘owner’ of these answers, this understanding yourself based on your own reflection of these proposals.

How does this process lead to Understanding?

Recollect that study consists of listening to the proposal, and verifying (reflecting) it via scrutiny, examination, survey and living. This is a sequential & circular process as shown:



When we engage ourselves using the above process of study, it yields a gradual improvement in our clarity & ‘understanding’.

Note that you have to *invest* yourself in this study. Merely agreeing to what is written here is not sufficient. Hence, let us not accept the proposals stated here because they are being repeated! *You* have to do this study consisting of the 4-step verification (reflection) yourself.

1.6.4 Validating our Understanding

As we undertake this study, we shall find that the ‘clarity’ or understanding that results from this 4-step verification method also has the same characteristics that we reflected on during study. Namely,

Understanding is Universal – i.e.

The understanding is true for every human being in this world without exception.

Understanding is Secular – i.e.

It is not dependent on faith, caste, creed, sect or gender

Understanding is Timeless – i.e.

It is true in the past, true today and will be true in the future.

Understanding is Rational – i.e.

It appeals correctly to human reasoning and analysis

Understanding is Verifiable – i.e.

It is verifiable via observation, intuitively, logically & experientially.

Understanding is Natural – i.e.

It is spontaneous and natural for all human beings.

Understanding is Liveable – i.e.

It is practicable and not restricted to theory

Understanding is Complete – i.e.

It includes all and every fundamental aspects of existence & human living.

Understanding is Joyous – i.e.

It takes us towards happiness, peace, contentment, etc

We can consolidate all the above characteristics into the 5 criteria of validation below. In other words, as you put these proposals through the 4-step verification process we mentioned earlier, you may check its validity across the following 5 measures:

1. **Universal** (does not change with place)
 - Natural for human being
 - *Secular: free from dogma and sectarian/faith based prescriptions*
 - *Humanistic: Natural to every human*
 - Natural to Existence: Based on studiable natural principles
2. **Eternal** (does not change with time)
 - Valid for all time
3. **Communicable**
 - Non mystical, appeals to human reasoning
4. **Liveable**
 - Improves clarity, quality & experience of life

5. Verifiable

- These proposals, and our understanding are thus verifiable across the 4 criteria above, and we can hence add this as a fifth point. It is verifiable via observation, intuitively, rationally and practically (experientially)

You will note that the above 5 criteria are the same 4-step verification we have discussed, only clubbed and represented in a different manner.

The above gives us a comprehensive way to evaluate 'Universal Human Values' or 'value education for consciousness development'.

Now that we have dealt extensively with Question 1: Why do I live/My Goal? & Question 3: What is the Method of Study?

For the remainder of this book, we will explore the remaining question:

➔ **Question2: How do I live / Way of Life/ Plan for living:**

- Understand Coexistence in all 4 aspects *in Section II*
- Live according to Coexistence: Human Values & Ethics *in Section III*

1.6.5 Chapter Summary:

The process of self study is via the 4-step verification process of

1. Step1: Scrutinize: validate whether it is acceptable to me, natural to Existence
2. Step2: Examine: confirm whether it is the same for everyone – Universal ?
3. Step3: Live & Survey: Check whether it is true in living for you and other humans

This 4-step verification can be done by each one of us. Having verified it for ourselves, we can each validate it in our living, to see whether it leads to mutual fulfilment in behaviour with people and in work with nature.

As we verify on these bases, we begin to see that this natural acceptability, this desire for justice & the truth is the same for each one of us, and hence, universal. This desire for what is 'acceptable' turns out to be the same for all humans, it is universal.

All the proposals in this book need to be verified on the on the basis of this 4-step verification.

1.7 Chapter 5: Human being = co-existence of Self & Body

1.7.1 Introduction

We have seen that our most fundamental motivation, our basic want is Happiness & prosperity, for which we need to have Resolution (answers to all states/situations/aspects of our living). We have also seen that in order to fulfil this basic-desire for Resolution we have to understand coexistence or order in every aspect of our living. We have also seen that we need to treat every statement provided in this book (and other such books) as a 'proposal' and verify it ourselves. We need to: Scrutinize, Examine, Survey & and Live these proposals ourselves. When we base our understanding on ourselves - it is accessible, observable and authentic.

We have also explored that as humans we live and exist in an increasing expanse that starts from (our) self and ranges to the entire existence. We observe that it is not possible to separate or leave out anything in this expanse when we look at our own existence. The aspects of our existence for each one of us are:

- ➔ living/existing with myself (human)
- ➔ living/existing in human relationships: with family & society
- ➔ living/existing in natural relationship
- ➔ living/existing with entire nature & existence

In this chapter we will study the human being, we will study ourselves and how we are, in actuality. We need to understand:

living/existing with ourselves

living/existing with our body

Together, these two aspects comprise of what we refer to as a 'Human Being'. Let us embark on this journey of understanding ourselves.

1.7.1.1 What is the Human Being?

“The feeling of existence is the most natural and indubitable experience that we all have. In fact, no one can consistently deny the existence of his self, for the act of denial presupposes the reality of the denying self.”⁵⁷

What comes to mind when we refer to someone as a ‘Human Being’?

There is the familiar shape and structure of a Human Body that is immediately apparent to us and we imagine someone with human body like features. After all, all humans must look human! But in addition to the body we are also aware of the ‘*alive-ness*’ of the person, the *feeling* that makes us understand that this person is ‘alive’. In the simplest way, we perceive this ‘alive-ness’ in the activities demonstrated by the person like their seeing, talking, listening, walking, eating etc. This aliveness can simply mean the beating of the heart and breathing, etc. But on deeper examination of the ‘alive-ness’ we sense the subtler activities of the person, the person’s feelings, their thinking, believing etc. It is impossible to imagine a human being, a person that is alive, without these two aspects namely the Body and the ‘alive-ness’ – with the faculties of hearing, seeing, thinking, talking, etc. A dead human being (or one in coma) does not show this ‘alive-ness’.

A Human Being is a combined form, or coexistence of the Body and this ‘alive-ness’. This aliveness in the human being is also referred to as the ‘mental aspect’ or the mind. The same ‘alive-ness’ refers to itself as ‘I’. For example, you will say ‘I am alive’. This ‘I’ which is the same as the sense of ‘alive-ness’, or ‘*awareness*’ we know of as ‘me’. Thus we say, ‘I am so and so’ or ‘I feel tired’ or ‘I am happy’. We are thus aware of our own selves and what is happening is happening to us, what we would like to do, etc. Many a time, we are also *aware of the fact that we are aware*. This ‘I’ or ‘aliveness’ or ‘awareness’ is hence also called ‘conscious’.

Each one of us is conscious of ourselves & refers to ourselves as ‘I’. Also, each one of us refers to our body as ‘My Body’. We say ‘I want that for myself’, and ‘My foot is hurt’. There is thus a clear distinction that each one of us can make within ourselves and see that there is a feeling of ‘I’ which is quite easily discernable from the Body. I.e. there is ‘me’ = ‘I want to be a great person’, ‘I want to earn money’, ‘I am feeling satisfied’ and *my* body -like we say ‘I hurt my hand’ or ‘my’ ‘body’ needs rest, etc. We don’t tend to confuse these two by saying – ‘my Body wants to be a great person’, or ‘my Body wants to be an Engineer!’ We shall hence refer to this ‘alive-ness’ or ‘mental aspect’ or ‘I’ as the ‘Self.’ There is thus a clear distinction in experience of the ‘mental-aspect’ or ‘Self’ and the Body, that is, in some ways, ‘owned’ by the ‘me’ – which makes us say ‘I have a good Body’.

Is this distinction only limited to ‘*language*’, or is there something more to it, one may wonder. This is what we shall be exploring in this Chapter. Remember, you need to bear in mind our 4-step verification process here: of Scrutinize, Examine, Survey & Live. From here on, you need to be engaging yourself in ‘self-scrutiny’ & examination.

⁵⁷ Dutta & Chatterjee - An introduction to Indian philosophy 7th Ed, p 247

1.7.1.1.1 Exercise

Let us undertake a quick exercise to better apprehend the direction we are taking in this discussion. Make a list of your wants or needs. Prepare these in 2 columns, one as 'mental-needs' and one as 'bodily needs'. Take a look at the discussion following only after you have completed the table.

Mental Needs	Bodily Needs
Happiness, peace, etc	Nutrition, Food, water, juices, bread
Curiosity	Clothes, jackets, shawls
Knowledge	Shelter, Housing
Love	Medicines
Affection	Shoes
Respect	Glasses
Security	Cot/ bed
Confidence	Car/ transportation*
Success	Soap, shampoo, deodorant's*
Balance	--
Goodness	--
--	--
--	--

**same as shelter*

You can continue filling in the table above in this manner. We can see that there are clear distinctions we can make above on these needs. What are the differences you spot? Make your own list and then look at the one below:

Characteristics of Mental Needs	Characteristics of Bodily Needs
Not material in nature	Material in nature
Basic needs are Similar for human beings	Varies
Cannot be bought with money	Can be bought with money
Cannot be seen with naked eye	Can be see with the eye, have form
Do not have 'weight'	Have 'weight'
Always need them	Need them some times

<i>Called awareness/alive-ness/I/Self</i>	<i>Material Body</i>
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We can see that there are some immediate, clear distinctions between our mental-aspect and the body. Since we want to study and understand ourselves, the Human Being, we will need to thus consider both these aspects – this aliveness/awareness/mental-aspect/I/Self and the Body. The Physical Body is tangible, visible to the eyes while this *awareness* or (our) Self is not visible but understandable. Both need to be examined and understood. It is important to see that we are discerning between the mental-aspect/Self and the Body only for the purpose of being able to understand a human being better and in essence a human being is always a co-existence of the mental-aspect/Self and the Body.

For the purpose of our discussion, we shall consider the Human Being as a co-existence or a combined form of the mental-aspect (Self) and the 'Body'.

Human Being	
Mental Aspect	Material Aspect
Aliveness, Awareness	Living
'I' or Self	+
	Body

1.7.2 Understanding ourselves as a coexistence of the Self and the Body

We are currently not used to seeing ourselves as a coexistence of this 'mental-aspect' or Self and the Body. When we think of ourselves, (usually) only the physical form or the Body comes to mind. We hold several beliefs that re-inforce this view. In order to explore these views, we shall study this proposal from four angles.

- The needs of the Human Being - as those of the Self & the Body
- The nature of the activities in the Human Being - as those of the Self & the Body
- The experience of the Human Being - as those of the Self & the Body
- The distinction in our Desires – as related to the Self and to the Body

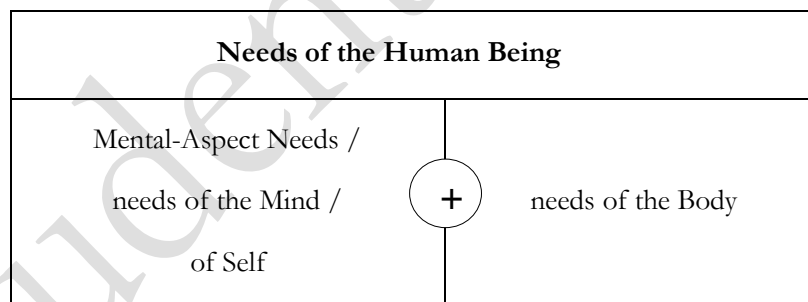
It is important that we explore these proposals in ourselves with an open mind and evaluate whether they are acceptable/true for us based on our own self-scrutiny. We shall now take these up the 4 points above one by one for examination.

1.7.2.1 a) Exploring the needs of the Human Being as those of the Self & the Body

In order to understand the needs of the Human Being we will understand the needs arising from the mental –aspect (Self) and the needs of the Body and see, how, when put together, they form the needs of the human – as we know it.

Why is it important to understand our needs? As humans, we are all driven by our needs. The more precisely we are able to understand our needs, the better chance we can have of fulfilling them and living with contentment. If we make a mistake in assessing our needs correctly, we might stray in the wrong direction for their search and in the process live unsatisfied lives.

Proposal:



Recollect here the results we had from a previous exercise:

Mental-Aspect Needs	Bodily Needs
Happiness, Peace, Curiosity, Knowledge, Love, Affection, Respect, Security, Confidence, Success, Balance, Goodness	Nutrition, Food, water, juices, bread, Clothes, jackets, shawls, Shelter, Housing, Medicines, Shoes, Glasses, Cot/ bed, Car/ transportation*, Soap, shampoo, deodorant's*, Exercise, Swimming, etc.

Here are 2 questions for your scrutiny & examination:

- Can you do away with the needs of the Mental-aspect/Self (to the left) and only keep the needs of the Body? (to the right)?
- Can you do away with the needs of the Body and only keep the needs of the Self?

It is clear that as Human Beings, we want both the above set of needs to be fulfilled.

Needs related to the body:

Each one of us desires a state of health and wellbeing in the body and this is naturally acceptable to us. This means that we also have a need for enough material means to take care of the body, so that it can be properly nurtured, protected in various situations and stays healthy.

The body is a set of physical-chemical activities like breathing, blood flow, organ function, growth and decay etc. The needs of the body are also physical and chemical in nature. Conditions of food, environment, external and internal factors, microbes, medicines etc. that are made available for the body decide the state of health or disease for the body.

Needs of the Mental-Aspect/Mind/Self:

Our mental activities consist of activities like believing, desiring, thinking, choosing and experiencing. We all have a basic, innate desire to live, to exist with happiness, peace & contentment. We feel secure in feelings of closeness, affection & love. We expect respect in our interactions. We seek out things we do not know about, and wish to do 'something-worthy' with our lives. We like to accomplish things, and these are an important source of our confidence and satisfaction: such joining the college /stream of our choice, an academic achievement, or a business, a position in a company, etc. None of these 'needs' can be seen with the eyes.

We can thus see a clear distinction here, the needs of the Body are physical in nature (food, water, etc) and the needs of the Self are non-physical in nature (resolution, understanding, feelings). Let us discern further and look at some of the characteristics of the needs of the Self and the needs of the Body⁵⁸

⁵⁸ Bhattacharya, Tyagi, Bagaria, Shastri et-al. Jeevan Vidya Workshops, *various*

	Mental-Aspect needs/ Needs of Self	Needs of Body
a) Purpose of the Need	Resolution/Happiness (peace, contentment) & prosperity	Health of the Body – To be able to use the body according to the requirement of the Self.
b) Type of Need	[Not Material]	[Material]
c) How is the need fulfilled	Understanding [by Knowledge]	Food, Shelter, Clothing and Resources (equipment) for their production and maintenance. [by Material Things]
d) Role of Wealth/Money	Cannot be 'bought'. Little to no role of wealth/money	Wealth/money needed as a medium to source material things.
e) Requirement in time & enjoyment from fulfilling the need	Continuously. We do not want to be without Happiness for even an instant. Enjoyment is long-lasting	Temporary, Periodic Need is not continuous. It is intermittent Enjoyment is momentary
f) Nature of Need	Qualitative , Not Quantifiable Needs of the self are weightless	Limited & Quantifiable These needs have weight

We shall now refer to the rows (a) to (f) one by one and examine them:

1.7.2.1.1 a) Purpose of the Need

Our body is a physical chemical phenomena. It is made up of cells which coexist to form organs with specific functions. Each organ coexists with other organs to form the complete body. The Human being is a stunning, intricate creation. The body is formed in the womb and it follows the rules of growth of organic matter – it multiplies, as do human cells.

We can easily see - all of us feel hungry! This happens because the body has a need for nourishment that is obtained from food and water. The body needs food for its functioning and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides

food, the body also needs protection from changing weather conditions and the ruggedness of the outdoors. The body can be damaged by continuous exposure to cold, or rain or the sun. Hence, there is a need for some basic material things to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather.

We may also need 'resources' or 'equipment' like a car to travel, or a mike to speak to a large audience. Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Equipment such as the above help 'extend' the capabilities of the body and allow for its 'proper' utilisation. Equipment, or machines are also an indispensable requirement to produce, process or preserve food as without it – we would struggle to produce food with reasonable effort. The same is true for clothes and building shelter and one can see that these are the areas where we have covered the most ground in recent human history. Hence, resources are needed for the proper utilization of the body. This may seem like very obvious facts and all of us seem to know them, but you will very soon see the significance of these points we are discussing!

Now ask yourself this question: 'Who takes care of the body?'

The answer is: 'I do' or, 'I take care of the Body'

Given that these are the needs of the Body, we can now ask: 'what do 'I' want' or 'what is *my* need'? We have already identified a few such needs so far affection, respect, happiness, etc. Now ask yourself a couple of more questions to be sure of where these needs belong - In You, or in the Body:

Who needs affection? Do 'I' need trust, or is it the need of the Body?

Who needs respect? Do 'I' need respect, or is it the need of the Body?

Who needs happiness? Do 'I' need happiness, or is it a need of the Body?

The answers are: '*I need affection, respect, happiness, etc.*' Similarly, we can see that the earlier set of needs: like food, water, clothing, etc are clearly the needs of the Body and not of the 'Self'. 'I *ensure* these for the body - but I can clearly identify that these needs of nourishment, clothing, etc are of the Body and not of *me* or Self.

If we club them together, we see that the needs of the Body like food, clothes and resources can be categorized as being 'material' in nature, whereas the need of the Self is essentially to live in a state of happiness, peace, contentment (*sukh, shanti, santosh*) that are 'mental' in nature, in other words these are to do with the 'mind'.

1.7.2.1.2 b) Type of need

Thus, this is one ***fundamental*** difference between the needs of Self and the needs of the Body. The needs of the body are *material* in nature, whereas the needs of the Self are *not material* in nature. This is one primary distinction we can make, between the Self and the Body: ***the needs are fundamentally different***. We may make an additional observation here. Both these sets of needs are required. We cannot do away with any one of them. I.e. we can't do away with the *non-material* needs of the Self and

say we will only make do with the *material* needs to do with the body. Conversely, we can't say material things are not important and we ignore them and only focus on the mental-aspect needs of the Self. This is an example of 'Coexistence' in the needs of the human being.

1.7.2.1.3 c) How is the need fulfilled

With some careful observation, we have seen as humans we need both – Resolution/Happiness as well as material things and conveniences for the Body. Hence, it becomes clear that we need to make efforts for both: to ensure happiness, respect, affection, etc. or resolution in the Self, and to ensure material things for the Body. We need to fulfil both of these needs and both are equally important. However there are significant differences between both these types of needs.

The needs of the Body being material in nature, can in turn be fulfilled by material things, such as Food, Shelter Clothing, etc. These are sourced or produced by working with nature. On the other hand – the fundamental needs of the mental-aspect or Self are *non-material*; such as resolution, happiness, affection, etc. which obviously cannot be fulfilled by food, drinks & clothing! They can be fulfilled by having Understanding Coexistence in all aspects and living in Relationship in all aspects.

We can thus see that needs of the Self, are fulfilled by Understanding/Knowledge and Humane feelings, while the need of the Body, is ensured by appropriate physico-chemical or material things. We can thus see that these 2 types of needs need totally different types of effort. To have understanding that fulfils the *mental-aspect* needs for resolution, happiness, affection, respect etc. we need to make *mental or intellectual efforts* in the intellectual and behavioural aspects of our living, whereas, in order to fulfil the purely material needs of the body, we need to make *physical efforts* in the material aspect of our living. You will recollect that we covered this earlier on in our discussion.

It is evident that both these types of needs to be fulfilled. We may have proper understanding, but if we lack material things, we will be deprived, we will not feel prosperous. Similarly, we may be living with plenty of wealth, but if we do not have understanding or humane feelings for each other, the contentment in the Self cannot be ensured.

Let's take an example here to illustrate this point. Say you are traveling in a nice airplane, to a holiday that you have been looking forward to. But you do not like the person sitting next to you. The Body is very comfortable and well taken care of, but how do **you** feel? There are enough material things here, but not the humane feeling in Self. Hence affection & happiness is not ensured. Now imagine that there is no one sitting next to you in the airplane, but you *remember* this person you don't like. The Body again, is very comfortable, but **you** are having contradictory thoughts or you are confused. You can test this out yourself. You may have the best of food available, but if you are not in a good mood, you have some internal discord, or fears, you are still unhappy. You can validate this quite easily in your daily living.

We can thus see that:

The need of the Self for resolution, (happiness, trust, respect, affection etc) is fulfilled by *understanding (knowledge)*, while the need of the Body is fulfilled by *material things*. The former needs *mental efforts* and the latter needs *physical effort*.

1.7.2.1.4 d) Role of Wealth/Money

Money or wealth, being material in nature, can only be used to acquire things that are also material. It thus follows that the mental-aspects needs, or those of the Self, for resolution, understanding, happiness, peace, contentment, affection, etc cannot be purchased with money. Wealth has little to no role in their acquisition.

Wealth/money is needed to source things material, which are needed for the Body. This is a significant distinction for us to make, for we shall see as we proceed with our discussion that the confusion arising out of the inability to make this distinction alone is responsible for a lot of the malaise in our lives.

1.7.2.1.5 e) Requirement in time & enjoyment from fulfilling the need

Based on the discussion above, we shall see that the needs of the Self are **continuous** in nature, while the need of the Body is **temporary** in nature

Let's consider the following situation to illustrate this point. You meet a friend, and it is his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him again after an hour, and he, once more, invites you to join him at the canteen. You politely refuse, but he still takes you along...and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment! It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body and the enjoyment/pleasure/satisfaction from it is *temporary* or *intermittent*.

Similarly, we need warm clothes during winter and lighter clothes during summer. Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Similarly, I want to be in the house for only a limited time in a day. Just because I have a very nice looking house, it doesn't mean I can stay inside it all the time! Similarly, just because you have a new & expensive Mercedes car, doesn't mean you will be inside it the whole day!

We can hence see that be it food, clothing, protection, or resources, these are needed only for some amount of time, or we can say that the need for material things for the Body is **temporary** in time – it is *not continuous*. It is periodic (we need to repeat it after some time) or intermittent. The enjoyment that we get from the fulfilment of the needs of the body too is momentary.

What about the needs of 'Self'? Ask yourself these questions:

Do I want resolution or understanding only sometimes, or all the time?

Do I want to be happy & peaceful only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want affection in relationship all the time, or only sometimes?

We find that these needs in us are *continuous*. You do not want to be unhappy even for a single moment, or lose the feeling of respect for a single moment. It's quite clear then, that the needs of 'Self' are *continuous* in time, unlike the need of the Body, which was *temporary & periodic* in time. There is *no need* of the body that is continuous. Not even the need for air! You breathe but not continuously. We inhale once and the next moment, we exhale. It is interrupted. On the other hand, there is no break in the need for happiness and feelings in 'Self'. We do not want respect one moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously. We can also see that the contentment or enjoyment we get from food, lasts only for some time. The moment we have finished eating, the sensation or pleasurable taste, no matter how good it was is gone. Whereas, when we have resolution, understanding & feelings such as affection, etc they last a long time, are continuous.

Summarizing the points we have made so far, we can see that:

- ➔ The need of the Body is Food Clothing, Shelter, or *material things*, and these are *temporary* in time.
- ➔ The need of 'Self' is happiness, peace, trust, respect, etc – and these are *not material* in nature, and are *continuous* in time.
- ➔ The enjoyment from the Body or all things material is also *momentary* whereas that in the Self – to do with the intellectual and behavioural is *long-lasting* or continuous.⁵⁹

1.7.2.1.6 f) Nature of the needs

Of the Body: Quantitative

Given that the body is material and its needs are also material, they can be 'measured'. You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, bikes... The numbers may be large or small. But they are *limited* in quantity. For example, you may need to take only four chapattis a day, while your friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use will be limited. Whatever material object we need will be *limited in quantity*. To verify this, you can make a list of things you use and see if there is anything that is needed for the body that is unlimited in quantity. The requirement will keep *repeating* itself (periodic) but it is limited. It is easy to verify this point, each one of us can do this.

We can further consider that we can only *think* of, or *imagine* having unlimited material things, but if we try and consume, or have too much of material things, it only ends up becoming a problem for us! You can try imagining this: You like apples, that does not mean you end up storing a ton of apples!

⁵⁹ Nagraj A, Manav Vyavhar Darshan (Philosophy of Human Behavior), 2015 Ed

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You may like a specific type of car, but if I gift you a dozen such cars, it will only become a headache to park and maintain! And you can only ride in one of them at a time. You may like cheese, but the quantity of cheese you can consume in a lifetime is limited.

Such examples help us realize that material things are necessary for the Body, but in a limited quantity – they are *quantitative*. When we try and exceed these limits, it can become bothersome for us.

Of the Self: Qualitative:

On the other hand, the needs of the Self are *qualitative*, not quantifiable. They don't have 'measures' or 'limits'. We cannot talk of one kg of respect, half a meter of love or two litres of affection! It even sounds ridiculous! Happiness, contentment, etc is *qualitative*. Either we are feeling happy, contentment or we are not.

Our feelings *may vary in degree* (such as being okay, and feeling great) but they are not quantifiable.

This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self are *qualitative* in nature. We can further see that if a feeling is *not* naturally acceptable; we do not want it even for a single moment. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptable and we want it continuously. The moment someone disrespects us, we tend to react to it instantaneously.

Thus, not only are the needs of Self qualitative (they are not quantifiable); but we also want them continuously. On the other hand, when it comes to the Body, the needs are quantitative, and we can't have them continuously – or, do not need them continuously! *This follows from the non-material and material nature of these needs respectively.*

There is another interesting observation we may make here. The needs of the Self are *weightless*, while those to do with the body have *weight*. Have you ever experienced the 'weight' of a good feeling, of affection, of trust, or the satisfaction that comes from accomplishing something you wanted to? We may not 'feel good' and feel 'heavy' when we are unhappy, or dejected, but we cannot apportion any 'weight' to these things. They are experienced.

We have thus seen:

- ➔ The needs of the Self are ***non-material, cannot be bought, are qualitative, continuous & weightless*** in nature and are fulfilled by resolution & understanding. Whereas,
- ➔ The needs of the Body are ***material, can be purchased, are quantitative, temporary & have weight*** and are fulfilled by food, clothing, shelter, furniture, etc.

Now that we are better able to make a distinction between the mental-aspect or Self and the Body based on their needs, let us proceed to scrutinize their activities so we may further ascertain this distinction.

1.7.2.2 b) Exploring the the nature of the activities in the Human Being – as those of the Self & the Body

1.7.2.2.1 Exploring the Activities

Let us look at some of our common daily activities and see how we understand them in the context of the Self and the Body. This will help us understand and discern the Body from (our) Self. If we look at the myriad of activities that we are engaged in commonly, we see that we can put them in two category types.

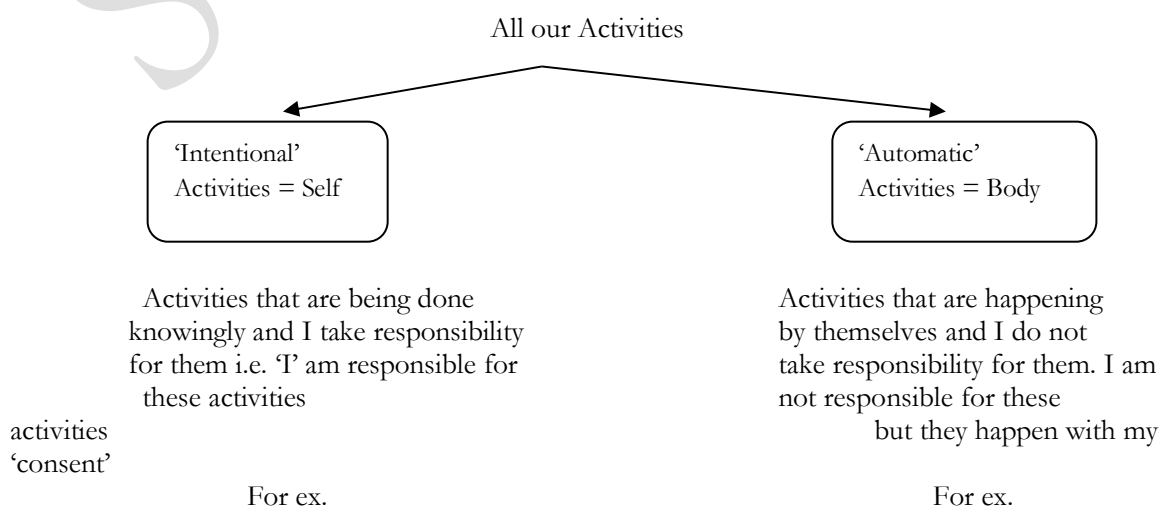
- 1) Intentional / Purposeful activities – ‘I am responsible for doing these activities
- 2) Automatic / not ‘purposeful’ activities – ‘I am not responsible for performing these activities, they are happening without my active participation

1.7.2.2.2 1) Activities I am responsible for

These are activities or functions which cannot happen without ‘my’ active participation. These are activities or functions like eating, walking, talking, laughing etc. We cannot withdraw our responsibility and say that these activities are ‘happening by themselves’ and I am not in any way responsible for doing them. We call such activities 'intentional activities'

1.7.2.2.3 2) Activities I am not directly responsible for

In the many activities we perform on a daily basis we will discover a distinction between the Self and the Body. The Body is a set of 'autonomous activities' that is occurring with my consent but without my active participation. These are functions like breathing, various organ functions, digestion activity etc and we will call such a category of functions as ‘bodily functions’ or simply the '(activities of the)Body'.



- Seeing
- Talking
- Listening
- Eating
- Walking
- Scratching
- Chewing
- Studying
- Thinking
- Dreaming
- Desiring
- Getting Angry

- Breathing
- Digesting
- Organ Function
- Blood Flow
- Heart Beats

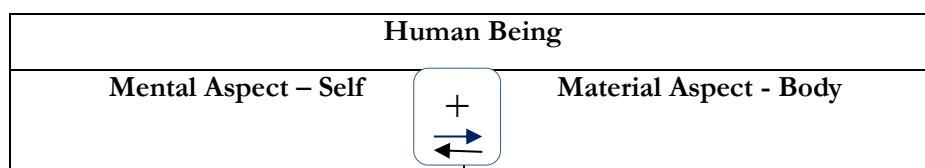
We cannot say that these activities are happening *by themselves*. They are happening with my continuous involvement. The entity that is responsible for all these activities is the Self

The activities which are happening by themselves together comprise what is called the BODY.

Activities like walking, dancing, eating are not happening 'by themselves'. Our role (my role) is evident and discernable in the decision, continuation and the manner of the activity. For example, walking does not happen by itself. It happens when 'I' choose to walk - and I also decide how much I will walk, how fast I will walk and when I will stop. It is evident that it is with the active participation of 'Me' that the activity occurs and continues in time. On the other hand, an activity like breathing happens by itself and there is no active participation of 'Me' or the 'Self' in the performance of the activity. However, this breathing continues with my consent. I.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to *keep breathing*.

This is an important distinction to make. You cannot get angry, behave badly, or harm someone and then shrink away from assuming responsibility for it by saying 'something went wrong in the Body!', or that the 'mind did it'. This is a common error in perception we make today – by pinning the responsibility of many of our actions or tendencies on the Body or the 'Mind', whereas, we must assume full responsibility for what happens in (our) Self.

We can represent the above as:



The entity that takes responsibility for activities that are done.	A set of activities that are occurring without the <i>active</i> participation of the Self but with the consent of the self
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1.7.2.2.4 Exploring further into the activities I am directly responsible for (intentional activities):

When we look at our bodies, it is quite apparent to us that 'I' or (My) Self is not actively participating in bodily functions. This we can see with different bodily activities such as the growth, healing or decay that the body is going through, organ functions like the functioning of the heart, liver, changes in the skin, blood flow, bone growth, etc, and compound activities that involve multiple organs and their synchronization like that of digestion, excretion, the breathing activity etc. For example, I have no control over the fact that my nails grow, or over the fact that on getting a cut on the skin, the blood oozes out and then clots and then the skin start healing by itself! All these are processes where 'I' do not have an active or a participating role. I am just an 'observer' in such activities.

Even though the activities of the Body do not require the active participation of the Self, they cannot continue without the consent or the acceptance of the Self. It is because 'we' accept the Body and subsequently help provide the right environment for the bodily functions to continue. Every time the Self fails to do so, there is a disruption in the function of the body and the body may come to a state of ill-health. For example: If we keep eating unhealthy food, the digestion system may get impaired and the body gets sick. We then give it some treatment either with medication and/or appropriate rest for some time and the body slowly recovers to regain its original state (of health).

The body is not able to take care of itself and needs the 'Self' to ensure its functioning. In other words, it is upto the Self to create appropriate conditions for the body's processes to work correctly and by altering these conditions the Self can influence the bodily activities. The bodily activities in turn follow the rules of the body's physio-chemistry and act/react accordingly. For ex: 'I' decide to eat, and decide *what* to eat and *when* to eat and *how much* to eat – the Body then takes over and does what it has to with the food. The Body can't take these decisions and 'do these things'. In plain words, the human body cannot 'eat' on its own! Of course, *how much* we need to, and can eat is decided by the requirements and physical constraints of the Body, the stomach, etc.

Putting this together, there are two ways in which the Self can influence the Bodily Activities. These are

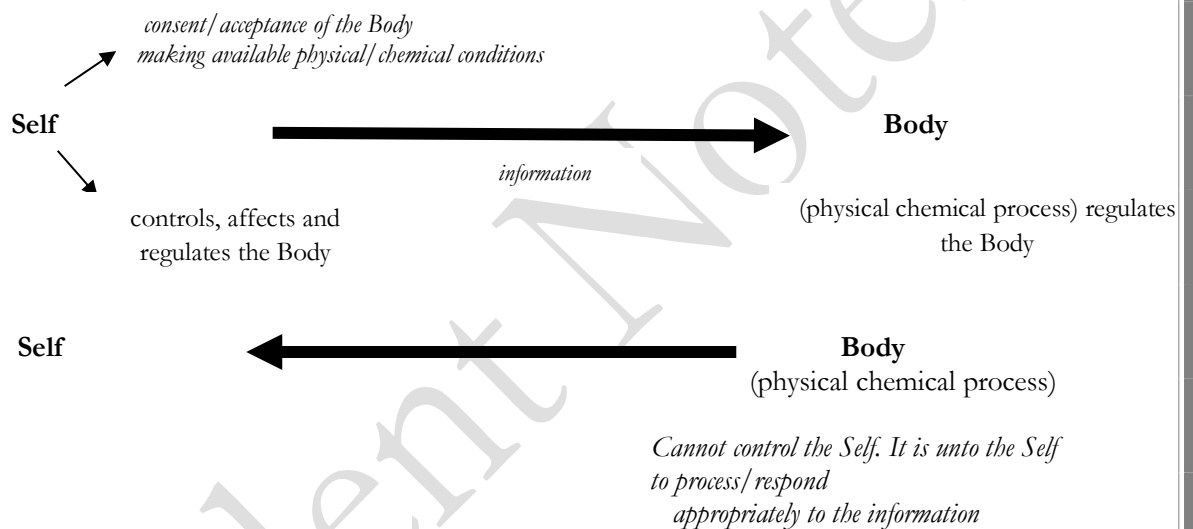
- ➔ By consenting and acceptance of the Body and its functions – such as breathing
- ➔ By providing supportive physical chemical conditions – such as eating, drinking water & wearing clothes, etc

We can observe that the Body passes on information to (our) Self and what we do with this information and how we process and respond to it, is upto us (Self). The Body cannot control the Self through this information. For ex: the body can communicate information of a wound, or

hunger, etc to the Self. How to respond to these signs from the Body is unto *Me*. As an example of this, you may recollect times when you have been busy playing a game, only to find out later that you were hurt in the foot, and the blood has already dried. The Body passed on information of the wound (in the form of pain) to the Self, however, since (self) were mentally busy in the game, 'we' did not pay attention to it. For, had we not been mentally immersed in the game, we would surely have noticed such pain and paid attention to it.

It is thus quite apparent that it is the Self that controls the body through its understanding of the body and it is the Self that expresses its understanding further through the Body. The Body does not control the Self but is an *instrument* for the Self. We use the body to understand the outer world consisting of other humans, animals, plants and physical things and in turn interact with them according to our understanding.

We can thus express the relationship between the Self and the Body as



The interaction between the Self and the body is in the form of exchange of information. For example, if my foot gets cut, I receive the information in the form of pain, and then I lift my hand (by passing on information to my body) to carry out the appropriate remedy. The 'intentional activities' we do, or the activities I am directly responsible for can be further discerned by seeing them in the following way -

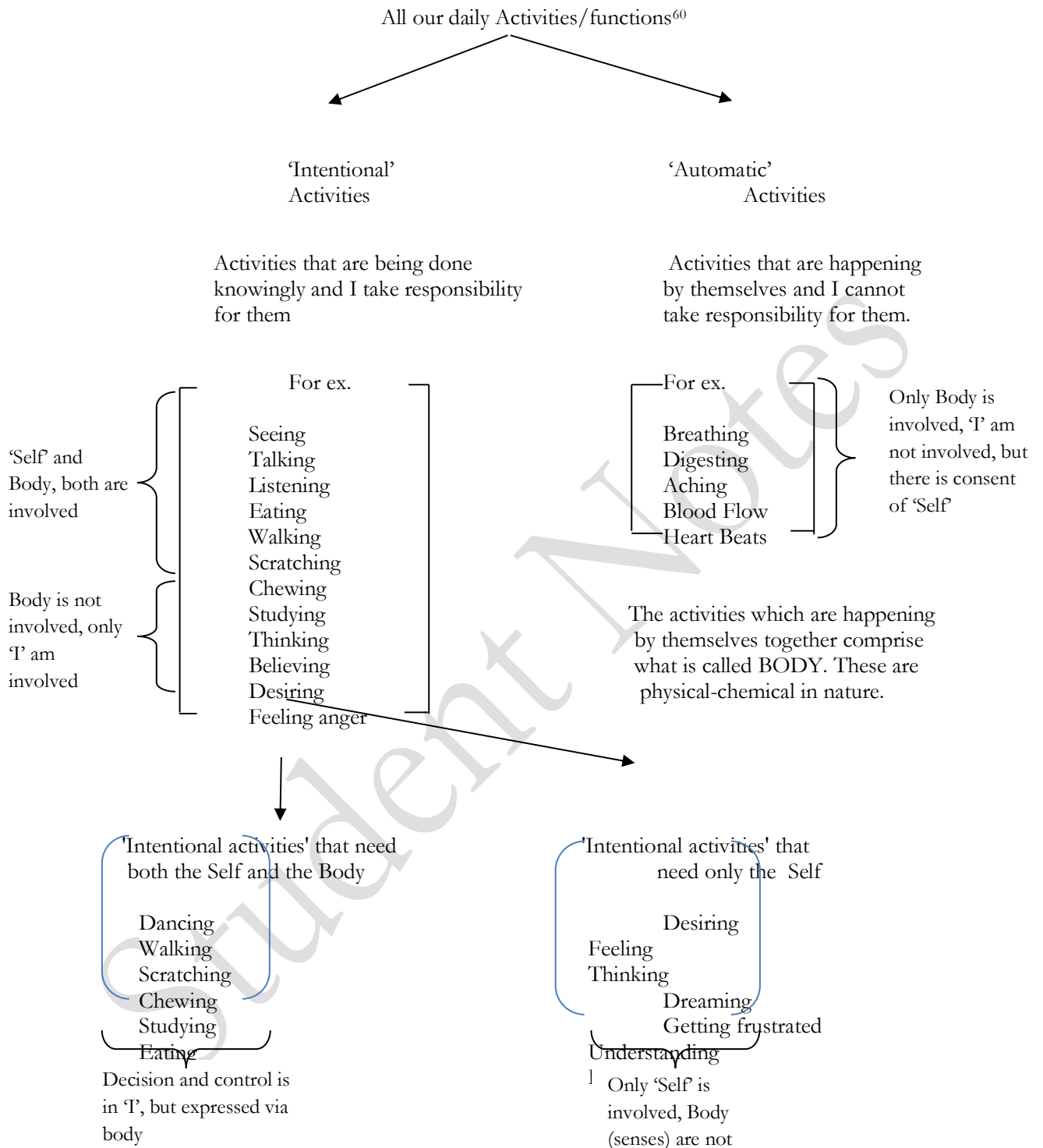
- 'intentional activities' in which both the Self and the Body are involved.
- 'intentional activities' in which only the Self is involved.

If at this point, if you are wondering why we are getting into all this and where we are going with it – well, you are the one that is living, deciding and experiencing pleasure, happiness and pain. Knowing or recognizing yourself better is going to help you have answers, and resolution and hence, satisfaction! Knowing these things shall also influence how we respond to disorders in the Body – in ourselves and others.

Exercise

Let us take up an exercise. Within the activities that I am responsible for, mark out the ones in which only the Self is involved and the ones in which both Self & the Body are involved. Take a look at the table below for clarity.

Student Notes



⁶⁰ Bhattacharya S, Jeevan Vidya Workshop, Bijnor, 1999

We can see from the above that 'intentional activities' such as, talking, walking, eating etc are different from 'intentional activities' of thinking, choosing, understanding, believing etc. In the former it involves the participation of both, the Self as well as the Body, whereas the latter set of activities do not seem to require the participation of the Body. For example, one can 'think' while doing some other physical activity with the body. One can be mulling over one's beliefs while quietly sitting down in a corner and with practically no participation of the body. These set of activities or functions give us a first glimpse into some of the core activities that happen in the Self. Each one of us can observe ourselves and make this distinction.

Let us explore some of these activities in further detail to better understand the distinctions.

1.7.2.4.1 'Intentional activities' in which both the Self and the Body are involved:

Eating: Most of the time, we consciously make the choice to eat. Sometimes, we find that we make a choice to eat, but are unaware that such a choice is being made, perhaps because our attention is elsewhere. Once we have made the choice, we use our hands to bring the food to our mouth, use our mouth to chew and swallow and the food then enters our body. Thus eating is an activity which involves both the Self, where the choice is being made and the Body, with which the activity is carried out. The self chooses to eat, selects and makes a choice of what to eat, how much to eat, uses the body to eat and participates as long as the activity continues. Now, *who* do you think is enjoying the tasty food that is being eaten? - Me [Self] or my Body? The answer is obvious: 'I (my Self) am the one who is getting the taste of the food and enjoying it!'

Walking: I (myself) make the choice to walk and use the legs to fulfil this activity. Whether we speed up, or slow down, stop to catch a breath, or continue to enjoy the walk, the Self's participation exists throughout. If the legs are not in a condition to walk for example, if the legs are broken, then even if the Self chooses and wills to walk (or imagines walking), the impaired condition of the body will not allow 'walking' to take place. At the same time if the body is able to carry out the activity of walking, but if there is no desire to walk (in the Self) there would be no walking. For example, even though our body is fit and the weather outside maybe beautiful, we may choose to not go for a walk because we are lazy. Thus, the activity of walking is with the participation of both the Self and the Body. The 'Body' cannot just go out for a walk 'by itself' – without 'my' consent!

Dancing: Here as well, the Self makes the choice to dance and engages the whole body in that expression. Even if one has the ability to dance (a fit body), without a *desire* to dance, this activity is not possible. The Self can choose to stop, based on receiving information from the body that it is running out of energy, interpreting it as 'feeling tired' or the self may decide to stop for any other reason (like boredom). Until such time, the participation of the self is continuous throughout the activity. The same is true for the body and it is involved throughout the process, but the body merely follows the instructions of the Self. The Body is not capable of making decisions, evaluating or choosing whether to dance or not. Similar to walking, this activity involves both the Self and the Body.

1.7.2.2.4.2 Automatic activities – no direct participation of the Self

Breathing: This activity happens by itself in the Body but with the consent of the Self. The Body automatically fulfils the function according to the requirement and condition. One can increase or decrease the depth of the breathing or make it faster or slower or even stop breathing for some time. In this way the Self can influence the breathing. But, once we have made the decision to breathe, we don't have to pay attention to it anymore. The body continues to breathe until we (the Self) decides to stop or regulate it. To illustrate this point, try this right now: As you read this sentence, take in 3 long, deep breaths. You must now be aware of your own breathing. You were breathing before this as well, but were you aware?

Digesting: This activity happens by itself and the Self is not involved or responsible for making it happen. When one eats, the digestive system is activated and the process of digestion occurs 'on its own'. This activity thus represents an activity of the body that has no 'direct' participation of the Self.

1.7.2.2.4.3 'Intentional activities' in which only the Self is involved.

Thinking: This activity happens in (our) Self

Believing: This activity occurs in (our) Self

Feeling Anger: I feel angry and its effects

You may walking, standing still, or running – it doesn't matter, the activities above continue.

1.7.2.2.5 Exercise on distinguishing activities of Self and activities of Body:

Let us do an exercise to reinforce what we just discussed. Below is a table. Please put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

Exercise – Activities of Self & Body

Activity	Only Self is involved	Self & Body both are involved	Body, with consent of Self
Eating			
Walking			
Thinking			
Believing			
Breathing			
Heart Beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Feeling Anger			
Shouting			

The answers are given below:

Exercise – Activities of Self & Body

Activity	Only Self is involved	Self & Body both are involved	Body, with consent of Self
Eating		<input checked="" type="checkbox"/>	
Walking		<input checked="" type="checkbox"/>	
Thinking	<input checked="" type="checkbox"/>		
Believing	<input checked="" type="checkbox"/>		
Breathing			<input checked="" type="checkbox"/>
Heart Beat			<input checked="" type="checkbox"/>
Dancing		<input checked="" type="checkbox"/>	
Chewing		<input checked="" type="checkbox"/>	
Scratching		<input checked="" type="checkbox"/>	
Batting eyelids			<input checked="" type="checkbox"/>
Feeling Anger	<input checked="" type="checkbox"/>		
Shouting		<input checked="" type="checkbox"/>	

We can add some more observations to the table above:

Exercise – Activities of Self & Body

Activity	Only Self is involved	Self & Body both are involved	Body, with consent of Self
Eating	If we are only <i>thinking</i> about eating, only Self is involved		
Walking		✓	
Thinking	✓	When we think <i>and do something</i> , both are involved	
Believing	✓		
Breathing			✓
Heart Beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Feeling Anger	✓	In getting angry <i>and expressing it</i> , both are involved	
Shouting		✓	

It is thus possible for each one of us to study ourselves, scrutinize & examine ourselves in this manner. This does not, and cannot be done by anyone else for you.

You have to do it yourself.

This is important, because it has to do with the basic answer of how we are, as human beings! Ex: you cannot hit someone and then say 'my body hit you' or my brain hit you! You have to take responsibility for this, and many other actions!

I.e. Activities of Self, & Body are distinct

To reiterate, it is important that these statements be verified by each one of us via self-scrutiny. These things cannot be verified *outside*, they have to be verified *within* ourselves, since now both the *subject* and *object* of study is me, or the Self! Moreover, no one else can do this study for you. You, have to do this 'self'-study 'yourself'.

1.7.2.3 Distinction in the nature of these activities

We put in quite some effort above in discerning the various activities in us and who/what is responsible for them. We have already seen that the needs of the Self and the Body were distinctly different. Let us move further and ascertain the differences in the basic nature of the activities in the Self and the Body.

We shall consider a few scenarios to understand this. Look at the table below. We have taken 4 senses (from numbers 1 to 4), and different situations of what happens in the Environment (fourth column), then what happens in the Body (third column) and then the response in the Self (second column). In the column for the Self, we have considered different scenarios that can occur – based on changing inputs and/or pre-conceived beliefs in the Self.

Sense	Environment	Body	Self
1. Touch (skin)	----->		
1a	Doctor pricks a needle	Needle pierces skin, blood oozes	I feel pain Thank Doctor Pay him/her. Feel good
1b	I bring a needle to prick you	Needle pierces skin, blood oozes	You shall run away! Sue me :)
Sense	Environment	Body	Self
2. Smell (nose)	----->		
	Smell - perfume	Chemical change in nose	Experience the smell
2a	Big actor wearing it		'expensive perfume'
2b	I am wearing it		Cheap perfume
2c	(you don't care about perfumes)		'agarbatti (incense stick!)?
Sense	Environment	Body	Self
3. Taste (tongue)	----->		
	Pedha in your mouth		Taste is Sweet
3a	'Your mother sent this'		Added affection

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	3b	'I found it on the road'	Chemical change in tongue, nutrition for body	Anger/Irritation
	3c	'I just joked!'		Affection returns
	Sense	Environment	Body	Self
4. Appearance /Form (eyes)	----->			
		See a person	Image formed on eye, info passed to brain & self	
	4a	wearing expensive clothes		Recognize the person as human
	4b	wearing ordinary clothes		'Rich man'...i want that much money
	4c	wearing a robe		'common man'...he is like me
	4d	Wearing a dhoti		'must be a saint'...does he know something
				'villager'...i know more than him
	Sense	Environment	Body	Self
5. Sound (ears)	----->			
		Someone sings a song	Vibration on eardrum	Hear the song – beats & notes
	5a. Don't know the person			Enjoy the music
	5b. Like the person			-+- affection, feel nice
	5c. Don't like the person			Ignore music, conflicting thoughts
Event ->			For given environmental factors, the change/response from the Body is <i>exactly</i> the same.	Response <i>changes</i> based on belief/assumption about input. Belief/assumption already exists in Self.
Activity ->			Recognizing-fulfilling (<i>pehchanana nirvah</i>)	+ Believing (assuming) (<i>manana</i>)
Type ->			Physical-Chemical (Material)	Conscious <i>Sentient</i>

		<i>Insentient</i> <i>(jada)</i>	<i>(chaitanya)</i>
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Let us take these up one by one and examine them. You can see the 5 senses written in column 1. Column 2 has an event taking place in the environment outside. Column 3 has the response in the Body. Column 4 notes the changes in the Self based on different inputs/assumptions from the environment (column 2)

1.7.2.3.1 1. Touch

Scenario: You are not feeling well.

1a) You are not feeling well, and you go to the Doctor. He pricks a needle. The needle pierces the skin and blood oozes out. ‘You’ feel pain in the Self, thank the doctor, pay him/her and then feel you should now be better.

1b) What happens if I instead of the Doctor, I offer to prick you with some injection...I’ll have to chase you, and you will take offence!

Observation: Notice that in the Body, the response in both cases is exactly the same – it is purely physical-chemical. Whereas, based on the *belief/assumption* in the Self on *who* is pricking the needle and their qualification, purpose, etc, the reaction and experience in the Self is totally different!

1.7.2.3.2 2. Smell

Scenario: You smell something in a room.

2a) You notice a big actor sitting in the room. You will now interpret this smell as some expensive perfume this actor is wearing

2b) If I am sitting there instead of the actor, your valuation of the perfume may come down!

2c) On the other hand, if you don’t care for perfumes, you may recognize it as something totally different, or find the odour unacceptable.

Observation: in all 3 instances, the *physical-chemical* change in the Body is exactly the same, but the experience and response in the Self varies based on *belief/assumption*.

1.7.2.3.3 3. Taste

Scenario: You put a pedha (milk sweet) in your mouth. ‘You’ get the sweet taste.

3a) When informed your mother has sent this, you will experience some additional feeling with it – that feels good, in addition to the physical pleasure or taste of the pedha.

3b) If after sometime, I tell you I have fooled you and I found it on the road, your reaction will totally change. The taste will become meaningless. You may get angry, irritated, etc.

3c) If after some more time, I tell you I am sorry, I was joking, your mother really did send it, then your mod may change again.

Observation: Physical chemical change and what the Body did with the input is exactly the same in all 3 cases (The Body shall digest the milk sweet and absorb the proteins, fat, sugars, etc in it in exactly the same way for all 3 instances. Evaluation of the sweet, experience & response in Self changes based on belief/assumption.

1.7.2.3.4 4. Appearance/Form

Scenario: You are walking down the street and see someone.

You can go over scenarios 4a to 4d in the table yourself.

Observation: Based on your assumptions about clothes, and the look on a persons face/ their colour, our assessment of the person may totally change. Hence, our response to the person may also be totally different. However, we see nothing has changed in the Body. The reflection of the person is available on the eye, and via the optic nerve, it reaches the brain. The image on the eye remains the same. Our interpretation and response to it keeps changing.

1.7.2.3.5 5. Sound

Scenario: Let's say someone sings a song. You hear the music.

5a) If you don't know the person, you simply listen to the music and appreciate it.

5b) If it is someone you know, like, and is close to you (like your sister or friend); then in addition to feeling the pleasurable sensation of the notes and beats of the song you will have some additional feelings of affection or pride, etc.

5c) If it is someone you do not like, 'you' may totally ignore the music even though it is very good, and instead think of everything that is wrong with that person.

Observation: Once again, note that in all 3 cases, the vibratory impact on the eardrum is exactly the same. But, based on the changing *belief/assumption* in the Self, the experience of, and reaction to the sound may be totally different.

1.7.2.3.6 Inference

You can take numerous such scenarios for consideration and test out the above yourself. For a given set of environmental variables, the change or response in the Body is exactly the same. This is called recognizing-responding (*pehchan-nirvah*). However, based on the assumptions (*manana*) or other correlations in the Self (based on past experience or memory), the response or recognition-responding is totally different. *In other words, the recognition and fulfilment in the Self depends on 'Believing/Assuming' in the Self.*

We can infer from the discussion above that the Self has the faculty of making *beliefs/assumptions* or *believing/assuming*, that is not present in the Body. We can thus write:⁶¹

Entities that only have the faculty of recognizing & responding (fixed environment -> fixed output) are called **Physical Chemical/Material or *jarh*. (Insentient)**

Entities that have the faculty of **assuming** in addition to recognizing responding are called **Conscious or *chaitanya* (Sentient)**

The Human Being is thus the Coexistence or the combined form of a Conscious Self & Material Body.

1.7.2.4 c) Exploring the experience of the Human Being – as that of the Body & Self

Now that we have seen that the ‘Self’ is conscious and the Body is material, let us begin to experience this feeling of ‘I’ that we are all very familiar with within ourselves. Consciousness is the state or quality of awareness, or, of being aware of an external object or something within oneself.⁶² Let us explore this a bit further.

There are three basic types of activities that each one of us is capable of and we perform these activities all the time.

- ➔ Activities related to Observing, Evaluating, Believing and Understanding
 - *(correlates to the want of becoming something we saw earlier in chapter 2)*
- ➔ Activities related to performing a function, doing or creating something
 - *(correlates to the want of doing something we saw earlier in chapter 2)*
- ➔ Activities related to experiencing something
 - *(correlates to the want of acquiring something we saw earlier in chapter 2)*

1.7.2.4.1 a) Activities related to Observing, Evaluating, Believing and Understanding

When we are reading a book, listening to someone, watching a scenery or when we are thinking / analysing, we are engaged in the activities of observing, believing, evaluating or analysing. Each one of us is constantly active in these activities pretty much the whole day. Now, if someone asks us, *who*

⁶¹ Nagraj A, Anubhavatmak Adhyatmavad, 1999 Ed

⁶² Robert van Gulick (2004). "Consciousness". Stanford Encyclopedia of Philosophy.

is understanding all this? Or *who* is observing all this?, we might find the questions a little too strange. After all it is 'I' who am understanding, 'I' who is believing. If we are to asked again who this 'I' is , then it may seem strange. We are quick to answer: 'It is me, myself'.

We refer to ourselves as 'I' and this feeling of 'I'-ness is what we identify ourselves with. Our experience of I or the Self is also quite distinct from that of the physical body. We will not say 'my body is understanding' or 'believing'. Similarly, does your body want respect, or do you want respect? Similarly, does your body want happiness or do you? Do 'you' want to know the truth or does the Body? Do you feel proud at being praised or is it the Body? Do you want to be successful or is it the Body? Do you want a bank balance or is it the Body? Do you want to be educated and get a degree or does your Body? You can scrutinize yourself on a hundred such questions yourself.

We can see that there is no part of the body that wants happiness, desires justice, and that wants to know the truth.⁶³ What then is the role of the body in these activities like understanding, thinking and believing? We know that it is the 'Self' that thinks. We say 'I think'. The Body is used as an aid. We may be engaged in the activity of reading or listening, and thoughts may arise on the content of what we have read or listened to. Such thoughts arise in the Self along with the brain. Reading and listening, is through the senses, and hence the Body is involved. But none of these body parts are the ones that are understanding or believing or evaluating. It is the Self that is responsible for these functions.

1.7.2.4.2 b) Activities related to performing a function, doing or creating something

We are busy through the day in performing different activities. From brushing our teeth or taking a bath to farming or building bridges, we consciously choose, decide and perform an activity with the knowledge that it is 'we' who are performing these activities. It is not our body that chooses, decides and performs these activities, without our consent or participation. We use our bodies to perform such activities but the choice, the decision and the manner in which to do so, all of these are 'our' decisions (or of the Self) . For example, I want to build a bridge – not the Body. And prior to doing so, all the planning for the bridge takes place in (my)Self. Once planned, it is executed via the limbs in the body.

1.7.2.4.3 c) Activities related to feeling or experiencing something.

When we savour delicious food, good music or a thrilling action movie, is it our body or is it 'me' that is savoring, enjoying or getting excited?. Here as well, it is 'I' that choose to watch the movie and I watch the movie with the help of the eyes and ears. If I do not 'like' the story in the movie, then I stop 'enjoying' it although the physical inputs of the movie to the eyes and ears are still present.

Similarly we feel pleasure, pain, happiness and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it our bodies that feels the happiness of meeting someone? Such a question does not even seem to make sense and we can see this for ourselves! The entity that experiences such feelings is also (our)

⁶³ Nagraj A, Samadhanatmak Bhoutikvad, 1999 Ed.

Self. This entity that we refer to as 'I' is very real. Each one of us experiences ourselves as 'Me' and it is easy to understand this if we start paying attention to this fact.

1.7.2.4.4 Inference

We can bring our attention to these categories of our daily activities and see which entity is at the center - The Body or the Self

- ➔ 'I' am the one that observes, believes, evaluates and understands. It is not our Body that observes, believes, evaluates and understands.
 - **Self is thus the *seer*.** (one that sees or understands)
- ➔ I am the entity that is responsible for using the body to perform different activities and functions.
 - **Self is the *doer*.**
- ➔ 'I' am the entity that undergoes the feelings of pleasure, pains, happiness or sadness, peace and stress.
 - **Self is thus the *experiencer*.**

In all these cases, we can clearly bring our attention to the entity that is understanding, doing and undergoing the experience. This entity, Self is the '*seer*', the '*doer*' and the '*experiencer*'. It is distinct. Self is the entity that *assumes and knows*. We also call this entity **Conscious**.

Reminder!

- a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*
- b) You need to **reflect on and verify** every proposal - *don't assume it to be true*
 - ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you based on observation.
 - ➔ Step2: *Examine* it: Is it coherent in all aspects?
 - ➔ Step3: *Survey* whether it is true for every Human – Universal?
 - ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

Now that we have seen the differences between the Self & the Body based on their needs, the nature of the activities and their experience, we can take a brief look at how this distinction impacts our daily life and its experience as well.

1.7.2.5 d) The distinction in our Desires – as related to the Self and to the Body

We shall explore this point in brief via an Exercise.

- a) Make a list of your desires. Include all or most of them.
- b) Now for every desire, mark out whether it is related to the needs of the Self (conscious) or the Body (material)
- c) Once you have your list, go through the discussion below and check to see where you have confused these two. I.e. mark out instances where you are trying to fulfil a need of the Self by doing something in the Body / or material.

Here is a sample list and a discussion that follows it. You will have to use this discussion to examine your own list .

Exercise: Desires related to Self & Body

Desire	Related to Body?	Related to Self ?
Ex: Sports Car		<input checked="" type="checkbox"/>
Ex: Transport	<input checked="" type="checkbox"/>	
Ex: Food	<input checked="" type="checkbox"/>	
Ex: Tasty Food		<input checked="" type="checkbox"/>
Ex: Trust		<input checked="" type="checkbox"/>
Ex: Happiness		<input checked="" type="checkbox"/>
Ex: Knowledge		<input checked="" type="checkbox"/>
Ex: 1 Crore Rupees	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Ex: Love		<input checked="" type="checkbox"/>
Ex: Good Health	<input checked="" type="checkbox"/>	
Ex: Prosperity		<input checked="" type="checkbox"/>
Ex: MBA		<input checked="" type="checkbox"/>

We shall now assess in which desires we are attempting to fulfil a conscious need of the Self, by doing something Material, or with the Body.

Exercise: Desires related to Self & Body

Want	Related to Body?	Related to I?
Ex: Sports Car	What the body needs is protection. The 'sports' part of the car is a need of Self	
Ex: Transport	Transport, that is for right utilization of the Body is related to Body only	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food	Nourishment is for body, taste is for Self. Nourishing food can also be tasty	
Ex: Trust	Trust is a need of the Self. It can be expressed through the body	
Ex: Happiness	Happiness is basically a need of Self. We currently try for this via the body sensations	
Ex: Knowledge	Need to know is a need of Self. The body is used as an instrument	
Ex: 1 Crore Rupees	The amount 1 Crore is my assumption. It could be for respect, sense of security This money could also be used for nurturing & protecting the body	
Ex: Love	Love is a need of Self. It can be expressed through the body	
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity	The feeling of prosperity is for Self	
Ex: MBA	MBA is for Self. This could be for learning, respect, career, money, etc.	

Ultimately, I want or the Self wants these things – for myself and the body. Hence, we have desires for non-material & material things

As you complete your own exercise, also examine each desire in you and enquire what it is you ultimately seek via that desire. (Your list could have 25, 50, 100 or even more desires!). You will see that

- Through our myriad desires we seek feelings such as respect, affection, security, health, fame, success, love, confidence, balance, resolution, goodness, etc – which is similar to the 'mental-aspect needs' we came up with at the beginning of this chapter.
- These *ultimately translate into experiences of happiness, peace, contentment*, etc. – which are the basic-desires of the Self
- Our desires are thus a *means to fulfil our mental-aspect needs or the basic-desires* in the Self- for happiness, affection, security, etc.
- This is where we started our conversation. This was the answer to our very first question: *'Why do I live' / My Goal?*
- The desires to do with the Self are non-material or conscious in nature whereas the ones to do with the Body are material in nature.

Here is another list for you to practice on. This list is from a group of students in IIT Chennai in 2009. Are there any similarities with yours?

Desire	Of Self?	Of Body?
Jaguar Car		
Happiness		
A great house		
Big Bike		
More money		
Clean city		
Peaceful Society		
Respect		
iPhone		
Good Friends		
DJ Turntable		
Bose System		
Be a CEO		
Be successful		
Superbike		
Do fundamental research		

Desire	Of Self?	Of Body?
Take care of parents		
Get a good MBA		
Not get angry		
Knowledge		
Become a politician		
Have great food		
Be healthy		
Protect Nature		
Be promoted quickly		
Be loved		
Nikon digital SLR		
Be a well known person		
Go overseas		
Know the Universe		

1.7.3 Inferences from discussion of Self & Body

Based on the elaboration across the four points thus far, we can summarize our understanding of the Human Being as a Co-existence of Self and Body as below:

		Self <i>Mental-Aspect</i>	Body <i>Material-Aspect</i>
Needs	Purpose of Needs	Affection, Respect...Happiness	Food, Clothing...
	In Time, needs are... →	Continuous	Periodic / Temporary
	Enjoyment from fulfilling the need	Long lasting / continuous	Momentary
	In Quantity, needs are... →	Qualitative (not quantifiable)	Quantitative (limited)
	Needs are fulfilled by...	Understanding / Knowledge	Material things
	Role of wealth/money	Cannot be bought with money	Can be purchased
Activities	Action	Entity that takes responsibility for actions	Does not take responsibility. Set of activities that are

			occurring with the consent of the Self
	Activities are...	Desiring, Thinking, etc <i>Weightless</i>	Breathing, heartbeat, etc <i>Has weight</i>
		Knowing -> Assuming -> Recognizing -> Responding	Recognizing > Responding
		Seer, Doer, Experiencer	Body is a resource
Type	It is of type...	Conscious (<i>chaitanya</i>) (Non-material, Sentient)	Physico-Chemical (jarh) (Material, Insentient)
Living	Why do I Live? / Basic Goal	I want to live with Happiness...Resolution	I keep the body alive and healthy via Material things
	How to live: Basic Plan / Program	Study, Understand & live in Coexistence in all aspects of our living	Production, protection and proper utilisation of material things.

Let us put down the distinguishing characteristics of the Conscious (Self) here:

- ➔ Goal is happiness, peace...resolution & Plan is understanding/knowledge
- ➔ Needs & activities are qualitative, continuous and weightless
- ➔ Faculties include believing/assuming and the ability to know (*in addition to recognizing & fulfillment*).
- ➔ Self is the one who understands (*seer*) one who does (*doer*) and one that experiences (*experiencer*)

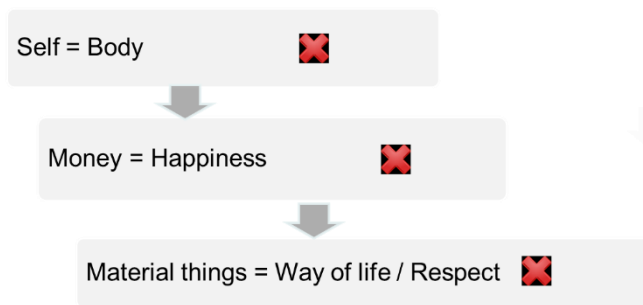
We saw that the Self wants to live, I want to live with resolution/happiness. In other words, the Self, which is conscious in nature has the *expectation to live*. This is called '*jeene ki asha*' in Hindi. Because the Self has an expectation to live, or has the '*jeene ki asha*', we can also call it *jeewan*. The Self wants to live, the *jeewan* wants to live. Self refers to itself as 'I'⁶⁴. Hence, I want to live with happiness.

1.7.3.1.1 Prevalent Confusion we have

We are unable to distinguish between the Self and the Body- their needs, activities, etc. As a result, we have mixed up many of our desires. This means, we attempt to fulfil a *continuous, qualitative, non-material, conscious desire of the Self* by doing something *temporary, quantitative & material* via the Body. The two sets of needs are distinguishably different, and hence need their own unique programs or efforts. When we mix them, we get mixed results.

⁶⁴ Nagraj A, Vyavharatmak Janvad, 2002 ed, pp 82-83

This basic confusion in us - of ourselves being the Body further leads to the following two



confusions in us:

Money, in today's world is a useful means that enables us to acquire material things. Possessing material things can make us a little less fearful, & pleasure and physical comfort. But, is money a replacement for Resolution, Understanding, Happiness, peace, etc. – which are needs of the Self? Can the basic need for in the self (*which we saw is an outcome of resolution in all aspects of our living*) be fulfilled by a bank balance? Similarly, is respect an outcome of understanding and acceptance of human relationship *inside me* or can I get respect by accumulating things *around me*? We shall explore these important issues in the succeeding chapter.

We need material things for sure, but in a definite and limited quantity. The need for material things is for the Body, the remaining aspects of happiness, peace, trust, affection, cannot be fulfilled by material things alone.

Acquiring material things is only a *part* of my plan for living. *I thus need a 'material plan' for material things and a 'conscious plan' for things that are conscious.*

1.7.4 Chapter Summary

- As human beings, we are as a coexistence of the 'Self and the Body. There is exchange of information between Self and the body.
- Self (I) is the entity that knows and thus takes responsibility for all activities that are performed intentionally. The body is made up of a set of activities that happen by themselves and do not require an active participation of the Self. This includes all activities like breathing, blood flow, organ function and activity, body part function and activity etc.
- Our Self is, or 'I' am conscious in nature. We can thus understand 'ourselves' by direction observation or scrutiny. In this sense, we can 'see' or understand the Self as a set of activities.
- The Self can influence, regulate and control the Body (its activities). The Body can only send messages to the Self.
- Distinguishing characteristics of the Conscious are: faculties of believing/assuming, knowing; activities & needs are continuous & weightless, and it is the seer, doer & experiencer. Whereas the activities of the Body are Physical-Chemical, temporary & have weight; the

body does not assume, cannot know/understand or take cognizable decisions and cannot experience or 'enjoy'.

- The ability to Scrutinize & Examine is in our Self. Our ability to choose between right and wrong, between acceptable and unacceptable is in the Self and not in the Body.
- Self can also be called *jeewan* because it has the expectation to live (*jeene ki asha*)
- The needs of the Self are happiness, peace, trust, affection, resolution, etc; which are distinct from the needs of the body such as food, clothing, etc. The former are qualitative and continuous, the latter are quantitative & temporary. Both these hence have different programs for their fulfilment. The program for the Self is to study, understand & live in order in all aspects of our living, while the plan for the Body is the production of material things.
- The basic confusion today is we assume the Self as the Body – hence the object of our study & efforts, the source of our happiness, is all deemed to be material/sensory in nature. This leaves the conscious Self feeling ignored, unfulfilled & unsatisfied. This is also creating an imbalance in nature.

In the Human Being, these are the ways in which these 2 entities participate in activities:

- ➔ Some activities are Intentional, which happen in the Conscious Self – such as thinking
- ➔ Some activities are Intentional, which happen in both the Conscious Self & the Material Body – such as walking
- ➔ Some activities are Automatic, which happen in the Material Body, but with consent of the Conscious Self – such as breathing or digestion.

1.8 Chapter 6: Order in Myself: Understanding myself

We started with wanting to understand the Human Being, and were able to make some significant distinctions between the conscious Self and the Body. Let us now explore the functions of the Self and see what it beholds. We will not be studying the functions of the Body – for that is a matter best left to physiology, anatomy & medicine.

1.8.1 Why should I study myself any further?

“The more knowledge we have about ourselves and the world we live in, the better fitted we are for living and the enjoyments of life”⁶⁵

This may be a question that comes to your mind at this juncture. Let us explore this: In our search for order & harmony in all the spheres of our life (*called ‘resolution’*) – the first stop we encounter is ourselves. We are human beings and so it becomes our need to understand – what is a human being, what am I? What is the feeling of ‘Self’ - the constant presence of what we refer to as ‘I’? It seems quite incredible to believe, but many of us spend an entire lifetime without knowing the first person we live with – ourselves! That’s right, we spend most of our time, in ourselves, ‘with’ ourselves – we keep having thoughts and feelings and plans and are mostly lost or preoccupied with ourselves, having conversations with ourselves. But have you ever attempted to know more about yourself? This ‘person’ you keep having conversations with? Chances are, your answer is in the negative.

Here are some questions you could ask yourself as young adults:

- What am ‘I’ like? What are the activities in ‘me’?
- What is my ultimate goal in life? How can I achieve it?
- How can I be truly confident? What is success
- Why do I have problems- Whatever they are? How can I resolve them?
- Why do I get angry, frustrated or depressed?
- What is fear? Why do I get scared?
- How will I know whether I am ‘good’ or ‘bad’?
- How can I be accepted by my friends?
- Why am I a different person from others around me? What makes me similar to them? Why am I less/more intelligent than the others?
- Why is it that others around me have some capabilities and I don’t? How come everyone else is interested in studies and I am not?

Tell me, would you like to find out the answers to these questions, and many more such questions? Would you like to know these answers for yourself? If the answer is yes, then we can journey into an fascinating place – ourselves!

Knowing ourselves better, or completely, helps us in the following ways:

- The Self, ‘ourselves’, is the basis of everything we do. All the desires and expectations we have: be it to be famous, get marks, get a great job, become a politician, having good relationships with family & friends, wanting pizza, or becoming a scholar, it is all happening in ‘Me’. Hence, it becomes important to understand Me! Studying ourselves helps us have more clarity about how we are within. ***As we gain clarity about ourselves, it helps us become self-confident***

⁶⁵ Moore and Radhakrishnan S - A source book in Indian philosophy (adapted)

- Happiness and unhappiness are states in the Self. Hence, we need to study ourselves to understand happiness better, and the causes for unhappiness. ***This helps us assess ourselves.***
- The better we know our own selves, the better we can understand others as well. Since we are in relationship with other people, the more we understand ourselves, the more we understand the other person as well, and our relationship with them. ***It makes us a better person.***
- Lastly, it allows us to better understand our purpose/program– i.e. what is valuable to us, or what do we ultimately want? – ***This helps us get a stable, informed and holistic outlook to life.***

Since all the learning we are going to do in this chapter is within ourselves, we shall start '*watching within*', start *observing or scrutinizing ourselves!*

Let us begin this journey.....within....!

1.8.2 Getting to know MySelf: Ability of Imagination

The notion of (our)Self or 'I' as an entity is a discovery! Every human on this planet can testify that he 'feels his own presence' and refers to it as 'I' and has an expectation/desire to live, and continue to exist with happiness. Regardless of our geography, cultures, religions, age, gender or any other criteria – all of us can testify to this feeling of 'I'ness. We find it hard to locate this feeling of 'I' in any part of the body. The body comes across as a physical chemical composition which needs physical chemical matter to maintain its functioning. Indeed, we mistakenly identify (our)Self as our Body – whereas actually what we feel as 'I' or (our) Self is very distinct from the body.

Let us quickly refresh our memory by looking at the table distinguishing the 'Self' and Body:

		Self (<i>jeewan</i>)	Body
Needs	<i>Purpose of Need</i>	Happiness, respect...resolution	Nourishment, Protection - Health
	<i>In Time</i>	Continuous	Limited
	<i>Nature of Need</i>	Qualitative, weightless	Quantitative, has weight
	<i>Fulfilled By</i>	Understanding	Material things
Activities		Knowing-Assuming-Recognizing-Responding <i>Desiring, Thinking, etc - weightless</i>	Recognizing-Responding <i>- Breathing, heartbeat, etc – has weight</i>
		Conscious	Physico-Chemical

Type	<i>Seer, Doer, Experienter</i>	<i>Body is an accessory</i>
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Based upon this clarity – we can dive deeper into the Self and explore it more fully.

Student Notes

1.8.2.1 Introducing ability of Imagination & freedom of action

1.8.2.1.1 Imagination

All of us 'imagine' – it is easy to see that. Do you recollect less interesting lectures in class (*perhaps even this one!*), where you are 'physically' staring at the board in front of you, but have 'mentally taken off somewhere?' Maybe you start thinking of that holiday you wanted to take, or some old childhood memory comes back, or you start thinking of what happened during your exams and how you landed up in this college, perhaps you are wondering about the ongoing football or cricket league.... We usually call this activity 'day dreaming'.

When we further peep into this 'mental world' we have – what we call 'imagination', we can see that each one of us has 'images' of how we want to be (ex: you keep imagining that you have scored high marks and are in the college of your choice), we keep analysing as to how you will get there (ex: what you will study, how you will study) and with these images, we also keep 'savouring' the success of achieving that image (ex: we keep dreaming of how we shall feel when people congratulate us – even before we have prepared for the exam!). Such imaginations and many such more things, keep happening in all of us – all the time. We are each 'projecting' images, desires and thoughts and experiences of what we want to do in future, what we want to be doing now.

We can thus see that all of us have desires (like a desire to learn something), have thoughts (we work out the details of what we learn, how, etc) and make choices in the form of an 'expectation' (we choose where to go, which book to read, etc). These activities collectively – (Desires, Thoughts and Expectations) are called imagination.

Humans have had this ability of imagination from time immemorial. Long before we could fly, humankind had already imagined that it can be so – and drew pictures & diagrams of people flying. Long before we could go to space, humankind was already wondering what it must be like to be out there. Long before we could go to outer space and look at the earth, man had already imagined the shape of the Earth.

Each one of us can scrutinize and testify – that we have this ability of 'imagination' ingrained in us.

1.8.2.1.2 Freedom of Action

Not only are we able to imagine things in ourselves, we are also able to carry out actions in the external world based on it. For example, you may first work out the design of a house in your 'mind' and go then actually build it. We prepare diagrams of cars in our minds, then put it on paper and actually 'build it'.

This ability in us to materialize or give material form, bring into living our mental images is called freedom of action⁶⁶. We can see that there is nothing in nature/existence that prevents us from doing so.

⁶⁶ Nagraj A, Paribhasha Samhita, 2004 Ed

We can see its effects all around us. Over the past hundreds of years, we have imagined many different ways of increasing our conveniences (like motorcars, airplanes, phones, the internet etc) and we have also been able to build them. This is the freedom of action. Look around, and you will find countless such examples around you – and within us: each one of us are engaged in imagination and the will to act all the time, and we each have the freedom to do both.

It is important to understand that the ability of imagination and the freedom of action is in the 'Self' and not in the Body. The Body is only an aid in the process of observation – it provides information about the external world via the 5 senses, which may lead to imagination in the Self. For example, we imagine the design for a piece of clothing and as we knit it we get active feedback from our senses and this further gives rise to some imagination in us. I.e. I use the Body as an instrument to express my freedom of action which is based on the imagination in me. I.e. The body is an *accessory* to the Self.

1.8.2.2 We use our ability to imagine to observe & express

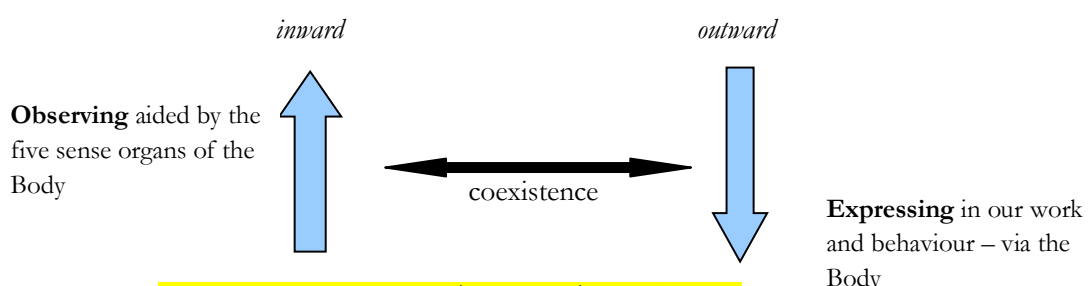
Let us delve a bit further into our imagination and see what we can do with it. When we further scrutinize our imagination, we will find that the sum total of all our activities can be seen as a coexistence of two types of inseparable but discernable activities.

1. Observation and
2. Expression

As human beings, we are constantly observing everything around us. By observing we are implying – looking at things and forming some view, some understanding of it. From a little child who explores her world by touching things and bringing them to her mouth - to an old person – who perhaps has observed so much that she thinks she has seen it all, we are all constantly observing, evaluating and validating our understanding every instant of our lives.

Not only do we observe (taking in/understanding what is happening outside)- but we also express ourselves according to our understanding of things around us. We make our own goals, our own pursuits in accordance with how we observe/understand things (for ex: you have chosen the course of study you have based on the inputs you received from around you – from friends, family, magazines, etc). Based on such observations, we express ourselves by engaging appropriately with our world and in accordance to how we understand them. Thus 'expression' is an undeniable aspect in all our lives.

'Observing' and 'Expressing' are thus inseparable but discernable aspects in each Human Being. We can also see that we express as per how we observe. For ex: your interaction (expression) with me shall be based on your belief/assumption about me (observation). We can understand the above through the following diagram



It is important to understand the following.

All human beings observe. We are constantly doing this and this never stops: we keep observing or 'seeing' our own actions, we observe others and the whole world through our faculties. 'Who' do you think observes – The Self or the Body?

We are constantly expressing ourselves and this does not stop. Again, it is important to understand that it is not possible to – NOT express. We are constantly making choices in how we express ourselves externally – via our eyes, hands, feet, speech and actions. The Body is an aid to express but it is the Self that expresses.

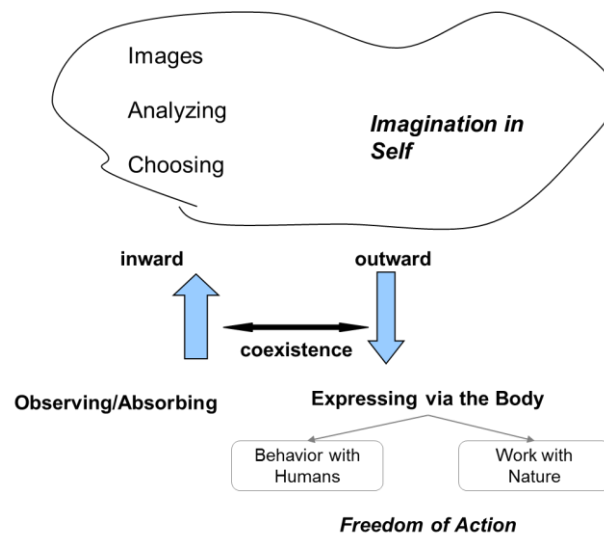
The activities of Observing/Absorbing and Expressing coexist. They are inseparable. They are not visible through our 'eyes' but we can 'see' them in ourselves, in the 'Self'. 'Seeing' in ourselves means recognizing, understanding. This is discernable in each one of us – via scrutiny and examination.

1.8.2.3 Some observations on Imagination

The sum total of all these activities of observing and expressing: when we are tasting, thinking, storing images, making beliefs or views, modifying views and desiring is referred to as the 'Imagination'. All humans exhibit 'Imagination' – from a child to an old man.⁶⁷ Speak to any human being and you will find that they have their own unique opinion and views on everything – from eating, to living, to the world in general.

Similarly, all of us also demonstrate a capability to do what we want to do in terms of our work and our behaviour. This is 'Freedom of Action' and each one of us is free to act in ways that we feel appropriate. We can see this in a little child to the mature adult. I.e. we have the ability of imagination and freedom of action/ will to act. You can see this even in a small child. You cannot get the child to perform an action unless it wills it itself. (Try calling a small child to come to you – it will not, unless it wants to itself). Finally, you may need to coax and cajole the child to do so (*some people even threaten children to do things*). In the same vein, no one can force you to read this book. 'You' shall read it, only when you 'will' it!

⁶⁷ Nagraj A, Anubhavatmak Adhyatmavad, 1999 Ed



There are some interesting characteristics of our ability of imagination and our freedom of action. Imagination and will to action are together the basis behind all our 'intentional activities' – which we studied in the previous chapter.

The ability of Imagination and the power of freedom of action are not dependent on the Body. These abilities reside in the 'Self'. A disease in the body does not affect our abilities of imagination and our freedom of action. Do we stop desiring because we are ill? Or do we stop making choices when we are so? We perhaps desire *different* things – like perhaps medicine or rest when we are ill but the *abilities* to imagine and freedom of choice of action is unaffected by disease. For ex: you could be sick and in a hospital, but you keep thinking of something all the time – you may feel tired, but it does not *reduce* your *ability to imagine* or make choices in what you would like to eat, do, and would like to do *after your recovery*.

Here is another example: A physical handicap in the body does not affect a human beings ability of 'imagination' or 'ability to act'. A blind person desires, thinks and chooses all the time and expresses his choice of action thus exhibiting his capability to act. He or She also is constantly observing through the senses (other than the eyes). Clearly, a handicap does not limit our ability to imagine and freedom to make choices in action. One can extend this analogy to a handicap of other body parts and we can clearly understand that our inherent powers to imagine and act is not the least affected by physical handicap. The capability of freedom of action is not affected by disease, but the *material action* itself might be difficult or not possible due to a diseased or damaged body – which we discussed is an *accessory* to the Self.

The ability of imagination is unaffected by temporary states of the body like hunger, wound etc.

We can see the capability of imagination /will to action across all ages of human beings – be it children, youth or old. We can see intentional activity in a toddler when they express their choices and also get fixated with what they want to have (like "I want *that* blue colour balloon"!).

The power of Imagination/will to action can be seen in Humans regardless of their caste, creed, religion, affiliations, gender, etc. Is there any human who does not perform 'intentional activities'?

The power of imagination/will to action is unaffected by the time of the day – be it night, evening, day or morning – there is never a time when the ability of imagination is not present. We are imagining and choosing even while we are dreaming in sleep – it even seems to increase when we dream.

Imagination & will to action is inexhaustible ⁶⁸– No matter how much we use our ability of imagination or action – they are not diminished. Just because we have been desiring so far, thinking away or making choices – it does not mean that we have ‘run out’ of these capabilities. The ability to imagine in the next instant stays as it is and it is inexhaustible. In fact, as we keep imagining, this ability only seems to intensify!

There is no ‘size’ or ‘weight’ to imagination/will to action⁶⁹. It cannot be said that this imagination is bigger or smaller or heavier or lighter, or that ‘this thought is 10 grams in weight!’. Thoughts & desires have no size or weight, but they exist, they are there – each one of us has them, feels them, can experience them and see them, within ourselves, directly.

The Speed of the function of imagination/will to action is much faster than the speed of any function of the body. Imagination/will to Action controls the body and it is not the other way round. The Body is an aid in the ability to imagine (observing through the senses) and the ability to act (expressing our preferences or choices through our body).

It thus becomes quite clear that the ability to imagine and will to action, or the freedom of action are faculties in the ‘Self’ or conscious. We started with the exploration that all of us observe and all of us express and this is going on constantly. We have understood our will to Action as the freedom to act in our work and in our behaviour and each one of us is free to act according to our will.

Let us collect our observations here:

Ability of Imagination & Freedom of Action:

1. Is not dependent on the Body
2. Is present in every Human Being, irrespective of race, colour, gender, faith, etc
3. Is not affected by time: day or night
4. Is inexhaustible
5. Does not have size/dimensions/weight
6. Speed is faster than any activity in the Body. It is very dynamic – changes very quickly.

1.8.3 The Activities in the 'Self'

Now that we have introduced ourselves to ‘imagination’, we shall take up this ‘imagination’ and its constituent activities in the conscious Self and see how the function. What are the set of activities behind ‘observing’ & ‘expressing’? Let us dive deeper into the Self (*jeewan*) and explore it keeping our

⁶⁸ Nagraj A, *ibid*.

⁶⁹ Nagraj A, *Samadhanatmak Bhoutikvad*, Ed1

fundamental motivation of ‘resolution in the Self...understanding Coexistence and living in it’ in our minds.

Proposal

The conscious Self (*jeevan*) is a coexistence of 5 pairs of inexhaustible activities ($5 \text{ pairs} = 5 \times 2 = \text{total } 10 \text{ activities}$). Let us consider the first 3 pairs to be begin with. Put together, these 3 pairs of activities are called ‘imagination’ or *kalpanasheelta*.⁷⁰ We shall only be discussing some of these activities in detail in Part –I of this book, the remainder shall be addressed in Part II.

1.8.3.1 Activity of Expression

As seen below, we shall be begin by considering the 3 activities of the Self indicated by numbers 3, 4 & 5. Activities 1 & 2 have been intentionally left blank, to be discussed later.

Activities in the Self

	Activity of Expression	Name of the Activity
		1.
		2.
	Forming images →	3. Desire
	Analyzing, detailing →	4. Thought
	Choosing →	5. Expectations



Let us look at the figure above:

- The interaction between the Self & the Body is in the form of exchange of information.
- We **express or live** our desires, thoughts, etc (in the Self) – via the Body, in the form of Behavior with Humans and work with Nature.

We shall now focus on the activities in the Self. You can see 2 columns or headings within the activities in the Self:

- **Activity of Expression: This is the activity in us (*Self*)**

⁷⁰ Nagraj A, Jeevan Vidya ek Parichay

➔ Name of the Activity: This is how we identify or recognize the activity in us. It denotes the basic *capability* in us for that activity.

What does this mean? Take activity #3 for example: Our desires are in the form of 'images' (*activity of expression*). In other words, every 'desire' you have: to have respect, to have knowledge, to do something useful with your life, is in the form of an underlying 'image'. From the image (*the activity*), you conclude that you have desire (*name of the activity*).

Now let us try to understand these activities. When we do so, we will look at each pair of Activity & its Name (or *Capability*). i.e. we will look at (#3) Desire and Imaging together) and we will then look at (#4) Thought and Analysing together and then (#5) Expectation and Choosing together.

A simple example to understand these activities is as follows:

1.8.3.1.1.1 (#3) Desires - Imaging

We have a desire to get respect by having a house of a particular kind – this '*respect from a house*' is in the form of an image – we have an 'image' in us of 'this need for respect via a house'.

- ➔ Because we have *images* of acquiring things, we know we *desire*.
- ➔ I.e. our capability to desire (*wanting to achieve something*) is in the form of imaging (*image of respect from a house*)
- ➔ I.e. we *recognize* 'desire' in ourselves as the activity of imaging, or we can also say the *name* for the 'activity of imaging' is 'desire'.

1.8.3.1.1.2 (#2) Thought – Analysing

Based on this image, this desire, we start working out the details of the house – how many rooms it will have, when and how we shall build the house, etc. This is called analysing – we also call this thought.

- ➔ Because we *analyze*, we know we 'think', i.e. we have *thoughts*.
- ➔ I.e. our capability for thought (*I am thinking about the house*) is in the form of analyzing (*breaking down the image of the house into smaller parts of time, activity & decisions*)
- ➔ I.e. we *recognize* 'thought' in ourselves as the activity of analyzing, or we can also say the *name* for the 'activity of analyzing' is 'thought'.

In other words, when we think, we are actually analysing *how* we can acquire the image we have in our desire, the plans to do so.

1.8.3.1.1.3 (#3) Expectations - Choosing

Now that we have worked out the details of how we will build the house, we go about choosing the colours for the walls, etc based on our taste– this is called choosing – we also call this expecting.

- ➔ Because we make *choices* we know we have *expectations*

- I.e. our capability to expect (*of acquiring something*) is in the form of choosing (*deciding from a wide range of available options*)
- I.e. we *recognize* ‘expectations’ in ourselves as the activity of choosing, or we can also say the *name* for the ‘activity of choosing’ is ‘expectations’.

In other words, when we have expectations, we are looking at the available choices for fulfilling the plans we made in thought.

Put together, we can see that via these 3 activities:

1. We have the **Desire** to *become something* – there is some change we seek in us – intellectual, monetary, in relationship, status wise or in our basic qualities (to do with our well-being). These reside as ‘images’ in us – and via these images, we feel ‘*I have something*’ or ‘*I am something*’.
2. We have the **Thought** *do something* – we cause or influence some result or outcome on the outside via some plan and action.
3. We have the **Expectation** to *acquire something* – we expect or choose to take in something (a material thing/sensations, feelings or information) from the outside.

We can thus associate our aspiration for *becoming/ having, doing* and *acquiring* with the 3 activities of Desiring, Thought & Expectations we just studied.

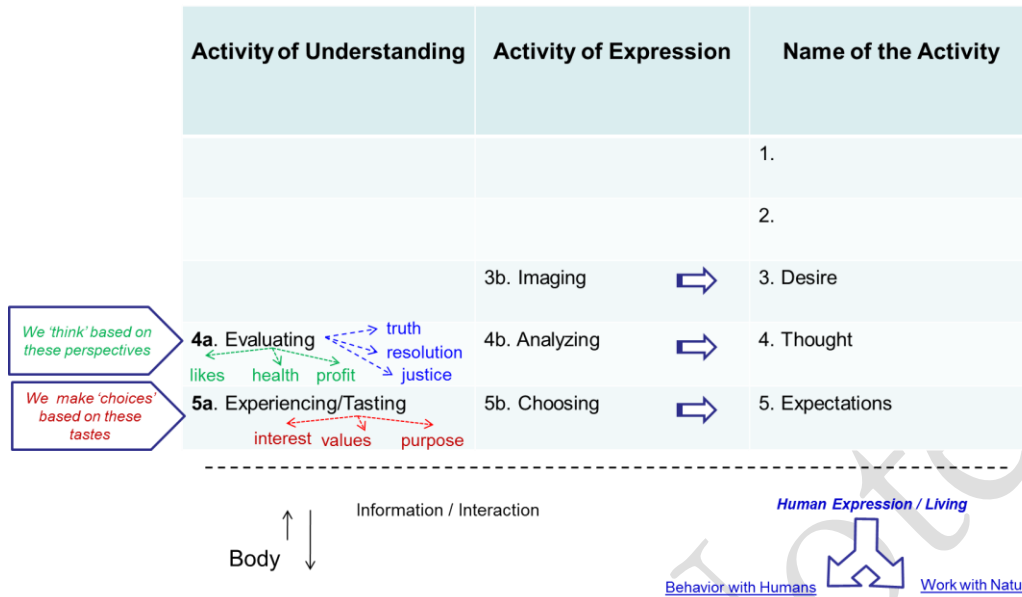
You will recollect that we discussed this at the beginning of Chapter #2, ‘My Fundamental Desire’ as the “4 kinds of aspirations we have – that lead to happiness”.

We will now proceed to explore some more activities in the Self that define who we are – as Humans.

1.8.3.2 Introducing the ‘Activity of Understanding’

Let us now delve into these activities in greater detail by adding the relevant pairs (4a:4b & 5a:5b). Refer to the chart below:

Activities in the Self



* Since this is the first time we are familiarising ourselves with these activities, don't worry if you are feeling a bit lost with all the words in this chart, we have plenty of time to understand them in the forthcoming pages!

There are 2 activities we have added in the chart above under the column 'Activity of Understanding':

- 5a) Experiencing /Tasting
- 4a) Evaluating

The activity to do with our **understanding** can be thought of as being '*inward*', while the activity towards '**expressing** our observation' can be thought of being as being '*outward*'.

The function of the 'activity of understanding' is to guide the 'activity of expression'. In other words, the *inward activity* (of understanding) provides the *basis* for the functioning of the *outward activity* (of expressing). Going back to our previous example of 'getting respect from a house' – once we have the image or desire for the house (*activity #3*), we shall then evaluate (*activity #4a*) the cost of the house, and its design, etc, based on which we shall analyse (*activity #4b*) the details of the house. Once we have this worked out, we shall then, based on our experience of the colours we like, or the shapes we are interested in (*activity #5a*) go ahead and make a choice (*activity #5b*). This is how the 'activity of understanding' and the 'activity of expression' work together. We shall better understand this and the other names written next to these activities as we take up these sets of activities one by one in the succeeding discussion.

We will now take up these pairs of activities to better ascertain how they function together – and as a result *how we function*, as humans.

1.8.3.3 Activity set 5: 'Expectation' or Activity of 'Tasting/Choosing' in the Self

Refer to activity #5, consisting of #5b & #5a above.

1.8.3.3.1 Introducing the activities

Since our goal is to be in a state of no-conflict or happiness we are constantly making efforts to be so. This effort manifests itself as the different choices we make in our lives and we are constantly making them and trying our best to ensure our satisfaction, happiness, peace and contentment. We choose in different ways – for example we make choices in what we see, what we wear, what to see, where to go, etc.

We keep doing this all the time! In other words, we are expecting some 'taste' (#5a) of happiness, making some 'choices' (#5b) from our environment all the time. Like, we 'choose' whether to eat a samosa or kachori. On what basis did we make this selection? Ans: We had the 'taste' (5a) of both items in us from before, and on that basis made a 'choice' (#5b) between the two. Hence,

A Selection or choice(#5b) is always made *in order to fulfil a taste(#5a)* we already have in us. Such as having the taste of samosa and kachori and then making the selection or choice in expectation of that taste.

The activity here is 'tasting/choosing' (*asvadan/chayan*) [5a+5b], while the *name* for that activity, or how we identify it is called 'expectation' (*asha*) [5].

If we look at our Activity of 'Choosing' we find that it is always directed to the 'outside' – i.e. the Self is choosing some object in its environment, in its surroundings. Thus the 'Activity of Choosing' is an 'outward activity' or directed "outwardly" from us – *towards the environment*. Conversely, the activity of 'Tasting' is "inwardly" or *towards* us from the environment – the Self observes & experiences the result of the Choice made via choosing and thus gets some information about the external stimulus.

Activity of Understanding and Activity of Expression

- The activity of **understanding** is to do with our *observing* & *experiencing* something (a sensation, value, emotion, etc).
- We can thus see that there are two kinds of activities: one in State that *defines* our experience, evaluation or understanding (*ex: #5a Tasting*) & one in motion that *expresses* this experience, evaluation or understanding (*ex: #5b Choosing*).
- The activity to do with our **understanding** can be thought of as being '*inward*', while the activity towards '**expressing** our observation' can be thought of being as being '*outward*'.
- We *evaluate* our activity of expression via the activity of understanding.

You can remember this for the remainder of the discussion on the activities in the Self

In other words, the capability of “Expectation” (*of happiness*) in the Self is in the form of the activities of “Tasting” & “Choosing”; The capability of “Thought” is in the form of the activities of “Evaluating” & “Analysing” and so on...

1.8.3.3.2 Examples of the activity

We can take numerous more examples from daily life to understand this activity set. For example, we decide (5b: Choosing) which colour jeans to wear based on an earlier experiences (5a: Taste) of which colour looks better. We decide which ice-cream to eat (5b: Choosing) based on our prior experience of its flavor (5a: Taste). When we walk into a room, we choose which sofa to sit on, based on the expectation of comfort (Taste) we have from it... i.e. all the time, through the day, every day, we are constantly engaged in the activity of ‘choosing’ and tasting – i.e. we are constantly ‘*expecting*’, based on our prior experience or taste. We may not always be aware of it, but it is happening, all the time, and it is happening in us, in the Self all the time!

We can also see that Choosing and Tasting can be circular – feeding into one another. For example, based on a choice, our taste changes, then the next choice (choosing) we make is for this changed taste, which may again change our taste i.e. you have the taste for a rasgolla from shop-A, and you like it. Then one day, you go to shop-B and you make a choice (choosing) and you like this better; based on the new selection, your taste has changed, and hence the next time you choose, you select for this new taste – you prefer the ‘shop B taste’ to the ‘shop A taste’.

You can start observing yourself now, and you will see that you are doing this all the time. You only have to pay attention to it to see it. Once you start paying attention to it you will start seeing that you get the feeling of happiness/unhappiness from the taste, i.e. sometimes we like the pleasure from the selection/taste, sometimes, we do not. Tasting/Choosing thus has a direct impact on our experience of satisfaction from pleasure, which we interpret as happiness. It is important to note that Tasting/Choosing happens in the Self, or in your Self, and not in the Body! The *sensory interaction & inputs* for the Self for the activity of Tasting/Choosing are from the Body.

1.8.3.3.3 The 3 basis for Happiness/kinds of tasting

But what is the purpose behind all the different Choosing/Choices we are making in our lives? Undoubtedly – it is driven by our fundamental want of becoming happy. So, if we look at the different ways we can become happy – we will find that the purpose behind all the different choices we are making in our lives is three (3) different kinds of Tasting. This is also called the **Happiness Triad**.⁷¹

These are the three ways in which we humans seek happiness, and this is reflected by the 3 different kinds of tasting we do:

- ➔ Tasting – ‘Interest’ or *sense* based Happiness (*ruchi moolak asvadan*)
- ➔ Tasting – ‘Values’ or relationship based Happiness (*mulya moolak asvadan*)
- ➔ Tasting – ‘Purpose’ based Happiness (*lakshya moolak asvadan*)

⁷¹ Happiness Curriculum, Govt of NCT, pg 12.

Choosing is a specific act and it results in a specific taste. What we taste depends on our *purpose* behind our Choosing. Each one of us has the capability to taste all of the 3 different kinds of tastes namely – interest based, values based and purpose based.

1.8.3.3.1 Interest based Tasting:

(ruchi mulak asvadan)

All of us enjoy sensory pleasures and we get a sense of satisfaction through them. We have already seen the Human Being as a coexistence of the Self and the Body. The needs of the Body are Food, Shelter, Clothing and instruments and it is the 'Self' that takes the responsibility of fulfilling the needs of the Body. In order to fulfil these needs of the Body - the 'Self' uses the ability to taste through the various sense organs. The Self tastes with the aid of Sense Organs (eyes, ears, nose, skin and tongue). This is referred to as Interest based Tasting. Whenever we make 'choices' in our lives with the purpose of tasting pleasure/ fulfilment through our senses we are engaged in 'Interest based tasting'. Every time you are engaged in deciding what to eat, which dish will be tastier, turning on the AC, sitting on a comfortable chair, doing 'window shopping', admiring a nice looking car, a good looking phone, or good music, going for a joyride, changing the TV channel, 'admiring your haircut', 'someone's physical beauty' 'reading your favourite novel', 'playing a puzzle or game', playing with colours, you are engaged in 'interest based tasting' or *ruchi mulak asvadan*. Whenever you do not get the taste (5a) you were looking for, your 'expectations' (5b, 5) are not met, and you feel disappointed & unsatisfied.

At this juncture, it is important to remember that the needs of the Body are limited and intermittent. Thus for example when we feel hungry we eat and then when we feel fulfilled – we have to stop. Let's take the example of any delicious food - say pizza. In the beginning it satisfies my hunger and I find it delicious. Here it is **necessary and tasteful**. But once my stomach is full – I find it difficult to eat though I still enjoy the taste. Now it is **unnecessary but tasteful**. If I still continue to eat – I do not enjoy the taste anymore. At this point it is **unnecessary and tasteless**. If I still go on, it becomes **intolerable**.⁷²

This is true for all the Interest based Tasting and all the pleasure in tasting we can get is governed by the limits of our body. In other words, there is a physical limit to the amount of pleasure or satisfaction we can derive from interest based tasting – we can't eat, smell, etc limitlessly.

If you recollect our discussion at the beginning of the book, you will notice that this 'interest based tasting' largely correlates to the 'Material' (bhoutik) aspect of living.

1.8.3.3.2 Values Based Tasting:

(mulya mulak asvadan)

⁷² Nagraj A, Anubhav Darshan, 2015 Ed

Relationships are an intrinsic reality of our lives and all of us live with our family, friends and colleagues. We do not exist in isolation and it is in this web of relatedness that we find a bigger happiness and fulfilment. Relationships are a need of the Self and not of the Body.

When we make choices in our lives that is driven by this purpose of living in relationship with others – we are seeking to taste a certain ‘kind’ of happiness and fulfilment – that is different from the sensory one we discussed earlier. Here happiness and fulfilment is tasted through **values** or feelings in a relationship. These are values like trust, respect, affection, gratitude, generosity, kindness, compassion, etc. These feelings of trust, affection, gratitude are not based upon our ‘sense organs’ but are **subtler feelings** in a human relationship. It is important to understand that values of trust, respect, etc are feelings and these feelings are in the Self and not in the Body.

An example for this is: let us say you are very hungry and are getting ready to eat a tasty meal. Let us say a small child starts crying at that time. What will you do? If at the same time the child’s mother is present in the room, what would she do? We can see that if we go to attend to the crying child first, we have given precedence to ‘values based tasting or happiness’ over ‘interest based tasting’. In other words, when we make choices based on values, it subsumes that of sense related choices.

Another observation we can make here is that sense or interest based tasting constantly needs the physical-chemical input from the Body for us to feel satisfied. Merely remembering it does not satisfy us. For example, let us say you like pizza from a particular place. Just remembering the previous taste of the pizza does not fulfil our need – on the contrary, recalling a previously held taste *only ends up increasing our craving for that thing (in this case, the pizza)*. Whereas, when it comes to values based tasting, once we have experienced a good feeling – let us say with our mother, recalling that moment or feeling brings up that emotion and its satisfaction once again, and we savour that feeling. Meeting our mother only serves to increase the experience. We can thus easily see that values based tasting is longer lasting, whereas sense or interest based tasting is momentary.

Values based tasting correlates to the ‘Behavioural’ (vyavharik) aspect of living.

1.8.3.3.3 Purpose Based Tastes:

(lakshya mulak asvadan)

We also make choices in our life in order to experience the fulfilment of our long-term, larger purpose & goal. When we accomplish such goals, our purpose, we experience a feeling of accomplishment, a confidence in ourselves and in our abilities. This feeling of accomplishment, of confidence is within us and there is happiness and fulfilment when we recognize such feelings within ourselves. Further, when we make choices with the expectation of tasting feelings related to our larger purpose of life – such as resolution, trust, coexistence, etc. – we are engaged in Purpose Based Tasting. This is a feeling in the Self and not in the Body. Our purpose in life includes living in relationship with others and we are able to fulfil our purposes with a healthy body. Thus ‘Purpose based Tasting’ subsumes ‘Values based Tasting’ and ‘Interest based Tasting’.

This tasting correlates to the ‘Intellectual’ (boudhik) aspect of living.

1.8.3.3.4 Some observations on this activity

The ability to ‘Choose’ and the ability to ‘Taste’ is inexhaustible (*akshay*). Just because we have made a choice does not in any way decrease our ability to make a choice the very next instant. Or, because

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we taste something in this instant does not in any way decrease or impair our ability to recognize a taste in the next instant. Our ability of choosing and recognizing taste is thus continuously intact in each instant.

The activity of set of Tasting & Choosing is the basic level via which the Self interacts with the Body. All the inputs or information from the Body are taken into the Self via Choosing & Tasting, while all directives to the Body from 'Self' (like speaking) are from the activity of Tasting/Choosing. You will see that this activity happens very quickly, it may be hard to 'catch' it. For example: during dinner, try to notice the decision in you – before you make a choice for the next bite... try to notice the gap between the decision and the hand moving to the food item you want to eat next (if you try this slowly). This will give you a better idea of the speeds involved!

It is important to note that the activity of tasting/choosing takes place in the *Self* and not the *Body*. This we can understand when we see that the 'eye' has no choice of the image that falls on it. It is the 'Self' that makes the choice of which image to focus on or pay attention to, where to see or 'look' at. Similarly, multiple inputs or sensations arise from the eyes, ears, skin, tongue and nose at the same time. It is the Self that makes the 'choice' of what/ where to pay attention to, based on its *interest*. We can thus see that conscious choices are made in the Self based on the expectation of taste/ interest. This activity takes place in conjunction with the Body, and is tightly integrated with it.

1.8.3.3.4.1 Summary

We can summarize this discussion thus:

- All of us are constantly making choices in our environment and all choices are with the expectation to become happy. Every choice we make is with the expectation of a 'taste'
- We expect happiness from tasting and there are 3 kinds of tasting that we do: Interest based, Values based and Purpose based.
- We taste or experience sensual pleasures through our senses.
- When we live in relationship with others we experience the taste of human values like respect, trust, love etc.
- Subtler still – is when we make a choice with the expectation of accomplishing a larger purpose.
- We are constantly making choices in our lives and all the choices we are making is for experiencing one of these three tastes. Put together, these are the 'three different kinds of happiness' we experience.
- If we now recollect the starting discussion we had in this book, we can make the following correlation:
 - (1) Material (physical comforts, nature relationship) -> Interest or sense based tasting
 - (2) Behavioural (human relationships) -> Values based tasting
 - (3) Intellectual (Understanding) -> Purpose based tasting.

The activity set of tasting & choosing is called the Mind or '*man*'. Thus, we can say that the mind makes choices (*5b*) in the expectation (*5*) of taste (*5a*)

* You can look up equivalent words in Hindi in the Glossary in Appendix C if that helps you better grasp the meaning.

1.8.3.4 Activity set 4: 'Thought' or Activity of 'Evaluating & Analysing'

Refer to activity 4, consisting of 4b & 4a in our previous table of the activities in the Self.

We have just seen that all of us have 'expectations' and are engaged in the activities of 'tasting' and 'choosing'. If we look deeper into (our) Self we discover that each one of us has the ability to think and analyse before we make such choices in our environment.

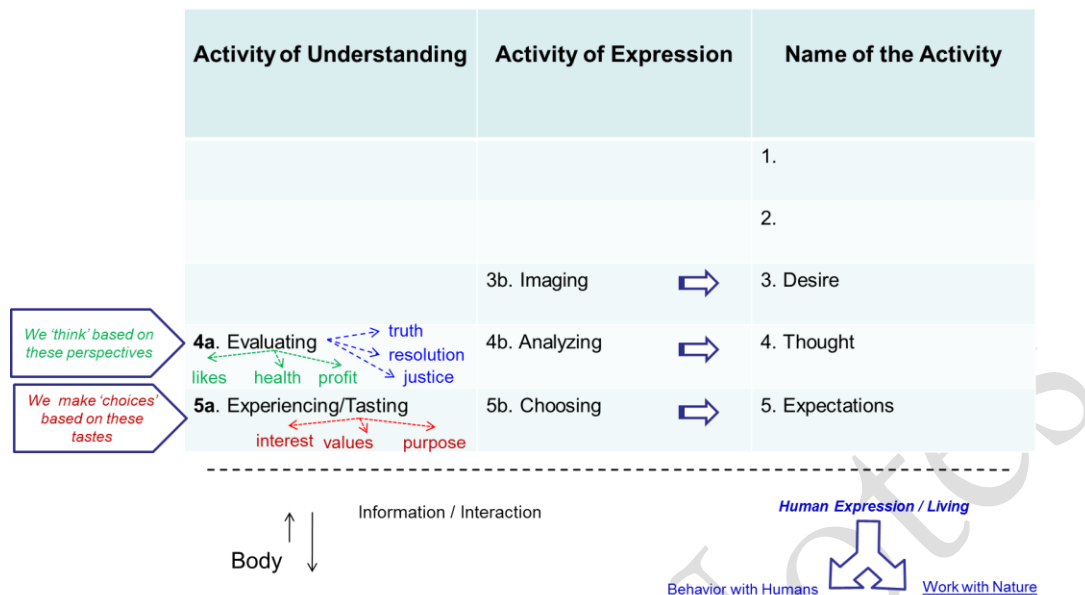
1.8.3.4.1 4b. Analysing (vishleshan)

All of us 'think' through the day. Like you keep thinking of how to solve a problem, you actively plan out your days, calculate how much time an activity may take, the best route to reach college, work or home, etc. When we look at it carefully, it turns out that what we call as 'thought' is actually 'analysing'. When we analyze, we break an image (or desire) we have into smaller details and essentially work out how we may acquire it, or clarify it. This detailing out is called 'analysing', and the name for analysing is 'thoughts', or analysing is also called 'thought'. Thus, the *activity* is analysing, while its name, or how we identify it is called thought. *In other words, we recognize thought as the activity of analysing in us. For example, when asked a question, we analyse it's meaning, and then we say 'I think so'.*

We can each check this for ourselves – by becoming aware of ourselves and our activities and we can observe this activity of 'analysing' or 'thinking' taking place in us all the time. For example, there is a desire behind your reading this book at this instant, and as you read, you are constantly working out the details and trying to understand its correlation – you are constantly analysing. This activity of analysing (*vishleshan*) takes place in us all the time.

Each one of us can recognize this activity of thinking that goes on within us. It can involve some rules and logic or it may not. However if we 'look' at our thoughts we will find that we are evaluating or analysing things on the basis of some background perspective – a 'view' of looking at things. These perspectives bring us happiness and fulfilment and all thinking occurs to ensure one or more of these perspectives. These perspectives are shown in activity (4a) below.

Activities in the Self



1.8.3.4.2 4a. Evaluating – the 6 perspectives or ‘*drishtis*’

Every thought we have, has some ‘view’ or perspective behind it. For ex: 3 people may look at the same piece of land, and one may think – ‘this land is beautiful’; the second may think ‘I will come here and exercise’; the third may think ‘how much money can I make by buying-selling this’. It’s the same land, but three people had 3 totally different ways of ‘looking’ at it or thinking about it.

Now, a fourth person may think ‘I’ll get my mother here –she may get healthier’, a fifth may think ‘I’ll build a school here for this community’ and a sixth may think ‘I wonder what the purpose of the Earth is? Does this land exist in reality?’ Once again, we have 3 totally differing perspectives behind the thoughts of these people. This makes it a total of 6 ways from which the same parcel of land is seen, based on the *perspective* of the person seeing it.

This goes to show, behind every thought we have, there is some perspective, or view or *drishti* that is driving it. We base our thoughts on such *drishtis*. These perspectives go a long way in defining/deciding the kind of person we are. For the 6 people in the example above, the perspectives are: likes, health, profit, justice, order/resolution and truth, respectively.

Let us take a deeper look at these 6 perspectives in us.

1.8.3.4.3 Likes - Perspective:

(*priya drishti*)

This perspective helps us view, evaluate & judge what is agreeable to us and what is not – in other words, our preferences. When the evaluation takes place on this basis, thinking (& decision making) also follow accordingly. This perspective is mostly driven by what is suitable for our senses. When we see/evaluate things with the perspective of what is ‘agreeable to me’ or to my senses we are evaluating & analysing in terms of our preferences- what ‘we like’ and ‘don’t like’. Here our

perspective is generally limited to things or feelings that are largely dependent on the body. For example: we may be diabetic and the doctor has asked us to stay away from sweets. But on 'seeing' one, we quickly put one into our mouths. While we Taste it (5a) we will also evaluate or weigh it (4a) – which helps us 'decide' whether the taste was agreeable or not. Similarly, we may see a room (5a, 5b) and then evaluate it (4a) as 'not being clean', based on which we may 'think/analyse' that the owner does not care much for their health (4b). Every time you make a choice via the senses and decide this was 'good' or 'I like this', 'I don't like this' – you are evaluating, analysing and deciding based on the perspective of "likes".

Our preferences, or our 'likes' perspective extends to the whole gamut of living: what is agreeable and not with respect to

- **Sensory & Material things** - such as what is good/tasty food, how food should be presented, its temperature, how it should be eaten, etc. Also material things such as – what is the meaning of nice looking clothes, how they should be worn, cars, bikes, houses, phones, laptops, shoes, spectacles...the list is very long. We display a certain *preference* for such things, and have our own evaluation and judgement of what 'we like' and 'don't like'.
- **Human Behaviour:** Similarly, you may find certain kinds of people 'agreeable' and certain not – based on which, your evaluation (4a) of people and what you think of them (4b), and hence your behaviour with them will change (5). We have our own individual preference for good behaviour, and justice and based on this we evaluate what is injustice.
- **Social Order:** Each one of us have our evaluation of what is an orderly society and what is not. A variety of factors contribute to such preferences in us – including the place/country we grew up in, the books we read, the movies we see, etc. For example, for one person, the streets need to be clean, for another, there should be no crime, for a third, there should be no poverty, and so on – we each display our own (biased) preferences when it comes to society & human order.
- **Truth:** Our preferences based on the 'likes' perspective also extends to our notion of the truth, of what is true and false. For instance, the notion that the Earth is a sphere was not acceptable to a large section of humanity at one time, similarly, so wasn't the fact that the Earth is not at the centre of the Solar System and so on.

It is easy to register that such 'preferences' of likes/dislikes will vary from person to person, and even within the same person from time to time. You and your neighbour may not agree on what is good food, justice, social order and the truth; you yourself may not agree with the preference or notion of these things that you held ten years ago!

Hence, when we evaluate largely with this perspective of 'likes' or our own *preferences* or what is agreeable & not to us, we usually display a *bias* in our beliefs, thinking and our behaviour & living. This is because we already have a preconceived notion of what is good & bad music, what justice, social order & the truth are, based on our individual preference. On hearing some other music, idea or opinion on these things, you may immediately reject it because *you* do not like it. It does not matter what music, behaviour, social-order and the truth *really mean* – because *you do not find it agreeable*, you reject it.

When we do so, we are making an evaluation, a judgement based on tastes, concepts & opinions that are *agreeable according to us*.

Such people are sometimes also called ‘self-centred’ since they are often unable to see “beyond their own likes & preferences”, and are unable to be sensitive to the needs of others and the world at large. When the ‘likes’ perspective goes into overdrive with a sensory focus, it is called ‘consumption mania’ (*bhog-unmaad*).

1.8.3.4.4 Health- Perspective:

(*bith drishti*)

This perspective helps us view, evaluate & judge what is suitable for the health of the body and what is not. With this perspective, our thoughts occur to ensure the health & wellbeing of the body. For example, we may not like (4a) a medicine due to its bad taste (5a) but we may still consume it since we know it will help us regain health. Unlike in the example given in the previous point, when only the ‘likes perspective’ in us was active, and we went against the doctors’ advice to consume sweets due to diabetes, now, with the health perspective dominant, we shall not have the sweets the doctor advised, since we know it is detrimental to health, even though we may be tempted by it (4a- likes perspective and 5a-interest based tasting).

The ‘Health perspective’ thus supersedes the ‘Likes – Perspective’; which means we may do things (such as exercise) or eat things (such as bitter things) although we do not ‘like’ them, since they are healthy for us. Sometimes, this perspective can become dominant and such people are also called ‘health buffs’. When the health perspective gets entangled with a purely sensory view of the ‘likes perspective’, it may lead to over-dependence on bodily-sensual pleasure and this is then called ‘mania for carnality’ (*kam unmaad*).

Once again, notice that what is healthy for you, may not be always be so for me - since our body types, age, condition of the body, the geographical region, etc, vary.

1.8.3.4.5 Profit - Perspective:

(*labh drishti*)

This perspective helps us view, evaluate & judge whether a transaction or work shall lead to our material (or monetary) gain or loss. to our gaining from it in terms of wealth/material things. All thought that occurs and that ensures the view – of what is ‘profitable’ for me occurs with the background or evaluation of this ‘Profit Perspective’. The definition of profit is - ‘to give less and take more’.⁷³ When we keep bargaining with a shopkeeper for the price of a product, or when the shopkeeper in turn ends up charging us more than the fair price for that product, we/they are operating under this ‘profit’ perspective.

This perspective supersedes the ‘Likes’ and ‘Health’ perspectives. For example: people give up good food (likes) and their sleep (health) in order to keep making more money (profit). When this perspective goes into ‘overdrive’ it is called being ‘money-minded’ or having madness for profit. (*labh unmaad*).

Here too we can see the notion of ‘how much is profitable’ shall vary from person to person, family to family, society to society – based on their material needs and their mental tendencies or

⁷³ Nagraj A, *ibid*.

preferences. What is 'good profit' for you may not be so for me (profits vary from 2% to 200%). What is fair price for you may not be so for me. This is because we have different mental perspectives on profit, and differing material needs. (what is a big house and enough money for you, may not be so for me)

1.8.3.4.6 Justice – Perspective:

(nyay drishti)

This perspective helps us view, evaluate & judge humane responsibilities and duties in our relationships. In this, case, our analysis (#4b) or thoughts occur to ensure fulfilment in human relationships. This is called justice or *nyaya*. This takes place when 'recognition of human relationships' becomes the guiding perspective for our evaluation and thoughts. When our behaviour with the other human is based on recognition of the purpose of that relationship and there is fulfilment of intrinsic values or expectations such as trust, respect, affection, etc, then we say 'justice' in relationship has taken place. Without mutual fulfilment – there is no justice.

In our previous example of the mother and the crying child, the mother chooses to take care of the child and nurse it even though she may be very hungry, even though it may affect her health. This is because she is looking at the child with the perspective of 'justice', and not just with 'likes' and 'health' perspectives (and definitely not profit). In fact, our parents take care of us and bring us up, not because they want to make money (profit perspective) or that it will be healthy for them, etc. They do so, because they are able to recognize their relationship with us (justice perspective). This perspective of justice is larger & perspective and supersedes the Profit, Health and Likes perspective within it – i.e. it doesn't matter whether we like something, whether our health or profit will be affected, but we will do what is needed to ensure appropriate & just fulfilment in a relationship.

1.8.3.4.7 Order/Resolution - Perspective:

(dharma/samadhan drishti)

This perspective of evaluation helps us evaluate, decide & view what is according to natural & social orders or resolution. When we are able to think and act based on our understanding of inter-relationships in all aspects of our living: in ourselves, human relations, relations and order in society, and the inter-relationship with nature, then we say the perspective for such thought is 'Order'. When we are able to understand the inherent order in our living we have what is called as 'resolution'. All evaluating & thinking in us then occurs keeping in mind this resolution or order that we have understood. This perspective is larger than 'justice', 'profit', 'health' and 'likes' and subsumes them. An example of this will be: when we make plans and choices for the 'universal & common human good' instead of being swayed by personal relationships, profit, health or our own sensory preferences. We can see many examples of such people in human history that strove for and inculcated their living for the betterment of humankind.

1.8.3.4.8 Truth - Perspective:

(satya-drishti)

This perspective enables us to view, evaluate & judge whether something exists in reality, or it doesn't – i.e. the nature of reality. When we are able to have the view of realities that exist, such thinking is said to be based on the perspective of 'Truth' or *satya*. When using this perspective, we are able to understand and decide *what exists, and why it exists, and how it is*. For example: we can see our own existence as 'conscious' beings, and the existence of other realities such as plants, animals, all things material, other human beings, etc. We also see how and why all these realities exist. This perspective enables us to see the larger, complete picture of our living, of all dimensions of existence.

Here too, we can cite numerous examples of human beings who not only thought of the inherent order/resolution (*dharmā*) in living, but also dedicated their lives to understand the ultimate nature of reality and the truth, such as matter, space, time, consciousness etc. It is but obvious that the previous 5 perspectives are subsumed in this one- i.e. the pursuit of, or understanding of the Truth supersedes the need for social order/good (resolution), human relationships, profit, health and personal (sensory) preferences. Indeed, it has also been said - 'the deeper we seek (into reality), the more is our wonder excited, the more is the dazzlement for our gaze'⁷⁴. When we understand the truth, we automatically understand the things/realities related to the remaining 5 perspectives or *drishtis*.

Observations on perspectives

- We can see that the perspectives of likes, health & profit vary from person to person and within a person, from time to time. I.e. we humans cannot have the same sensory preferences or choices on health, or notions or requirement of profit. These perspectives are different for all of us. Indeed, the experience of pleasure is subjective and different individuals experience different kinds and amounts of pleasure in the same situation.⁷⁵
- When we use the 'likes' perspective to also evaluate issues related to human relationship & justice, with social-order and truth; we once more have different opinions and views. Since, your preference for justice, order and truth may be different from mine. We can see numerous examples of this today where the notions of justice, order & truth vary by country, ideology & belief.
- On the other hand, the perspectives of justice, order & truth are, can be the same for every person. They are not based on biases or preferences.

We have seen how the presence, dominance or absence of one or more of these 6 perspectives can determine our views, thinking and choices. The activity of evaluating (4a) is thus subtler than the activity of tasting (5a) & choosing (5b) we saw in the mind (5). The activity set of evaluating and thinking is also called disposition or *vritti*, since it defines our tendencies and the object of our mental or intellectual occupation.

There is a subtler activity in the Self, that drives what we want to acquire, do & become. This is the activity of imaging.

⁷⁴ Salam Abdus, 1979, Banquet Speech for the Nobel Prize in Physics

⁷⁵ Schultz W (2015). *Physiological Reviews*. 95 (3): 853–951

1.8.3.5 Activity set 3: 'Desire' or Activity of 'Imaging'

“When it comes to 'Selves', we speak of it as the material self, social self, imagining and desiring self, or willing & thinking self, the emotional self, etc.”⁷⁶

Still subtler than the activities of Tasting-Choosing (or Expectation), and Evaluating-Analysing (or Thought) is the activity of Imaging (or Desiring) that is occurring in the Self.

Each one of us lives our lives pursuing what we consider important for ourselves and we spend our time, effort and our resources towards acquiring or ensuring it. Be it health, money, success, recognition, social work, knowledge or so many other things – we can see that we are constantly propelled by our desire, our wants. The activity of 'desiring' is distinct from the activity of 'thinking'. It is our desires (3b) that decide the contents of our thoughts(4b) which in turn becomes the basis for our choices(5b) and living/expressing them in the environment, in the world.

There is no human that does not desire. All of us have desires. Right from childhood, to old age and until what we call as death, each one of us desires. Desires are in the *form* of images. Hence, the *activity* is 'imaging', while the *name* of the activity or our identification of the activity is called 'desire'. For example, you can have the desire to 'get respect from a large house' or the desire to 'do well in life' or to 'become knowledgeable' or to 'be successful' - each one of us can start listing down our desires and we shall see that we have plenty of them.

In the examples listed above: of wanting respect, success, become knowledgeable, etc – each of these desires is in the form of 'images' we have within ourselves. Another example of a desire is 'I want to clear the JEE/CAT/GRE/UPSC/PMT exam', 'I want to come first in class'. If you probe into yourself, you shall see that behind each of these desires, there is an 'underlying image' of us being in that situation, and accomplishing it. It is these 'images' in us that we are each driven by. We are constantly absorbing many such 'images' from the environment. We see material objects we like, we see someone talking in a particular way that we like, we see someone command wealth & respect and take a liking for it, we meet a neighbour's son who is at IIT and like it, we meet someone that is very knowledgeable and we like it, we eat something for the first time and we like it. Each of these situations, each of these things we have 'paid attention to', that we like, are stored in us, in the form of images of that event or feeling.

These images are also what we currently call as 'memory'. Many such images put together form what we call our 'world' – which is really our internal, mental world, or our 'view' of life. Now, during the course of our growing up, we put together some of these images and feel 'I want to acquire these things, these images' – when we do that, these images then become our desires. We say 'I want money', 'I want to go to IIT' or 'I want to do research', etc.

Moving on to another example, let us say you visit a new town and eat something at a famous restaurant (#5: tasting & choosing). If you really 'like' (#4a: evaluating) what you ate, it gets stored in you as an 'image'. This is why, when you visit that town let's say even 20 years later, you 'remember' that place (from the image as memory) and 'want to go there and eat again' – that old stored image, has gone on to become a desire.

⁷⁶ James, Principles of Psychology Vol1, Ch X, and Ward, Psychological Principles Ch. XV

This is the reason why advertising works. Advertisements, create an 'image' that may seem attractive to *some* of us that some of us may like (*priya drishiti*) due to which we may 'aspire' for that product or thing being sold. Once it becomes our aspiration, we 'recall' it at a later date/time/circumstance and feel 'we' desire to buy it. Whereas the fact is, it not truly 'our desire' we are fulfilling, we are fulfilling the 'advertisers desire' by consuming that product. This is true for many or most of the things we consume – clothes, perfumes, packaged foods, noodles, ice-creams, spectacles, cars, phones, every product that you may think of has a name, and a 'notion' or image attached to it. It is no wonder that many adverts do not speak of the quality or properties of the products at all – they instead show a popular (or 'attractive') person using the product. A famous personality jumping off a cliff in a soft drink ad for example, tells you nothing of the qualities of the product being sold. And you definitely have more important things to do than jumping off a cliff! But that 'image' stays in you, and the next time you are thirsty, you reach out for the same soft drink. (*soft drinks, or most juices are laced with sugar, so having them may feel soothing due to the chilled temperature, but the sugar actually leaves you more thirsty – but that is a matter for another discussion*) Thus, it's not just our goals, but the things we want to possess, acquire are also arising from *images* we have.

In other words,

This faculty in us that stores and propels us to become, do and acquire things is the activity of desiring.

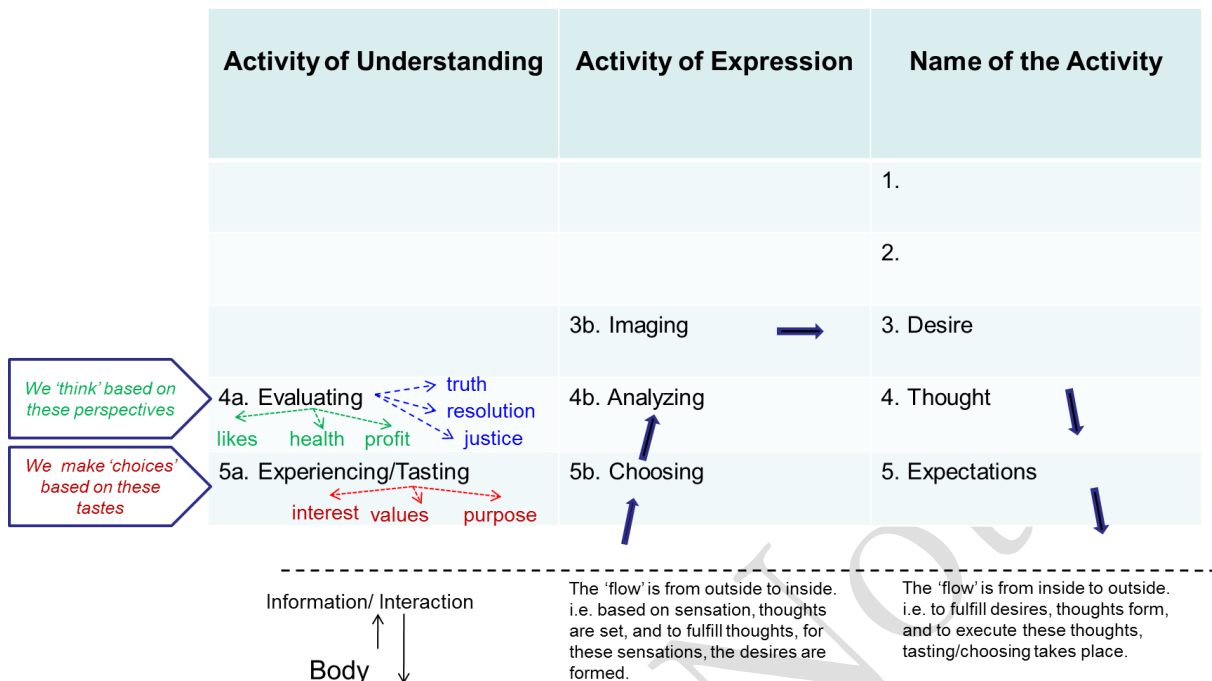
'Imaging' is thus a subtle, important and interesting activity in us that we shall further explore.

1.8.4 How the activities in the 'Self' function together⁷⁷

We had a brief overview of these individual activities in the previous section. We shall now see how these activities are inter-related & function together to form the experience all of us call '(my)Self'.

⁷⁷ Nagraj A, dialogues, Ibid.

Activities in the Self



There are 2 possible flows of these activities, in us and both happen or occur together and continuously.

1. An event or stimulus *outside* causes changes in our activities *inside*.
2. The content in our activities *inside* causes us to modify our surroundings *outside*.

Let's take these up in brief:

1.8.4.1 From outside (the body) to inside (in the Self):

- ➔ We receive sensations from the Body and this is chosen in 'Self' as an expectation (*activity #5*). Self gets the Taste or Experience of the choice made.
- ➔ Based on this, thoughts are triggered in the form of Evaluation & Analysis (*activity #4*), and
- ➔ To fulfill such thoughts, images are formed which may go on to become desires (*activity #3*).

For example,

- ➔ We may see a big car (Choosing in 'Self' from information obtained via 'eyes' in the Body); or (*activity #5*),
- ➔ Based on this we start evaluating-thinking about the car (*activity #4*), we evaluate the car based on the 'likes' perspective and find it agreeable
- ➔ It slowly forms an image in us as 'a car associated with respect' – and in this way, 'acquiring respect from having a car' becomes a desire in us (*activity #3*).

1.8.4.2 From inside (in the Self) to outside (the body):

In the scenario above, we saw that tasting/choosing lead to thoughts, and thoughts in turn, could lead to images/desires. I.e. based on sensation, thoughts are set, and to fulfill thoughts, for these sensations, the desires are formed.

This 'flow' is also possible the other way round: I.e. based on desires (3), thoughts (2) are formed, and to fulfil these thoughts, we then make choices (5b) to experience that taste (5a). I.e. to fulfill desires, thoughts form, and to execute these thoughts, tasting/choosing takes place.

Going back to the example of the car;

- ➔ we now have the desire of 'respect via the car' in us (activity #3) and
- ➔ we go about planning *how to* fulfill this desire for a car, which means we start thinking about how to get the car, evaluating how much money it would take (#4), how we can have that money, how much time it shall take, what color, model etc (activity #4a, #4b), and
- ➔ based on that we make choices to fulfil the above plan and finally buy a car of the desired colour, model, etc(activity #5).

This flow is from inside the Self towards the outside (Environment).

We can thus see - a scene or experience from the outside → setting a taste or image inside → in turn decides what we will do outside... This happens continuously, at very high speeds and it may be difficult to 'catch it' while it is happening.

It is also possible that after 'seeing' (5a) the car, we did not even 'think' (4b) of it, rather, just ignored it. In this case, we were only tasting/choosing (5) and did not even think (4) of the car. It hence never formed an image in us (3b), and hence does not end up becoming a desire. In this manner, each one of us can observe the activities in us and find out more about ourselves and how we function.

1.8.5 Exploring our Images/Desires

We have seen so far that we form memories, which are stored in the form of 'images' based on what we see, experience and think. We shall delve a little more into this activity of imaging and see how it plays an important role in our life & living.

1.8.5.1 The 3 Grades of Desires

We can also notice that not everything we see or in our memory becomes our 'desire'. This is because, our desires can be of '3 grades':⁷⁸

- ➔ **Subtle Desires:** (*sukshma ichha*) These are the ones that are further back in our list of priorities, and we do not have any specific or clear thought or plan to acquire them.

⁷⁸ Nagraj A, Manav Karm Darshan, Ch 1, 2015 Ed

- ➔ **Causal or Inspired Desires:** (*karan, pririt ichha*) These are the ones which are there in us, but are driven by the environment, by influence from the outside.
- ➔ **Intense Desires:** (*teenra ichha*) These are the ones we want to achieve, no matter what. It feels 'we can't live without accomplishing this desire'

For ex: you want to go on a trip to Ladakh, but you never end up thinking about it actively or planning for it. This is an example of a *Subtle Desire*. Similarly, you want to understand yourself, humans and reality but you never end up actively thinking about it nor do anything about it. You want to 'do something for society' but never end up doing anything about it.

On the other hand, when you think about the Ladakh trip because your friends and family around you are also planning to go to there, then it is a *Causal or Inspired Desire* – it is 'caused' or 'inspired' from the external environment. Similarly, you start thinking about yourself & human living, etc because it is now part of your academic course, or because your father too is reading this book - is an example of an Inspired Desire. Inspired desires stay in us only until input/support from the environment stays – which means in our example, you will stop thinking about these topics once this course gets over!

When you *have* to go to Ladakh, no matter what people around you say or think, come what may, or when understanding yourself and human living is the most important thing for you, no matter what, then it is an *Intense Desire*. Nothing can stop us from achieving an intense desire, no amount of advice or external influence can affect us when we have an intense desire.

You can correlate the above 3 grades of desires with your own life so far: you will notice that out of the many, images and subtle desires you have, you end up actively thinking about only some of them, and set out to really achieve only a couple.

1.8.5.2 The 4 fold Span of Images/Desires

Another interesting observation we can make is that the sum total of all our images, all our desires, is to do only with one or more of these 4 aspects we have already discussed!

- ➔ **Myself**
 - (I assume something, have some images or notions about myself)
- ➔ **Relationships with Human**
 - (I have images of people, relationships, family, society & the world - why & how they are, & my evaluation of happiness/unhappiness with them)
- ➔ **Relationship with nature / material world**
 - (Images of everything material - what we wear, eat, own, the trees and animals - my evaluation of happiness/unhappiness with them)
- ➔ **Nature & Existence**
 - (Our views or images on nature/reality, the larger universe – why & how they are)

In other words, *anything* you can imagine, want for, desire will be within the scope of the 4 aspects above!

Each one of us has countless such images, and it is these images that go on to form our desires, and we are constantly trying to fulfil these desires. These 'images' and their associations, with the analysis, also form our opinion or 'view' of the world & life. We assume our 'images' to be 'reality'. In other words, our *images* are the *reality* we believe in.

Probing into the Self, we discover a whole new exciting world we never knew existed: the images in ourselves!

In many ways, the 'story of our life' is nothing but the story of our need to acquire the 'images' we have.

1.8.5.2.1 Exercise

- Make a list of your desires.
- Find out which of your desires are subtle, inspired and intense.
- First find this out for the more important desires you have (like your choice of course, college, aim in life, whom to marry!, what size house to buy, what to 'achieve' etc).
- Then do it for the smaller ones such as clothes to wear, what to eat, curtains, etc
- Mark out these which of these 4 dimensions each image or desire belongs to: 1) Myself 2) Human Relationships 3) Nature Relationships 4) Existence
- In the list, see whether there is an image, any desire, any wish that is outside these 4 aspects of living

The images/desires we have can be of different intensities, and are to do with the 4 aspects of our living.

1.8.5.3 The 3 Sources for our Images/ Desires

Where do these memories, images or desires come from? We can further see, when we look deeper – that all the memories/images, and hence desires that we experience in the activity of 'imaging' can also be categorised into three separate buckets – based on their source.

1. Images based on our sensory experience – *experience via the 5 senses*
2. Images based on our beliefs/assumptions/ conditioning – *based on external information & event inputs*
3. Images based upon our understanding of reality – *based on our own scrutiny, examination, survey etc.*

1.8.5.3.1 1. Images based on our sensory experience

We are in constant contact with external objects through our sensory faculties of eyes, ears, nose, skin and tongue and there is rarely a moment when we are not in contact with some or the other external

object. As a result of this contact, there arise sensations which 'I' enjoy through making appropriate 'Choosing' and 'Tasting' & 'Evaluation'. This experience of the object along with its taste is stored as an 'image' in us and later, it may become our desire to 're-acquire' this image or taste. We can see this— in our efforts of constantly trying to acquire our images, in the form of the memory of objects that we have tasted or experienced through our sense organs. This is how we 'remember' (3b, 3) what the 'paratha' in that MG Road shop tastes like, and why we keep going back there to get that same 'taste', the same 'experience' (5a).

Images based on our 'sensations' also give us important information of how the body functions and how to nourish, protect and take care of it – such as in health & medicine.

Example:

When you see a new nice looking bike, what happens? You pay attention (5a, 5 b) to the advertisement, and then you evaluate it (4a). If you 'like' it based on your evaluation, you will 'think accordingly' (4b) about it – leading to an 'image of a nice, thrilling bike'. This hence becomes your desire – this desire is based on the sensation. I.e. the looks of the bike, the 'taste' of the bike is what is appealing, we imagine (3b) how thrilling it will be to ride this bike. We now 'want' this bike. This is an example of 'expectation/desires being set on the basis of sensations'.

1.8.5.3.2 2. Images based on beliefs/assumptions/ conditioning

Besides sensations, each one of us also have desires that are borne of our beliefs. Our beliefs or alternatively 'things that we believe in' are based on what we have seen, read, or heard. Our environment provides several sources of assumptions/conditioning from our parents/family, friends/colleagues, books/media/society – there are plenty of sources which tell us – what is worth 'desiring' and what is 'undesirable'. As we grow up, we slowly start forming these beliefs, these images of what is 'right' and 'wrong', what is acceptable and not, what is 'true' and 'false'. Of course we also accept many beliefs because it fits in with some level of consistency with our evaluation, our perspective.

Example:

Based on what we have read, or what we have heard at home, we may form an 'opinion' about people of a particular sect/region/country/faith. We 'hold' this 'opinion' or image that has formed in us as being 'true' and trust it. Now, whenever we come across some person(s) from that sect/region/country/faith, our behaviour/response to them shall be based on this 'conditioned belief' or image we already have in us. In other words, the evaluation (#4a) of what we like/don't like or what is agreeable/not agreeable will be according to this image we have.

Similarly, we may have formed an opinion about how the world is, or reality is based on what we have seen and read to date. For ex: the 'world is an evil place', or 'there is struggle in nature' or 'reality can never be known' – etc. Such beliefs, which are in the form of 'images', drive our outlook towards and response in the world.

This is the meaning of an assumed or conditioned desire. Conditioned means, we have *assumed* something about it – it may or may not be true.

1.8.5.3.3 3. Images based upon our understanding of reality

Each one of us has the desire to know the 'truth'. We have a basic inquisitiveness to know things for 'real'. This means that we want to understand every entity in existence and understand all of its aspects. However, our senses are incapable of bringing the entire information of reality to us. As a result, we constantly try to fill the gap in our image through our beliefs and assumptions about the world. Let us say, we get some information about the earth, and why it rotates and revolves. We keep trying to get more information about the same and hence form an 'image' or belief that explains the earth's rotation satisfactorily. The spectacular insights into the many aspects of reality as a result of the 'scientific method', thanks to the labours of those that employed them (scientists) is an example of this.

When we are able to verify the information & images we have within us for ourselves, by self-verification, then these are based on reality. The '4-step verification' process of Scrutinize, Examine, Survey & Live that we have been practising here is a step in that direction. Further, such images or beliefs, when based on reality, shall be universal & eternal.

Example

You receive information that you 'evaluate & think'. If on self-scrutiny, examination & survey, you find this to be so, because, you are able to 'see' that you do indeed, "evaluate & think", this will now form an 'image' in you of what is 'true'. You will now say 'I think and all humans think'. You can take many such examples to illustrate this point.

Images can be based on our sensory experience, beliefs/conditioning or understanding.

1.8.6 Our images are our beliefs or personality – we live them

Some people have also said we have 3 worlds - one of physical states, two - mental world of states and perceptions and three - the accumulated knowledge we get from human civilization⁷⁹. What does this mean?

We have seen so far that each one of has different perspectives and the 'weights' we have accorded to them in our minds and our lives. These perspectives decide our priorities in life & influence our images. Such images go on to form our desires – which can be of different intensities (subtle, inspired, intense) and are to do with any or more of the 4 aspects of our living (myself, human & natural relationships & nature-existence) . We further saw that these images can arise either from a sensory experience, some assumptions/conditioning or our own understanding of the truth.

We have a variety of sources for our information & understanding – inside school/college, our families, society, magazines/books, the media, etc. We each form a 'composite view' or 'images' of life by putting together all these experiences these images thus end up becoming our beliefs and

⁷⁹ Karl Popper, Three Worlds, The Tanner Lecture on Human Values, The University of Michigan, 1978

define our very personalities – of who we are. Let us explore this a little further to see where/what kinds of assumptions we may be carrying:

1.8.6.1 The images/beliefs we carry

1.8.6.1.1 Human Being

Myself

- *Possible Images/ Beliefs:* I have notions of my capabilities and my weaknesses, my intelligence, etc. Our sense of personal success & self-esteem may be based on our ability to get marks, get a job, a promotion, money, recognition or doing well in research, ‘doing something useful for the world’ etc.
- When we are not able to do-well as we imagined or as people expected of us, we may feel dejected and develop a feeling or belief that ‘I am less than the others’. These and many such more are examples of images or beliefs about ourselves.

The Body

- *Possible Images/ Beliefs:* I may end up assuming I am ‘good looking’, fair and handsome, or dark and handsome, skinny, fat, etc...This may lead to me becoming unnecessarily proud or conscious about my looks.
- On the other hand, if I evaluate my body as being asymmetric, or not of the desired color or size, I may feel low about myself and believe that ‘I am not attractive’.

1.8.6.1.2 Human Relationships

in Family

- *Possible Images/ Beliefs:* ‘I need not listen to my father anymore, I am grown up’ or ‘younger brothers and sisters need to be bossed over’, or ‘If someone does not touch the feet of their elders, they are uncultured’, or ‘a husband’s wishes must always be fulfilled by the wife’, etc !!
- ‘My parents can take care of themselves in their old age – for I have to live my life’, ‘never trust a sibling when it comes to property’, ‘it is okay to beat up children for their own wellbeing’...
- We could also have beliefs such as ‘I must take care of everyone in my family’

Society

- *Possible Images/ Beliefs:* ‘People from that xyz country are not nice’, or ‘People belonging to abc faith are violent’ or, ‘If someone comes to your doorstep, do not let them in’, or ‘I will only respect those that wear my kinds of clothes’, or ‘I don’t care about what happens in the community around me’ or, ‘as long as someone is not from my family, it is okay to cheat

them and exploit them', 'It is okay to exploit/invade/bomb another country', the most forceful country is the greatest one, if our country has large wealth/territories/armies/influence/ buildings...we are the greatest...

- or a belief like 'All humans are my brothers and sisters'....I want to do social work/philanthropy

1.8.6.1.3 Nature Relationship

- *Possible Images/Beliefs:* 'Humans have a right to rule over nature', or 'Natural resources exist solely for human consumption and it is okay for them to be depleted'.....' getting material goods is the sole purpose of life' or 'money can buy you anything' or 'lifestyle is important', consuming is happiness...
- Or, 'Nature should be protected', 'the Earth is our home, we need to take care of it'..

1.8.6.1.4 Nature & Existence

- *Possible Images/Beliefs:* There is struggle in Nature, Existence is chaos, it is indefinite and meaningless or 'xyz person, entity or thing created all this' or 'there is something or someone out there that is controlling all of us' or 'because things in the universe do not seem to have meaning, it is okay for us humans to also be random', etc.

We can thus see that each one of us is constantly observing the existence around them assimilating it in the form of images or convictions and based on our belief or understanding we are able to participate with the rest of existence accordingly.

Exercise:

- ➔ Once more, make your own such list of images/beliefs/understanding in all these aspects of living.
- ➔ Are these images/desires to do with something sensory or some assumptions/conditioning?
- ➔ Find out which Images are Subtle, Inspired or Intense Desires
- ➔ Discover how these influence who you are/what you do
- ➔ Notice that the 'span' of these beliefs is to do with the 4 aspects of living.
- ➔ Do you have any beliefs outside this span or these 4 aspects?
- ➔ Is it that you do not have any belief or assumption around one of these aspects at all?
- ➔ Now find out which of your beliefs are Universal (i.e. you have scrutinized, examined and surveyed)

1.8.6.2 We live such assumed images/beliefs.

Based on scrutinization, examination and survey of such beliefs and of our own behaviour, we can safely infer:

As we image (believe), so we are.

For example, if you assume that 'nature is for exploitation by man', you shall go ahead and exploit nature, whereas, if you assume that 'man is to coexist with nature, you shall instead protect and enrich nature instead of thinking of exploiting it. Similarly, if you assume (image) that you have to be in opposition and struggle with other human beings, you shall always be looking for opportunities to get the better of other people, whereas, if you assume that mutually complementary relationships is what is acceptable to both you and the other, you shall look for ways to *fulfil* the relationship with others.

You only need to carefully consider each of the varied beliefs we put took up earlier and you will/should be able to see how these can decide or change 1) what we look like, 2) what every human being looks like, 3) what our lives, families, education, culture & society looks like, and putting together such beliefs in every human being, 4) what the whole world looks like! **Thus, the entire world is an agglomeration of the projections or living of such individual images/beliefs or understanding!**

'How one assumes/ understands is how one behaves & lives'

– is something we can all infer from this exploration.

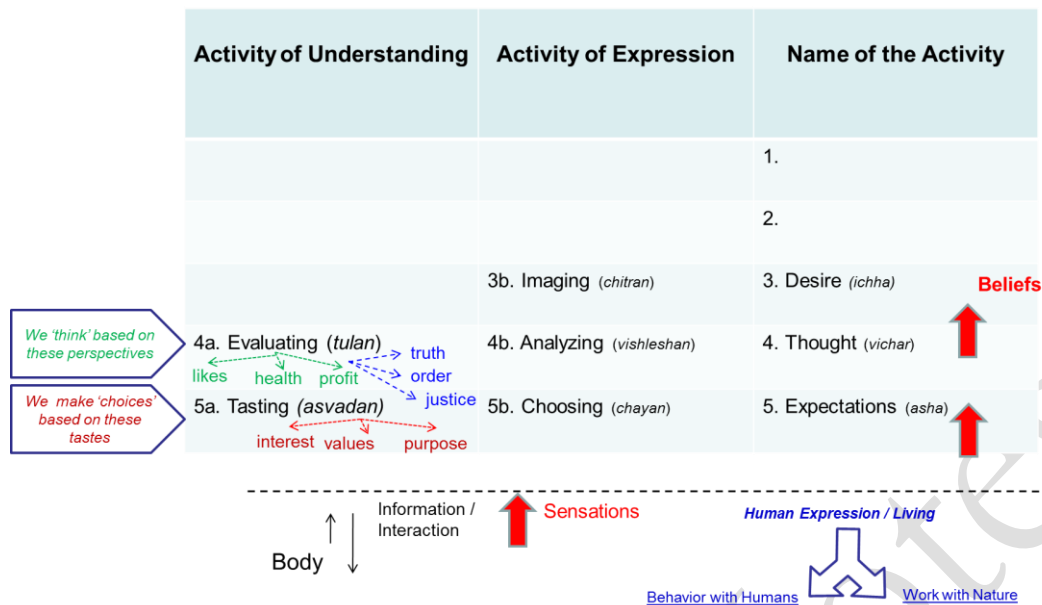
The activity set #3 of Desiring and Imaging (#3b) (together with #3a: contemplation which we shall see later) forms our **Psyche**. *This 'psyche' has a heavy influence on our personality – in many ways, it defines who we are, and what we do.*

We shall see that most of our problems arise from the false or incomplete images, beliefs or desires, in other words, false *psyche's* we carry.

1.8.7 The problem in living with such conditioned or partial beliefs

Let us go back to our diagram of the Self.

Activities in the Self



When we live with such assumed or conditioned images or beliefs, we encounter problems in our living. Remember, we started this conversation by stating we want happiness, and we are unhappy today due to problems in the 4 aspects of our living. For the sake of simplicity, we can group our problems into the 4 buckets below:

- ➔ Problem 1: 'Short lived' Happiness/ Satisfaction -> *lack of happiness*
- ➔ Problem 2: Conflict in Living, indefinite behavior -> *lack of peace*
- ➔ Problem 3: Assumed Goals & Views -> *lack of contentment*
- ➔ Problem 4: Basic yearning unfulfilled. -> *lack of bliss*

We shall take these problems up one by one for discussion.

1.8.7.1 Problem 1) 'Short lived' Happiness

When we started our little conversation, we had identified 4 aspects of our living and the 4 corresponding happiness's we get from them: material happiness, behavioural happiness, intellectual (*,spiritual*) happiness. We shall take up the first one, material pleasure or happiness here.

All of us are driven by the sensations from the 5 senses in the body (sound from the ears, touch from the skin, sight through the eyes, taste from the mouth, & smell from the nose). We experience sensory pleasure via the senses and this is a source for our satisfaction. Let us say we try this with a samosa. You are visiting a tourist town & and spot a famous samosa shop and decide to eat some.

As we taste things, we go through the following four stages:⁸⁰

⁸⁰ Nagraj A: Anubhav Darshan, 2015 Ed.

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- ➔ **Tasty:** You are hungry, and have a samosa. You are still hungry and you have 1 more samosa. It tastes good and your hunger starts getting satisfied. You have 1 more samosa after this, just to make sure. That makes it 3 samosas.
- ➔ **Not tasty:** You look at the 4th samosa, and it looks appetizing. You think to yourself, 'I don't know when I shall get a chance to have 1 more' and you have 1 more: it doesn't taste as good as the first one though.
- ➔ **Unnecessary:** One of your friends then challenges you to have 1 more, and you take up the challenge. By this time, you are quite full and feel the samosa is no longer necessary. You have eaten 5 samosas by now.
- ➔ **Intolerable:** Your friends now throw 1 last challenge: the 6th samosa! You take up the challenge and eat it, and it feels quite intolerable, and you start feeling quite sick.

What is happening above? We can see the gradual movement from something seemingly desirable and tasty to it being intolerable. We also call this overeating! This happens because the need of the Self for happiness is *continuous* and we *tried to fulfil this continuous need by something that is temporary in nature* (the samosa) and only ended up feeling sick! No matter how many samosa's we have, how often we have it, the sensation or pleasure from it is always short-lived or temporary.

The samosa is a need of the *body* i.e. it provides nourishment and it *feels tasty only when we are healthy & hungry*. If we eat when we are hungry (the body needs nourishment), we also get the full and proper taste of the food. If we make bodily pleasure or taste the source of our happiness, we are asking for trouble. You can verify this yourself, with the many things you do! Taste from the body, is an aid for us, information for us to decide what is suitable for the health of the body. Taste also gives us sensory satisfaction, but it, by this material pleasure by nature, is not long lasting.

This does not mean that we stop these sensations from the body, or that we stop eating tasty food. It only means that we need to understand the limitations of sensations from the body and what is their use or purpose. If we confuse 'satisfaction or pleasure from the senses' with lasting happiness, we are in trouble, since something that is temporary can't be the source for our lasting happiness or contentment.

This is true for every material object: be it food, clothes, a new mobile phone, shoes, a new car, new movies, new furniture, curtains, a new house etc. The pleasure or satisfaction we are able to derive from these material things is limited by their nature and nature of our body. They are hence short lived. We hence end up having an endless cycle of wanting to repeat these material things and sensations in the hope of deriving the continuity of pleasure/happiness. You can now probably understand why you aimlessly keep scrolling through unrelated posts on social media, why you keep flipping the TV channel...it is an attempt to achieve an '*integration*' of discrete quanta of sensations! It thus becomes clear that as far as material things go, they are needed in the beginning, but if we try to keep consuming, it becomes 'intolerable' with the passage of time. This applies to anything material

Since we assume ourselves to be the Body, we assume sensory pleasure from the Body/ material objects to be a primary source of our lasting happiness. But this doesn't work, leaving us unsatisfied, no matter how many times we keep repeating it

Accumulating money and/ or changing material objects too does not give us longer-term happiness or contentment.

The actual experience or sensory pleasure from the Body never seems to match the imagination or 'mental expectation' we have in us about it

The above takes place because of our usage of only the perspectives of likes-health-profit. Our 'likes' preferences keep changing, and so we need to keep changing material things in order to feel contentment. There is hence no end to profit.

P4

Result = pleasure = short lived happiness = lack of contentment = spiraling need for wealth/ money

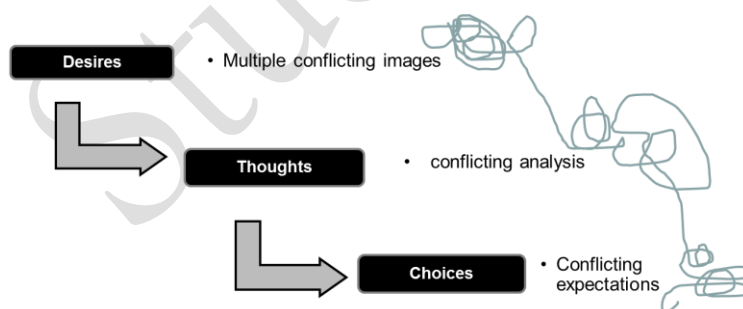
1.8.7.2 Problem 2) Conflict & indefiniteness in the Self – lack of peace

Each one of us has, at some time in our lives, gone through internal strain. The times, when it seems like the ‘temperature inside is rising’, or when we feel ‘pained’ or ‘disturbed’ inside. At other times, we surprise others around us with our behaviour...and at times, even surprise ourselves! Most of us don’t know in what mood we’d be this evening! People notice this about us, and we notice this about people. Why does this happen?

The answer lies within us, in our thoughts, and images and choices.

Think of your state of mind about a month before your exams. You have to study, but you feel lethargic about it. You would rather go watch the cricket world cup with your friends. Even as you sit down and try to study, your mind keeps going to that cricket match and you keep getting disturbed. On the contrary, had you gone to watch the match, you would have been thinking about your exams all the time, and hence felt guilty. What is happening? We are undecided, unsure – we call this ‘conflict’. All or most of us have such ‘conflicting tendencies’ within. Each one of us is faced with such conflicts; and these conflicts create stress and agitation (lack of peace) in us.

These conflicts take place primarily in the self. The conflicts occur in and between our desires, thoughts and choices/expectations:



1.8.7.2.1 Images/Desires are in conflict

Example1: You want to achieve something that will make people recognize you, but at the same time want to live a relaxed life without doing much work. These two desires do not go together. A common example for a student could be: having the image/desire to study because everyone else

around you is, and that is what is expected of you, but at the same time not really having the ‘drive’ for it.

Example2: You feel the need to do some ‘social-good’, but you don’t feel *real affection* for the common people you want to help!

1.8.7.2.2 Thoughts are in conflict:

Example 1: When the image of ‘achieving something great’ gets active, the thoughts shall follow that image – we shall attempt to analyse this desire and work out how it can be accomplished. But when the other image of ‘living a relaxed life’ is active, the thoughts of ‘relaxation’ shall conflict with the previous one. Similarly, when we analyse the desire to study, we may come up with a plan – of what subjects shall be studied when, how long it shall take, etc. But at the same time, we may also have conflicting thoughts of all the other things besides studies we are interested in.

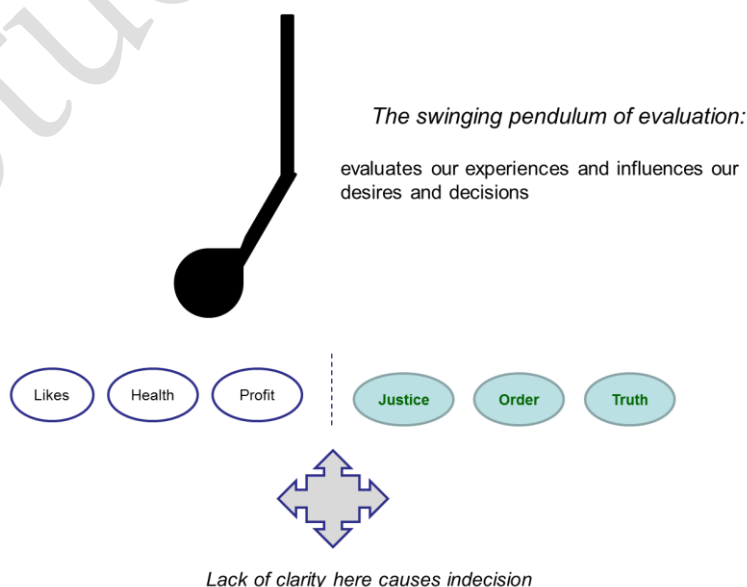
Example 2: When you expand on your image of doing ‘social good’ you imagine yourself amongst people and helping them. But as you do that, all the things you do not like about such people also comes to the fore, creating a conflict.

Conflicting Evaluation in perspectives

Taking a different example: A friend comes to you asking to loan him some money due to difficult times. You feel like giving him the money and helping him out (justice perspective) but are unsure whether he will return it and whether you should charge him interest on the amount (profit perspective).

We can thus further see that the conflict (also) lies in our conflicting perspectives (#4a) of likes-health-profit and justice-order-truth. We may feel like helping our brother (justice/relationship) but at the same time may not like his behaviour (likes/dislikes) & further, when it comes to sharing wealth with him, maybe in two minds (profit). In this manner, we (may) keep swinging between two or more of these perspectives and these cause experiences of conflict and indecision in us.

4a) the 6 perspectives of evaluation



1.8.7.2.3 Choices are in conflict:

Continuing with the same examples as before;

Example 1: The execution (tasting and choosing) of the desire 'achieving something great' is sure to conflict with that of 'wanting to live a relaxed life'. Similarly, when we actually sit down to study, we may find that in some time we end up getting restless and feel like going outside and playing.

Example2: We make up our mind as to how we shall help people for social-good, what we will say, the clothes we shall wear, the money we shall spend, etc, but when you actually sit with them, you find you are getting disappointed and irritated with them instead, and do not feel like spending too much money.

Another typical example: You go to a restaurant to have a nice time and eat food, but are unable to choose which dish will be tastier. Even after it arrives, you keep wondering whether the other dish would have been nicer, and keep peeping into other peoples plates and keep thinking of switching your decision...and after sometime, this may end up irritating you. Sometimes so much so, that you lose the mood to enjoy the food!

Thus, it becomes clear that when our desires, thoughts and expectations are in mutual conflict, they become cause for our own stress resulting in lack of mental peace & unhappiness. Further, our images/beliefs and hence desires may also be in conflict with what is 'naturally acceptable to us', thus causing internal conflict and lack of contentment. For example: we may strongly believe that the only way to succeed in life is by being 'street-smart', by cheating people when needed. But when we imagine cheating, plan to cheat & try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in our living. Some of us may be 'ruthless' about it, and some of us are unsure about such behaviour/activity. For the latter, the underlying perspectives of evaluation keep vacillating between 'likes', 'profit' and 'justice/relationship' – and hence our indecision and un-surety continues.

It is no surprise then that this kind of mental state will lead to an indefinite behaviour! It is no surprise then that I surprise others and myself!

In the same vein, we keep hearing of cases of a few successful/educated/wealthy/highly respected people falling prey to the lure of easy money, more money, endless money/power and indulging in cheating/corruption/tax evasion/numbers fudging etc. This is due to an overdrive of the profit (*labh*) motive. Similarly, cases of such people even indulging in outraging the modesty of others also keep regularly coming up. These people when caught, are publicly named and shamed & punished with jail – perhaps deeply regretting their actions later on. These are some more examples of indefinite/conflicting behaviours.

We have images/beliefs in us that are in mutual conflict, leading to internal stress/agitation.

Some of our images/beliefs are also in conflict with what is naturally-acceptable to us. It may be unethical and inhumane

- Our resultant behavior is indefinite & internally conflicting

1.8.7.3 Problem 3: Assumed Goals, Lifestyle, Personality & Views – leading to discontentment

This one is easy. Since all we have is a collection of ideas of what is desirable/undesirable, right/wrong, success/failure we have picked up from external influences, all over the place, our goals in life are relative, and unstable. We are often unsure about our own aims and goals.

1.8.7.3.1 Relative/assumed Goals & Lifestyle:

Since our images are being set via external influence - assumptions/conditioning; our goals & desires keep shifting, as our underlying images too are changing. These images & hence desires change, since they come from what we read, see, hear, from media, friends, society, etc. We are always 'positioning' ourselves in relation to the world and the people around us. It's not just for our life's goals. Even when it comes to lifestyle, we get influenced by seeing other people's cars, their houses, others' weddings, their clothes, their holidays, even their bathrooms! Be it in what we study, eat or wear; all of it is influenced to some extent. We want to live in a 'particular way' without knowing what we really want. The strange thing is, the person opposite too is looking at someone else. With the result that no one really knows what they want. This means, 'we' are not 'our own person', we are only a set of beliefs! And these beliefs are formed as the wind flies. We may not even be properly aware of it ourselves! Hence, we are always 'wavering' in what we want; we are not able to be certain about it.

As a result, we lack self-confidence, in the *true* sense. Our confidence seems relative i.e. we compare ourselves with others in order to feel confident. For example, I feel confident of my torn jeans when I feel others appreciate it or I feel confident of myself if I can speak English as well as the others. My source of self-confidence is not in myself (*i.e. it is not absolute*). Rather, my source of self-confidence is outside. As long as others feel I am fine, or I am like/ahead of others I feel good (*i.e. it is relative*). This is why I need to keep 'showing off', I have to keep 'seeing' to see whether someone is 'looking at me'.

1.8.7.3.2 Assumed personality, beliefs & views

We touched upon this previously – our views or opinions about life and living are a synthesis of the accumulated images from our worldly experiences and information received, the influences from family, friends, media, the movies, sitcoms, books, etc. We go to great extents to 'belong' to our surroundings. This in itself is not a wrong thing, so this is a natural human trait we see even in a child – it learns by aping or copying other children and the people around it.

As we grow up, we continue this trend – but because we don't validate these influences & assumptions, because we are not provided a holistic/realistic picture of life and living, we end up with copied goals, views and lifestyles. We thus go to great extents to become like 'everyone else'. This is the reason you have the 'pressure' to appear 'cool' – why you may want to colour (or discolour) your hair, pick up a fake accent, sit around in a restaurant sipping a drink 'just like in the movies', wear 'those kind of clothes', spend endless time on social media, talk & discuss topics or 'stuff' that is not natural to you and your family, may be even take up some form of addiction in order to 'belong' or 'appear cool'.

Copying life in this manner does not leave us feeling *truly self-confident*. We get all these images from those around us, they in turn get it from others around them, and everyone is getting it from the adverts, the movies & music videos. Everyone thus, is ending up copying someone or the other –

which itself is basically someone (the movie makers?) imagination. We thus seem to be in an endless cycle of copying! This is true across the strata of society, rich, middle class, or poor, irrespective of our proclaimed religion, ideology or faith, irrespective of our nationalities or caste, we have assumed beliefs and personalities and the pressure to conform. This is also true for our views regarding the larger questions regarding who and why we are, the universe, etc.

Later on in life, we may even come under 'pressure' and indulge in corrupt/unethical practices in order to 'conform'. We do things simply because 'everyone else is doing it'.

The net result of all this is, we have wavering aspirations, we feel shaky, & insecure. We lack true self-confidence.

We can now get some inkling of how indoctrination or 'brainwashing' works. In this, someone, or a book, or a group of people put forth various images and supporting arguments in favour of their view. The unsuspecting listener 'drinks in' these views, arguments and in turn becomes indoctrinated.

Our own personality, goals, lifestyles & views on life are assumed/ adopted & hence wavering.

We do not have true-confidence

*Conflict or unstableness in images/ desires causes **lack of contentment** in us*

*Conflict or unstableness in evaluation and thoughts causes **lack of peace** in us*

*Conflict or unstableness in expectations or choosing causes **lack of happiness** or dissatisfaction in us.*

1.8.7.4 Problem 4: Basic yearning unfulfilled

"Nothing should be dearer to the seeker of truth than the truth itself, and there is no deterioration of the truth, nor belittling either of one who speaks it or conveys it."⁸¹

The net result of the above conditions is that we don't end up feeling *really contented* even after achieving our desires, despite being 'successful' because it is wasn't ours to begin with and is quickly replaced by something else.

This is because, despite all our efforts, we are completely ignoring the need of the 'Self' and focusing largely only material things. We are doing many things, accumulating a lot of degrees and money and awards, 'progressing' on paper, but we don't feel that *we have improved*, that *we have gained something*. It seems that only the things *around us* are improving or changing! For example, I now have a great job, a good title, a doctorate degree, research papers to my credit, a big house, money, *but 'I am still the same* i.e. there is little or no *qualitative* improvement in *me*, only improvement in my *quantitative* abilities and likewise changes in the external world. I end up having a lot of 'information' but hardly any *wisdom* or *knowledge*.

With age, as we try & seek solutions to the problems that really concern us, be it personal problems, or social problems, or environmental problems, or the purpose of life, we may slowly start getting disillusioned. We may feel that there are no solutions to these issues, and may even end up in a state of resignation. This lack of contentment stays on with us.

⁸¹ Abu Yusef Yaqoub ibn Ishaq Al-Kindi, Leaman, Oliver (2015). "The Biographical Encyclopedia of Islamic Philosophy"

Thus, as we go through all the business that is life, the reading, expressing, achieving, eating, accumulating and enjoying, somewhere, deep inside, we keep feeling there is something missing ... we still can't seem to make sense of – life itself.

We wonder what the purpose of all this is, of what 'use' our own living is, what we can give back to Society, the Environment, etc. For some of us, such questions may pop up at a younger age, for some, it may appear much later. For many, it may appear as a 'midlife crisis' a feeling of 'being lost' – as by then, we have studied, earned money, have wealth, got married, had children...and then what? What was, or is all this about? - Is a question that humans face at some point.

It is no surprise then, that in an attempt to attach such purpose to living, we regularly hear of 'successful' people quitting what they were doing to spend family time, take up a social cause, environmental issues or even taking to religion, etc.

And, somewhere in the midst of all this, we also feel our fundamental curiosities are not answered – of who we are, our basic purpose, our role and place in the grander scheme of things that is the Earth and the Universe.

The basic human yearning – seems to remain unaddressed, unfulfilled.

Despite doing everything we had to do, we may still feel uncontented.

Our yearning for the fundamental questions of life remain unanswered

1.8.8 Reason for our problems = beliefs/assuming -> incomplete, incorrect understanding

Just analysing & listing our varied problems is not sufficient. We also need to know *how* to solve them, or how to have *resolution*. In order to have a solution, we shall need to know *why* our problems exist in the first place. The short answer for that is, because we do not have understanding, we only live with assumptions on all these aspects of our living (where we have problems).

Which brings us to the next question – why is that we don't have this understanding? The reason is as follows:

1.8.8.1 Identifying what's missing

There are 4 dimensions to the reality that is a 'unit' or activity (like a human being) – form, properties, basic nature & innateness or (*rup, gun, swabhav, dharm*). When living with only partial (4.5 of 10) activities in the Self functioning, we can only 'see' 2 of these dimensions– form and properties. We don't *understand* the remaining 2 dimensions of basic-nature and innateness; we may have some intuition/estimation/assumptions about them.

This 'partial view' or understanding is at the crux of our problems, and this is what we shall proceed to discuss right now.

1.8.8.1.1 The 4 dimensions to an entity/unit

In all the activities in nature, there are 4 dimensions to be known⁸². Let us brief them here:

1. Form (*rūpa*):

Or appearance, is how something looks, as largely perceived by our senses or instruments. This includes the aspects of shape, surface area and volume. For example, when we see a tree, we cognate its height, colour, shape, its 'largeness', volume, etc.

2. Properties (*guna*):

Or qualities is how that entity interacts, or behaves with its environment. Property is the mutual impact or effect the 'thing' has on its environment. For example: a) the properties of neem are that it is bitter, cooling, anti-bacterial, etc. This is the effect neem has on its surroundings. b) My properties (or qualities) are the effect I have on my surroundings. How I make people around me feel, such as what kind of person I am', my likes, dislikes, my behaviour, etc.

3. Basic Nature (*svabhava*):

Or Natural-characteristics means the *usefulness* or *purpose* of an entity, the role it plays in the larger order. For example, a *neem* tree serves some purpose by participating with its surroundings. Humans too have a purpose, a usefulness we bring to our surroundings.

4. Innateness (*dharmā*):

We have seen 3 dimensions to a natural activity or entity so far. The fourth dimension is to do with the fundamental or true-nature of the entity. By this, we mean an aspect of the entity which defines its very being, without which the entity itself would not exist. For ex: a neem tree, exists, and grows. 'Growth' is natural to all plants – without which we wouldn't call them plants. Similarly, humans want to be happy, to know – without which we can't distinguish ourselves as being human.

We shall elaborate on these 4 dimensions in Chapter 12 'Dimensions in Nature'. Let us now include this new information we have learnt into what we already know so far and see how it all fits in (and makes sense):

1.8.8.2 We 'see' less due to our partial perspectives

Recollect our discussion on activity '#4a Evaluating' and the perspectives of Likes, Health & Profit? We had seen there how our way or perspective (*drishti*) of seeing decides *what we see* and *how we see it*. In other words, if we have a bias, or preference (like) for something, we see it in a different way.

⁸² Nagraj A, Manav Vyavhar Darshan, Ed 2015

Conversely, when we do not like something, we reject it. We saw that such evaluation based on our 'likes' preference ends up influencing what we make of:

- **Sensory & Material things** - such as what is good/tasty food, how food should be presented, its temperature, how it should be eaten, etc...
- **Profit:** Whether a transaction is for our material gain or loss
- **Justice (Human Behaviour):** you may find certain kinds of people 'agreeable' and certain not...
- **Order:** Each one of us have our evaluation of what is an orderly society and what is not...
- **Truth:** Our preferences based on the 'likes' perspective also extends to our notion of the truth, of what exists and what does not

Thus, based on their perspective of seeing, different people may interpret the same information or events in *different* ways. In other words, when we live only with the perspectives of Likes, Health & Profit (*priya-hit-labbh*) we can only see *some aspects* of reality as-it-is. *We cannot see the remaining dimensions of reality and carry some assumptions about them.* Not only this, based on our changing perspectives and assumptions or conditioning, our own notion or convictions about such realities can keep changing with time and circumstance! We thus have an incomplete, biased, and somewhat *shaky* conception of reality right now!

Since our perspectives (*drishti*) is partial (*likes-health-profit*), we can only see or be aware of some dimensions of reality (*appearance & properties*), due to which we are able to understand only some aspects of our existence (*nature-relationship*), consequently, we are largely only focused on one dimension of living (*material*). Since most of us do not employ the perspectives of justice-order-truth, we are largely unaware of the dimensions of basic-nature (*svabhava*) & innateness (*dharm*).

Consequently, our 'vision' or understanding of things today is largely limited to:

- How things *appear or look* (dimension of Form or *rupa*)
- How they *behave* or interact with each other (dimension of Properties or *gunas*)

We are largely unaware of, or have varying assumptions about:

- The *purpose* of things (dimension of Basic-nature or *svabhava*)
- Their *fundamental being* (dimension of innateness or *dharm*)

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It is due to the above that we are largely unaware of ourselves and our purpose as well as that of other human beings and nature around us. This is also why our focus of living today is largely limited to the material dimension, ignoring the behavioural, intellectual and spiritual aspects. To put it into a

Perspective used: Likes-Health-Profit			
What we can see / understand			What we cannot see or have assumptions/beliefs about
Appearance (Form)	} 1. Of Myself 2. other Humans in Family/Society 3. Nature (material, plants, animals) 4. Existence		} Purpose (Basic Nature)
Behaviour (Properties)			
<i>Resulting Aim of living is thus largely <u>material</u> – or limited to the formful aspects of living</i>			<i>Largely ignored or assumed <u>behavioural, intellectual & spiritual</u> aspects of living – formless aspects unclear.</i>

schematic:

We can thus write,

Partially functioning perspectives ---> (leads to)

Partial cognition of dimensions of Reality -> (leads to)

Partial focus in aspects of understanding & living.

In other words, we hence can only see/understand 'partially', which is why our focus & living is also 'partial'. This is the basic cause for our incomplete understanding, & hence our problems & unhappiness.

We hence, do not 'really know' – we largely live with assumptions. Assumptions lead to problems, they are never enough.

Problems cause unhappiness. This is because we do not have resolution / understanding.

This is the basic problem.

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you

➔ Step2: *Examine* it: Is it coherent in all aspects?

➔ Step3: *Survey* whether it is true for every Human – Universal?

➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

1.8.9 The solution = resolution -> knowing -> complete understanding

We thus need to correct, or complete our partial views/ understanding. In order to do so, we need to understand certain aspects of reality we have not considered or understood properly to date. In other words, we need to pay attention to, study and understand all the perspectives, aspects of living/understanding and dimensions of reality we have ignored so far or only have assumptions about. Let us identify them here:

1.8.9.1 Completing the activities in the Self

In the activities in the Self, we have discussed the functioning of the following so far:

- 3b) Imaging = *Desires*
- 4a) Evaluating & 4b) Analysing = *Thoughts*
- 5a) Tasting & 5b) Choosing = *Expectations*.

Only a part (4.5 of 10) of the activities/faculties in 'us' (Self) are currently functioning. The remaining 5.5 activities in the Self are lying dormant. In other words, <50% of the total faculties in (my)Self are currently functional.

➔ *As a result, we can only view some dimensions of reality and are unable to 'view' or understand the rest.*

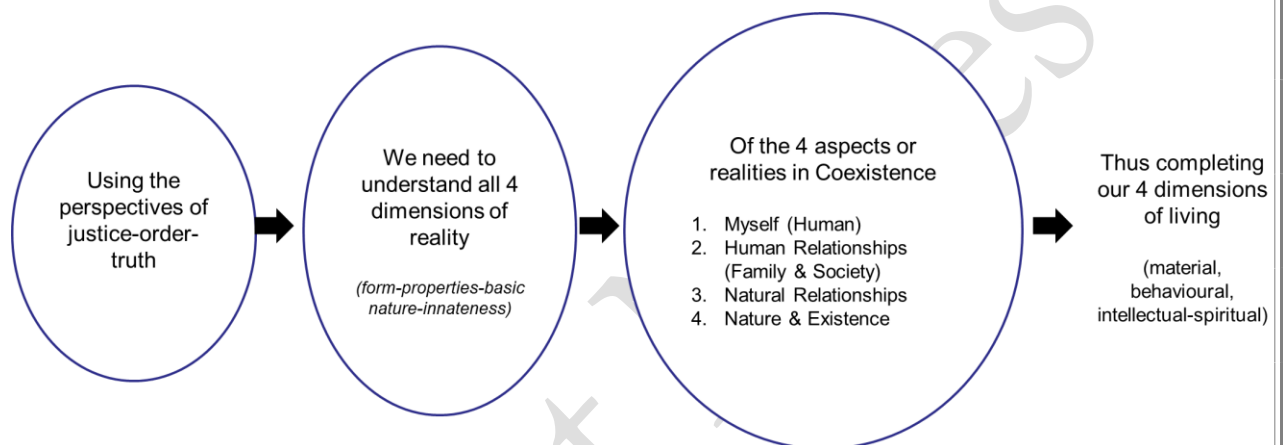
Since only 4.5 activities in ourselves are currently functioning, our understanding or 'views' are partial, blurred, in conflict, indefinite, etc. The remaining 5.5 activities in the Self also need to start functioning, so all 10 activities are 'functionally complete' and we can 'see'/ understand 'clearly', and hence live fully/clearly.

When all 10 activities in the Self function, we are able to see & evaluate things in reality, as they are. This is also called *awakening* or *jagruti*.

When operating only with 4.5 activities, our view or understanding is partial. **We are thus either ‘over-evaluating’, ‘under-evaluating’ or ‘wrongly-evaluating’ ourselves, relationships, other humans, nature relationship & existence.** *This is hence called living in illusion or delusion (bbram).*

In other words, whatever activity, event or aspect of living we do not know the actual law or truth of, we end up having problems in them. We thus need to understand all aspects, activities and events that are to do with our living, existence.

1.8.9.1.1 What we need to do to have complete understanding, or for all 10 activities in the Self to function



We started with wanting to understand the 4 aspects or realities in Coexistence, and we now have some additional information in it. Namely, that of the 6 perspectives and the 4 dimensions of reality that enable us to fully understand these 4 aspects of Coexistence.

The question is,

- ➔ *Who will understand these 4 aspects?* – I have to.
- ➔ *What will I do once I have understood them?* – I shall live in/with all 4 aspects!

We have just discovered that all four of these ‘things to understand’ are understood by me, myself (1). In other words, I understand myself (1), and everything else (2, 3, 4) -> and hence live with myself & everything else.

In order to do this, I need to *fully study* all 4 aspects of living (Myself, Human Relationships, Natural Relationships and Existence) using the perspectives of Justice, Order & Truth.

1.8.9.1.1.1 Desiring and understanding dimensions that do not change

Today, we desire or want to acquire the changing/relative dimensions of reality. Consequently, this is what we think of, pursue and study – via our various subjects. We do not desire things that do not change or are continuous, and consequently, we pay little or no attention to such dimensions. For

example: If we desire wealth and fame and things based on their form or appearance, these are bound to change with time and also vary from person to person. On the other hand, when we desire resolution, prosperity, fearlessness (trust) and coexistence, this is a stable desire and is the same for every human being.

Our search for permanence in our experience of happiness & knowledge thus brings us to a permanent desire and the knowing of the unchanging, permanent dimensions of reality. We have briefly seen that every entity consists of 4 dimensions: Form (*rupa*), Properties (*guna*), Basic-Nature (*svabhav*) & Innateness (*dharm*). The dimensions of Basic-Nature & Innateness do not change with time, place and circumstance and are continuous in nature. *This is the missing link in our picture of life, this is what we have to understand and bring in our living:*

Activities in the Self – during study

Activity of Understanding	Activity of Expression	Name of the Activity
1a.	1b.	1.
2a.	2b.	2.
3a.	3b. Imaging (<i>chitran</i>)	3. Desire (<i>ichha</i>)
4a. Evaluating (<i>tulan</i>) likes health profit	4b. Analyzing (<i>vishleshan</i>)	4. Thought (<i>vichar</i>)
5a. Tasting (<i>asvadan</i>) interest values purpose	5b. Choosing (<i>chayan</i>)	5. Expectations (<i>asha</i>)

Basic-Nature & Truth of 4 aspects of Coexistence / Living

truth order justice

Certitude of Reality
↑
Semblance of Reality
↑
Glimpse of Reality



1.8.9.1.2 What happens

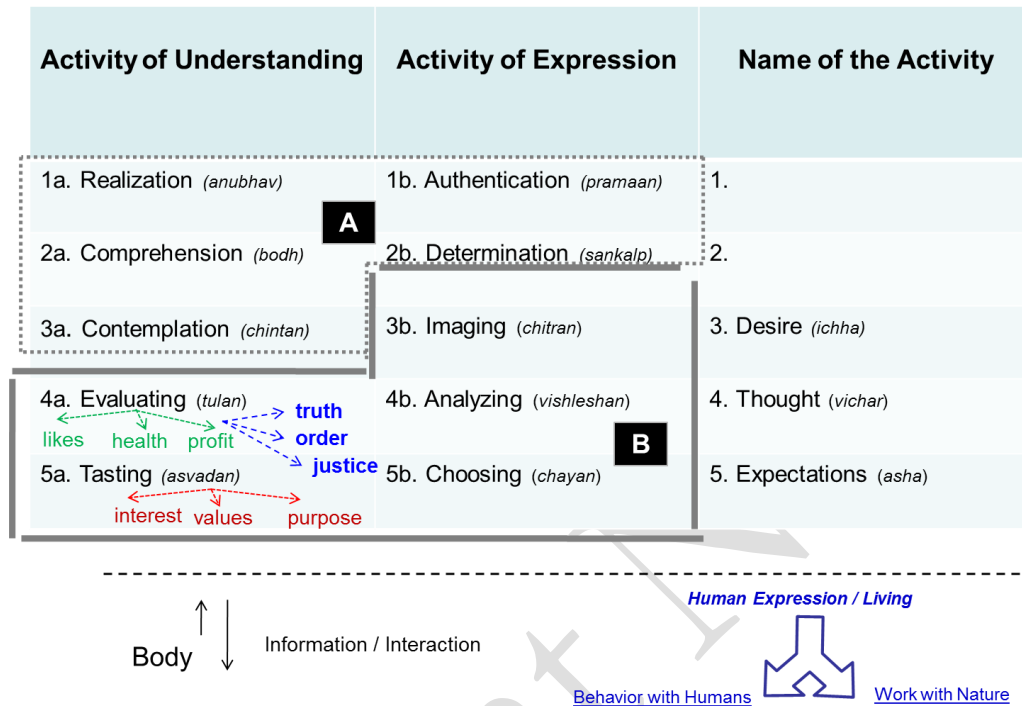
When we embark on the above study, we gradually achieve clarity on all these fronts (*as a glimpse, semblance & certitude of Reality* as shown in the previous figure). As we do so, we start progressing from living with ‘assumptions or incomplete understanding’ to ‘knowledge & complete understanding’. Consequently, there is a sequential functioning of the following previously *dormant* activities in the Self (*jeevan*) (*Shown by section ‘A’ in the diagram below*):

These are:

- 3a) Contemplation (*chintan*)
- 2a) Comprehension (*bodh*) & 2b) Determination (*sankalp*)
- 1a) Realization (*anubhav*) & 1b) Authentication (*pramaan*)

We can now write down all these 10 activities in the Self below:⁸³

Activities in the Self – all 10 activities functioning



Let us put down a brief description of what happens in these hitherto dormant activities during the process of study: (marked as section-‘A’ above)

- ➔ 3a) **Contemplation** (*chintan*) – We identify & accept the ‘missing’ aspects and dimensions of reality we were earlier unable to ‘see’ – namely, the basic-nature (*swabhan*) & innateness (*dharm*) of our self, human relationships, nature & existence.
- ➔ 2a, 2b) **Comprehension** (*bodh*) & **Determination** (*sankalp*) – Our acceptance of such realities forms an integrated whole & ‘firms up’. We are hence determined to live according to what we have comprehended.
- ➔ 1a, 1b) **Realization** (*anubhav*) & **Authentication** (*pramaan*) – We have complete acceptance/experience or understanding of all dimensions of reality in all aspects of living and live expressing the same.

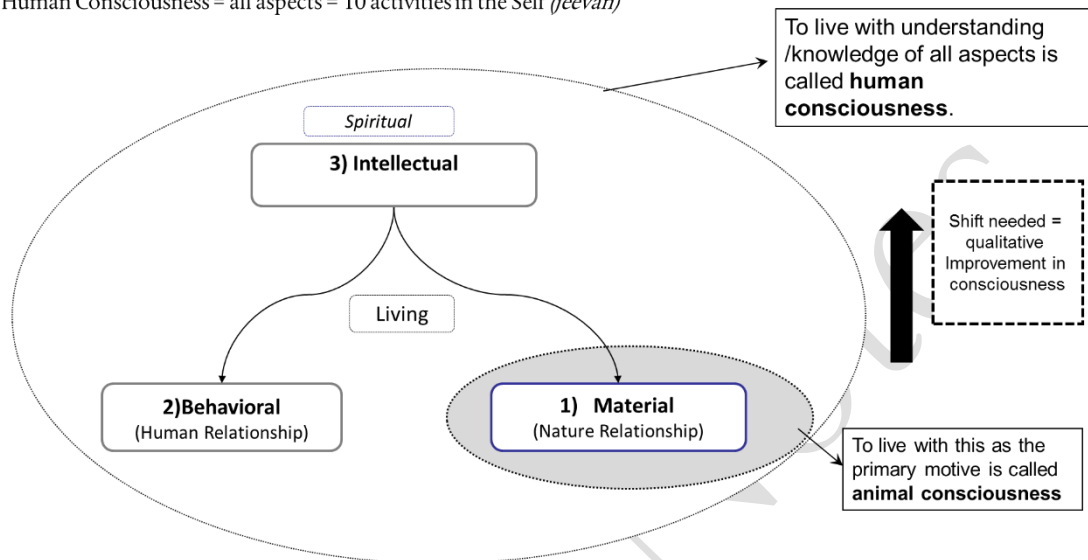
The above results in ‘Resolution’- answers to all our questions: resulting in happiness, peace, satisfaction & bliss. We are able to live with humanness, in all 4 aspects of our living: material, behavioural, intellectual (, spiritual).

⁸³ Nagraj A, Adhyayan Bindu, Ed 2015, p 4

1.8.9.2 Consciousness Development

With understanding, all 10 activities in the Self start functioning, and we live in Human Consciousness:

Human Consciousness = all aspects = 10 activities in the Self (*jeevan*)



The fundamental human need is thus for a qualitative transformation and development from living in *underdeveloped consciousness* (or unawakened/illusory state) to *human consciousness* (or awakened state)⁸⁴. We currently live in underdeveloped consciousness since only a part (4.5 of 10) activities in us are functioning – due to which we can ‘see’ or ‘understand’ less, consequently, *we are able to live and experience less*. This can also be called ‘animal consciousness’, since we keep studying and comparing ourselves with animals to know ourselves, and moreover, even demonstrate some animal-like tendencies, as we shall in Chapter 12: Understanding the dimensions of Nature.

⁸⁴ Nagraj A, Jeevan Vidya ek Parichay, 2015 Ed

1.8.10 Chapter Summary

Every human being has the ability of imagination & freedom of action. This consists of 4.5 activities.

The activity of expectations: tasting/choosing is with the world – we have 3 sources for happiness: interest, values & purpose based

The activity of thought consists of evaluating & analysis. Evaluating is on the basis of 6 perspectives of likes-health-profit; justice-order(resolution)-truth

The activity of imaging is where we store things, form views/beliefs.

The 6 perspectives or *drishti's* in Evaluation play a pivotal role in setting our thoughts, images & priorities

The images/desires we have can be of different intensities (subtle-inspired-intense), and are to do with the 4 aspects of our living.

Images can be based on assumptions/conditioning or understanding

Images are our beliefs/personality/desires. We live according to them.

Living only according to assumed/conditioned images/beliefs leads to 4 kinds of problems – that result in our unhappiness, agitation, discontentment & unfulfilment

These problems exist due to incomplete understanding (illusion) in us = which is a result of only 4.5 of 10 activities functioning in the Self

When we understand all dimensions of reality in every aspect of our living or existence, all 10 activities in the Self start functioning and this problem is Resolved. We then have 'Resolution', Knowledge

- This results in Happiness, Peace, Satisfaction, etc
- This takes place gradually via study & practice.

1.9 Chapter 7: Order with the Body: Understanding health

In our quest to better understand the human being (ourselves), we had discovered that we can understand ourselves as a coexistence of a Conscious Self and the Physical-chemical Body. We invested quite some effort in the previous chapter apprehending the activities in the Self and how they operate.

We shall now take our story a step further and understand the principle points in maintaining coexistence and order of the Self with the Body. Don't worry, we won't be turning this into a class on human anatomy!

1.9.1 A wonderful construction!

All of us were born as babies! We had tiny hands, feet and eyes, and possibly weighed around 3 kilos. As time passed we started consuming solids. More time has passed. We have eaten, drunk water and breathed in a lot of air. Today we have grown up, & have much bigger bodies (*greater than 3 kilos for sure, if you are reading this book!*). Have you wondered how this happened? All that food was used by the body for its growth. The tiny feet have become big, the tiny hands have become long and strong. Think about it in this way now: *Did you decide your own height?* Did you decide the shape and size of your nose? When you were young, did you control the length of the hand, and do you control it now? In fact, did 'you' decide to become into an adult? The answer is no! All this: is '*happening by itself*', almost '*automatically*'. We are only playing a *minimal role* in it.

You only have to pay attention to it yourself and you will notice that the body has a 'system' of its own, and it is regulating itself. We can start seeing that the body is a wonderful mechanism that is self-organized and self-regulated. On further observation, we can see that the body is also very well designed. Notice how smoothly the skin heals itself when cut. There could even have been a 'design error'- if the hands had only four fingers instead of 5! - You wouldn't be able to do half the things you currently do, including easily typing a book like this! Or, let's say we had 5 fingers, but all of them were of equal length – it would still be very hard to function the way we are used to today. The knees bend just the right amount, the fingers have joints at the proper places, the neck turns just right, the ears pick up sounds, the eyes, a wondrous construction, that mirror the external world into us.... we cannot but help notice that the design of the body is near perfect! Every human baby is born with this beautiful, near perfect creation and the best part is, it's for free! It's free in that, we humans do not have to do *anything* to have our own near perfect bodies.

Our bodies consist of billions of cells all cooperating in collective organization⁸⁵. In the normal state, the body self regulates. We breathe air, it goes into the lungs, where oxygen is taken up by the blood in the capillaries and the blood releases the carbon dioxide it has brought from all parts of the Body and this is expelled back into the air. The food we eat gets broken down by various enzymes, starting from the mouth all the way to the stomach & gut. The Body thus gets energy from this food and this is used for the various actions of the body and its growth. All this is happening continuously, everyday, by itself, irrespective of whether we pay attention to it or not!

⁸⁵ Davies Paul, God & the new Physics, 1990 Ed, p 63

It thus becomes clear that the body is a wonderful, carefully designed and self-organized mechanism.

1.9.2 I take care of the Body

When the body is *not* in its normal state, we say it is unhealthy. This could be on account of:

- ➔ Damage to the protective organ (skin) or structural frame (skeletal) : like cutting a finger, or fracturing your leg
- ➔ Damage/disturbance in the internal organs: Like problems in the stomach, heart, kidney, blood vessels, digestive or urinary systems etc.

What is our relationship with the body then? We saw in the previous chapter that the human being is as a co-existence of 'Self' and Body, and there is exchange of information between 'Self' and the Body. In this chapter we shall explore the responsibilities of 'Self' towards the body.

Question: When you eat a *gulabjamun*, what do you get?

- ➔ Answer: I get the taste.

Question: What does the Body get?

- ➔ Answer: The body gets 'the *material* that is in the *gulabjamun*' i.e. the body gets nutrition – the fat, protein, carbohydrates, vitamins, minerals, etc.

Question: Are 'you' aware of these nutrients in the gulabjamun breaking down in the body?

- ➔ Answer: No, I am only aware of the taste and the feeling of fullness after eating.

Question: Can the Body decide how much to eat?

- ➔ Answer: No. The body cannot decide how much to eat. It is 'I' (Self) that decides how much to eat. When the stomach is full, or if the food has turned bad, *there is information from the Body to 'Me'* about the same, but it is *ultimately 'I' that decide* how much and what to eat. *(there is a physical limit to how much food can be put into the human stomach though, although, people taking part in food challenges (for respect!) regularly seem to cross these limits)*

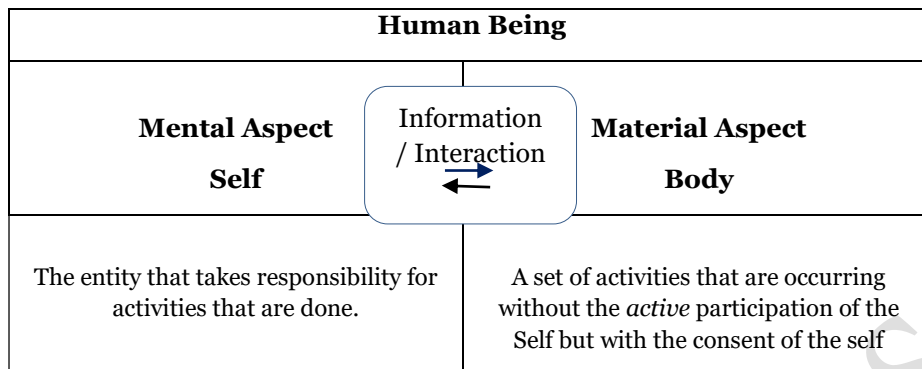
Question: Since the human being is a co-existence of 'Self' and Body, who will take care of the Body?

- ➔ Answer: 'I' (Self) will.

We have already seen that the need of the Self is happiness, peace, contentment, etc and this is fulfilled via understanding coexistence in all 4 aspects of our living. In the previous chapter, we explored into the activities in the Self. We shall now we see how we can be harmonious with the Body. From the earlier discussion, it now becomes clear that 'Self' has the responsibility towards taking care of the Body, and this means:

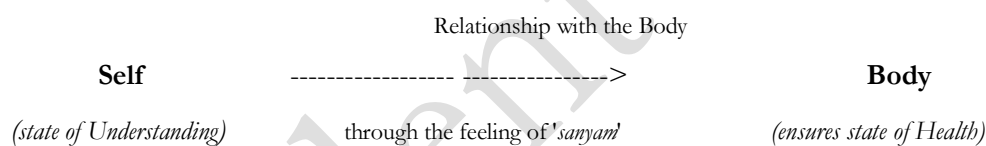
- ➔ Nourishing the body and allowing it to maintain its state of health or self organization
- ➔ Assist the Body when its natural state of organization is disturbed i.e. there is damage/disruption to the external or internal organs

Let us look into this relationship between Self and the Body again:



When the Self takes the responsibility for nourishment, protection and proper utilization of the Body, this feeling is called 'discipline'. This feeling of 'discipline', can be translated as 'regulation' or '*sanyam*'. This 'discipline' flows naturally and does not have to be imposed. There is no feeling of control but a feeling of understanding that is regulating the way we use our bodies. Thus *Sanyam* is not a feeling of control but a feeling of self-regulation in the Self according to the needs of the body.

Proposal



Hence, it is 'I' that take up the responsibility for the Body, and this feeling is called discipline. 'I' ensure health in the body via discipline or *sanyam*.

1.9.3 Defining health

“Health can be defined as a state in which all the organs in the body are in organization and the Body is able to act according to the ‘Self’ (*jeevan*)⁸⁶.”

For example: We may choose to walk from one place to another. If the Body is not able to carry this out, we can say that the body is unhealthy.

⁸⁶ Nagraj A, Paribhasha Samhita 2004 Ed, *adapted*

1.9.3.1 'Sanyam' in the Self

As a result of this feeling of discipline (*sanyam*), the Self takes care of the Body and the Body exists in a state of 'health'.

The feeling of discipline (*sanyam*) is based on the following understanding:

- I am in coexistence with the Body. I use the body as an instrument.
- Happiness is a need of (my)Self. Food, Shelter, Clothing are the needs of the Body.
- Happiness is a state of (my)Self and not of the Body and is a state achieved through understanding and living in relationship with humane feelings.
- Through the right amount of food, shelter and clothing, the body can stay in a state of health.
- The 'state of health' is a natural and effortless state in the body.

Thus, the responsibility of the 'Self' is to ensure continuation of health of the Body via:⁸⁷

- Nourishment
- Protection
- Proper utilization of the Body.

For the above, we need:

- Food, Clothing, Shelter – appropriate eating and living, with exercise (*vyayama*)
- Assist the body when there is a disruption in its state of order. This is ensured via medicines (*anushadhi*)

1.9.3.2 Auto-regulation in the Body

When we pay some attention to our own bodies, we can see that it is a wonderful, self-regulated mechanism in which various organs and functions are harmoniously interconnected. So, we don't need to do much to ensure the health of the body. For ex: 'you' don't have to regulate your heart rate, or the functioning of the lungs, you don't have to instruct the kidney to secrete urine, or the gall bladder to do its job, to the pancreas to secrete insulin, or for the saliva to stay in your mouth. If you make a detailed list of everything that happens in the body, it would be seemingly *impossible* for us to keep track of all of it – leave alone instruct the body on what to do! Indeed, the set of activities or instructions that the Body performs every day will run into *thousands of pages*. But, all this takes place on its own – day in, and day out, from the time we are born to the time we pass away – for every person on this planet, rich or poor, Asian or American – all of us have uniformly auto-regulated bodies!

While all this is happening in the Body, 'we' are busy in ourselves – in the activities in the Self. We are busy in imaging, evaluating, thinking, tasting, choosing & planning. We are mostly hardly even aware of what is happening in the Body, except when it signals hunger, excretion, pain or some ailment. The body 'recognizes' how to stay healthy. In fact, we don't have to train the body on how

⁸⁷ Bhattacharya, Satya, Bagaria – Jeevan Vidya Workshops, *various*

to function! The body is created as a result of natural processes and all we need to do is *understand it and how it functions* and respond to it accordingly.

We, can thus only understand what is already happening in the body, recognize and respond to it. You don't decide, can't change a single internal system in your own body. The 'functioning' of your Body is *completely autonomous* of your own wishes! Thus, all that one has to do is understand the needs of the body for nourishment, protection and proper utilization, and ensure its fulfilment in these respects.

1.9.4 Maintaining Health

1.9.4.1 Self-discipline/Sanyam

'We' keep getting cues from the Body– about the needs for nutrition and hydration. Sometimes, you may feel like having something sweet, sometimes, salty, at times spicy food, at times less and at times more. The situation and balance in the Body also changes according to the seasons, and so do its needs. It is important to recognize all this.

Healthy and nutritious food tastes nice as well! So it's not that we have to give up good tasting food, but we understand its purpose & quantity and also enjoy the pleasure or satisfaction from the same.

1.9.4.2 Food

Unadulterated, traditional, fresh, home cooked food, without pesticides/fertilizers (organic), eating only when hungry (3 to 4 times a day – sticking to a good routine) are sensible habits to follow. This means, we don't end up eating every time we see something 'eatable'! We stop eating, leaving some place for air and liquids, and don't fill ourselves to the 'brim'. This is because, although there may be more 'room' for pleasure or happiness in the Self (given its continuous need), the Body and the stomach is limited by design and so is the amount of food we can put in it!

We also need to make some broad assessment of what vegetables/items grow in which season. These are the best to eat, since they grow easily and their properties are easily digestible by the body. In the cities, we have started getting almost all vegetables all year round, with the result that we do not know what we should be eating when.

1.9.4.3 Daily routine

Our bodies are a product of nature. It is best to stick to the natural cycle of day & night (see the birds) as much as possible. Sleeping not long after the birds, and waking a little after them is thus natural consul to follow. In other words, when it comes to the Body, its use and maintenance need to follow the natural laws of the Body, and not the whims and fancies of the 'Self'. 'You' may feel like watching a movie or playing a game late into the night, but that is not good for the Body – which is governed by bio-physical-chemical laws.

A proper daily routine – what time we sleep, wake up, the times in which we have food, clean the bowels, etc. thus becomes important. Pay attention to your body and start understanding it – take

cues from nature. As in the case of food, falling back on what humans have traditionally done is a sensible idea, since this has ensured survival of the human body for many thousands of years. What worked then, should largely work now.

All that said, the human body is also a very robust construction. A little bit of variation here and there to fulfil the needs of the Self, or of culture, etc. are easily absorbed by the body. Sustained abuse, is not.

1.9.4.4 Exercise

We find that our need and ability to do physical work has steadily reduced in modern times. In fact, 'educated society' looks 'down' upon it today, as 'menial work'. We have notions such as only 'Only illiterate or uneducated people toil'. Whereas, if you ensure that your body does physical labour, it means that you are recognizing the importance of exercise and hence can be called 'educated'! Having done away with physical labour, we are now try to get fit by running and skipping in gymnasiums. In them, we keep running on stationary 'exercise cycles' without really reaching anywhere! Jokes aside, Even if you are not in a position to do physical work or labour, or 'pay' for a gym, you can definitely do running, different kinds of exercises & yoga to keep yourself fit. Helping around with various household chores, walking to the store when possible and farming, gardening, etc. are useful ways to keep the Body fit.

1.9.4.5 Medicine

Since we assume ourselves to be the Body and are busy with the activities/programs of the Self, we don't pay much attention to what is happening in our bodies today. Small changes such as feeling gaseous, acidic, constipated, being overweight, small aches & pains etc. are ignored and these go on to cause larger issues later on.

It thus becomes important for each one of us to become aware of our own body and its needs and how common, simple, timely interventions can be used for simple ailments. We need to focus more on staying healthy, than on what to do if we 'fall sick'.

1.9.5 Our state in health today

1.9.5.1 Food contamination

The first problem is, our food itself has become impure! Due to indiscriminate use of chemical fertilizers and pesticides, our food has unsuitable components in it. The air we breathe is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to chemical effluents, & even the antibiotics we throw in landfills!

Greed (overdrive of the profit motive) in some people has meant that milk, oil and other such items are heavily adulterated even with shampoos & mineral oils! Cows are pumped with antibiotics and steroids and this finds its way into our systems via milk. New born children are being diagnosed with ailments such as diabetes. Such contaminants may even reach a new born baby via mothers milk.

Food, air and water – all 3 things basic inputs needed for the Body are now polluted. This surely is not a pleasant situation to be in. This is one of the undesirable outcomes of our 'progress' so far.

1.9.5.2 Discipline

1.9.5.2.1 Junk and packaged foods

We saw the profit motive in the Self in the previous chapter. All of us are consumers of advertising in some form or the other. The advent of Television and hand held devices has only hastened their spread. The odd thing is, you and I have to keep eating what someone else wants to sell, so their need for wealth & material things can be fulfilled. The worrying thing is, many of these people (despite having good degrees) care little for your health or mine. They care more for what *they can earn*. They spend hundreds of hours researching and figuring out how you and I can be made to eat, consume what they have to sell. Some of them even make false claims & hide facts from consumers. We keep hearing of such cases all the time.

We need to keep this in mind. A lot of the packaged food & colas we consume have colours, additives and preservatives that harm our body in the long term. We are eating increasing amounts of precooked, frozen, refined & sugary foods, fried products, etc – more than any of our ancestors in human history. This is another cause for our spike in 'lifestyle diseases'. It is better to watch what you eat, read the label carefully, and ensure this even more for your little children. Fresh, home cooked meals are the best to for a staple diet.

1.9.5.2.2 Overloading/Abusing the Body

To add to this, we try to fulfil the continuous needs of the Self, namely happiness, by getting 'pleasure' or 'taste' from the Body (which as we have seen before is temporary). To retain this experience of pleasure or taste in the Self, we keep repeating the activity of eating (which takes place *in the Body*). This continuous need for pleasurable sensations from the Body is why we can't stop eating chips, or fries, or drinking colas. This is why we are in the constant lookout for 'something new and interesting' to eat. Whereas, we know from our discussion on activities in the Self that we will not be successful – in getting uninterrupted fulfilment from the pleasure of temporary things.

1.9.5.2.3 Daily Routine: Sedentary lifestyles, bad timings

We also find that our lifestyles have become very busy and rushed, where we are totally engaged in completing our academic routine of studies & exams, or as adults, trying to make ends meet and the responsibilities that come with family life and have as a result, ignored regular physical exercise for the body. We *look down* upon any kind of physical work or labour, as 'menial' tasks. Instead we spend most of our time in trying to earn money and then have someone else to do this menial work for us.

We have increasingly started eating at odd hours (like noodles at 1AM), eating junk food, and are largely ignorant about the state of our body. Our sleeping hours have become late and we wake up long after nature has woken up. Random routines cause ailments of the digestive system like acidity, constipation – which can lead to other larger disorders in the body such as diabetes, hypertension and even cancer.

Not sleeping on time or even watching the phone for long hours after twilight can affect our own sleep, productivity & moods by interfering with the secretion of hormones such as melatonin.⁸⁸ If you must use the phone after dark, ensure you use a filter for the blue light.

Indeed, this scenario of having 'less time for ourselves, our families and our health' (*with society & nature seeming farther away!*) is true for most adults, even doctors. For, it is not uncommon to see doctors too having the very lifestyle diseases they themselves treat. When it comes to health, all of us thus need better balanced lives, including doctors.

1.9.5.2.4 Things we use - trying to 'fit in'

We do a number of things today in an effort to 'be like everyone else' – most of which is influenced by peers, media, movies and advertising. For ex: We use all sorts of shampoos, deodorants, perfumes, etc which may be causing silent harm to our bodies, especially the female ones. For ex, there are reports of substances such as phthalates found in many modern products and even some ingredients in perfumes and anti-perspirants that may lead to disorders in the reproductive system⁸⁹. While some of these reports may be misplaced, it is best to stay away from cosmetic embellishments if we can. It is ironical to see that the front sections of most pharmacies (in India) are full of cosmetics, and not medicines. Even some of our liquid soaps have certain materials which as per some reports may contribute to cancer.

Some of us even take to various forms of addiction such as drugs, cigarettes, hookah's and drinking in an effort to appear 'cool' or belong to the 'crowd'. This causes subtle changes in the chemical-balance in the body and the way the brain responds to it, further sending us into a never ending cycle of 'craving' that the Self tries to keep fulfilling. We can see that this kind of 'addiction' has become common in our younger generation. Addiction to video games is officially a mental health condition now – 'that affects personal, familial, social, educational and occupational functioning'⁹⁰. This includes gadget addiction, technology & social media dependence⁹¹. It is interfering with eating, sleeping and being able to relate to people⁹².

When we pay attention to the activities in the Self, we can see that the basic reason for this is the tendency in the Self to continuously get sensations/pleasure from the Body. In an effort to do this, we submit our imaging (desiring) into the make-believe world of the game and use the body for various controls. This is the basic root cause for gaming addiction. It is not uncommon now to see students even from our 'premier institutes' indulging in many hours of virtual games. In addition to the 'virtual or make believe' lives we already lead, video games is thus just an added abstraction.

On the issue of appearing 'cool' we shall see in the later chapters that this stems from a need for respect and need to be accepted in the 'Self'. We will see that 'respect' or attention' cannot be had by changing ones appearances, clothes, habits, etc. All these belong to the 'material-domain' whereas respect is to do with the 'mental-aspect', the Self.

⁸⁸ Harvard Health, <https://www.health.harvard.edu/staying-healthy/blue-light-has-a-dark-side>

⁸⁹ Bruno, Diego, MD, <https://endometriosisnews.com/2015/10/13/phthalate-exposure-food-cosmetics-can-cause-endometriosis/>

⁹⁰ World Health Organization, 2018 ICD release

⁹¹ Balhara, Singh Yatan Pal, Dept. of Psychiatry, AIIMS New Delhi report in TOI, April 28, 2019

⁹² Sharma Shekhar, Director, Dept of Mental Health, WHO report in TOI, April 28, 2019

1.9.5.2.5 Medication

As human beings, we fall sick now and then, when the balance in the Body is disturbed due to a variety of reasons. The predominant mind-set in treating illness today is more to 'fight invading organisms in the body' & less in helping the body *restore itself to its natural state of balance*. Sometimes, we end up consuming too many medicines. This is especially true in the case of rampant use of antibiotics, painkillers, steroids etc for 'quick relief', especially our tendency to self medicate. We are happy to 'pop a pill to make the problem go away' – without bothering about the long term side effects of such habits.

The problem today is that we have assumed the Self to be the Body, with the result that we try to make the *body the source of our happiness* by repeatedly trying to get various sensations from the body – or, are too busy 'working & earning money for our families' with the result that the body falls sick. Even in treating this sickness, instead of trying to 'restore' the harmony in the body, many a time, we only end up addressing the 'symptoms'. Some of our medicines try to 'overpower' the body to get it to behave the way in which *we want it to* – to reach 'some statistical average'. This leads to a range of what are called as 'side-effects'. 'Fixing one problem or organ, may thus end up damaging/affecting some other area or organ.

So, when you have to consume medicines, it is better to read and know about what you are taking why you are taking it, its side-effects and what else you can do/need to be doing so as to avoid taking medication totally in future!

You can't outsource your body's care to someone else. You need to take up responsibility for it. Due to the reasons cited above, we have become so fearful of our health today that we take up 'health insurance policies'. We miss the point that this insurance does not keep us *healthy*. It helps to pay for our hospitalization *after* we have fallen sick. The human body is the first, most naturally perfect thing that is available to us humans. When we are able see this, we can decide to take care of it.

Every human needs to take up responsibility for & become aware of their own bodies.

1.9.6 Chapter Summary

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We can summarize the discussion above as:

	Where we are	Where we want to be
Assumptions/Belief	Self = Body	Self distinct from Body
Source for happiness / Well-being	Sensations from Body via material things	Understanding & feelings in the Self. Material things needed for Health of the Body
Assumption regarding Body	Feeling that Body is primary source of enjoyment, pleasure	Feeling of 'sanyam' – discipline in Self
Result of Assumption	Body is abused, falls sick	Ensures health & balance in the Body
Dominant perspectives in living	'Likes' and 'Profit' at the cost of Health of the Body	Justice, Order & Truth. Likes, health and profit regulated in understanding.
Resultant lifestyle	Accumulation & Comforts (Consumerist), shying away from Manual labor/work.	Resolution & Prosperity, acceptance of manual work as source for production and health
Medicinal Approach	Body or organisms have to be overforced by Humans, profit centric institutions.	Body is in inherent balance, we use medicines from Nature to aid the Body regain its balance.
Material Needs	Unlimited, hence always deprived.	Limited, hence possibility for prosperity.

Each one of us can assess and decide: what is naturally acceptable to us out of these two columns & make our choices accordingly.

We have studied the Human Being (ourselves) as an entity in the previous few chapters and tried to understand him. We identified the Human Being as a coexistence of the Self and the Body. We also understood the Self as a coexistence of 5 pairs of activities or *kriyas*, totalling 10 activities. We have also explored the needs of the Self – which is Happiness (Resolution) & prosperity, and the need of the Body which is Material Things.

Now that we better understand ourselves (the human being) – let us look at the spread of our living. The Family and Society are inseparable aspects of our lives. We influence these aspects of our lives and are affected by them in deep ways and so it becomes extremely important for us to understand human relationships clearly and succinctly.

1.10 Chapter 8: Order in Family: Understanding people

“Man should pursue knowledge, utilise his intellect and apply justice in his life. In brief, man should be kind, gentle and just.”⁹³

1.10.1 Introduction to human relationships

Each one of us is naturally a part of a family that includes our father, mother, brother(s) and sister(s). Most of us have cousins, nephews and nieces. These relationships are a reality of our lives and true for each one of us. We are born in these relationships and have not *created* a single one of them. Throughout our growing days we have had friends and we still do today. Be it in our school, our neighbourhood or our college – friends are a significant relationship for all of us. We have recognised and identified these individuals, that we feel understand us, have similar interests or tastes and we feel an affinity for them.

A significant portion of our lives is invested in our education. Our families take care of us and in order to ensure our education, they enrol us in school. Teachers have helped us to learn and understand - from the most basic skills such as learning the alphabets, to the most advanced skills such as engineering, medicine, etc. It is through their care and participation in our lives that we have grown from a little child to a mature and educated individual today.

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 vegetable vendor, the cloth trader, the people that build our houses, the milkman, the Bus driver, the person manning the electricity substation, or at the water works & the garbage dump, the engineer, the administrator, the sea captain, the airplane pilot, etc. – form an intricate web of people whose silent participation provides us the material essentials and comforts of life. 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 as the farmer). 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 a reality of our lives.

⁹³ Muhammad Abdul-Hadi Abu Reidah on Muhammad ibn Zakariya al-Razi

These relationships are not an artifice and neither are they a 'good to have' but a need and a reality for each one of us.

Let us look deeper into the subject of relationships through the following proposal;

Proposal

1. Coexistence exists. There is **order & relationships** in Coexistence.
2. In this order, Relationship '**IS**' between two Humans. They do not have to be *created*.
3. Relationships are recognized and understood by the **Self**.
4. There are **feelings** in the form of expectations in relationship. These are in the Self
5. These feelings in the Self are **definite**. i.e. the expectations in relationships can be identified.
6. Recognizing these relationships and responding to these feelings leads to **mutual fulfillment**

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Let us take up the statements above one by one for perusal.

1.10.1.1.1 1. Coexistence exists. There is order & relationships in coexistence.

We live on this planet, we call Earth. We breathe the air. Drink the water. Eat the plants. Rear the animals. Interact with the humans on it. What of these have we created ourselves? Nothing. We haven't created *any* of this. They already exist. It is not just that these 'entities' or 'things' exist in isolation. The soil has a relationship with water. The water interacts with the different compounds in the soil to form alkalis and acids. A complex interaction between all these things gives rise to the breathing cell, that we call 'life'. And what a life it is! From the stunning array of plants, to shrubs, to fruit bearing trees, to vegetables, to the bees and insects that pollinate them, to the birds and the water and land animals that consume these plants, we find that the nature we are an inseparable part of is a complex, symbiotic ecosystem.

All these things around us exist in a fine and very robust balance. Atoms interact and come together to form molecules. Molecules come together to form various compounds and the living cell. Our own bodies consist of such living cells and a wonderful balance of the various organs that work together in brilliant synergy. Our bodies are dependent on the air and water from the Earth for their sustenance, on the plants that grow on this planet for their nutrition, and we are inter-dependent with animals in various ways. Our own internal organs are interdependent. It is easy to recognize and understand this – **There is Coexistence**. There is an inherent order in this Coexistence. All these entities in existence, in this coexistence, are **related** to each other. These 'relationships' are at the base of the order that we see in existence, in our world. It is based on these definite relationships that these 'entities' interact to form a meaningful whole. We can thus say that relationships exist in this existence, in coexistence, at every level.

⁹⁴ Nagraj A, *ibid*; Jeevan Vidya workshops, *various*

1.10.1.1.2 2. In this order, Relationships IS between two Humans. It does not have to be created.

It is in the backdrop of our preceding discussion that we shall discuss human relationships. We saw that the world, this nature and existence we are part of is in the form of an intricate web of relationships. Our interactions with human beings is a part of this web, a part of this interdependency.

Let us start with some basics. Have you *created* the relationships in your family, or were you *born* into them? It is easy to see, that we don't 'create' the relationships that are existent in a family. We are naturally born into this. In a similar vein, 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. As human beings, we have to understand these relationships and acknowledge their existence. We may choose to ignore our relationships or feel that we are related to only a few people around us (say, only in our immediate family) but the fact is, relationship exists between *all human beings*. To be 'related' here, means '*there is a connection*' between us, that we humans *impact* each other. How so? You may ask. How is it that I am 'related' to others outside my family? Let's explore this a little via some illustrations:

Situation 1: You are watching TV. You see images, videos of children and people without feet, because there is a war in their country and they have suffered due to the bombing

Question: How do you feel?

Situation 2: You are walking along the road, and suddenly a vehicle knocks down someone riding on a bike and that person starts bleeding profusely.

Question: What do you feel?

Situation 3: You are sitting around at home reading a book, and suddenly there is a shout from the kitchen...you rush inside, only to find that your mother has accidentally cut her finger, and now it is bleeding.

Question: What do you feel?

Let us guess your answers for the 4 situations provided above:

Situation1, Answer: You feel bad about it, and wonder why this has happened and hope something can be done about it.

Situation2, Answer: You feel like helping them out. Perhaps, you rush to the spot and find out if the person is doing okay and whether he/she needs some help.

Situation3, Answer: You feel concerned. You immediately see how the bleeding can be arrested, how your mother can be helped.

Notice that in all situations except in situation 3 above, something had happened to someone you previously did not know. This becomes clear from the table below:

Situation	Person	Comments	Your Response
Situation1	External	The children are in some far off country. We don't know them, may never know them	Concern, feel like helping

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Situation2	External	Someone on the road. You have not known the person before. Don't know their name, their caste, where they are from, where they are going...whether you will ever meet them again...in short, you know nothing about this person!	Concern, helped to the extent possible
Situation3	At Home	Your mother...at home. Of course you know her!	Concern, help in every way
Situation4	External	Again, these are people you don't know about, would never meet in your life. You don't know anything about them	Concern, feel like helping

Isn't it interesting? Here are 3 different situations, all involving human beings, in 2 of them we don't know the people involved, neither have we really cared for their presence in the past, but our immediate response in all 3 situations has been the same. We had concern, we wanted to help. This is most natural to us. In the case of the accident victim, we actually helped the person, and we did the same thing for our mother at home as well! This shows that no matter who the person, where they are, whether we know them or not, we have concern for them i.e. as long as it is another human being, a relationship, a 'connection', exists between us.

Our spontaneous or 'natural acceptance' is to help them, to fulfil this human relationship. Today, we normally use the word 'relationship' only to mean what we currently call as 'blood relations' i.e. immediate family, kith and kin. However, on a little investigation, it becomes clear to us that while we may spend more time with our family and feel and have greater responsibilities towards them, we are 'connected' both to the people in our immediate family as well as to people 'outside' it. *This 'connection' means that we have concern, that their very presence, as human beings, impacts us.*

Why is it that we *don't see* or see *less* of this connection today? This happens when we don't pay attention to these relationships. When we don't recognize these relationships, when we are not aware or less aware of them, it feels like they *don't exist*. In actuality, it's not that these relationships don't exist, it's just that we don't *notice* them or have not paid *attention* to them. Relationships between humans is a given. If you are human, we are already related! As a human, how you look, what you say, how you say it, impacts me. And I, impact you. You can verify this in daily life as well.

Situation: You are sitting in a train, watching out the window. The seat in front of you and beside you is empty. After some time, someone comes and sits there. We immediately become 'aware' of their presence. They don't say anything, just stay quiet, but this person starts looking at you, starts gazing at you, quite steadily. What do you feel?

Answer: Chances are, you will start wondering what this person is up to. If he/she continues to stare at you, it may make you feel a bit uncomfortable. And if he/she continues to just keep looking at you, you may not be able to resist it anymore and just ask if he/she is fine or if he/she wants something!

In fact, even before this person has said anything, we become aware of this person, and already have an inbuilt expectation of how this person ought to behave with us. We want the person to behave with us with a feeling of mutual respect. The other person also wants the same thing. This is true for

all human beings. I.e. As soon as we come across a human being, we have an expectation that the person behave properly with us – in this sense, we affect each other, we are all ‘related’.

What happened here? It is clear, that merely by their *presence*, without even saying anything, a *seemingly complete stranger can impact us*, in other words, another human being’s mere *presence* is enough to concern us. Since we are connected to this person, *their very being makes a difference to you*. This is what we are calling as being ‘related’. In the same example, if this person picked up a fight with us, then the *memory of this issue stays with us for a long time*. We are bothered by it, disturbed by it. Instead of fighting with us, had they gone out of their way to help us out, this too shall stay in our memory. We can see that a human being, out of nowhere, can impact our state of being, our emotions. If the interaction with him or her does not go well, then it disturbs us. This shows that we are *connected* to other humans. We only have to start paying attention to this ourselves and we shall be able to see it.

This relationship needs to be understood, since we come across innumerable people during the course of a day and a lifetime. We have some expectation from each one of them. Should anything go wrong, it bothers us. Ex: If you are coming to college and you have an argument with someone at a traffic signal, it spoils your mood. It bothers you for some time; it could even bother you the entire day! I.e. a seeming stranger left behind a lasting impression on us, and directly impacted our state of mind, our state of happiness. It thus becomes essential to understand these human relationships we have, starting from the people we live with, in our family, to our friends and the people in society. I.e. our own happiness and sense of being is connected to, is tied to people, and the relationships we have with them.

1.10.1.1.3 3. Relationships are recognized and understood by the Self.

We saw that the relationship between us humans is a given. For example, as you are reading this book, you may have established a connection with the writer! Even though you cannot see me, perhaps shall never meet me, even though you are reading what I am writing several months, or years after I actually wrote it, you may still feel a connection with me. This is the meaning of being related. *We are already in human relationship*. If were to now ask ourselves a question:

Who understands, recognizes this relationship? The Body, or the Self?

Does your body recognize these relationships or do you?

We can see that it is the Self that does so. We can also say that these relationships can be understood *on the basis of the Self*, and not on the basis of the body. For example: when your grandmother returns to her house after spending time with you, you end up missing her presence, her company. It is *she* you miss, you don’t miss her nose! Would you say you are related to your *friend*, or the *friend’s body*? It is the *person* that the relationship is with. The Self understands these relationships, on the basis of the Self.

The Body is incapable of understanding relationships. Thus it is the Self that recognizes the relationship. We can also see that our relationship with the other person is on the basis of their ‘Self’ and not with his or her body. It is thus clear to us that a Relationship IS and it is on the basis of the Self. A family can be seen as relationships between human beings living with similar objectives. The human being is a co-existence of Self and Body and since it is basically the ‘Self’ that recognizes and decides on these relationships.

1.10.1.1.4 4) There are expectations & feelings in relationship. These are in the Self

If a relationship has been recognized it is natural to have feelings. These feelings are fundamental to the relationship and can be recognized. Now let's ask some questions:

Question: Who *has* these feelings in relationship? Self or the Body?

Answer: 'I' do. 'I' have these feelings or emotions.

Question: Who *expects* these feelings from the other person? 'Self' or the Body?

Answer: 'I' expect these feelings. The Self does.

Question: From what entity do 'I' have these expectations? From the other 'Self' or the other Body?

Answer: From the other 'Self'. Expectations are not from the others Body!

Here's another question: *Who* wants trust in relationship? You or the Body? The answer is, 'I want trust'. From whom do you expect this trust? The other 'Self' or Body? Answer is, from the other Self, the other *person* – We have expectations from, have emotions for the person or *personality*, consisting of their imagination, desires, thoughts and choosing and not from their *material body*. In other words, our relationship with any person is dependent on who/how they are as individuals (Self) & not on the status of the Body or its organs!

This is something you can easily verify yourself. It is 'I' that expect trust. There is no part of the body that has or expects trust, no part of the body that has or expects affection. When you have affection for someone, it is for them, the 'person', the 'Self', and not their hands or their ears! When you 'trust' someone, it is the person, and not the body. Trust is something to do with the person. This 'person' is as a coexistence of the Self and the Body. The Self or *jeevan* is the carrier of these feelings, emotions, and expectations.

1.10.1.1.5 5) These feelings in the Self are definite.

The expectations in relationships can be identified.

We just discussed that relationships is a given between humans, and that these relationships are understood & reside in the Self. The Self has feelings and also expectations in relationships from the other Self. ⁹⁵Today, we are used to thinking that 'relationships are complicated' or 'relationships can never be understood'. This is only because we have paid little attention to relationships, have not made any efforts to understand them. We will see that the feelings and expectations in relationships are actually definite, and not indefinite, or infinite! There are 9 basic expectations or feelings in relationships, and we shall get acquainted with them very soon!

1.10.1.1.6 6) Recognizing these relationships and responding to these feelings leads to mutual fulfilment

Once we have recognized the existence of human relationships, we are subsequently able to have humane feelings or emotions. When we interact, behave according to these feelings, it leads to the

⁹⁵ Nagraj A, Dialogues, *various*

Even though we have a notion of blood relations', the point of recognizing relationships, is about acceptance in the Self. When we 'see' or understand, or recognize the relationship, we accept it. We can see some evidence of this even today. When a couple gets married, and the lady moves into the husband's house (*as is the common custom in human society today*), she is accepted as a 'daughter'. She is called '*beti*'. This person, a complete stranger until the recent past, suddenly finds a place in the house, as a daughter. Not only that, this seeming stranger, this new entrant into the house finds a place in everyone's minds, amongst the material things and existing wealth of the house, and she acquires rights in the family. How does this happen? This is because one is able to recognize the relationship with this new person, and on that basis, accept her.

On the other hand, if one is not able to see the relationship with her, then members of the family may end up misbehaving with her (the bride that has newly joined the house), and this only leads to problems for everyone involved. If our feelings for the other person are driven by that person's *physical* or bodily appearance, then the aforementioned acceptance does not take place, since if the physical appearance is not to *our* liking, we may not behave appropriately with them irrespective of what kind of person (self) they are. Thus, our ability to see relationships with other human beings, depends on whether we are able to see the relationship at the level of 'Self' with the *person within* and not on the basis of the body.

We must also not at this point, assume that our society shall always be male centric! We can make the same considerations if it is the husband (male) that moves into the females (wife's) house after marriage. The husband too is accepted by the wife's family as a 'son'. We can easily see that the key occurrence here is mental acceptance, or *believing*. The social and familial customs involved (rituals, social gathering, celebrations, etc.) during marriage serve to aid this individual and general acceptance of being 'married'.

Note that there is no 'blood relationship' between a husband and wife. It is not based on blood type, or DNA! In other words, this acceptance in the Self is not based on Body parameters. The blood group and many other parameters may be totally different.

In Offspring

Sometimes, parents feel greater affinity for a child or one or more children based on the similarity in physical appearance with their own bodies. This only goes to create a feeling of alienation or exclusion in the other children. It is detrimental to the child that is being shown favouritism as well. Similarly, when we 'adopt' a child as our own, it is based on 'acceptance'. The blood group, or DNA has little to no role to play in it.

Once more, the notion of 'blood relations' in of parents with their children needs careful consideration. The blood groups of children are often different from one or both parents. This makes us wonder that the term 'blood relations' really means.

1.10.2.1.2 2) Material centric: relationships based on material goods

As a result of mistaken apprehension of us being only the body and the relationship with others being only at the level of body, we have reduced all the expectations in our relationships to the needs of our bodies. Since the Body is material, we evaluate all our relationships in terms of material things like money, property etc. For example, if we make marriage largely a financial transaction based on the exchange of monies or objects (profit motive/*labh*), chances are there will be little scope for real

relationship. Such an arrangement is more likely to be beset with problems and dispute. In short, the purpose of relationship has been reduced to 'physical looks' and material needs and its exchange.

Due to our preoccupation and strong affinity for the material aspect, we assume that as long as we are accumulating material things and providing them, the relationship is automatically fulfilled.

Let's take an example of this: suppose your father earns enough money and ensures that your material needs are more than taken care of, but does not spend time with you, or take interest in you, or is constantly reprimanding you, would you feel satisfied? The answer is perhaps a No. This is something we can easily verify in our daily lives. Nowadays, it is common to see many of us in the younger generation earn a lot of money quickly. But we are also 'busy' with important work, and hence seem to have little time for family. For example, instead of taking care of our parents, and fulfilling their emotional needs or expectations at the level of 'Self' (such as, respect, affection, care etc), we just prefer to 'pay it out' & buy them luxuries and expensive gifts and finally may put them in some old age home. The parents have plenty to eat, good clothes, a big TV, perhaps a servant, etc. Do you think this is fulfilling for the parents?

Here is a question: Are the problems you have in your family today, more due to lack of relationship in the family or due to a lack of material things?⁹⁶

➔ *The Answer is mostly:* lack of relationship!

Now here is another question: How much time are you, the people in your house, spending on getting material things, and how much time are you working to understand/ensure relationship?

➔ *The likely answer is:* We are mostly focused on material things!

Remember we had discussed in the beginning that out of the 3 aspects of our living, we are largely focused on the 1) Material aspect and are ignoring the 2) Behavioural aspect of living. We see some evidence of that here now. Let us move on...

1.10.2.1.3 3) Belief/Assumption centric: based on assumptions

In addition to viewing relationships via the lenses of the body and material objects (wealth/profit) we also harbour various assumptions in them, which really drive 'how' we behave, react and respond in these relationships. For example, in the case of marriage, we may have some unstated expectations of how a 'wife' or 'husband' ought to be – it may mean showing respect in a particular way, being submissive, or being bold, doing or not doing household chores, should earn money, stay inside the house, etc. etc. Such notions or beliefs are embedded in us in the form of images and we have usually unwittingly picked up these images from home, society, books and movies.

Similarly, we may have notions of how a father or son or daughter should be – submissive, dominating, independent, etc. In other words, *our beliefs or prior acceptances* of relationships affects how we view, evaluate, behave and judge that relationship and this has a *direct impact* on that interaction and its outcomes. When two or more parties in the relationship have different assumptions, notions and beliefs of how to be in that relationships, it leads to a mismatch in expectation, disappointment, and even conflict.

Later in this chapter, we shall study the various relationships we live in and you can assess what kinds of prior notions/assumptions you harbour in each one of them.

⁹⁶ Shastri, Bagaria, Sambhav et al Jeevan Vidya Workshops, *various*.

Exercise:

- ➔ For each of the relationships below, write down what assumptions/ notions/ expectations you.
 - Father-Mother; Son-Daughter; Brother-Sister; Friends (both Male & Female), Teacher-Student; Colleague-Coworker; Societal relationship.
- ➔ Now write down what notions/ expectations the *other* member(s) in this relationship have about / from it, from you.
- ➔ Is there a mismatch? Is it based on the Body? Wealth ? Assumptions?

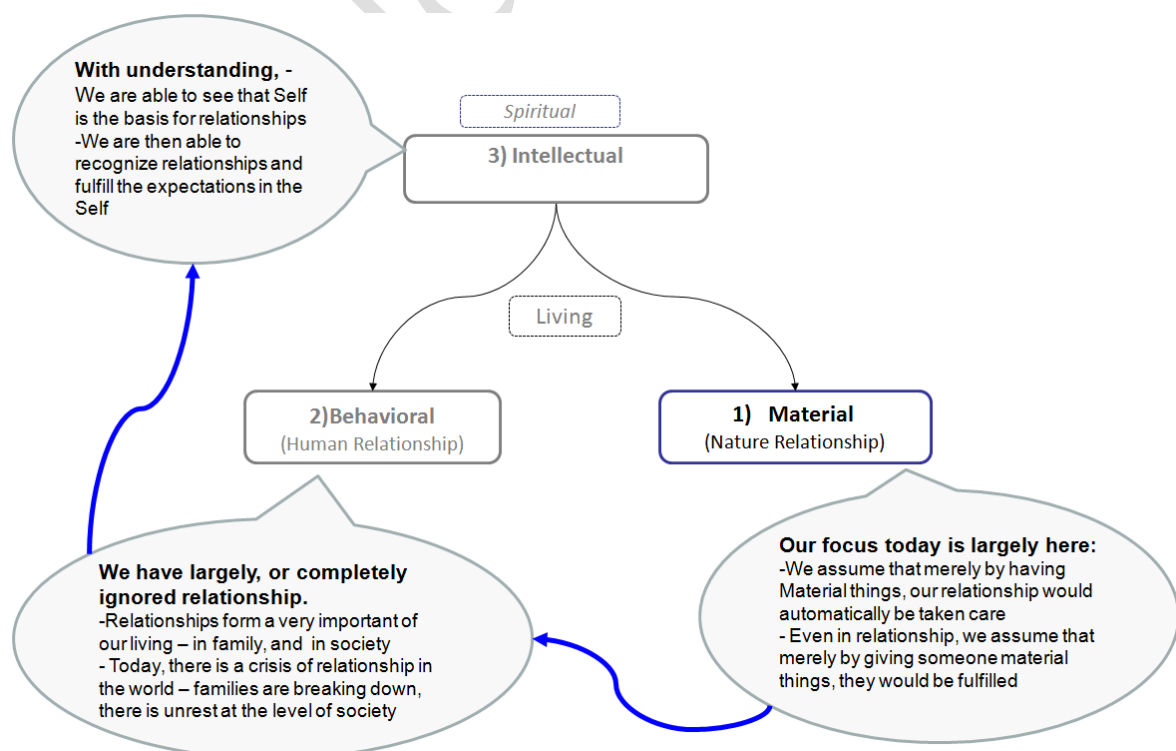
1.10.2.1.4 Assessment

Most of the problems we face today are to do with the expectations in relationships like trust, respect, etc. which are requirements in the Self, and have *nothing to do with material things*. But because we have assumed ourselves to be the Body, we end up believing that what matters is material things, and for that we need money. So we end up ignoring the other important aspects of our living and focus on money, believing/assuming that ‘everything will fall into place’ – which it doesn’t. For, the pain from lack of material things is *temporary* (like hunger or illness in the Body); whereas, the pain from a problem in relationship is *long-lasting* (in the Self).

Reducing our relationships to the Body or to wealth does not give true fulfilment. We have already seen that living only with assumptions in our various interactions too results in problems.

It thus becomes essential for us to *understand* these relationships (intellectual-aspect) and pay *attention* to them in in our living (behavioural-aspect). Both these aspects do not involve money.

We can go back to our first diagram and put these things in there:



1.10.2.1.5 Summarizing our state today:

- ➔ We largely fail to recognize that relationships exist between humans on the basis of the Self. We evaluate & approach relationships based on the Body, or material things, or our own assumptions and expectations, which often lead to problems and conflict.
- ➔ On the other hand, when we try to deny the relationship, we end up being disturbed. For example, we may get very offended by a complete ‘stranger’ and this could become the cause for our unhappiness for a few hours! Thus, denial of relationship too does not lead to fulfilment in us.
- ➔ Since we assume ourselves to be the Body, our primary focus is on material things. We are doing little for the fulfilment of the ‘Self’. We have become material focused.
- ➔ We are ignoring relationships, the expectations in them, and are hence not able to fulfil the expectations in ‘Self’. There is dissatisfaction in the relationship, since the expectation is in the ‘Self’.
- ➔ All the information and skills we are picking up from our education is only to study and acquire material things. This addresses only *one* of the 3 aspects of our living. Having wealth/money is essential, but not sufficient. We have to pay attention to understanding (intellectual-aspect) and living in relationships (behavioural-aspect). They are an important dimensions of our happiness and unhappiness.

We can now proceed to understand the fundamentals of human relationship.

1.10.3 Trust – the foundation for Human relationships

*Definition*⁹⁷

Trust is defined as the continuity in acceptance & fulfilment of relationship

1.10.3.1 Exploring Trust – distinguishing between ‘Basic-desire’ and ‘Capability’

Trust or *vishwas* is a very important feeling (or value) in all our relationships. In fact this is the foundation of human relationship. A simple way to explain trust is:

‘Trust is the clarity, the assurance that the other human’s basic-desire is for my wellbeing’

⁹⁷ Nagraj A, Adhyayan Bindu, 2015 Ed

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When we have such clarity, we become sensitive to the other human being as well. ⁹⁸

Ask yourself this question: ‘When do I feel afraid of somebody, and when do I feel assured of the other?’

The Answer is: We feel comfortable with someone when we are assured that they ‘mean us well’.

Whenever I doubt the other humans desire in meaning well for me, then I cannot be sure of that person. Whenever I feel the other will deny my happiness or wellbeing, I am afraid of the person. This is mistrust.

Now ask yourself another question: Do I want to live with the feeling of assurance, or with the feeling of fear? What is naturally acceptable to you? The answer is, we want to live with assurance, and not with fear!

When we examine further, we find that there are two parts to this.

There is the part of **Basic-desire** (*wanting to / basic nature or swabhava*) &

There is the part of **Capability** (*being able to do / properties or guna*)

Let us do a small exercise. In the table below, ask yourself the questions that are given to the left, for yourself 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, for the other human being. Wherever your answer is ‘No’, or you have a doubt and are not sure of your answer, put a ‘?’ next to the question. The answers are given after these tables. It is important that you do this activity sincerely, without looking at the answers beforehand!

Me	The Other
a1) I desire my well-being / resolution [basic desire]	a3) The other desires their well-being / resolution
a2) I am able to (<i>always</i>) ensure my well-being [capability]	a4) The other is able to (<i>always</i>) ensure their well-being

b1) I desire the others well-being	b3) The other desires my well being
b2) I am able to (<i>always</i>) ensure the others well-being	b4) The other is able to (<i>always</i>) ensure my well-being

c1) I do not desire to commit mistakes	c3) The other does not desire to commit mistakes
c2) I do so unknowingly (<i>by mistake</i>)	c4) He/ She does so, unknowingly (<i>by mistake</i>)

We have populated the questions with answers below. Your responses would also be, more or less, similar.

⁹⁸ Nagraj A, Manav Vyavhar Darshan, 2015 Ed

Me		The Other
<input checked="" type="checkbox"/> a1) I desire my well-being / resolution	[basic desire]	<input checked="" type="checkbox"/> a3) The other desires their well-being / resolution
<input type="checkbox"/> a2) I am able to (<i>always</i>) ensure my well-being	[capability]	<input type="checkbox"/> a4) The other is able to (<i>always</i>) ensure their well-being
<input checked="" type="checkbox"/> b1) I desire the others well-being	[basic desire]	<input type="checkbox"/> b3) The other desires my well being
<input type="checkbox"/> b2) I am able to (<i>always</i>) ensure the others well-being		<input type="checkbox"/> b4) The other is able to (<i>always</i>) ensure my well-being
<input checked="" type="checkbox"/> c1) I do not desire to commit mistakes		<input checked="" type="checkbox"/> c3) The other does not desire to commit mistakes
<input checked="" type="checkbox"/> c2) I do so unknowingly (<i>by mistake</i>)	[capability]	<input type="checkbox"/> c4) He/ She does so, unknowingly (<i>by mistake</i>)

1.10.3.1.1 Observations on this exercise:

The results are very interesting.

Question a)

When we evaluate ourselves, we find we are sure of our own *basic-desire* – in that we wish well for ourselves and we find that this is so for the other human being as well (a1 & a3). We also find that sometimes we are *capable* in fulfilling this desire, and sometimes we are not (a2 & a4).

Question b)

Here too, on evaluating ourselves, we find that ‘we desire the others wellbeing’ (b1) but when we evaluate the other person (b3) we are unsure about their basic-desire. This is their “*fundamental want*” or basic-intention⁹⁹. ‘Does the other human being really desire my wellbeing?’ Is a persistent doubt we have. In other words, we are certain about our basic-desire (b1) but not sure about the other persons (b3). We have such doubt, since we are actually seeing their *capability to fulfill* (b4), and making a conclusion on their *basic-desire* (b3). We say ‘I wanted to do well (b1), but I could not’ (b2); But because he could not, (b4) he does not want to (b3) – ‘wanting to’, is the basic-desire or fundamental want (basic-intention) and ‘could not’, is the capability or competence to fulfill the basic-desire – which is really what *appears* as their intention to us!

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your basic-desire or *fundamental want* (basic-intention), whereas, when you are judging *the other* person you are judging them on the basis of their *capability to fulfill* this basic-desire, which is their *competence*. We *trust our own basic-desire* while we are *not willing to trust the other’s basic-desire* or their *fundamental want* (basic-intention). But mind you, it is the same for the other as well! The person sitting right next to you in your classroom, at home, in the bus, has these same opinions about you. They would also have the same answers as you to the table above, since for them ‘you’ are the ‘other’! While the other trusts his own basic-desire, he does not trust mine. We are both thus sure of our own basic-desire/intention, but *mutually unsure* of the others! This causes a trust deficit.

⁹⁹ Nagraj A, Sah-astitvadi Vigyan, conversations, 1999

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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 conclude that he is a 'snob'. 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 *basic-desire*. It is not that he *intended* to or wanted to ignore you, only that he was *preoccupied with something else*. However, you *doubted his basic-desire, 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 basic-desire to ignore you*, only that *his capability was lacking*.

Doubting someone's basic-desire contradicts what is naturally acceptable to us (which is to be in relationship) & hence creates a conflict, and at that very instant. You can verify this for yourself in numerous examples at home, outside the home, and in society.

Put these questions up for your scrutiny & examination:

- ➔ What is naturally acceptable to me? To live with assurance, or with mistrust?
- ➔ When I live with mistrust, do I feel assured or uncertain & fearful?
- ➔ What is naturally-acceptable: to be with the feeling of relationship or see the other human as an adversary?

We *want* to be related to the other, and we want the other to be related to us, irrespective of who this other person is. If we have trust in the other, we are able to see the other as being complementary to us and not as an adversary.

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

Answer: Via self-scrutiny & examination. If I am sure of the answers in the first column, then the second column is just a reflection. (Other person is a reflection of me)

But, we are unable to make this distinction between basic-desire and capability, and evaluate ourselves and the other human being via different lenses. If we thus start doubting and making assumptions about the other humans basic-desires, the relationship starts to crumble – because we have placed ourselves in opposition in conflict with the other person, constantly doubting them, or blaming them. We end up believing/assuming that the other *really desires* ill of me. This feeling that the other is not for my wellbeing is a blow to the feeling of relationship. The feeling of doubt or uncertainty itself is not naturally acceptable to us.

Question 3)

We can see that here too, we use different yardsticks for judging ourselves and the other (human). No human really desires to make mistakes (c1 & c3). When we commit a mistake, we feel it is in error (c2) but when the other human commits a mistake, we conclude that they really wanted to (c3). Here too, we can see that we are seeing the capability or actual behaviour of the other person (c4) and concluding on their basic-desire (c3).

However, on scrutiny we find that just as our capability or competence is lacking and we fail to *always* 'do the right thing' the other's capability or competence is also lacking, which is why they fail too *always* fail to do the right thing, or fulfil us in relationship. But when the other fails, we very quickly doubt their 'basic-desire or fundamental want (basic-intention)'. We justify our own behaviours by inferring 'I really didn't mean to do that', but are unwilling to make the same allowance for the other person. When this persists, it causes the problems in relationship – such as **aversion or even hatred**. Such feelings end up becoming cause for our own internal conflict and lack of peace since these are not naturally acceptable to us, within.

1.10.3.2 The basis for Trust: Basic Nature & similarity in the Self

Now that we have seen the important difference in basic-desire & capability let us now proceed to understand how trust is possible between humans.

1.10.3.2.1 Human Basic-nature (fundamental characteristic)

In order to dive deeper into trust, we need to recollect our brief discussion about 'properties' and 'basic-nature (fundamental characteristic)' in chapter 6. Let us take up the exercise below.

1	2
Wretchedness	Steadfastness
Cunningness	Courageousness
Selfishness	Generosity
Brutality	Kindness
Hatred	Compassion

[Properties/ Qualities]

[Basic Desire /
Basic Nature]

The columns above denote 2 sets of human characteristics or *svabhava*

Scrutinize and examine yourself.

- 1) Which of the two columns do you find naturally acceptable?
- 2) Would you like to live with the tendencies/mentality of what is in the left, or with those on the right?

Chances are, your answer is column 2.

- ➔ What do you think will be your father's answer?
- ➔ Your brothers?
- ➔ Your friends?
- ➔ Your neighbor's?

- ➔ Of the person from your neighbouring country?
- ➔ Of someone of a different skin colour in a far off country?
- ➔ Do you think these answers depend on a person's faith, their gender, age, language & customs?

1.10.3.2.1.1 Observations:

- The values in 'column 2' are naturally acceptable to every Human. These are our **basic-desires**, our **basic-intention**, how we really want to be. **Our basic-desire is for our own basic-nature or swabhav.**
- The ones in 'column 1' are how we *end up being*, our **capability**, or ability to fulfill our basic-desires, when living life – which is what *appears* as intention to others, our **apparent intention.**
- We shall make another important observation here: 'Column 1' is to do with how we are, or end up being – our 'properties' or 'qualities' (*guna*) – *these characteristics exist in us in a state of 'partial view' or 'underdeveloped consciousness'*. Column -2 is to do with our true basic nature (*swabhav*) – *we find this to be naturally acceptable. This is what we want to develop into, as developed or human consciousness.*
- In other words, while we have a basic-desire for, a basic expectation to be according to our basic nature (*swabhav, column #2*), we are unable to do so (*column #1*). Or, we are able to be so only partially, only with a few chosen people, and that too only for some time.
- In other words, our own properties or qualities are not according to our own basic-nature or characteristic or *swabhava*.
- In fact, we shall slowly see that the above hold true for *every human being!*

1.10.3.2.2 Similarity in the Self

Let us ascertain some more areas of similarities between us humans. We have previously discussed that the human being is a coexistence of Self and Body. It is generally accepted now that every Human body is exactly the same in terms of its structure (anatomy), physiology, the different organs, their functioning, etc. Whatever differences we see in bodies are surficial - to do with *appearance*. What about the Self? Are we similar, or are all of us totally different? Let us explore this a bit here. Don't assume these statements, go ahead and scrutinize them yourself, one by one.

#	Me	The Other
1	I want happiness/resolution and prosperity.	The other (human) too wants to be happy/resolved and prosperous!

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2	My basic nature or characteristics are steadfastness, generosity, kindness, etc. These are naturally acceptable to me.	This is the same for the person as well.
3	When I sometimes end up having tendencies such as cunningness, hatred, etc., these are not acceptable to me and it creates conflict in me. I want to get out of these tendencies. These exist in me because I have 'incomplete understanding', wherein only 4.5 activities in me are functioning with the perspectives of <i>likes-health-profit</i> .	This is the same for the other person as well.
4	To be happy, I need to understand Coexistence & live in harmony in all aspects of my living. When this happens, I have 'resolution'.	The other (human) too needs to understand Coexistence & live in harmony in all aspects of their living. When this happens, the other too has 'resolution'.
5	The activities in me ('Self') are continuous in nature, and they comprise of desires, evaluation, thoughts, tasting, etc. There are a total of 10 activities in me	It is the same for the other 'Self' as well. The other too has continuous activities of desires, evaluation, thoughts, choosing, etc, comprising a total of 10 activities.

Hmmm...when we see the above, what can we conclude? The other person suddenly feels quite like me! There are so many similarities! Let us put down these similarities, in order¹⁰⁰

#	Observation	Inference
1	We both want happiness/resolution and prosperity	✓ Our desire is the same
2	Our basic nature or characteristics are steadfastness, generosity, kindness, etc. These are naturally acceptable to both of us.	✓ Our basic nature (<i>characteristics, basic-desire</i>) is the same
3	Both of us want to get out of our unnatural tendencies, resolve our worries, problems and unhappiness's. We have these issues due to living in 'underdeveloped consciousness' -4.5 activities, 3 perspectives). [we lack in capability]	✓ Our problems & their causes are similar
4	We both need to have the understanding/knowledge: which is to understand Coexistence and live in harmony in all aspects of	✓ Our purpose & plan for life is the same

¹⁰⁰ Nagraj A – Vyavharvadi Samajshastra, 1998 Ed

	our living – ‘developed consciousness’ -10 activities, 6 perspectives)	
5	The Activities, Forces and Powers in the Self are continuous and & present in both of us.	✓ Our potential to have resolution/understanding is the same.

We can thus see that at a very deep and fundamental level, we humans are very alike, very similar.

- ➔ We may *look* different (Form); we may demonstrate different behaviours and qualities (Properties),
- ➔ But we have the *same* Basic-desires (basic nature), Aims, Plans and Potential (Innateness)

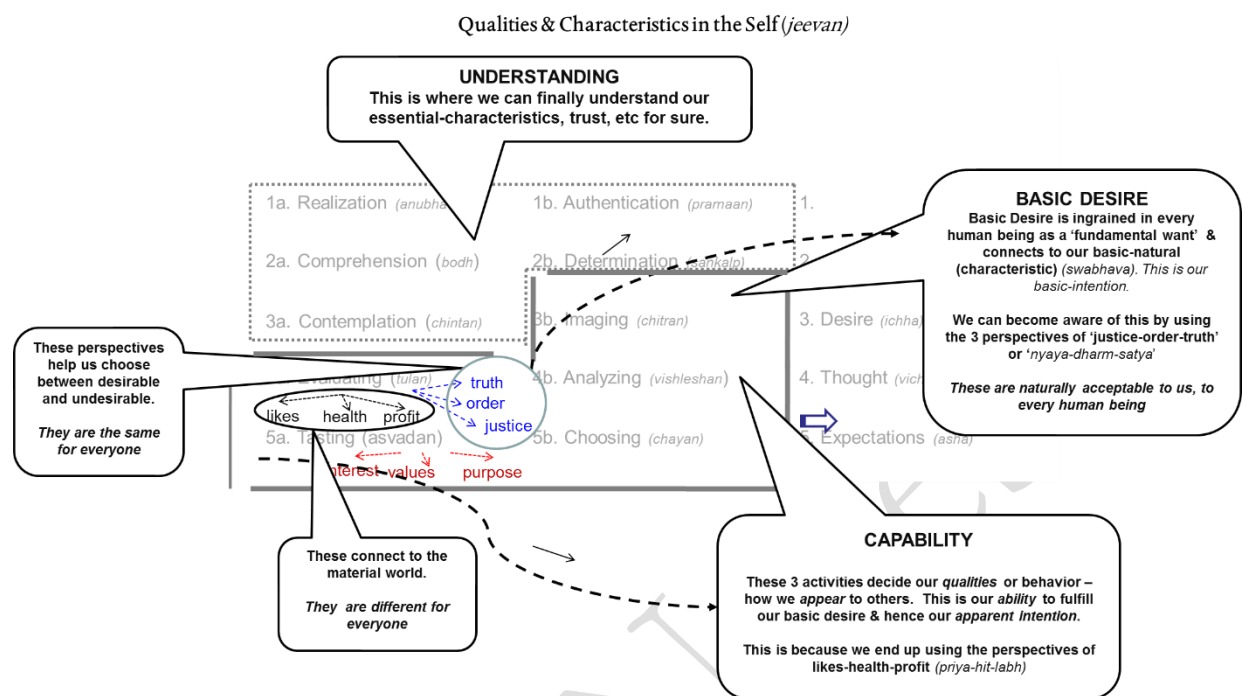
Thus, as humans, our Form/Appearance and Properties/Qualities may be different, but our Basic-Nature (Characteristics, Basic-desire) and Innateness is the same.

Based on the above, we can see that the *unwavering* clarity, acceptance, understanding in ourselves about our own basic-desire and that of the other's is manifested as the feeling of trust (*vishwas*). Having trust means we are assured at all times about the other person in relationship, no matter what their competence or understanding is. Trust comes from having this understanding, in being able to recognize and accept relationship in *continuity*. When I have this understanding, I end up assisting the other improve their capability to have the same clarity as me.

In other words, when I find something to be true for myself, *I also know it is true for the other human being*. Thus, Trust in relationship is based on the similarity between humans on the basis of the ‘Self’. Being thus similar, every Human is an integral part of the larger Coexistence, and ‘impacts’ us – in other words, there is a *natural-relationship* between us. And, there is only *one way* in which we can be at peace in this relationship – by seeing and accepting the inherent *complementarity* in relationship, coexistence with other humans.

1.10.3.3 Why we don’t have trust today

Let us mark out what we have discussed so far in the activities in the ‘Self’:



As seen above, our **'basic-desire'** which is inherent in each one of us as a 'fundamental-want' is our basis to *begin finding* out what is 'naturally acceptable' to us, what our **basic-nature** or *swabhava* is. This becomes possible when we begin using the perspectives of evaluation of 'justice-order-truth'.

Our *ability to fulfil* our basic-desire or fundamental want (basic-intention) is our **capability**, which denotes our **qualities** or *gunas*, or how we behave, what kind of person we come across as being. Qualities or capability is a combination of our desires, thoughts and expectations. This is driven by assumptions/ conditioning and/or sensations.

1.10.3.3.1.1 Discussion

- Today, we are hardly aware of our own selves, our own basic-desires and simply behave on the basis of our imagination. We look at the Form (Appearance) & Properties (Qualities or Behaviour) of the person and *conclude* on their basic-nature or *swabhava*. Since the qualities of that person are based on their imagination (activities 3, 4, 5) which are themselves changing; it leads to doubt, instability and impermanency in our relationships. The other person is also doing the same thing when evaluating us. In other words, in the 'relationship' we are both looking at *'what we did'* to each other and concluding on *'how we are'*. This 'what we did' is the 'quality' of that person, stemming from their imagination, their capability, their competence. The 'how we are' in the current state of illusion or lack of understanding is also in the domain of imagination or activities #3, #4, #5.
- However, *what we really want*, our, basic-desire, our 'basic-nature' is something different. In this, we are all the same. All of us want trust, relationship, affection etc. We feel hurt, pained etc. in a relationship because we end up doubting, concluding on *this aspect* of the person –

which is essentially never wrong, always the same for every human, as indicated by what is naturally acceptable to them.

- This happens, because we are evaluating our relationships on the basis of likes-health-profit instead of justice-order-truth. The former changes from person to person and is prone to partiality, which is why while we 'trust' ourselves, we do not 'trust' the basic-desire of human beings.
- The basic cause for this is living only with 4.5 activities functioning in the self, living in illusion.
- When we have understanding, when we are 'sure', are assured of the basic-desire, the basic intent of the other human, and we accept the basic nature (swabhava) of the other human being, then every time we interact with somebody, we already 'know' their basic-intention and we thus then evaluate their capability or competence.
- ***How we accept that person, that relationship, is thus based on their basic-desire or humanness and what we do in that relationship is based on their capability to fulfill their own desire!***
- In order to 'resolve' the above and move towards or have Trust, we need to thus start this process of Self-study, of scrutiny & observation that we discussed earlier on. We will find today that at the root of many of our conflicts and sorrows, there is a human being and a bad memory or 'conflicting image' of mistrust we have of them. This is an important cause for our unhappiness.

Due to the above reasons, we find that even within families, there is a basic trust deficit, resulting in animosity, hatred, and a breakdown of relationship. This can be witnessed by the fact that a majority of civil cases and disputes in Indian courts today are between members of the *same* family. Property, wealth & material things are at the center of many of these disputes. This is because our own even close relationships are evaluated on the basis of Material give and take (profit perspective) – such as rings, clothes & wealth.

Despite the above grave issues, we are not paying attention to studying & understanding relationships. Most of are largely unaware about the proper nature of relationships. We can see that people keep doing things they *don't mean to*. That includes you. You don't want to get angry (*basic-desire*), but end up getting angry (*capability*). Hence, it means that when we feel hurt by someone, the other does not *mean* to hurt us, it is not their basic-desire or intention, rather, they are '*just doing it*' i.e. they are helpless, they are *themselves unaware* of what they are doing. They could also be under some misguided belief. When we are unable to notice this distinction, we keep mixing up the basic-desire and capability of the people we live with, we keep getting hurt and causing hurt to those around us.

Trust (*vishwas*) is called the fundamental value or *aadhar mulya*. If Trust shakes, so does the relationship. When you have Trust, you can have a difference of opinion or a *disagreement*, but you cannot end up *hating* the other person. The crux point is that we do not understand ourselves and we do not understand the other human being. The more we know ourselves, the better we are able to understand the other human being.

At this juncture, it is important to note that this book is thus trying to 'inculcate' 'trust', happiness, good intentions, etc in you. It is only trying to draw your attention towards something that you already have a natural expectation for. You already have the need to know, the capacity to know. You can pay attention to, study and know these realities for yourself.

1.10.3.4 Doubt's we may have – "What if..."

At this point, it is only natural for you to have a doubt 'How can we trust someone we do not know at all? In order to address this very valid concern, we need to take a closer look at the term 'trust'. Let us take up a few more queries for our consideration so we can explore this from various angles.

For example,

1. 'How can I trust a stranger or anyone blindly?' Or,
2. 'How can I trust someone that I 'know' has 'bad intentions?'' Or,
3. 'I know someone's character is not good, how can I feel related to them?' Or,
4. 'If I trust everyone, wouldn't people take undue advantage of me?'

There is a basic difference in what is being proposed here and what happens today. Today, our basis for 'trust' is a person's *actual behavior*, which is basically their capability (*competence*) to fulfill their own basic-desire (*fundamental want (basic-intention)*). Whereas, what is being proposed here, is basing trust on the inherent, unchanging, basic-desire (*fundamental want (basic-intention)*) in every human being, and not capability (*competence, apparent intention*). When we do this, our acceptance and fundamental feelings for the other human being remains stable and such feelings are fulfilling for us. Having accepted the other human being based on their basic-desire or innateness, we become assured of every human's basic-desire. We then we base our interaction or behavior with them based on their *capability* – i.e. on whether they are *really trustworthy*. When we do this, we are not negatively affected by the other human being, hence our state of being is ensured.

Today, we don't make a distinction between these two aspects in a human being, which is why we do not pay attention to the basic-desire (*fundamental want*) at all, due to which the word 'trust' gets used only for capability (*competence or apparent intention*) – *in the sense of being 'trustworthy' based on past experience, behavior, possibilities, etc.*

Let us take each of the 4 statements above and clarify the point we are trying to make:

1.10.3.4.1.1 1) 'How can I trust a stranger, or someone blindly?'

If you are able to see the relationship with the person on the basis of the Self (*jeewan*), you will see that the other person also is like you (in terms of 'Self' and their activities and basic-desire or fundamental want is the same as yours). The other person finds the same fundamental things 'naturally acceptable' as you. He/she too wants to make himself happy, and wishes your wellbeing at the level of his basic-desire (fundamental want), just as you. But he/she is themselves unaware of this fact, just as you are

or have been. (Because they are evaluating human beings, including yourself via the perspective or *drishti* of likes/dislikes and not 'justice'). Their view is thus coloured, or narrow, partial & biased.

Hence, they may be interacting with you based on your behavior or capability. If we interact or evaluate the other person only the basis of their capability or competence, then there can be no trust, since this can be varying. 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. When we are able to see / understand that in the activities in the Self (*jeevan*), in our basic-desires, in what is naturally-acceptable to us, in our plan for life, in our basic-nature, we humans are essentially similar, we become assured of the other person (human) as well. Being thus assured, we can then interact with the person based on their capability or competence.

Whereas, to be blind, means to not be able to 'see', to not have clarity or understanding of the other humans basic nature, fundamental want. It means we are not aware of our own basic nature, of what is naturally-acceptable to us & hence, to every human. It means, we are living on the basis of our imagination, in underdeveloped consciousness or illusion. To not be blind means to be aware, to know the truth, to have the understanding. Hence, we are definitely not suggesting you to just trust everyone blindly! On the contrary, when we are able to have 'understanding', when we can truly see what is naturally acceptable to ourselves, to every human, when we can see what our own basic nature (*svabha*) are, we start recognizing that the other human is similar to me. When we start seeing that 'the other human being is just like me'...in terms of their basic-desire, only the capability to fulfil this desire varies from person to person based on their assumptions. This clarity then becomes the basis for our trust. Based on this, we can then deal with/ interact with people based on their competence. So, it is not "blind trust".

1.10.3.4.1.2 2) 'How can I trust someone I 'know' has bad intentions?'

As already explained, we are using the word 'intentions' with a deeper meaning here. When we usually use the word 'intention' today, we are only considering a person based on their behaviour, which is essentially their capability or 'competence' and not their *true-fundamental want*. In other words, their behaviour *appears as their intention*. For example: someone may be plotting to rob a house. We say 'he wants to rob my house'. It's true, the person desires to rob your house. But he has *assumed* to do so. He hasn't studied his own basic-desire, or fundamental-want which is to live with justice-order-truth.

He is evaluating his life based on 'likes' & 'profit' and since he cannot see the relationship with you (likes-dislike perspective), and wants money, he feels it is justified to steal (profit perspective). Your loss is his gain! Note that a robber does not steal in his own house! He only steals from those he does not see relationship with, and in turn gives the stolen wealth to his own family – where he can see such relationship!

But if this supposed robber were to pause & scrutinize, examine himself, he shall see that he too actually wants to only make himself happy, and does not truly wish you harm. His basic-desire, fundamental want, basic-intention is the same as yours. This is what is naturally acceptable to him. But he ends up doing something else because:

- ✓ He looks at life predominantly via the profit motive, feels he 'has less'. This, and maybe due to unfavourable circumstances, he/she has *assumed* that 'robbing is right' or 'the only way'. So he/she goes ahead and does it. An executive at a large corporation or agency may also have the same belief/assumption and hence goes ahead and commits fraud.

- ✓ Which means, the thief's basic-desire is to ensure his own wellbeing (his fundamental want/basic-intention), but ends up *believing/assuming* he can do so by robbing. When the robber 'wants' to rob your house, he is actually 'expressing his belief/assumption'. This 'want or desire' in him is itself assumed, it is his capability or competence, and *comes across* as his intention to us.
- ✓ It is not his basic-desire or true-intention. His basic-desire or fundamental want is intact, it is the same as yours, and it is what is naturally acceptable to both of you. (his basic-desire or what is naturally acceptable to him is imprinted in his desire as a subtle desire for justice-order-truth, just as it is in you)

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 'thief' in a more effective fashion without getting agitated! We can thus 'secure ourself' based on what we know as a 'wrong-assumption' in the other human being, (*which is their apparent intention, their capability*) but at its base, always have acceptance for the relationship based on their basic-desire or fundamental want. We thus stay open to the fact the other persons seeming bad intention shall change at some point of time.

In other words, we have trust/acceptance for the relationship within, and when it comes to practical interaction, we are adjusting our expectation from and response toward the other person according to their capabilities. Inside, our acceptance and stability of being does not waver.

1.10.3.4.1.3 3) 'I know someone's character is not good, how can I feel related to them'?

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 they think, what they do, and end up concluding on their 'character'. Whereas, this is actually their capability or competence, it is based on what is occurring in them in their desires, thoughts and expectations or 'imagination' in the 'Self'. It does not reflect their basic-desire or fundamental want.

We discussed this briefly in the previous chapter, that anything that is solely on the basis of 'imagination' in 'Self' keeps changing. Hence, people seem unpredictable and we end up doubting their character. However, if we start understanding the other person in terms of the 'Self' and start considering that they and you, both find the same things naturally acceptable, we shall find that we are all the same. How so? You may ask. Well, remember the brief discussion on form (*rupa*), properties (*guna*), basic-nature (*svabhava*) and innateness (*dharmā*) in the previous chapter on Activities in the Self? ***We humans have differing appearances and properties, but the same characteristics & innateness.*** Humane characteristics (*svabhava*) and innateness (*dharmā*) is naturally acceptable to every human. These consist of feelings like Trust, Respect, Affection, Kindness, etc.

In other words, when we say someone's 'character' is not good, we are looking at their 'expressed behaviour' or their 'properties/qualities' – which arises in their imagination. We are not looking at their 'basic-nature' – which is what is naturally acceptable to them, to us... which is essentially the same for every Human being. How a person expresses themselves in behaviour is their *capability*, which comes across as their intention, but this is only what appears, it is the *apparent intention*. However, their *basic-desire* or *basic-intention* is intact and the same as ours. It is the same as human basic-nature (fundamental characteristic) or human *svabhaḥ*, which is the same for every human being.

So, when a person behaves badly, it is not that they *truly* want to have a bad character, they are just operating from their assumptions and beliefs – which is their capability or competence. ‘Character’ when expressed in behaviour on the basis of *assumptions* is different from character arising from understanding/what is naturally acceptable to every human being. The former is unstable, and unpredictable, the latter is definite. We have to start seeing the latter, since the former is wavering, and not acceptable to us.

1.10.3.4.1.4 4) ‘If I trust everyone, wouldn’t people take undue advantage of me?’

On the contrary, it gives us inner-assurance, gives us inner-strength and we become far more effective in interacting with and ‘dealing with different people’. This is simply because, we already have the clarity, the knowledge of what the person *truly* wants, truly intends, even though they may not know this themselves! We already know their basic-desire and their basic-intention, their basic-nature. We also know that despite this basic-desire, the other human’s capability may be lacking in various ways.

Since we are able to see this distinction clearly, we are able to respond or behave to the other person based on their capability or competence. Hence, our ability to interact with people becomes far more effective and in the process, *we* don’t get disturbed, *we* don’t get hurt, in fact, we end up becoming of assistance to the other person. *No one can take undue advantage of you if you have ‘understanding’. People can take advantage of you only if you do not have the understanding, which is the state you are in today!* In other words, becoming aware, having the understanding of self & coexistence, living with trust, living with the assurance in relationship does not mean becoming ‘stupid’! It only makes you ‘smarter’, aware, balanced, more complete.

1.10.3.5 Summarizing our discussion on trust

The perspectives of likes-health-profit (*priya-bit-labhi*) can be different for every human. Hence, each of us have our set of likes/dislikes or preferences for food, colours, music, etc. We are different in this.

When we use these same perspectives to evaluate people & relationships, it doesn’t work since then we are not able to see the basic-nature and innateness of the other person. We unable to see our own basic-desire (fundamental want) and theirs. Our interactions thus are driven by what we ‘like’ & ‘dislike’ in people ...based on the person’s capability or competence...and hence wavers. We ‘look’ at the person’s behaviour and what comes across as their intention (apparent intention) and we conclude on their basic-nature, their basic-intention. When living like this, our view is limited to the dimensions of ‘appearance & properties/behavior’ of the other person. We hence end up living with deep mistrust and conditional relationships, or relationship & trust based on the body and material exchange. When the other person’s behaviour is according to what *we think it should be* (likes perspective of evaluation), we are fine, when it becomes *other than what we think it should be*, we are not fine (likes-dislikes perspective of evaluation). We thus keep bringing in our personal preferences and biases to judge and evaluate people. The other person is also doing the same thing! Our acceptance and feeling in relationships thus keeps wavering, they are not stable.

Whereas, we want to live with the feeling of *assurance* at all times. Being assured, puts us at ease and makes us peaceful. This is possible when we study and employ the perspectives of justice-

order(resolution) & truth. These turn out to be the same for every human being. This can be seen from our common need for happiness & resolution, the activities in the self, the 4 aspects of living, etc. When we live with these perspectives, our 'view' or understanding expands to include the dimensions of basic-nature and innateness. (*svabhav dharm*). Being thus able to see the 'entire picture', we understand ourselves and the other person – which gives rise to trust.

When we have such understanding ourselves, we know we are 'seeing' via the perspective of justice-order-truth (*nyay-dharm-satya*), but the other person may not be able to see it. As a result, their perspective (*drishti*) of seeing us may be according to what their personal likes/dislikes. If we too do the same, we are both in the same boat. But if we understand what is right, at least one of us has the answers. When possible, we can assist the other person have these answers too.

To be assured of the other's basic-desire or fundamental want at all times is the feeling of trust in relationship. In other words, Trust is the continuity of acceptance, of justice in relationship. In all our relationships, trust is the foundation value or feeling in a relationship. A relationship without trust results in opposition, the relationship itself becomes wobbly. People would not file for divorce, if they did not have an issue of trust. A lack of trust is what ultimately leads to extreme situations like war.

Trust is thus called the foundation value or 'adhaar mulya'.¹⁰¹ All of us want to live with a feeling of being related with every human being, and this is naturally acceptable to all of us. This means that we have the assurance in us at all times that each and every human being has a basic-desire for my goodness, just like we want 'good' for other human beings. However, since we both do not have the understanding, we need to make efforts for having the understanding, which is our purpose or plan for life.

1.10.3.5.1.1 Exercise

In your day to day relationship with your friends, parents, siblings, teachers or neighbours, observe the following

- 1) Whenever there is a problem, do you doubt the other person basic-desire (*basic-intention*) or their capability (*competence*)? Are you able to distinguish between these two – capability/apparent intention and basic-desire/basic-intention?
- 2) Similarly, are you able to distinguish between their basic-nature or *svabhava* and their qualities/ properties or *gunas*? (*the former is unchanging & the same for every human being, the latter changes, varies*)
- 3) Do you evaluate other people & human interactions, based on what you 'like and don't like', or based on what is 'just & unjust' (*likes-profit perspective or justice-order perspective*)

¹⁰¹ Nagraj A, Mnav Abhyas Darshan, 2015 Ed

Reminder!

a) **Listen** to these proposals without bias – *don't accept/reject it based on what you have read/heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

→ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you

→ Step2: *Examine* it: Is it coherent in all aspects?

→ Step3: *Survey* whether it is true for every Human – Universal?

→ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

1.10.4 The 7 Human Relationships

*Definition*¹⁰²

Relationship = 'To be bound (with another human) with the objective of completeness'

Now that we have discussed the fundamental basis for human relationship in some detail, we can proceed to delve into the relationships we live with, on a daily basis. We saw that today we assume that relationships have to be made, or forged. Whereas, relationship IS, or already exists in existence. We are inalienably related to every other human.

Today, our notion of relationships is limited by the 'likes' perspective: related to the Body, immediate family, or some kind of gain that comes from that association. Which is why we can 'make' and 'break' relationships today. Whereas, we can easily see that while it is *physically* possible to move away from a relationship – i.e. reduce physical proximity, the relationship still stays in our *memories*. The relationship still stays with us mentally. In other words, you may dislike someone and move physically away from them, but their memories continue to remain in us and will pop up every time we are in a related situation. The memories may even seem to fade away with time, but their residue does remain in us, in our minds and comes up every now and then!

While we are related to every human being simply because they are human, we live in certain relationships on a daily basis. This is called family. In these relationships, there are responsibilities that we have towards each other. Each relationship has a *purpose* in existence. Each relationship can thus be seen as an *activity*¹⁰³. The human being that fulfills this activity or responsibility takes on that *role*. For we usually designate Father as 'male' and Mother as 'female'. Whereas, humans of either gender- *either male or female* can play the *role of a 'Father' or 'Mother'*. Similarly, a teacher, friend, colleague, etc can be both male or female. We shall hence focus on the roles, responsibilities or activities in each relationship in our forthcoming discussion.

*Definition of relationship*¹⁰⁴

Relationship means the acceptance of responsibility (*dayitva*) and duty (*kartavya*) towards the other human.

There are 7 human relationships in all: Mother-Father & Son-Daughter, Brother-Sister, Friends, Teacher-Student, Husband-Wife, Colleague-Coworker & Societal Order¹⁰⁵. The values in relationships like Trust, Affection, etc. are expressed as feelings and fulfilled in these relationships.

¹⁰² Nagraj A, Paribhasha Samhita Ed 2015

¹⁰³ Bhattacharya S, Jeevan Vidya Workshop, SIDH Mussorie, 2008

¹⁰⁴ Nagraj A, Vyavharvadi Samajshastra, 1998 Ed

¹⁰⁵ Nagraj A, Manav Vyavhar Darshan, 2015 Ed

We shall explore more of these basic values or expectations like trust, respect, etc further in this chapter. Let us first look at these 7 human relationships in brief now.

1. Mother-Father and Son-Daughter:

Every human child is born to a set of parents. This is our first relationship and we are born into it! We start properly recognizing this relationship by around the time we become 1 to 1.5 years of age. In fact even before that, a little baby gets used to the smell, touch and sight of its mother and feels most comfortable in her presence. We are thus, sons and daughters to our fathers and mothers. We are nurtured and taken care of in the family. The family is responsible for our physical and mental nourishment and it is the earliest and most important environment we are exposed to as conscious beings. It is from our parents that we inculcate our earliest impressions about life and living and these have a lasting impact on each one of us. Let us define them:

Role/Definition of Mother: primary purpose is *nourishment* of the body and mind.

Role/Definition of Father: primary purpose is *protection* of the body and mind.

We can thus see that anyone that plays these roles can be called Father and Mother. For instance, in cases where children have been raised by only one parent for some reason, they say that 'my father has been a mother and a father to me' – due to the role that their father played (*or vice versa*). We can thus see that although the terms 'Mother' and 'Father' are usually associated with the physical gender (of the body); we really recognize them based on their *purpose or the roles* they play (nourishment & protection respectively)

Role/ Definition of Son-Daughter: primary purpose is *obedience* towards parents.

Since when we were tiny and totally helpless, our parents have known what is best for us. A child does not know what is dangerous and safe for it – it is the parents that look out for the child and ensure its safety and nourishment. Hence as children, obedience becomes our basic responsibility towards our parents.

The basic starting value for any child is gratitude towards its parents – for having nourished it since when it was a few kilograms to a fully grown adult (which is a lot of kilograms)! Parents do not expect anything more than gratitude from their offspring. We can see numerous instances of how this is quickly disappearing from our society today much to the pain of many parents. Relationships, are thus not 'contracts' – social or otherwise! Contracts can be broken, relationships cannot. Contracts have monetary motives, relationships don't! For example, our parents don't bring us up so they can earn a profit from us! From since when we appeared in this world from mother's wombs, our parents have put in a lot of time, efforts and resources in raising us, and the only thing they wish to see is the laughter, happiness and success of their offspring. Nothing more.

As children, it thus becomes natural for every child to feel and express its gratitude towards parents. The same child (us!) grows to be an adult and ends up having children of its own. The 'child' now becomes a Mother or Father, and expects the same gratitude from its own children! Just as 'we' now expect gratitude from our children, we feel & express gratitude towards our parents in turn, and assist them in in old age, also called *seva*.

Every son or daughter thus passes on the care or *seva* they received from their parents to its own offspring (to its own child), and also returns the *seva* to their own parents. In these 3 generations of Mother- Father and Son & Daughter & Grandchildren, we thus have a circle of life being completed !

Question: Are we as Sons and Daughters able to recognize our relationships with our parents in this manner today ? Where are we falling short?

Question: Do we respect our parents today? Are we able to see gratitude for them? Do we see our responsibility towards them?

Question: What do you find naturally acceptable – what is being proposed here, or what is happening around you in Society today?

Question: Do you find the above proposals Acceptable, Sensible, Universal & Liveable?

2. Brother-Sister

Many or most of us have siblings – other kids that are born from the same set of parents, or that live with us since childhood. These other kids that are in our house, in our family are our earliest companions. We share meals, share rooms, share books and of course share parents, starting from our mother's womb!

The purpose of this relationship is to be complementary, also called '*purakta*'.

This means we aid our siblings physically, materially and mentally. This includes working together to fulfill the shared responsibilities at home as determined by our parents. This may include things like cleaning, arranging and production or purchase of essentials. We also support the mental journeys of our siblings – in comprehending the world around & learning and knowing what is right and wrong in it. We are thus complementary in our individual, but common journeys towards understanding & living in all aspects.

How do you find the above definition when compared with the current notions of 'sibling rivalry', etc that we get from media & movies? If we scrutinize, we shall find that it is 'complementariness' and not 'rivalry' with our siblings that is most naturally acceptable to us and is the source for happiness, peace & orderliness in the family. Yet, we end up spending hours watching movies/serials that depict such contrary notions that are actually not 'natural' to us. We silently end up imbibing such images and these go against our own basic-nature/character/basic-desire.

Question: Are we able to see this complementary role with our brothers and sisters today?

Question: Or, do we harbor feelings of competition, jealousy, one-upmanship and try to order or control our siblings?

Question: What do you find is naturally acceptable to you? Complementariness or rivalry? What gives you happiness & peace?

Question: What is liveable? Complementariness or rivalry?

3. Friends:

The relationship between friends is similar to that between Brother's & Sisters. The only difference is, the Brother or Sister live inside our house, while friends live in theirs. The purpose in both these relationships is the same: to be complementary in our bodily, material and mental wellbeing.

A key difference we can see in the relationship of brother/sister & friends is that we share the same set of parents with our brothers and sisters, and we live in the same house with them – we have meals together, share the same room, the set of books, etc. Our basic-desire is to be complementary towards our brothers, sisters & friends – bodily, materially & mentally. We do not want any harm to come to them & wish to protect them. If we are older & have more information or experience than them, we engage them in some kind of useful program...for example, we may give them suggestions to read a particular book, help them develop a new skill, include them in some activity we are engaged in, some practical suggestions, gently point them in the right direction, etc. This helps them learn new things and expand their horizons of knowledge. As an 'elder' in the relationship, it is important we display understanding & sensitivity towards our siblings needs & not overtly 'display' our superiority or dominate them, or make them feel low, etc. For, this is the behavior we too would expect from an elder, and have a basic-desire for.

If we are of similar age, or younger, or know less than our brothers, sisters or friends then we become willing to be engaged by, learn from them. These aspects of the relationship are thus the same for friends, brothers and sisters. We shall do these same things for our friends, as we would for our brothers and sisters.

We can thus see that the purpose of this relationship is also to be complementary, or '*purakta*'.

Question: Are we able to see this complementary role with our friends today?

Question: Or, do we harbor feelings of competition, jealousy, one-upmanship?

Question: What is the meaning of a 'girl' friend and a 'boy' friend? Would it mean anything other than what we have described above?

Question: Is this what these terms mean in society today? Is this what the word 'relationship' means today?

Question: Do you think it is desirable to have friends with the other gender (boy/girl) to assist each other materially & mentally or for any other reason?

Question: Are your current notions on this relationship your own, or have you picked them up from your family, movies or society & culture?

Question: Do you find there is any universal definition, purpose or way of being for a girl/boy friend?

Such notions and relationships can take up a significant amount of our time, energy and emotions. It is important that you consider these issues carefully and not be swayed by what you already believe, or what others around you say or for that matter, what is written in this book!

4. Teacher – Student

When we started our initial discussions in this book, we discovered that ‘to understand’ is the most important activity for a human being. We live today based on our assumptions or thoughts. We loosely call this thinking or assumptions ‘understanding’. We say things like I behaved in that way at school because that was my *understanding*. Unlike animals, whose need is only to learn survival skills, (which they learn from their parents) humans too need to understand life in all its aspects.

The teacher-student relationship is a pious one and probably the most important, after one with parents. This is because it has to do with learning & knowledge, which are fundamental human needs. This has 3 aspects: a) Understanding (*samajhna*), b) Learning (*seekhna*) and c) Doing (*karna*).

a) Understanding

The entity that enables or facilitates this understanding is called a Teacher or *guru*. In other words, aside from the role of Father and Mother, the Teacher or guru plays the most important role in our lives – of facilitating or providing, or guiding us towards values, understanding & knowledge – in other words, towards resolution & happiness.

What is this knowledge, you may ask. Well, it is understanding ourselves, our relationship with humans in family & society as well as our relationship with nature and how all these are in coexistence, how we can live in it. If the teacher provides guidance, what does the Student do? Since the student has an innate need to know and understand life, they put forth their genuine enquiries about the subject of study in front of the teacher. The teachers role then is to satisfy these curiosities and enquiries of the student and guide them towards the right answer.

b) Learning

We also need a lot of information to recognize the objects in this world their properties, and their inter-relationships. Teachers hence provide us with the information and tools that are needed for the same. These are areas such as physics, chemistry, biology, geography, history, languages, mathematics, literature, etc.

c) Doing

In addition to this understanding & learning which is a need of the Self (*jeevan*), we are also taught the many skills that are needed to produce/acquire material things. These are skills such as carpentry, engineering, medicine, production, etc.

The teacher-student relationship is thus one of the most close, important and pious relationships for humans. The student looks up to the teacher and tries to emulate their knowledge, behavior, learning & skills. For, this is how humans learn – by emulation. When the student is thus able to successfully pick up all this with the aid of the teacher, they are filled with a deep sense of gratitude for the teacher for guiding them so.

Question: Do we recognize our relationship with our teachers in this manner today?

Question: Do teachers recognize their relationship with students in this manner today?

Question: What do you find naturally acceptable – what is being proposed here, or what is happening today?

5. Husband – Wife

We have so far discussed the relationships that a human child goes through until it is educated. Marriage comes across as a natural step in the journey of a human being. Marriage is a personal and social commitment to live as an integral unit, to fulfill some common goals. Marriage enables companionship, the formation of a new family unit, or enlarging an existing unit in the case of joint families. Marriage is thus the basic institution that is at the base of the human family. A family consists of a set of individuals that live together for common mental, emotional and material aims. The family provides a natural, safe and secure environment for the upbringing of a human child – for its physical being & for the transfer of knowledge from one generation to the other. All of us belong to some family.

Marriage as an institution connects two families in society, through this union, a relationship is forged amongst many related family. Marriage thus serves as a ‘web of integration’ that binds such families, and in turn society, together.

The relationship between a Husband and Wife is thus understood within the institution that is the family. When we enter into marriage, we make a personal, familial and societal declaration of our intention to live together as one unit that is complementary to one another. Marriage is based on mutual respect of the husband towards the wife and vice-versa.

We can thus see that marriage is a fundamental relationship in human living & organization in which a husband and wife play complementary and equally important roles.

The Husband commonly displays an ‘analytical effort’ centric approach to life & living, while the wife, in addition to analysis, also displays ‘commitment’ and ‘determination’. As with other relationships, this relationship too is not ‘gender’ based. In other words, in the set of common responsibilities in any household – such as providing for material things, their buying, cooking, serving, cleaning, taking care of children, their education, upkeep of the house, taking care of the aged, etc either ‘Male’ or ‘Female’ may play certain roles.

Both roles 1) procurement of goods/wealth and 2) their processing & maintenance for consumption in the form of household chores are equally important & vital for the family. We can see this when we observe that whereas typically, the (usual) male responsibility of *procurement* seems to stop after retirement at age 60 or 70 or 75, the household chores of *maintenance* never stop, 14 hours a day, 7 days a week.

The relationship between husband and wife within a marriage is what most naturally allows for a physical conjugal relationship to take place. This physical relationship between a male & a female is a natural requirement in the adult human body and an essential occurrence for the furtherance of the human race. The human child takes shelter in its mother’s womb for 9 months during which it is nourished and develops to be fit enough to appear in the external world. The initiation of child birth needs fertilization and this takes place most naturally within the sanctity of marital life. This need for fertilization for progeny to occur is seen in nature in mammals, other animals, insects, and plants as well. It is a beautiful, natural phenomena. The human child seeks & most naturally receives physical & mental nourishment & support from the family it is born into.

Question: How does this explanation of a family compare with what you see around today?

Question: Do you find the prevalent relationship between husband and wife is similar to what we have discussed above?

Question: Which of these do you find to be naturally acceptable? What is happening today, or what has been discussed here?

Question: Do you feel that physical or conjugal relationships (& the rearing of children) are desirable or naturally acceptable prior to or outside of marriage? Do they put the partners & offspring at ease?

Question: What is happening in society today on the above front? Are such partners able to live peacefully, or are such relationships usually complicated?

Question: Do even so called 'liberal societies' in 'developed countries' accept infidelity easily? If yes, why so? If no, then why not? Irrespective of the country or society, are married partners able to share, discuss & accept their 'other' relationships easily? If so, why, and of not, why not?

Question: Why have human societies traditionally favored the concept of an integral family unit and remaining faithful to it? How does this correlate to the concepts we have discussed here?

6. Colleague - Coworker

We saw earlier that in addition to understanding, we also have the need for material things. We are able to get material things by 'work' or applying 'physical effort' on nature. Some examples of work are: growing grains, fruits, vegetables, dairy, carpentry, mobile manufacturing, car production, electricals, stationary items, etc. There are also service (maintenance) or *seva* oriented occupations such as repairing of goods, driving, being a pilot, working in a trading system, being a barber, a massage therapist, a hotelier, etc. If we make a simple list of all the things we eat, use, consume and depend on every day, we can easily see that these cannot be done by one person, or one family alone or even a small set of families.

In other words, we need assistance for these occupations related to material production which are sourced by money today. In today's terms we commonly call this 'earning money'. But if you observe this a little carefully, you will notice that we need money in order to get some material objects: like food, a phone, car, etc. We don't just need money, we need the things that money can *acquire* for us. In other words, money is finally *a means* to an end.

We can't do this alone! So, the people we work with, in our occupation are called co-workers or *sahyogi*.

The entity that takes on the role of primary responsibility for a parcel of work, or the one that assumes the duty is called Colleague or *sathi*. This roles involved supervision and oversight of the work to be done.

The entity that has the acceptance to complete or assist in completing such responsibilities is called Co-worker or *sahyogi*.

In other words, the colleague and coworker come together to complete a given task, or project that have material outcomes. They do so in a complementary fashion. Notice that here too, the definitions are based on the roles that each one plays. There is mutual respect in this relationship, based on trust a willingness to learn & to teach.

Question: Is the relationship between a ‘boss’ and the subordinate today based on a common complementariness or is it based on fear & reward mentality?

Question: Is competition necessary in order to succeed at the workplace? Do you feel comfortable when you compete?

Question: When does competition turn into jealousy? Is that naturally acceptable to you?

7. Societal Order

We have so far covered some important relationships within the family & its immediate surroundings. As families, we are also a part of a larger social web of interdependencies. We are an integral part of a larger web of human families and systems where there are mutual interactions between families as friendly visits, for exchange of goods, services, etc. For example, maybe someone from your family is involved in trading, someone in manufacturing, someone in transportation, someone in teaching, etc. Put together, these tasks serve to complete the myriad needs of human society.

Be it in our source for education, learning, information, transportation or public governance it is easy to see that as human beings, we cannot be alienated from society. We are related to, are dependency on, and have responsibilities towards society. This could be in the form of our contributions or assistance in the field of education, maintaining cleanliness, rain water harvesting, organizing health camps, helping spread the know-how & exchange of organic vegetables, etc. We could thus participate in the immediate community around us, or in that area, or at the village/town/state/nation level – depending on our interest & circumstances. When each one of us is able to recognize this basic relationship we have with other humans and with the social-order (*vyavastha*) around us, it leads to a big impact on the coexistence in social order.

Question: Do you feel this relationship with the societal order today?

Question: Do you want to be complementary and useful to the larger Society?

Question: Do you want to ignore society and say ‘I don’t care what happens?’ Is it possible to not care about society at all?

Question: Do you want to harm or exploit society instead?

1.10.5 The 18 values/feelings in human relationships

Now that we have briefly discussed the human relationships, we can look into the expectations & feelings that are inherent in them. We saw earlier that relationships exists between two humans and it is on the basis of the Self. Being in such relationships, we have expectations from and 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. These feelings are 'valuable' to us – they give us happiness & fulfilment. When we observe our living as adults today, we will recognize that in the series of episodes of 'events' and 'work' that have become life, as adults, humans tend to neglect family & the relationships in it. If we do not understand relationships, then we have problems, we feel we are never able to satisfy the other person and this leaves us with a grudge, even in our closest relations. This is a big source for our unfulfilment that stays within us, no matter what we do in the material/work world.

For example, how often have we heard this?

➔ 'No matter how much I do, this person is not satisfied at all!'

This is basically because we have not recognized the expectations inherent in the Self and are busy accumulating & providing for material things, which are all needs of the Body. It is no wonder then, that the other person feels dissatisfied – because we are providing things outside, we are not addressing, their basic needs, the needs in the Self (*jeewan*) at all!

Let us briefly revisit the basis for relationships we discussed earlier:

- ➔ Coexistence exists. There is **order & relatedness** in Coexistence.
- ➔ In this order, Relationships **IS** between two Humans. They do not have to be created.
- ➔ Relationships are recognized and understood by the **Self**.
- ➔ There are **feelings**/expectations in relationship. These are in the Self
- ➔ These feelings in the Self are **definite**. i.e. the expectations in relationships can be identified.
- ➔ Recognizing these relationships and fulfilling these feelings leads to **mutual fulfillment**.

We will list these inter-personal expectations/feelings and see whether they can be fulfilled and if they are fulfilled, see whether we have anymore expectations left from the other person. Let us look at these feelings:

1.10.5.1.1 Proposal

We have expectations/feelings in human relationships. These expectations/feelings are definite and are-

1. Trust (*vishwas*)
2. Respect (*samman*)
3. Affection (*sneha*)
4. Care (*mamata*)
5. Guidance (*vatsalya*)

6. Reverence (*shraddha*)
7. Glory (*guaran*)
8. Gratitude (*kritagyata*)
9. Love (*prem*)¹⁰⁶

Let us explore these feelings (or values) in more detail. It is important to note that these feelings have to be recognized within us. Usually, we very quickly can start judging the other person. If we do that – we have missed the central point of ‘understanding’- which is to first get acquainted with our own selves via self-scrutiny and study. This is exactly what we are trying to get to in this book! We are trying to find out how we are, as human beings, what our common and uncommon properties are, what is naturally acceptable to us, what our common basic-nature (*swabhava*) are. When we recognize the feelings in ourselves, we are able to see that living with such feelings within us helps us to ensure continuity of our own happiness.

We do not have to *create* these feelings, rather these feelings arise quite *naturally* in us and flow as we recognize & understand the purpose of our relationships in the larger human order.

Also, we use the term 'values in relationship' for these definite feelings in a relationship. This is because these feelings is what is of significance (of value) in a relationship. Without these feelings being present in a relationship – we merely try to be ‘cordial’ or have pleasant manners in a relationship. Many of us tend to reduce the 'values in a relationship' to 'money', 'duty or service' or 'material-things'. But these values or feelings are bigger than any 'duty', 'material-thing' or any 'belief'.

These values are a fundamental part of who we are, to do with our basic-nature & character, to do our humanness. Beholding these values is a fundamental experience for us and a source for contentment, peace & happiness.

1.10.5.2 Trust (*vishwas*)

Trust or *vishwas* is the foundation of all our relationships. We have already discussed Trust quite extensively & demonstrated that humans have a natural disposition to trust¹⁰⁷. The unwavering clarity & acceptance in ourselves about our own basic-desire, that of human being’s basic-desire or fundamental want leads to a **commitment to always live with justice or *nyaya* in relationship**. This is manifested as the feeling of trust (*vishwas*). When we understand so & and have trust, we feel assurance in us for other humans at all times. In other words, a (perceived) failure in trust may be forgiven (or understood) more easily if it is interpreted as a failure of competence rather than a lack of benevolence or honesty.¹⁰⁸

¹⁰⁶ Nagraj A, Manav Vyavhar Darshan (Philosophy of Human Behavior) 2015 Ed

¹⁰⁷ Kosfeld, M.; Heinrichs, M.; Zak, P. J.; Fischbacher, U.; Fehr, in Nature, 435

¹⁰⁸ Nooteboom, B. Trust: Forms, Foundations, etc

1.10.5.3 Respect (*samman*)

1.10.5.3.1 Respect means appropriate evaluation

In other words, Respect means 'Correct Evaluation'. Scrutinize and examine the below and identify what is true, acceptable for you:

- 1) I should be evaluated *as I am*
- 2) I should be evaluated *more than I am*
- 3) I should be evaluated *less than I am*

We find that each one of us wants to be evaluated as we are by the other person (option 1 above). This is the basis behind the feeling of respect i.e. 'to be evaluated as I am'. Just as we desire this, the other person also expects the same. Every human being wants to be evaluated as they are.

Usually however, we make mistakes in our evaluation of others in the following three ways¹⁰⁹

Over Evaluation (*adhi-mulyan*) – To evaluate more than what is.

Ex. if you are purposefully flattered you feel uncomfortable

Under Evaluation (*av-mulyan*) – To evaluate less than what is.

Ex. if you are condemned, or put down, you feel uncomfortable

Otherwise Evaluation (*a-mulyan*) – To evaluate otherwise than what is.

Ex. if you are equated to an animal, you feel offended.

Example of over evaluation: You are sitting at home and there are guests around. Your mother says 'my daughter is the greatest musician in India!' – Would this make you feel comfortable, or uncomfortable?

Example of under evaluation: You are still at home, but this time your elder brother says 'My brother is very lazy, he doesn't want to do anything.' - You obviously feel uncomfortable, you don't find this acceptable.

Example of 'otherwise' evaluation: Your friends at college tease you by calling you a 'hippo and that you are fat and slow' - You feel offended by this.

What is happening in the above examples? We can see that any kind of over, under or mistaken evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have

¹⁰⁹ Nagraj A, Lectures, Anwari 1998.

been disrespected, because we feel we have been wrongly evaluated. Thus, respect means to evaluate appropriately. **In Hindi, this is called *samyak-mapna – samyak-man***.¹¹⁰

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 shall be surprised to find, this happens very often, and we are most insensitive about this aspect in our relationships. We ignore this basic expectation, this basic aspect of respect, even though it is the cause of most of the problems for us in our relationships. We keep making one of these three mistakes – over, under or other-wise evaluation in our behaviour, in our daily life, thus unwittingly offending those around us. We keep joking about people and poking fun at them, thinking we are being 'lively' or 'funny', whereas what is happening we are somewhere, hurting the other person. They may not show it, but inside, they find it unacceptable.

The others around us are also unaware of, insensitive to this aspect and committing the very same mistakes, and offending us in turn, thus compounding the problem. We shall further see that this issue of Respect and disrespect can be blown to large proportions and end up in the breakup of families and even wars between countries.

1.10.5.3.2 Our notion of 'Respect' today

We 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 put red bulbs on our cars for respect, we build big houses in the thirst for respect, we dress up, we have different haircuts, we buy cell phones, we boast about the bike we have, we try many novel things to 'gain' respect, or in our search for recognition. Let us explore what respect may actually mean, and whether all the things we do in the hope of getting some respect can truly ensure respect:

1.10.5.3.2.1 *What is the true or actual basis for respect? What is respect?*

We have seen that human being is a coexistence of Self and Body. Earlier on in this chapter, when we explored relationship, we saw that there are many similarities between us humans. Let us recall them here:

#	Observation	Inference
1	We both want happiness/resolution and prosperity	✓ Our desire is the same
2	Our basic nature or characteristics are steadfastness, generosity, kindness, etc. These are naturally acceptable to both of us.	✓ Our basic nature (<i>characteristics, basic-desire</i>) is the same
3	Both of us want to get out of our unnatural tendencies, resolve our worries, problems and unhappiness's. We have these issues due to living in	✓ Our problems & their causes are similar

¹¹⁰ Nagraj A, Ibid – 18 relationship values

	'underdeveloped consciousness' = (4.5 activities, 3 perspectives). [we lack in capability]	
4	We both need to have the understanding/knowledge: which is to understand Coexistence and live in harmony in the 4 aspects of our living = 'developed consciousness' = (10 activities, 6 perspectives)	✓ Our purpose & plan for life is the same
5	The Activities, Forces and Powers in the Self are continuous and & present in both of us.	✓ Our potential to have resolution/understanding is the same.

When we are able to see that the other is similar to myself, we are able to recognize the feeling of respect in the relationship. This feeling is borne of equality with the other human. We are all equal, in these fundamental aspects. If not, we either hold ourselves, 'more' or 'less' than the other and this only leads to a notion of differentiation.

Thus, true-respect becomes possible when, in terms of the 'Self', we can see that the other is *similar to me*. We both want to be resolved & happy, our plan for life is the same, and our basic potential in the 'Self' is the same. (*There may be differences in how aware we are in these activities, and how we use them, but all of us have the same capacity to think, desire and understand in the 'Self'*). In other words, it's not that someone has the activity of 'thought' missing, or the ability to 'desire' missing, or that someone does not have the ability to observe what is naturally acceptable to them, or that some humans are missing the freedom of action and ability for imagination, or have the activity of 'understanding' missing!

These activities are in all of us, and we each have the same potential – *what we do with/in these activities may be different*. So, we are all same in being able to understand all 4 aspects of our being, we all have a need to understand it, we all have a need to be in order, to be in coexistence. All of us have the capacity to scrutinize & examine, all of us have the capacity to understand reality as it is. We only differ in how much of this ability/capacity we have been able to *exercise*. In other words, all of us have the capacity of imagination, we only differ in what objectives we have deployed our imagination for, with how much intensity. We have to now deploy this capacity for imagination for understanding, for knowledge.

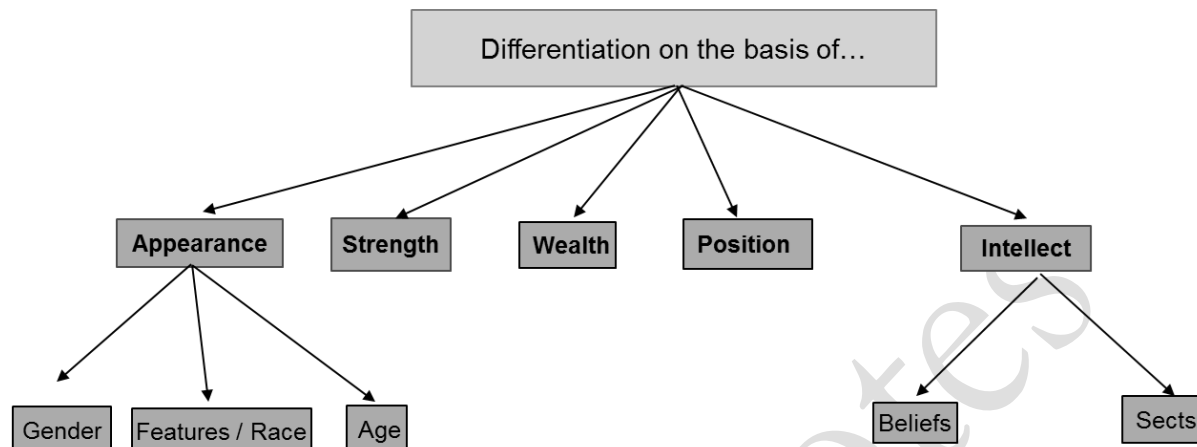
Our usual reminder again - It is important that you do not accept what is being stated here 'as-is'. You need to validate this for yourself, and this is only possible when you start this scrutiny, when you start this self-study yourself. So, these are not some 'morals' or 'good habits' we are talking of, and want you to learn or memorize! These are realities each one can see, understand, verify & live in, for ourselves. You have to start exercising your will to know, your ability and capacity to know. No one else can do this for you. And each one of you can know and wants to know. Our state of being, our happiness, our state of mind is tied to this.

1.10.5.3.3 What is our basis for 'respect' today? – Differentiation, being special!

All our basis of respect today is quite contrary to our discussion above. Instead of respect being a basis of similarity or one of appropriate evaluation, we have made it a basis for differentiation. i.e. 'respecting' you means I am 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 recognition in the form of respect from one another! Let us explore this a bit more.

These are the bases on which we differentiate today. Appearance, Bodily strength, Wealth, Position & Intellect. We try and get recognition on these bases and also tend to discriminate on these lines ¹¹¹:



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

1.10.5.3.3.1 Appearance

a) Gender:

We have notions such as, respect males more than females, or the other way around in some societies. We ignore the fact that being male or female is an attribute of the body provided by nature, and not an attribute of the 'Self'. In many countries, people even prefer a male child to a female child, and in some other societies, it is the other way round! Whereas, the gender only points to some small structural differences in the human body. The nature, needs, goals, activities & potential of the Self in both men and women is the same! Both want resolution & happiness, both have desires, thoughts and expectations, and both have a need to, and the ability to understand all aspects of their living and all entities in coexistence!

b) Features/ Race:

If the person is of the same race as oneself, then we respect them, else we don't. For example, we respect based on skin colour – white, brown, black, etc or we respect based on whether the person is of Mongolian race, Aryan race, Dravidian race, African, South American, etc. Here again, we do not evaluate on the basis of 'Self', but on the basis of Body and the colour of the skin or the race of the body, i.e. by the features, long noses, short noses, height, etc. Whereas, these are natural characteristics that vary based on Geography and climate on this planet.

¹¹¹ Nagraj A, Manav Vyavhar Darshan, 2015 Ed, *panch aishwarya*

c) Age:

Elders have the expectation that youngsters should respect them. Should elders in turn not respect youngsters? Here again, we can see that we are evaluating someone on the basis of their body or physical age, and not keeping the Self in mind.

1.10.5.3.3.2 Physical strength:

If someone is stronger, we respect them! This is at the level of the body. In fact, this may not even be respect; it may be fear, that if we do not respect them, they may harm us! But this is quite prevalent: there are so many programmes and awards and titles in the world based on physical strength! Many humans are preoccupied with getting recognition on this basis. This has nothing to do with how the person is in the 'Self'.

1.10.5.3.3.3 Wealth:

We respect someone because they have wealth. 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, peaceful, resolved? Are they just in their relationships? Do the people around them feel fulfilled? Wealth is evaluation on the basis of material things.....How should we behave with someone who does not have enough, or has moderate amount of material things? Should we look down upon them? Is that naturally acceptable to you?

1.10.5.3.3.4 Position:

This is a very common phenomenon. We respect based on the persons societal position. So, if it is the president of a country, there are many people respecting this person, if someone is an important post in the government, or in some company, or in an industry or in a school/college, we end up going out of our way to express respect for them. The post, if we see, is at the level of assumptions....we respect those positions we have *assumed* are important! While someone occupying a certain post may mean they have achieved something useful or extraordinary, it can't be the *sole basis* for respect – because in doing so, we are alienating those that do not occupy such positions. Contrarily, it is not uncommon to see those occupying a 'higher' position bearing down upon, dominating those in 'lower' positions.

1.10.5.3.3.5 Intellect

a) Beliefs

This means any thought/belief system that our families have, or that we have taken on/adopted. There are also many modern ideologies, such as capitalism, socialism, communism, realism, agnosticism, etc. People that follow these set of beliefs are called capitalists, socialists, communists, agnostics, and so on! There are many such belief systems or 'ism's in the world today, and the people that have adopted them or that have been exposed to them since childhood, each believe theirs to be the right or best belief. However, all beliefs, as we have seen are in the form of assumed 'images' &

analysis and reside in the form of desires (imaging), thoughts and choosing in the Self (activities 3, 4, 5). Respecting someone or a set of people based on such ideology or faith may ultimately causes alienation of those that do not have the same views and hence becomes a cause for differentiation, and sometimes, even leads to conflict.

b) Sects

For example, each one of us is born into what we call a religion. This is also called a 'faith', because it comes with a set of beliefs. Further there are many smaller followings within such belief systems, which are called sects. If you sit down to list out the number of sects, and castes and sub-castes in India, you may take a very long time. And this is quite prevalent all over the world today. People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect, thus alienating all other humans.

1.10.5.3.4 What are the problems today due to this kind of differentiation?

We saw that today that instead of respect meaning *appropriate evaluation*, we have made it to be a form of *differentiation* & seeking recognition in relationships. We saw that the differentiation today is based on a number of factors. We shall now see that a wide range of inter-personal & societal problems manifest/have manifested due to this kind of differentiation in Human history. We shall also see that these problems have also led to mass demonstrations and other kinds of 'movements' by people around the world – since this kind of differentiation or discrimination is not acceptable to them. In other words, any form of discrimination based on differentiation is not naturally acceptable to you, to me, to any human being.

Discrimination based on 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 government. As discussed earlier, this problem is acute in some areas, with people not wanting girl children and preferring males instead, and in some other societies, it being the other way round! Human history is also full of incidents of men oppressing women because of their physical size, and we also hear of occasional instances where women have done the same thing to men!

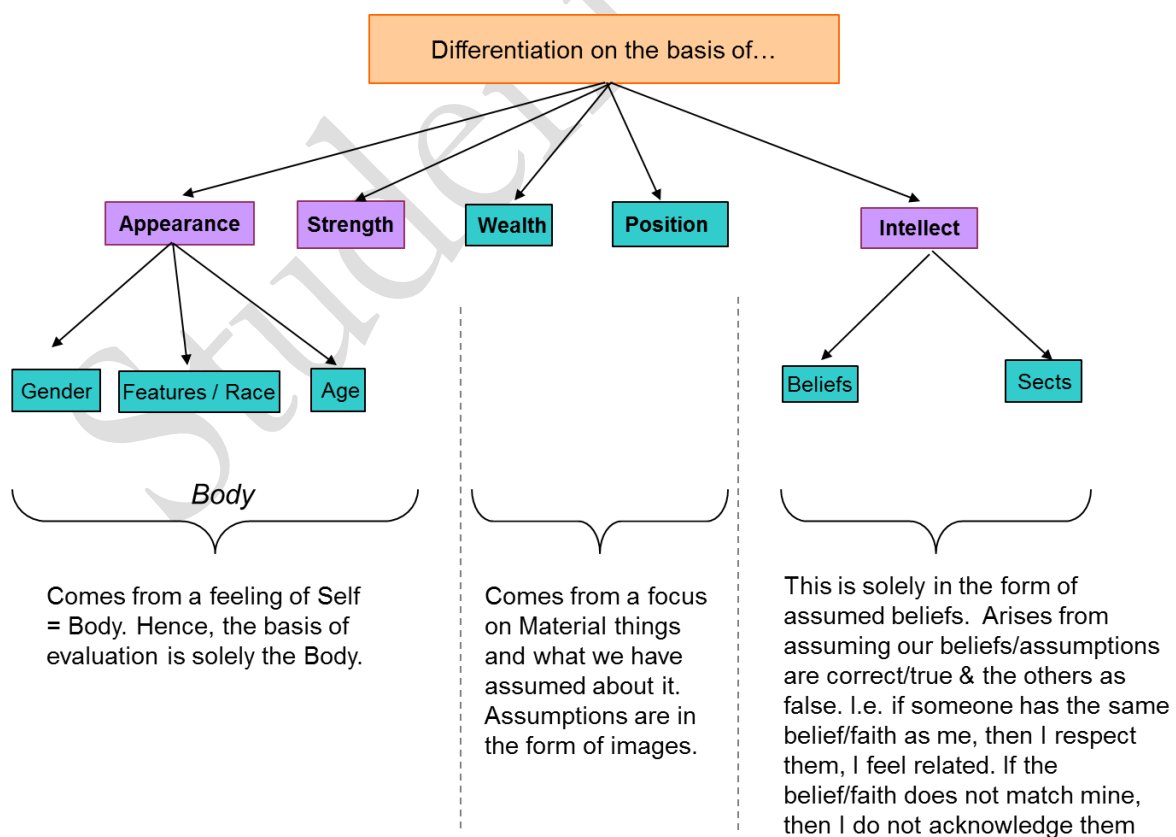
Discrimination based on Race: There are many movements and protests around race, skin colour and demands for equality. We hear of racial attacks and discrimination, which are basically to do with this issue. This leads to people living in fear of such racism and racist attacks. There are also horrific stories of hatred and Brutality based on race, some as recently as World War 2 in the 1940's where millions of people of a particular race people were butchered.

Discrimination based on Age: We hear of protests and movements demanding for equal rights for children on the one hand, and for rights to elderly people and their care on the other. There are youth movements as well.

Discrimination based on Wealth: This is an aspect that is increasingly becoming a very big area of differentiation, and is leading to all kinds of large scale problems. This is an age old issue of 'Rich' & 'Poor'. We are all aware of the whole debate around rich countries and poor countries on the one hand, while within any country, there are numerous protests demanding equal distribution of resources, equality economic opportunity for all etc. Such protests and movements have led to a lot of social conflict in recent times, and have also led to large scale wars, etc with thousands of people killed every year. Not being able to have 'wealth' – is a large problem, with many people suffering from a lack of self-esteem and some even committing suicide when they feel they cannot get the respect that is due to them from wealth.

Discrimination based on Position: We see protests against high handed government officials, because people feel they are being taken advantage of. All this is due to the tremendous differentiation we make on the basis of position. In individuals, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they shall not get the respect that is due to them, that they struggled for! How many cases of depression, or even suicide have you heard of, of good, young people who could not pass an exam, or get a good rank, or even come first in class? Even students who end up entering top notch institutes undergo these kinds of pressures and end up taking their own lives at times. Is coming 'first' really worth dying for?

Discrimination based on Beliefs (thought systems): We are all quite aware of this issue. We hear of fights, unrest, turmoil, terrorism & civil war that are to do with religions and beliefs.



Discrimination based on Sects: We are all well aware of this, especially here in India. We have numerous sects, and each sect has its own movement to ensure there is no discrimination against

people of their belief! There are demands for preferential treatment in jobs, in education, and some of these protests & clashes between people of different sects, beliefs/faiths even turn violent.

Outside our families – we have created categories of people based upon our sense of differentiation. We try and identify ourselves and our families within these very categories that we have created based upon appearance, strength, wealth, position & intellect. Most of our social pursuits are driven for attaining ‘self-respect’ for ourselves or our families based on this system of differentiation. Whether it is our education, or who we marry– a lot of our important choices are driven by the notions of wrongful respect (differentiation) or wealth/possessions. We may also want to become Engineers, Doctors, MBA’s and PhD’s – not because we are interested in the subject but because we think it is respectful or will help us get a good job!

Sometimes who we decide to marry is also based on the amount of money or status of the family involved. Living in US/Europe is considered highly respectful and we differentiate those who are there as sophisticated and civilized. Unfortunately, all this is *differentiation* – and we have wrongly understood it as *respect*. Many of us carry several insecurities about our bodies, our gender, our race, wealth, position & intellect. We mistakenly hold the belief that respect is based on wealth or possessions and we may an entire lifetime in seeking respect from our fellow beings, from society. If only we understood that ‘respect’ is by product of understanding, many of us would be saved a lot of trouble, effort & anxiety.

We further differentiate ourselves from the other based on our different belief or faith systems and we struggle, fight and argue endlessly over it. All the time completely missing that we and the other are very similar as a human being. Our desire for harmony is the same, our span of living in the various aspects of living is the same, our faculty of desire, thought and choosing is the same. Not just similar – but the other is related to me and both of us exist for each other's wellbeing. We are indeed, undeniably bounded in this coexistence.

We can thus see that the fundamental problem lies in not understanding our ‘Self’. The basic issue is believing/assuming Self = Body, or I = Body, hence we associate Respect with the Body, or with Material things which we interact with – via our body.

As a result, we confuse our ‘identities’ with one of the following aspects that are an integral part of the grandeur of every human being:

- Appearance (of the Body) or *rupa*
- Strength (of the Body) or *bala*
- Wealth or *dhan*
- Position/Status or *pad*

We thus end up seeking or expressing respect on these parameters!

1.10.5.3.5 The difference between ‘attention’ and ‘respect’:

Assume you are driving by in a car, and the person manning the society 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 dry, mechanical action? On

close examination, you may realize that it was probably just a action of boredom. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.

We can now begin to see that we humans are engaged in a wide range of activity today, for the sake of gaining recognition or attention in the form of 'respect'. Some people can go to great extents for recognition: people are climbing up large mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, taking off their clothes, shaving their heads, letting their hair grow long, colouring it, letting their finger nails grow long, displaying their wealth, working very hard to be on the magazine cover, the size/location of our homes, how we furnish our houses, the cars we buy, the clothes we wear...the list for attention, is simply endless! For many of us, the ability to possess such large (or expensive) things is a measure of 'our own success' – acquiring a large house, an expensive car, maybe even a good looking spouse! - are all measures of respect, of self-esteem or confidence. Whereas, all these are extraneous things, nothing *inside* us is changing. We may have expensive flooring in the bathroom, but we are not discussing the *person* standing on that flooring! Do we really understand this person – ourselves? Nothing in the 'self' is changing, so wherefrom shall self-confidence arise?

If we understood the simple fact that what we can only get 'attention' from all the things we do outside, but we cannot ensure the *feeling* of being in relationship, the feeling of appropriate evaluation and respect in the other person, then we will feel greatly relaxed! Just think about it –we are insecure inside, uncomfortable inside, and we are struggling, craving for respect from the outside – from other people who simply do not have the feeling! If I see my relationship with you, I will *anyways* respect you – I accept you for what you are. 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 is fulfilling for me and fulfilling for you. *It makes both of us comfortable; it puts both of us at ease.*

1.10.5.3.6 The solution

We have to first see that coexistence *is*, and that we are *already* related to every human being in this coexistence. We have to understand the human being as the coexistence of Self and the Body and then base our evaluation on the basis of the Self – where we will find that we are similar to the other (in terms of our basic purpose/goals, plan for life and capacity). This becomes the basis for the feeling of respect in our relationships with other human beings.

If the other person has less understanding than me –

- ✓ I retain the basic sense of respect for the other – because they are a human being
- ✓ I accept the responsibility to improve the understanding of the other.
- ✓ If someone has more understanding than me, that now becomes a basis for my admiration for them and I hence adore them accordingly and want to learn from them.

We can now define respect as

‘The continuity of the acceptance of excellence in another human’

*There is a difference between being *similar* and being the *same*. Having the understanding does not mean we shall become the *same* – it just means our behaviour, our desires become *definite, humane*. i.e. We may both understand relationship and have the feeling of respect, but how we express this respect can vary.

Going back to our earlier discussion, we can now add intellect or *buddhi* as a parameter when we evaluate ourselves and other people:

- Appearance (of the Body) or *rupa*
- Strength (of the Body) or *bala*
- Wealth or *dhan*
- Position/Status or *pad*
- Intellect or *budhi* (to do with understanding)

1.10.5.4 Affection (*sneha*)

Affection is defined as a 'feeling of lack of opposition in relationship'.

In other words, Affection comes when I recognize that we both wish goodness for each other 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 sentiment of tenderness, of warmth, is called affection.

When I have affection, it means I have come to realize, recognize that I am related to you and you are related to me. We experience and express this feeling of affection or *sneha* in the relationships that we recognize in our living. On the contrary, harbouring feelings of aversion are not naturally acceptable to me & trouble me. We already saw the relationship in living exists when we see or accept responsibility & duty in that interaction.

1.10.5.4.1 Why we don't (always) have affection today

1.10.5.4.1.1 a) *Doubting and disrespecting*

Question: Do you have a feeling of the continuity of being related to the other? How many people do you feel continuously related to, feel warm towards?

Answer: If we have doubted the basic-desire, basic-intention of someone even for an instant, if we have a feeling of opposition even with a single 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.

The feeling of affection does not arise if Trust and Respect are not present. Without Trust and Respect, you feel the other human does not desire well for you hence you can never feel Affection for them - you view the other person with doubt. And that is why today we often find in the family that although people have been living together for years and years, they still don't feel 'related' or

warmth for each other, because the basic Trust and Respect, understanding of relationship and acceptance of the other person for who they are is missing. It is thus unfortunate that we are unable to feel related to, feel warmth for even members of our own family, towards those that wish for, and have toiled for our wellbeing. When we examine this deeply – we will find that this is because we have started to doubt their basic-desire or fundamental wants. We feel that they wish us ill, or that their basic-desire itself is wrong – that they do not care for us.

1.10.5.4.1.2 b) Blaming

We fail to see that this is not so, their basic-desire to live with justice, order & truth is the same as mine, the basic-nature (characteristics, *svabhava*) is the same, only, they may not be aware of it themselves, and as a result, have incorrect assumptions. The understanding is missing. We are thus unable to evaluate our and the others capability or competence and distinguish it from the basic-desire or basic-intention. We are hence not able to work towards improving understanding in ourselves and in our family. Instead, we tend to bring an attitude of blame and try and place the responsibility of problems on the other person – this too stems from our own wretchedness, our own lack of understanding. We are unable to take responsibility for our own actions and our state of being, and hence end up blaming others and the situation around us for our problems.

1.10.5.4.1.3 c) Preferential Evaluation

(Evaluating on perspective or drishti of likes/ dislikes)

To add to these 2 problems (doubt & blaming), as time passes, we humans tend to approve or accept certain behaviours/properties of the other person, and reject some of them. They are ‘parts’ of a person (their behaviour) we tend to ‘like’ and some parts we do not ‘like’. Remember, the person opposite too has their assessment of your behaviour and what in you they ‘like’ and they don’t ‘like’. The problem here is (as we have already seen), your preferences in ‘likes’ can be different from mine, and *we can both be biased*. The perspectives of likes-health-profit, varies in all of us. Hence, every time a person displays one of the tendencies or behaviours we do not ‘like’ such as speaking in a loud voice, repeating something, giving you some instructions, their opinions, making fun, disrespecting you, dominating you, even their way of arranging their clothes, etc. it triggers the evaluation of ‘I don’t like that’ in us and leads to us getting hassled or irritated.

Notice here that the other person hasn’t really ‘done’ anything to you. They are merely ‘being themselves’, in other words, that is the *only way they know how to be*. But that itself is the problem. We don’t ‘like’/approve of the other person being themselves. Where will this lead? There is no solution to this – since, the other person has their own ability of imagination, and their own freedom of action. They are not going to ‘change’ into what *you* think they should be like – just as you can’t/won’t change into what they think you should. This situation is made worse if we constantly bear down on the other person, pointing out their mistakes or expect or even demand that ‘they change’ (according to our likes/preferences and imagination!).

But this is an incorrect/impossible desire or wish on our part, for the other person, every human being has *their own freedom of imagination and action*. The only way any other person shall change is when *they* want to, or *desire* to change. They will want to change when they see your behaviour, state of

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being is superior to theirs and if they recognize that, they will want to change or learn from you. Other than that, there is no way we can get a person to change their behaviour.

Let us once more do a small exercise to exemplify our point:

Me	The Other
a1) I do not desire to commit mistakes	b1) The other does not desire to commit mistakes
a2) I do so unknowingly (<i>by mistake</i>)	b2) He/ She does so, unknowingly (<i>by mistake</i>)
a3) When I do make a mistake, correct me (<i>gently</i>)	b3) When the other commits a mistake – blame them! take them to task! Punish them!

First answer the questions in the left column. Now, carefully consider, scrutinize and examine the ones in the right column. Spend some time mulling over this exercise.

Just as we saw in our previous exercise on ‘Trust’, we are very understanding when it comes to evaluating ourselves. We say ‘I didn’t mean to do that’ (a2). But when it comes to evaluating the other person, we are very strict – we say he did that *on purpose* (doubting b2). When we commit a mistake, we expect that no one say anything about it, and if at all, we only accept it if they do so carefully, without hurting our feelings or ego (a3). Whereas, when the other human commits a mistake, we don’t extend them this courtesy (b3). We are quick to pounce on them, blame them, and even want them to be punished. We are hence, partial towards our own self (likes perspective), and biased towards the other (dislike). We are not being ‘just’ in our evaluation. (*Recollect the activities in the Self here, the 6 perspectives of evaluation in our vritti or disposition that drives & decides our images, analysis and actions here: likes-health-profit & justice-order-truth*)

1.10.5.4.2 “But isn’t competition necessary for improvement?”

‘Struggle for survival’ is a commonly accepted and quoted term.. The general notion is that we need to compete because

“It helps us get ahead”

- ➔ Ahead where? In what? Do you want more money, more degrees, more power, a bigger body, a heavier body...the list is endless. It is easy to see, no matter what you do, there will *always* be someone ahead of you in *something*.
- ➔ Do you want to get ahead of your father? Your sister? Your wife? Where will we stop?
- ➔ All of us want happiness, peace, resolution & understanding. So does it even matter who comes first? Wouldn’t it be nice and assuring for us if somebody gets there ‘before us’, so they can be an inspiration for us, show us the way?

“We can’t improve if we don’t compete”

- ➔ Check in yourself: when you compete, are you relaxed or stressed? When do you think and perform better – when relaxed or under stress?

- ➔ Do you think you can study and understand yourself, your living, nature & coexistence, and have 'resolution' by competing? Do you desire anything *other than this*?

“There is competition in nature”

- ➔ It seems like that, because we have *assumed* it to be so. Is the cheetah running faster than the deer a sign of competition & struggle or one of balance in nature?
- ➔ If everything were to *really* compete, would there be *anything* left in nature at all? Just imagine: atomic particles would compete and not come together, atoms could compete and not form molecules...molecules would compete, no planets could form, if the trees truly competed, would they let the other plants survive? Is the soil competing with the water? Are the organs in your own body competing with each other? If not, why are you so keen on doing so?
- ➔ You do so, because of a partial-view of existence: by seeing only the dimensions of appearance & properties, which is *relative cause and effect*. In this, you see things interacting in a *narrow* sense, you can't see the larger 'picture' - & end up interpreting that there is competition in nature. This ends up becoming an assumption, and hence a belief. Whereas, when we see the 'complete' picture of reality, including 'basic-nature' & innateness (swabhav & dharm) it becomes clear that the competition, struggle & chaos, is only apparent, there is an underlying order, a fundamental stability & coexistence in nature/existence. And this is what you and I want truly desire, find naturally acceptable.

You can validate this yourself: What is naturally acceptable to you – to be in competition or cooperation? It is evident – that there is *no intrinsic* competition in existence, the universe. Things exist, and they each have different appearances and properties. Things interact with each other, and we can study them. When things interact, their appearance and properties change, they change form. In fact, we find cooperation naturally acceptable (& not competition) because cooperation exists, is a fundamental way in Nature, in Reality. This we can see, for it is impossible for you to live your life without cooperation from anybody, based only on competition! Competition, it turns out is an illusion, borne of our imagination, our partial view or way of looking at things.

You can see that the whole mentality and process of competition puts us in conflict with the other person. This conflict is against our own basic-nature, against our own true-nature, is against what is naturally-acceptable to our own selves. This 'competition' thus ends up causing a conflict within our own selves and leads to stress and unhappiness for us.

An interesting observation we can make here is - Even when we are competing, we are competing *on the basis of the relationship* – if you are competing with me, it is only because I *matter* to you...if I matter to you, I am *related* to you, I *affect* you! I.e. No matter how much we assume otherwise, we are inextricably related in coexistence, and you can't run away from this relationship. You can't '*delete*' me from coexistence, for that is not possible. Even if I were to disappear physically, the memory of me shall remain alive in you as an image.

If we thus are able to see that we are basically 'similar', every human being is similar, then we accept and have trust for the other person, we are able to see the other as a relative and not as an adversary. We then try to be of assistance to the other. Today, we are often advised, 'if you have to survive in this world, you should be competitive, aggressive, and if needed even cheat!. Hence, we start competing at home as well! But competing or cheating in our very homes shall only make us miserable.

As we discussed in the previous sections – the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly and finally expands to include society and the entire world family and we are able to see – our relationship with every human being. Affection or *sneha* is the recognition of the feeling that the other human is related to me. It comes naturally once trust and respect are recognized in relationship.

1.10.5.5 Care (*mamata*)

The acceptance of the other person as my 'image' and its continuity

When we understand the human being as a coexistence of the Self and the Body, and the fact that we are bound in relationship, we are able to see relationships in the context of their purpose in the larger human order. We then naturally accept the responsibility of nurturing and protecting our relative, which we recognize as the feeling of care (or *mamta*).

Take for example, a little baby, a child. The mother looks after the child like it is an extension of her own body. She feeds the child, is tuned to its every need and if the child gets hurt or is in distress, she even almost feels the pain herself. But is that all there is to care or *mamta*? Actually, no! Having the feeling is one thing, we also need to be able to *express* it. The expression of *mamta* is in the form of taking appropriate steps to nourish, and take care of the body of the other person. Ex: If a mother sees a child crying, and she has *mamta*, then

- She has to understand *why* the child is crying: it may be hungry, thirsty, too hot, or sleepy, or may have a tummy upset, etc.
- She then has to know *what to do* to help the child – like feeding, giving it liquids, putting it sleep, giving it some medicines, etc.
- She should then be able to carry out this action calmly, thus helping the child.

On the contrary,

- If the mother is not able to find out what is wrong with the child, (example: cannot find out why the child is crying) OR,
- Does not understand what to do, (example: what food, or medicines to give, even worse, ends up overfeeding the child) OR
- Is not able to carry out the action (example: sees the child crying or hurt and herself panics!)

Then, we do not have the fulfilment of care or *mamta*. Thus, *mamta* needs the recognition of relationship, and the understanding in knowing what to do and how to do it! Seeing someone hurt and starting to cry oneself can seem good in the cinemas, but it does not amount to care or *mamta* – because it does not fulfil the relationship.

Care, or *mamta*, thus comes from recognizing & understanding. It doesn't mean misplaced affections leading to over-protection or neglect.

1.10.5.6 Guidance (*vatsalya*)

Provide Nourishment & Protection to the other person with the objective of ensuring Resolution (*samadhan*) and Prosperity in them

In other words, acceptance of the responsibility to provide understanding (resolution or *samadhan*) to the other is called Guidance or *vatsalya*. It is quite obvious that in order to have this feeling of responsibility, we need to have the understanding ourselves. *For, we can only 'give' what we ourselves 'have'!* For us to have the feeling of guidance:

- We understand the other is similar to me in terms of their basic-desire for resolution (happiness)
- We can see that in order to do so, their plan for living is to have understanding of Coexistence in all 4 aspects of their living.
- We see that the other person is also similar to me in having the activities of Desiring, Thinking and Choosing and in their potential to have Understanding & Realization.
- Recognizing that we have such Understanding ourselves, we thus have the acceptance of guiding the other towards such Understanding – so they too may be resolved, happy, contented & prosperous.

Being a 'Teacher' is based on the basic acceptance of being in relationship with the student. As a teacher, we understand the basic needs & the 4 aspects of living of the Human being (material, behavioural, intellectual-spiritual*) and how they can be fulfilled.

When we do not have this basic feeling or acceptance of being in relationship, then teaching ends up becoming a 'mechanical' task – and hence does not lead to mutual fulfilment. The situation today is teaching is seen as a commercial activity – wherein there is a 'transaction' of knowledge taking place based on the exchange of money in the form of 'fees' & 'money'. However, while we can have information exchange based on money, we can't share knowledge, understanding & emotions for money. In other words, we can't merely exchange material-things and expect that intellectual/behavioural/spiritual improvements will take place in the pupil. These are distinct aspects and each needs their distinct inputs.

To read (information)	To learn (skills)	To understand (values, knowledge)
The focus today is more in these two things		This is what we have to focus on
<i>Appearance, properties</i>		<i>Basic-nature, immanence</i>



Material-aspect



Behavioural, Intellectual aspects

It is easy to see that today, due to our partial-view, due to living in underdeveloped consciousness, we are largely only focused on teaching the material aspects. Hence, our ‘teaching’ is largely restricted to information, analysis and training in various skills. The key issue of understanding is ignored (because we are not considering the needs of the Self in education at all).

As a result, the behavioural, intellectual (, spiritual) aspects are totally left out, or taught in a theoretical/ procedural/faith/personality based manner which are memorized and usually forgotten.

1.10.5.7 **Glory (*gaurav*)**

‘Recognition of excellence in another human being and the continuity & zeal of wanting to become like them.’

Each one of us wants to live with resolution (happiness) and prosperity. Each one of us has the same goal and purpose/program and the same potential to have this understanding. When we recognize other human beings that have this excellence, or resolution, understanding, then we are filled with an emotion of admiration for them. This is the feeling of Glory or *gaurav* in us.

Glory or *gaurav* is thus the feeling for someone past or present, that has made efforts for understanding the various aspects/realities of human living & existence.

1.10.5.8 **Reverence (*shraddha*)**

Reverence is our tendencies towards excellence, to act with determination– in order to have resolution/understanding ourselves.

When we are able to recognize excellence or understanding in the other human being (which we called Glory or *gaurav*), there is a natural tendency in us to make efforts to have such understanding, to become resolved/happy ourselves. We recognize that such humans have the knowledge, understanding & resolution we seek. We hence start emulating them.

This acceptance & efforts in us to “become like the teacher” is called reverence or *shraddha*. When we have such reverence, we start making efforts to have such ‘excellence’ ourselves.

We can now explore the difference between ‘excellence’ and ‘uniqueness’:

EXCELLENCE

-Everybody can achieve excellence

UNIQUENESS/SPECIALTY

-Only a few can be unique/special/come first

-This is absolute

-This is relative

When we have the feeling of reverence, then we are filled with devoutness. Devoutness is also called veneration or worship (*pūjyāta*)

To be devout, do *pūja* (worship or venerate) – means to

- ✓ Not just hope for good wishes & external assistance but
- ✓ Be active for qualitative change in ourselves
- ✓ Strive to ourselves have the excellence we see in the person towards whom we focus our worship – by emulating them.

Today in the name of being devout, or do worship or *pūja*, we pass on our responsibilities to some 'higher beings'. We ask them (it) for material gain, do us personal favors, often even involving them to even settle our personal scores! If we do this, it means we want to remain the way we are without making any efforts for qualitative change in ourselves. Hence, when we truly have reverence (*śraddha*) and devoutness or veneration/worship (*pūja*) we act with determination to have such good qualities and understanding ourselves. This happens naturally when we are able to recognize and accept a human being with such excellence and understanding.

1.10.5.9 Gratitude (*kritagyata*)

This is the acceptance towards whomsoever we have received assistance from, for our understanding and progress

We saw that when we recognize excellence, we experience Glory and when we ourselves make efforts for becoming excellent, or have understanding, it is called reverence or *śraddha*. As a result, when we end up having this resolution/understanding, then we have an acceptance towards all those that enabled us, assisted us in the same. This acceptance and the feeling that comes with it is called gratitude or *kritagyata*. I.e. the feeling of acceptance for those who have made efforts for my progress is the value or feeling of gratitude. This is a very important value in a relationship.

Today, the term 'gratitude' is commonly used when material assistance has been provided. Gratitude felt when only material assistance is provided is usually short lived since the material object and the satisfaction from it also does not last long. For ex: if you help someone earn money, or help someone with some work, it is useful, but they also tend to forget it with time, because the wealth or material object too does not last. But gratitude for someone assisting me with understanding is long lasting or permanent since the clarity or understanding & contentment is also long-lasting/permanent.

We hear a common complaint today, that people do not have 'gratitude' for some material assistance or help that we have provided. This happens since the help or assistance we given them is not leading to a qualitative change in them (no improvement in the Self) – the effect of our assistance is external (material) and hence short lived, hence their acknowledgement of that help received is also likewise.

Whenever you see or accept any help for your own self-betterment or understanding gratitude arises naturally in you. Similarly, when we enable or assist others also to have understanding, then they naturally feel grateful towards us – since we have helped the person make a *qualitative improvement* in themselves, provided them clarity for life.

1.10.5.10 Love (*prem*)

The feeling of oneness - with all humans, every entity in existence.

The combined expression of kindness, grace & compassion

When we have ‘complete understanding’, when we are able to see our relationship with every human being, without any distinction, without any barrier, then we are imbued with kindness & compassion. This feeling is called Love or *prem*. When we have complete understanding, we have the feeling of being related to every unit in existence. This feeling or value is also called the complete *mulya* or complete value/feeling.

During ‘study’ we start with identifying that we are related to the other human being in relationship (the feeling of affection) and it slowly expands to the feeling of being related to all human beings and then to every ‘thing’ in existence. The feeling of love leads to an Undivided Society – it starts from a family and slowly expands to the ‘world family’.

Trust is the foundational feeling (or value) in a relationship and love is the complete feeling (or value) in all relationships. ¹¹²

1.10.5.10.1 Today’s Love

What do we assume of Love today? Love, is assumed to be a ‘special emotion’ that is felt for only one particular person, or set of persons. In this ‘kind of love’, there is the possibility of the following:

- We tend to ignore everyone else in our living
- We tend to spend additional time with the person we say we love, and in doing so our expectations from the person may also become unrealistic over a period of time.
- When that happens, the other person may start feeling suffocated, since now their freedom of imagination and freedom of action are getting curtailed by this ‘love’ or special attention we are showering on them – which also comes with its expectations. We then hear they don’t have ‘space’ in the relationship. They feel they don’t have that ‘space’, because we are offloading our images, thoughts, and choices onto them. They start feeling ‘weighed down’ by us. We don’t let them ‘be.’

¹¹² Nagraj A, Manav Abhyas Darshan, 2015 Ed

- This finally leads to a problem in that relationship since no one wants to be suffocated in this manner. We then have what is called a 'break up'.

The above example is typically shown in movies, but also takes place in real life – from a mother towards their son or daughter, between friends, etc. We can thus see that this kind of 'special attention' called 'love' is actually an over-evaluation (*adhi mulyan*) of that relationship. The basic issue is, these 'loves' are based on the appearance & properties (*rup-guna*) of the person. We 'like' (*priya*) these things for sometime, but after a while, the 'dislikes' (*apriya*) part starts taking over – even though the form or physical appearance *remains the same*. This leads to people going apart. We can thus see that these kinds of 'loves' tend to come apart since the basis for that 'love' – has changed, according to their imagination, preferences & evaluation in the Self. There is little or no responsibility attached with that relationship. For, with acceptance of such responsibility, come trust, respect, care, etc. This is perhaps another reason some people in 'relationships' tend to hesitate to convert it into marriage – because marriage means you are declaring this commitment socially, accepting a new responsibility. It means we may have to change. It also means, we cannot 'walk out' that easily.

Whereas, Love actually means something born of our understanding, a feeling of responsibility & compassion. We have such feelings for everyone, where we no longer feel any distinctions between people, where there is a warmth and fluidity of feeling for all humanity.

1.10.6 The Art of Living in Family (+add some pointers, dos and donts)

We so far discussed the seven kinds of human relationships and the 9 basic values or feelings inherent in them. It is important to note that we do not have to merely 'memorize' these feelings or forcefully try and inculcate them. *Neither can they 'arise in us' via some sermons*. On the contrary, as we are able to understand ourselves and understand the larger order we live in, we are able to recognize the *purpose* of these 7 relationships with respect of the larger human order. These values then automatically start flowing in such relationships.

For ex: as soon as a mother accepts her relationship with the new born child, the feeling of *mamta* or care automatically flows in her. The mother does not have to attend separate classes to learn and inculcate this feeling or value! Some other person (say a nurse) may also experience the same feeling of care for the child if they recognize & accept their relationship with it. 'Relationship' thus comes from acceptance, and values, feelings or emotions are a natural outcome.

The family is the first place where we understand the web of relationships and recognize our expectations and feelings in these relationships. Family is where we 'practice' living our understanding. The family gives us a safe, secure and learning environment where we:

- Learn proper food habits and hygiene to stay healthy
- Recognize our first relationships: with our parents, siblings and in the larger family – with aunts, cousin's uncles, grandparents, etc.
- Learn language, appropriate behaviour & civility
- Establish what is right & wrong, acceptable & unacceptable – based on family and social norms

- Benefit from the collective wisdom of elders when it comes to the many aspects and phases of human life

As we grow up to be adults, we in turn partake in the responsibilities of family life by:

- Participating in some form of production or household chores within the family, that includes the procurement of required goods and their storage and processing.
- Being complementary to the material, emotional & intellectual needs of our parents, children, siblings, etc.

Indeed, human living would feel quite empty and lonesome without the institution of the family. We are acquainted with, and experience feelings of togetherness, belonging and oneness in the family. Just as many sub-atomic particles come together to form an atom and express a definite conduct, so also many humans live together in a family for some common goals. The basic goals in the human family are:

- *Intellectual Resolution* in the Self of every member – for which we have education
- *Material Prosperity*: for the Health of the Body, for which every family partakes in some form of occupation
- *Fulfilment of Relationships*: By recognizing the nature of every relationship, the expectations inherent in every member in the family, and fulfilling these expectations emotionally as much as we can.

1.10.6.1 The status in Family today - Everyone is busy with 'work & things'

Today, we commonly tend to take the institution of family 'for granted'. This means, we don't spend much time trying to understand family life, or even value family life enough. Consequently, some of us (and some theories) also tend to think of family life as an *impediment* to individual and societal growth. We each also have our notions, beliefs or assumptions about what family should be, and how the various relationships in them – such as husband, wife, brother, sister, parents, etc. should be. As we have already seen, these may be contrary to reality and hence cause problems for us. We utter the names of these various relationships, but seldom understand their true nature or purpose.¹¹³

If we assume we are only the body, and the other is also only the body, we completely ignore the need of the Self (*jeevan*), and focus only on the material aspect. We feel we are doing a 'lot' for the people in our lives, whereas, we are doing things *around* them (material things). We are not addressing the needs of that person, the Self. We operate by 'default', behaving and expressing as per our conditioning & assumptions which may or may not find approval with the other human. With the result that the other *person* feels unfulfilled. In turn, we too feel unfulfilled despite all our efforts. That is because little to no fulfilment of emotional expectations or values in the Self! There is little to no improvement in ourselves. The real crisis today is not in terms of material needs. The crisis is at the level of the Self.

We try and make up for our lack or loss in fulfilment/feeling by giving gifts, by feeding people around us, by going out etc. But these have a limited role to play, since all this is changing the

¹¹³ Plato, Republic, Book V

environment 'outside' us. The real change has to take place inside us, inside the other person – in terms of understanding and recognition of the relationship & feelings.

The role of material things in relationships turns out to be limited. This can be easily understood – if you look at your own family, you would see that the problems are more due to misunderstanding in relationships, and less due to lack of material things. When we see the time we give towards understanding and ensuring relationship it is negligible as compared to the time we spend in planning for, or in accumulation or maintenance of wealth/material things. We do this today in the belief that relationships would 'automatically be taken care of' – however, that does not happen. Some children even end up feeling their parents have done 'nothing special' for them, which they have merely done what was needed because they brought them into this world! Our whole notion of relationships is thus becoming transactional – just like wealth and matter. This is an inevitable outcome of seeing relationship as a 'contract', by equating it solely with the material. Indeed, it thus also said that 'human action cannot be explained causally by scientific or 'natural' laws, but has to be understood 'intentionally'.¹¹⁴

Another common error we make in our assumption or belief about family is to see it in a very narrow sense. Such as, only considering husband and wife leaving out even the children after a particular age, some of us consider our parents to be part of the family, while some do not, etc. We even consider or leave out the larger group of relatives and our friends and teachers from the considerations of relationships. If you look around, many of the disputes and issues in the family (& in society) revolve around misunderstanding around relationships, property, etc. In other words, you may have read and assume you know a lot, you may have a lot of money and success, *but if your relationships are not resolved, it will leave you troubled*. All of us grow up in families, and we go on to live in families. We earn money and acquire goods and then provide them in the family. We share our joys and successes in the family. The Human family is a deeply fundamental aspect of our living and hence needs to be understood properly.

Indeed, besides providing a natural and secure environment to children, family life is a significant contributor to our well-being, happiness, peace, state of mind, etc. and we will discuss more about living in the family & human relationships in the Part-II sequel to this book.

1.10.6.2 Exercise

Scrutinize, Examine & Survey the following:

1. In the people you live with on a daily basis, find out on how many people's basic-desire or fundamental want (basic-intention) you have Trust on.
 - a. For the above, now find out for how many people you have this Trust at all times (*i.e. you never doubt them*).
2. How many times a day do you poke fun at others? Is it naturally-acceptable to you and them?
 - o In the things you do now and plan to do (hairstyle, clothes, bike, house, wealth, position, degree) – how many are so you want 'respect'? Is this respect or attention?

¹¹⁴ von Wright Georg Henrik , Explanation and Understanding – Cornell University Press

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- If you do all the above and people still don't 'respect' you, what can you do?
 - Scrutinize yourself: all notions of how to behave with people, the differentiations between people based on Appearance, Strength, Wealth, Position, etc. are all in the form of images or beliefs in us – we *believe* these images to be true. They define our interactions with other humans.
 - Similarly, all plans/notions you have for gaining respect (via clothes, speech, degrees, wealth etc) are also in the form of images and you believe in them. These images are usually our plans for the present and the future.
 - Now find out where these images came into you from? Have you validated these images? Are they based on assumptions/conditioning or your own assessment/understanding of these things?
 - When you assess or 'evaluate' someone today, what is the basis: (physical) appearance, strength, wealth, position or intellect (understanding)? Which of these do you think is stable, is 'real'?
 - Is your evaluation today on the basis of likes & profit or justice-order-truth?
2. In how many relationships do we feel affection? Does it continue with time or does it wane off?
 3. Make a list of all the people that have contributed to your physical and mental/intellectual/emotional wellbeing – both within and outside your family. Do you feel gratitude for them?
 4. How often do you end up finding 'faults' with those around you? Shortcomings in their behaviour and work, according to you?
 - a. How often do you see the 'good things' or positive aspects in human beings?
 - b. Do you think we can continue to have a relationship if we keep looking at, or looking for each other's faults?
 5. Make a list of people you 'like and 'dislike'
 - a. In the list that you 'like' list down what aspects in them you like and what parts you 'do not like'
 - b. Check whether these are to do with their habits, their tendencies, what they say, how they say it...are these to do with appearance & properties (qualities) or with their basic-nature and innateness? Do you feel these people actually know, or are aware of what they are doing?
 6. Make a list of all the relationships you know of. Do they fit into the 7 we have discussed here?

1.10.7 Chapter Summary

- Relationships are a reality in Nature, Existence
- They are a reality for us humans as well. No human is without relationships. Relationships 'are' – we have to recognize them and fulfil them
- Out of the 4 aspects of our living, we are predominantly focused on the material aspect today, ignoring the other 3, including relationships. Whereas, the happiness and unhappiness from relationships is far greater and lasts much longer than that from sensory/material things
- Trust is the foundational value in relationship. We have 'trust' when we understand that the other human, every human is similar to me. This is based on understanding of the Self, and what is naturally-acceptable to us - and hence to them. Humans make mistakes by mistake. No one knowingly makes mistakes.
- We can recognize 7 human relationships that are conducive for family & social order. We live in these relationships and have expectations in them.
- There are 9 basic values/feelings in relationships (9 more, which we shall see later in Section III). When we don't have these values or feelings in ourselves, they end up becoming 'expectations' we have from others.
- When we recognize these relationships in the context of their purpose, then the values inherent in them tend to arise & flow naturally.
- We have ended up assuming something else about these values today, due to which we keep struggling to have them. Since we have confused the Self for the Body, most of our efforts to have and express these values have also ended up becoming material in nature. We expend a lot of our efforts today to 'get Respect' – but all these are temporary in nature and can sometimes also cause jealousy.
- Because we do not understand ourselves, we end up not comprehending why people behave the way in which they do. This is part of the issue.
- The other issue is we each have numerous assumptions/conditioned notions or images about each of these relationships and try to live these relationships via these images – which the other person does not find acceptable, since it is not natural, it is contrived.
- These beliefs are also contrary to the way reality is, so when we act on their basis, we end up having conflicts in our living. *Since each one of us has a different set of beliefs, we seem to be 'different' people.* In addition, when we try and fulfill a relationship or live at any level (say in Family), with these kinds of beliefs or images, it is no surprise that we run into trouble, since the other persons beliefs and expectations are different, and this is the root cause of our problems. We can thus see that it is common in human beings today to have different notions of what is Justice, Order and the Truth (*nyaya, dharma and satya*)
- The basic reason for these issues is we evaluate our relationships via the perspectives of likes-health-profit, & hence end up believing/assuming ourselves to be the Body and the other person's behaviour/competence as their basic-intention. This is since only 4.5 of 10 activities in our (Self) are fully functional now.

- When we study ourselves and coexistence and use our perspectives of justice-order-truth, we begin to see the true nature of relationships and the other person innate desire, their true-nature. We discover that this is the same as ours and it becomes the basis for our acceptance of relationship
- We start accepting & practicing our relationships in family, and slowly expand to society and on to the entire world –we can accept humanity as an undivided family.

Student Notes

1.11 Chapter 9: Order in Society: Understanding Social Organization

To date, we humans have considered 'peace' in many respects – personal, interpersonal, national, inter-national, cultural, natural, cosmological, etc.¹¹⁵ Let us now look at how it applies to us here in the context of our current discussion.

1.11.1 Identification of the universal human goal

As we begin to understand our relationships in the family and live in these relationships we become aware of our relatedness to human beings beyond the confines of our family. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual fulfilment. However, we do not stop here – but only start from here. As we begin to understand that relationship between humans is on the basis of the Self – we begin to see that relationships are not limited to the family – but expand...to include all human beings. This we can easily ascertain when we self-scrutinize:

'Do I want to live in coexistence only within a limited set of people or with everyone on this planet?'

We want to feel related with everyone – this is naturally acceptable to us. We can easily see this when we see that we naturally desire for the others wellbeing – even beyond the confines of our family. We see this with our friends, our colleagues, our co-workers, our teachers, the people in the social web that we live with and even the stranger on the street. Whoever we come in contact with – our natural expectation is to be in harmony, to co-exist with them. Our capability or *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 –this is our basic-desire, our *fundamental want*, our *basic-intention*. We expect the same from the other. We feel relaxed when we are with people who we feel are related to us and we enjoy a feeling of assurance and trust when we live in this social web. Do we not want this comfort, trust and fearlessness to exist at all times and at all places on this planet?

Order in the family is the building block for Harmony in the Society. Order in society leads to an undivided society when our feeling of relatedness transcends our family and we feel related with each and every human being and accept our responsibility towards the progress of the entire human race. Today our feelings for our society is very limited and each one of us live in a very small web of relationships. Even these simple relationships in a family feels burdensome to a lot of us, never mind the world family! Our natural expectation however is for relatedness with all – and we can very naturally expand into the world family. This is the basis of an undivided society (*akhand samaj*) – a feeling of relatedness with all, with no differences. As we begin to understand and become aware of the existence of this level in our living – we begin to see our responsibility and participation in it.

¹¹⁵ Dietrich Wolfgang – A call for many peaces, Vienna, LIT Verlag, 2006. pages 282-305

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Scrutinize the following statements & assertions and validate what is acceptable to you:

- 1) 'Should every human being have resolution/ understanding, or should only some of us have this, and the rest should be followers? I.e. do I want to have the understanding myself, and be self-organized, or do I want others with understanding to give me instructions?
- 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 have/work for a society in which I can be assured, in which there is fearlessness or assurance, or am I okay with a society in which we have a lack of trust, and fear?' 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 conflict with nature? Do I want to exploit nature, or do I want to enrich it?

It doesn't matter what your responses to the other questions are. Whatever your response, ensure you put it through our 4-step validation process.

When we find that existence is in the form of coexistence and that the basic human need is happiness via resolution, it becomes possible for us to ascertain, what the human purpose or goal is:

To ensure – Resolution/ understanding in every individual

To ensure – Prosperity in every family

To ensure – Fearlessness (trust) in society

To ensure – Co-existence with nature.

You will recollect that we had stated this in brief at the very beginning of our book, when we spoke about Happiness and Resolution, and how this resolution needs to address *every aspect of our living*.

This is the goal for each one of us and as our understanding and awareness deepens (our capability increases) – we begin to take responsibility that spreads beyond the confines of ourselves and our family and begins to include the entire human society.

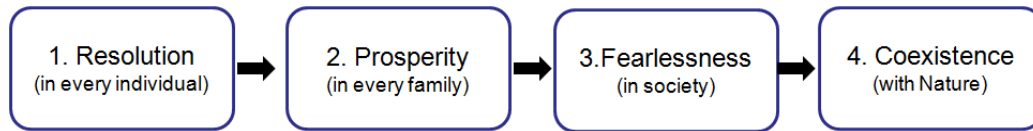
As an individual, we put in efforts for our own understanding and at the same time help others to work towards their understanding. This is because I feel related to others.

As a member of my family I work for the prosperity of my family. At the same time, I help others to attain prosperity in their family. This is because I feel related to others.

As a member of the society – I put in efforts to ensure fearlessness or trust in society - family is a part of this society

As a human being on this planet – I put in efforts to ensure coexistence (mutual fulfilment) in my relationship with every aspect of nature.

Thus, this becomes the universal, comprehensive human goal; we can call this goal of every human individual, every family and of entire society, or the basic need of human civilization:¹¹⁶



Resolution/understanding is necessary for the human being. When one does not have resolution (solution or answers to all problems or questions in all aspects of living), he remains disturbed and he starts disturbing others.

Prosperity is needed in every family. Prosperity means a family is able to identify its material-needs and able to produce/achieve more than its material requirements

Fearlessness in society means we are free of the fear of the inherent inhumanness in human beings. Since we understand humans, we feel assured about everyone else's basic-desire, and therefore there is lack of fear, or trust.

Co-existence in nature means there is a relationship of fulfilment among all the 4 orders in nature (material order, bio (plant) order, animal order and human order)

This is thus our individual, familial & societal goal. This is a natural goal for each one of us.

We can now go back & update the first question of life we began with as:

Why do I Live = My Basic Desire = My Purpose = My Goal
= Resolution, Prosperity, Fearlessness & Coexistence
=Happiness, Peace, Contentment & Bliss.

This is the purpose of living for me, you, every human being. This is the common, universal Human Goal:

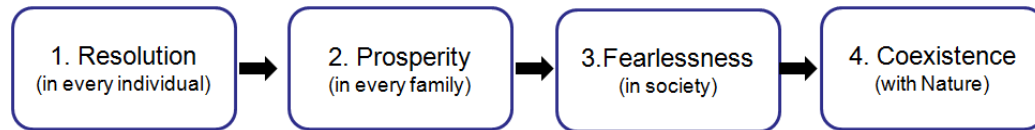
Resolution → Prosperity → Fearlessness (trust) → Co-existence
samadhaan *samriddhi* *abhay* *sab-astitva* ¹¹⁷

¹¹⁶ Nagraj A, Humanism, Ibid, p 106

¹¹⁷ Nagraj A, Avartansheel Arthashastra (Cyclical Economics), 2008 Ed.

1.11.2 Where do we stand today?

Let us examine the basic human goal again:



- ➔ Are all four of the above required, or can we do away with any one of them?
- ➔ If the above is ensured, what else would we need? What else do you desire?

We find that all 4 goals are required for human society. We are not satisfied with anything less than this. This is the *minimum* that each one of us wants, and also the *maximum* we can think of. As humans, it is unlikely that any of us shall be satisfied with anything less than this, or that we will ever want anything more than this.

Consider this question carefully: If the above is ensured, what else can you think of? As a human, what else can you ask for?

We find that as humans, we can't desire for anything more than this. This is the target for each one of us – the whole human race, the human tradition. The moment we leave out any one of these four, there will be loss of continuity, and the goal cannot be achieved. For example: if you leave out 'resolution/understanding', the remainder cannot be achieved. Similarly, if you leave out 'prosperity', you cannot ensure fearlessness in society, and if that is left out, we cannot ensure co-existence with nature. You can thus see that each one flows from the other....so where do we start? The answer is obvious – we start with ensuring resolution/understanding, and it is this understanding itself which we have been discussing so far in this book! Such 'Resolution' is possible when we understand the 4 realities in Coexistence or the 'the 4 aspects of our living'.

Let us take a moment to reconsider our goal to ensure this is not just a 'contrived' notion. Take a look at the two columns below. For each of the 6 areas shown put a tick under column 'A' or 'B' based on what you find is acceptable, desirable.

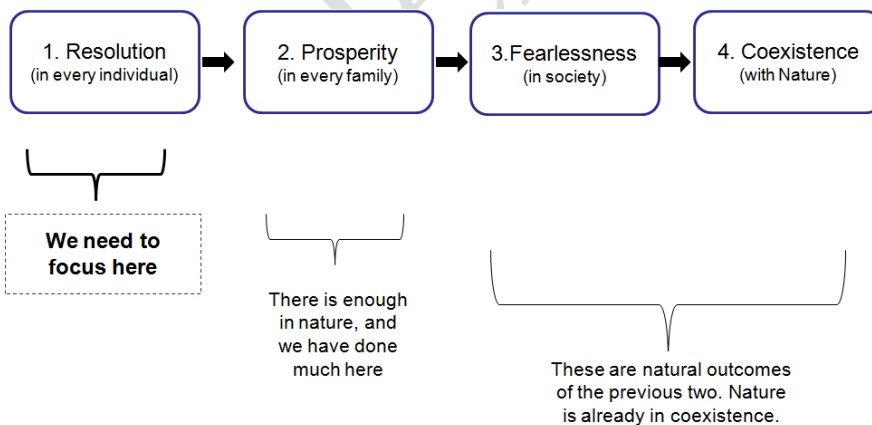
Choose from 'A' or 'B' starting from yourself to the World

	A	B
	Partial view, illusion, problems	Complete view, understanding, resolution
	Accumulation + grabbing	Production + sharing = prosperity
	Doubt on Humans	Assurance about Humans
	Exploit Nature	Co-exist with Nature
For Me		
My Family		
My Faith		
My Country		
Neighboring country(s)		
The World		

- Myself
 - Human Relationships (family, society)
 - Natural Relationships
 - Nature & Existence
-
- Covering material, behavioral, intellectual-spiritual aspects

What are your answers? No matter what your answers are, keep scrutinizing & examining it, survey it in your living, and validate it.

Now that we have discovered our individual and common human goal, let us evaluate our current society on its basis. Where are we with respect to the above goal? How do we fare?



1. Resolution/understanding in individuals: We are not giving this due priority. We are talking of *information and skills*, but we are ignoring the need for '*understanding living*'. Of the 4 aspects of human living, we are primarily focused on the study or education of the material aspect, largely ignoring, relationships (behavioural), understanding the self (intellectual, spiritual) and nature & existence (spiritual). Our focus is thus partial. We thus have a lot of information, but wisdom (how to live) and knowledge (why) are missing.

2. Prosperity in Family: We are not discussing prosperity at all! We are only talking about one aspect of prosperity – which is to have wealth. We are thus busy with wealth accumulation. We are unable to distinguish between ‘wealth’ and ‘prosperity’.

3. Fearlessness (Assurance) in Society:

“Less than one per cent of what the world spent every year on weapons was needed to put every child into school and yet it didn’t happen”¹¹⁸

We talk a lot about this, we have this in the goals of the United Nations, but we are unable to understand how to be free of fear, be assured. We are becoming increasingly more fearful of each other, paranoid that the other human being, the other country is out to get me, finish me. So, most of the countries in the world are busy preparing for war today, in the hope that ‘war’ will serve as a deterrent & maintain ‘peace’ out of mutual fear. Our nuclear stockpiles are testimony to this fact. It has been rightly said - ‘the only thing that will redeem mankind is co-operation’.¹¹⁹

4. Co-existence with Nature: Instead of co-existing, we are figuring out better ways to exploit nature. The results are there for all to see today. We are in the midst of an ecological crisis, with polluted rivers, rising temperatures and climate change. Many of us are acknowledging this and making some efforts, while some of us are still in denial mode.

Thus, to rectify the situation, it becomes clear that there is need for us to re-align our focus towards ensuring understanding. For this, we have to graduate from living with assumptions & beliefs (underdeveloped consciousness) to living with understanding (human consciousness)...each one of us needs to start this process of study.

“62 richest billionaires own as much wealth as the poorer half of the world’s population.”¹²⁰

The problem with us today is that the first (resolution-understanding) is missing. The route to (2) prosperity is via (1) understanding. We have to ensure understanding, and then prosperity shall follow. This is because, if I do not understand how much I need, then irrespective of how much I produce, how fast I produce, how many varieties I produce (which is what we are all doing today), I will never have ‘more’ than what I need. Despite all this production, I will always feel I have ‘less’, simply because I don’t know how much I want. My (Self) needs are continuous, so there is going to be no end to this wealth accumulation. Hence, our depravity or *daridrata* is guaranteed if we don’t have the understanding. In other words, if we don’t have resolution or *samadhan*, we will never become prosperous or *samridh*. The continuity of happiness (*sukha*) comes from understanding or resolution (*samadhan*).

¹¹⁸ State of the World, Issue 287 - Feb 1997, New Internationalist

¹¹⁹ Russell, Bertrand (1954). Human Society in Ethics and Politics. London: G. Allen & Unwin.

¹²⁰ Oxfam press_release/2016-01-18

1.11.3 Systems needed to achieve the human goal (+add part on Undivided Human Society & Universal Order)

“to see in imagination the society that is to be created, where individuals grow freely, and where hate and greed and envy die because there is nothing to nourish them”¹²¹

What are the systems needed to have such a society? Now that we have identified the basic human goal, let us explore what societal-systems will need to ensure that this basic human goal, this human target is met. These are the 5 dimensions of human organization¹²².

1. Education & Impressions (*or Shiksha-Sanskar*)
2. Health & Discipline (*or Swasthya-Sanyam*)
3. Justice & Protection (*or Nyaya-Suraksha*)
4. Production & Work (*or Utpadan-Karya*)
5. Exchange & Storage (*or Vinimaya – Kosh*)¹²³

These 5 dimensions of human endeavour together complete all the activities that are necessary and fundamental to the harmonious coexistence of human society. A survey around enlightens us that multiple issues exist in society today in all these systems. Problems such as

- ➔ Rote-learning, competition, fear-reward method and commercialization in **education sector**
- ➔ Corruption, profit-centric, non-holistic approaches in the **health sector**,
- ➔ Arbitrations, retribution and moral corruption in the **justice sector**,
- ➔ Over production, resource depletion and pollution in the **production sector**,
- ➔ Inflationary, speculative trading and profit centric practices in the **exchange** (monetary banking) **sector**

As young adults, you will join and be part of such systems and live the remainder of your life in the midst of these systems, playing some role in them in the form of your occupation. For ex: you may go on to become a teacher/researcher (*education*), a doctor (*health*), an engineer (*production*), a banker (*exchange-storage*), a lawyer (*justice*), etc. It is hence important understand where they stand today, what their inherent issues are and what meaningful role you can play in them. We will get into a more elaborate discussions on the five dimensions of society, their problems and resolutions in greater detail in the Part – II sequel to this book.

¹²¹ Russell, Bertrand - The Autobiography of Bertrand Russell: 1944–1969. Little, Brown.

¹²² Nagraj A, Avartansheel Arthashastra, 2009 Ed

¹²³ Nagraj A, Vyavharavadi Samajshastra, (Behavioral Sociology), 1998 Ed

We will only take up a brief discussion on prosperity here.

1.11.3.1 Society, Family & Prosperity

Poverty, Livelihood, standard of living and economics are by far one of the most discussed issues in society today. What is the long term solution to these endemic social problems? You will recollect our earlier discussion on prosperity.

When we are able to see ourselves as more than the body we find that the health of the Body is a *means to an end* and not the end in itself. Our goal is 'resolution or happiness' and that is a need of (our) Self and not of the Body and I use the Body as an instrument.

Human Being	
Self	Body
<i>Mental Aspect</i>	<i>Material Aspect</i>
Fundamental need is resolution & prosperity, happiness, peace, etc.	Fundamental need is nourishment, protection & proper-utilization
Basic plan is to understand Coexistence in all 4 aspects of living	Basic plan is production of material things.
This is my <i>main</i> program: - fulfilment of behavioural, intellectual (spiritual) aspects.	This is <i>part</i> of my program: - <i>one</i> of the four aspects of my living.

Let us now look at the needs of the body and whether they can be fulfilled:

Find out how much of food you and your family need every month in order to get nutrition and have a healthy body. Make a list of every item you and your family consume.

➔ Is this limited, or unlimited?

Find out how much 'space' you need to live comfortably & healthily. I.e. what is the need for shelter in sq. ft.?

➔ Is this limited or unlimited?

Now find out how many clothes you need for protection of the body. There are clothes to wear at home, 'when going out' and for 'special occasions'.

➔ Is this limited or unlimited?

Thus, when we look at the health of the body, it becomes clear that the need for food, clothing and shelter [material things] is limited. We have a common misconception today that our 'needs are unlimited'. However, on considering the needs of the body in order to maintain health, it turns out to be limited. If you look around in nature, it turns out that there is far more than our needs! The ant

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gets enough to eat, and so does the elephant. Humans are much smarter than them, we have the ability of imagination. It should be easier for us to survive!

As long as we consider material things to ensure health of the Body& the purposeful needs of the family, there is already enough in nature for all of us! Example: There are more coconuts in the world than we can eat, more wheat than we can consume, more oxygen/air than we can breathe and more water than we can drink!

It is only when we see that there is more available in nature than the limited needs of the body and this can easily be fulfilled, that there *begins to be a possibility of prosperity*. Today, we have assumed our needs to be unlimited (by confusing 'Self' as Body, we end up believing/assuming that the *conscious and continuous* needs of 'Self' can be fulfilled by the *material* Body, failing to see that the body by nature is Physical-Chemical & limited and hence keep chasing '*unlimited wealth*'. We even fail to see that the word 'unlimited' means 'having no end', which by definition can never be attained! What is really unlimited is in fact continuous and qualitative – things like resolution, understanding, peace, etc.

Since we cannot make this distinction between what is really limited, and what is not, 'earning money and accumulating things' has become a 'race' sorts. To make matters further, it is even called a 'rat-race' likening humans to animals! (*reminding us of living in animal consciousness*). If we are able to make this subtle but fundamental distinction that there is a difference between the needs of the Self and the needs of the Body and the needs of the body are limited, then there is the possibility of prosperity for each one of us. Else, if the needs are unlimited then there is not enough even for any ONE of us, since the Earth, which is the source of all things material for us, is itself limited!

We have seen earlier that the definition of prosperity is 'having or the ability to have more material things than is required for the family'. Prosperity is thus a *feeling*. One can have wealth, and still not feel prosperous. In just having wealth & feeling deprived, we *accumulate*, in being prosperous, we *share*, we don't exploit other humans.

Today we have made Material things the primary goal of our life. We seek to become happy through acquiring Material things and we stop there – failing to realize that there is no lasting happiness or satisfaction from material things. Out of the 4 '*buckets*' to fill – in the 4 aspects of living: Material, Behavioural, Intellectual (spiritual) – we start with the first one, but end up stopping there, which is insufficient.

We started this journey of discovering our aspects of living from ourselves, moved to our body, traversed across human relationships in family and then delved into society. It is now time to take a peek into our relationship and interactions with nature.

1.12 Chapter 10: Order & Cyclicity in Nature

Let us start with a simple classification of nature so we may better appreciate its nuances. If we look around on this planet, everything that we can see can be put into one of the following four 'buckets' or categories.

- ➔ **Material Order** (*or padarth avastha*) – ex: soil, water, air, etc
- ➔ **Bio (Plant) Order** (*or, prana avastha*) – ex: grass, shrubs, trees etc.
- ➔ **Animal Order** (*or, jeev avastha*) – ex: Animals and Birds.
- ➔ **Human (Knowledge) Order** (*or, gyaan avastha*) – Human Beings.

The big land mass of the continents, gigantic water bodies like the 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 *padarth avastha*. In fact if we look beyond the earth – the 'material order' is visible in the form of stars, planets, moons and several astronomical bodies – in various forms, solid, gaseous, etc.

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 and fauna in the ocean. All of this is the Bio/Plant order or *prana avastha* and it is the next big category of things we see on our planet

Animals, Birds and big fishes form the third largest order and we call them the Animal Order or *jeev avastha*.

Humans are the smallest order (in quantity or numbers) and they are referred to as Human Order. We also call this the **Knowledge Order or *gyan avastha*** since 'Knowledge' or the need to 'understand' is the most basic need of we Humans. In fact, it is this need to have 'Knowledge' or understanding that fundamentally distinguishes us from Animals.

Notice that:

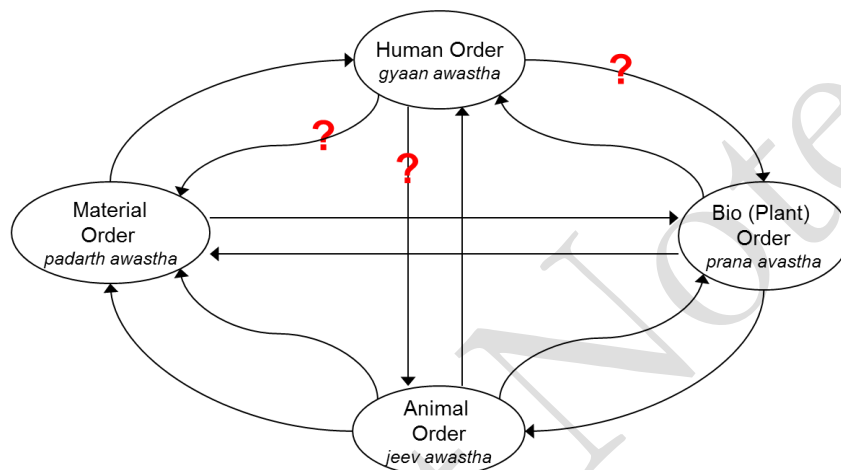
- The 'material order' is far greater in quantity compared to the Bio/Plant order
- The Bio/Plant order is far greater in quantity than the animal order.
- We can also see that Animals are far greater in number as compared to the human order.

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

1.12.1 Mutual Complementariness*

* *paraspar poorakta* = mutually complementary

Let us look at the first three orders namely the Material, Bio/Plant (*pranic*) and Animal Order. We can easily see that the relationship between these orders is one of complementariness, they coexist with each other.¹²⁴ Let us represent this below:



- We see that except the human, the remaining 'orders' are mutually complementary
- Ex: Soil and plants are in harmony. Plants and animals are in harmony. Soil and animals are in harmony. The human being is unable to fulfill his relationship *with any of the orders!*
- Humans are in disharmony within & spreading it outside. We are depleting the soil, destroying plant and animals species and creating major imbalances on earth.
- Question: Examine yourself: Do you want to live in harmony with the remaining 3 orders, or do you want to exploit them and destroy them?

1.12.1.1.1 Complementariness of the Material Order and Bio/Plant Order

The 'Material Order' provides the nutrients to the Bio/Plant Order in the form of soil, minerals, etc while the Bio/Plant order decays and forms more nutrients, thus enriching the soil. **The Bio/Plant 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 flowing away. 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 complementariness & fulfilment with each other. They coexist – they don't deny the other. There is a

¹²⁴ Concept: Nagraj A, representation: Satya Yashpal, Notes from IIT Delhi, 1992

mutual interdependency & coexistence we can see, understand here. Had there been no material order, the Bio/Plant order could/would not have existed.

1.12.1.1.2 Complementariness of the Material Order, Bio/Plant Order and Animal Order

The Material Order provides the medium 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 Bio/Plant Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the seeds of the Bio/Plant (*pranic*) order. The relationship across all three orders is naturally one of complementariness & mutual fulfilment. If there had been no material order, the Bio/Plant and animal orders could not have existed. Similarly, had there been no Bio/Plant order, the animal order could not have existed. We can clearly see an interdependency and coexistence here. None of these 'orders' denies the other.

1.12.1.1.3 Complementariness of the Material Order, Pranic Order, Animal Order and Human Order

It is clear that each of the other 3 orders (material, Bio/Plant and animal) are fulfilling for the human being, but we in turn are not able to fulfil even one of them. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting fossil fuels. We are dependent on plants for our food and holding together the larger ecosystem, but only end up destroying entire species and large tracts of forests. We are dependent on animals to maintain the balance in the environment, and for animal products but have only ended up destroying entire species of animals and are known for our Brutality towards animals.

1.12.2 Law, Regulation & Balance in Nature

Every 'thing'; in nature has a definite conduct, specific properties it demonstrates. We call this **Law** or *nyam*. For example, gold has a specific and definite conduct. A mango tree has a specific conduct. A cow too. The human heart functions in the same way, in every human. There is thus a 'sureness' or predictability to the behaviour, properties or conduct of the things we see in nature. In fact, it is due to this definite conduct of an entity or thing in nature that we are able to recognize it.

Every 'thing' continues to display such properties in a stable and continuous manner. For example, for a given set of environmental conditions, the properties of iron continue in the same way, the mango tree behaves in the same way, the size and shape of neem trees is regulated (plants grow initially and then achieve a stable size, they do not keep growing in size till the end). This is called **Regulation** or *niyantran*.

Besides exhibiting law and regulation, we also see that every 'thing' in nature demonstrates usefulness and complementariness with other things. For example, the cow is useful for human beings and complementary to plant life (by grazing and spreading around seeds, etc). Plants are useful for the cow and complementary to the soil (by enabling movement of nutrients & water and enriching the soil with decaying leaves). The soil is useful to the plant and complementary to the substances and

molecules of which it is made of. The ratios and proportions of various metals, various plants, animals is also well maintained. There is a fine and very robust balance between the different constituents of nature across the 4 orders. Put together, this is called **Balance** or *santulan*.

We can this intrinsic law, regulation & balance in Nature in this manner.

1.12.3 Recycle-ability 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 or the weather phenomena. Also, breeds of plants and animals are self-regulated in their environment. The availability of conditions for both plants and animals are self-regulated and appropriate population proportions are automatically maintained. This phenomenon is termed as self-regulation or 'balance'. Nature exhibits this principle in various ways across the Bio/Plant (*pranic*) and animal orders. We seldom see a problem of over-population of a species in nature (*at least some of what we see is man created!*), nor do we see any instance of some by-product from nature not being absorbed into nature and becoming a source for pollution (*ex: nature does not produce plastic & foam*).

1.12.3.1 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 fruit. These fruits themselves have numerous seeds. Such fruits ripen, 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 seeds sprout to form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows, and this keep happening – over and over again. 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 – there is a *tradition* to this process. We can thus see that the processes in nature are both cyclic and enriching. Countless such examples can be taken, between plants and soil, within plants, between insects, plants and birds, and animals, etc. There is an inherent balance – in the species, in the entire cycle.

Now, just imagine what would happen if:

If Natural processes were not cyclic: Trees would grow fruit in one cycle, and then stop producing fruit. Now, you and I have to run around trying to figure out how to get more fruit producing trees. Or, if the seeds did not germinate by themselves...we would need to walk around the whole planet, individually picking up seeds and ensure their germination! Else, the leaves of trees could have been made of a material that was not biodegradable or compostable, like plastic, in which case they do not decay after reaching the ground...imagine the number of leaves falling from trees every year. Now imagine that all of them did not decay. It would have been so difficult for us humans to manage this!

If Nature were not mutually enriching: If the processes in nature were not mutually enriching, it would be a big task for us. Just imagine, all the fertilizer we would have to make and manage if plants could not do this themselves, or the fact that we would run out of water, since the water tables would not replenish...the list is endless.

We don't notice this enough today and appreciate it. When we do start noticing we will only be amazed, wonderstruck. We are so lost in ourselves, in our own imaginary aims & goals and misconstrued notions of success and respect, etc. that we don't pay attention to the very system that supports all of us. When you begin paying attention to this, you can see the incredibly different ways in which nature is organized. We can start noticing this ourselves, each time you 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 shall feel more comfortable and more assured – that 'all is well in nature'.

These two characteristics namely – cyclical nature and self-regulation provide us with some fundamental clues of the harmony that is intrinsic in nature. These are visible signs – which we can see with our eyes, and then understand. But, there is also more to nature than meets the 'eye'. This is something we shall explore in Chapter 12

1.12.3.2 Auto-production!!

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. Trees must be the largest water pumps in the world, since they must be pumping more water up towards the sky (through their trunks) than we humans! So, it is not that we 'grow' trees today. Trees and plants grow *on their own*. We can only facilitate that process – by first understanding it.

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 anyways grow in nature, we only work out how to grow them systematically, or improve on these varieties for better production, etc. – we call this agriculture. Even today, most of the work in basic production is being done by nature; most of our effort is in sowing, collecting & storing the food. The all-important work of 'growing' is being done by nature.

We have seen the following fundamental ways that indicate an intrinsic order or harmony in Nature:

1. Mutual complementariness between the various 'orders'
2. Law, Regulation & Balance
3. Recycle-ability
4. Auto Production

You too can make such observations directly in nature and understand the various ways in which there is order in Nature. A cruder way to look at it would be if we consider everything that could have possibly gone wrong in nature, then perhaps we can begin to better appreciate all the things that are *going right in nature!*

Student Notes

1.13 Chapter 11: Living with Nature: Natural Law

"Because no one exists in isolation, harm done to oneself may also harm others, and destroying property deprives the community as well as oneself"¹²⁵

1.13.1.1 Where are we today?

We have seen that nature is cyclic and enriching in nature. How do we, as human beings fare when it comes to interacting with nature? I think all of us know the answer to this question pretty well – very poorly. All of us must be aware of the sheer gravity and scope of the environmental problem we have today. If you are already not aware of this, you should start becoming aware of it:

1.13.1.1.1 Cyclic – Acyclic

While nature's processes are all cyclic (closed ended) our processes are acyclic (open ended). If nature is designed 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:

1. The purpose of all these fossil fuels at the bottom of the earth is to keep the earth cool – 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 and a big & ignored reason for global warming & climate change.
2. When we burn fossil fuels, it pollutes the atmosphere, and poisons the air we breathe. And our basic need – to keep the body healthy is affected. We have polluted the very air our children, the future are going to breathe.

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.

1.13.1.1.2 Enriching-not enriching

Are we enriching nature? The answer is largely a 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 in a few years. And 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

¹²⁵ Mill, John Stuart "On Liberty" Penguin Classics, 2006 pp. 90–91

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 are quite alarming. We seem to be hurtling towards problems of great magnitude, as we continue down the path of environment destruction.

On a lighter note, when we eat today, in some sense we are extending this natural process of composting – we eat and digest food and send it back to nature in the form of human excreta. However, since the past few years, we have modern toilets that actually store human excreta in underground tanks and deny the soil the benefit of this manure!

1.13.1.2 Thousands of Species at risk of extinction

A 2019 report by the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) paints a very grim picture. The IPBES states: ¹²⁶

- Three-quarters of the land-based environment and about 66% of the marine environment have been significantly altered by human actions.
- More than a third of the world's land surface and nearly 75% of freshwater resources are now devoted to crop or livestock production.
- The value of agricultural crop production has increased by about 300% since 1970, raw timber harvest has risen by 45% and approximately 60 billion tons of renewable and nonrenewable resources are now extracted globally every year – having nearly doubled since 1980.
- Land degradation has reduced the productivity of 23% of the global land surface, up to US\$577 billion in annual global crops are at risk from pollinator loss and 100-300 million people are at increased risk of floods and hurricanes because of loss of coastal habitats and protection.
- Nearly 90% of all wild flowering plants depend to some extent on animal pollination. 16% of vertebrate pollinators are threatened with global extinction
- Pesticides, including neonicotinoid insecticides, threaten pollinators worldwide, although the long-term effects are still unknown.
- Urban areas have more than doubled since 1992.
- Plastic pollution has increased tenfold since 1980, 300-400 million tons of heavy metals, solvents, toxic sludge and other wastes from industrial facilities are dumped annually into the world's waters

“Biodiversity and nature’s contributions to people are our common heritage and humanity’s most important life-supporting ‘safety net’. But our safety net is stretched almost to breaking point.¹²⁷ “The diversity within species, between species and of ecosystems, as well as many fundamental

¹²⁶ <https://www.ipbes.net/about>

¹²⁷ Sandra Díaz (Argentina), Josef Settele (Germany), Eduardo S. Brondízio (US) IPBES report co-chairs.

contributions we derive from nature, are declining fast, although we still have the means to ensure a sustainable future for people and the planet.”

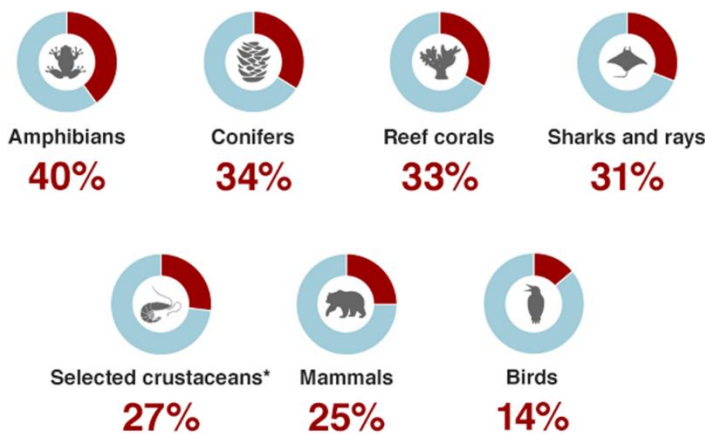
The IPBES report was put together by the BBC in a report & the following was stated: ¹²⁸

1.13.1.2.1 1. The world's biodiversity is vanishing fast

“The IUCN Red List of Threatened Species is a critical measure of our impact on nature. Almost 100,000 species have been assessed so far for this inventory of endangered species. Of these, more than a quarter are threatened with extinction, ranging from Madagascar's lemurs to amphibians like frogs and salamanders, and plants such as conifers and orchids.”

One in four species are at risk of extinction

Species assessed by the IUCN Red List



*Assessed species include lobsters, freshwater crabs, freshwater crayfishes and freshwater shrimps

Source: IUCN Red List of Threatened Species

"There is now overwhelming evidence that we are losing the planet's species at an alarming speed," according to Prof Alexandre Antonelli, the director of science at the Royal Botanic Gardens, Kew. "The last time we had a similar situation was about 66 million years ago, which was caused by an asteroid hitting Earth, though this time, humans are the ones to blame".

Current extinction rates are about 1,000 times higher than before humans came along, and future rates are likely to about 10,000 times higher, according to estimates.

¹²⁸ <https://www.bbc.com/news/science-environment-48104037>

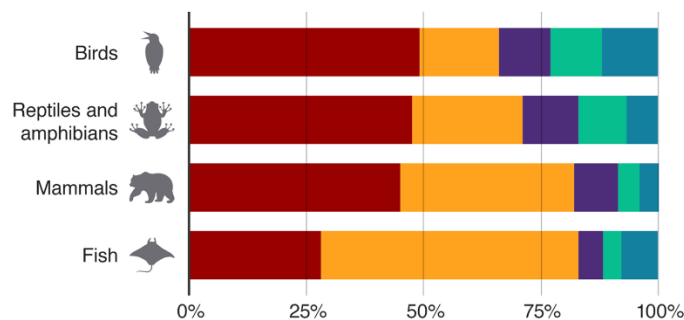
1.13.1.2.2 2. Among the biggest threats to wildlife are habitat loss, climate change and pollution

According to a recent study¹²⁹, while climate change is a growing threat, the main drivers of biodiversity decline continue to be the loss of natural habitat to farming for food, fuel and timber, and the overexploitation of plants and animals by humans through logging, hunting and fishing.

Habitat loss is a major threat to biodiversity

The Living Planet Report assesses key drivers of species decline

■ Habitat degradation ■ Exploitation ■ Invasive species and disease
■ Pollution ■ Climate change



Note: A sample of 3,789 populations evaluated by the Living Planet Index

Source: WWF, Living Planet Report 2018

1.13.1.2.3 3. Animals and plants are disappearing and so is the land they rely upon for natural habitat

Land degradation through human activities is negatively affecting the wellbeing of at least 3.2 billion people and pushing the planet towards a sixth mass extinction, according to IPBES.

The main drivers are unsustainable agriculture and forestry, climate change, and, in some areas, urban expansion, roads and mining.

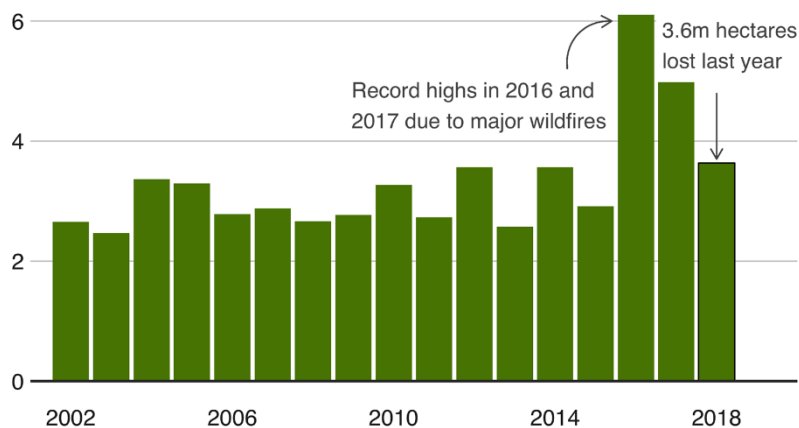
Land degradation includes forest loss and, while globally this loss has slowed due to reforestation and plantations, it has accelerated in tropical forests that contain some of the highest levels of biodiversity on Earth.

Around 12 million hectares of forest in the world's tropical regions were lost in 2018, equivalent to 30 football fields per minute

¹²⁹ <https://www.nature.com/news/biodiversity-the-ravages-of-guns-nets-and-bulldozers-1.20381>

Belgium-sized area of forest destroyed in 2018

Tropical primary forest loss, millions of hectares



Source: Global Forest Watch, University of Maryland

1.13.1.2.4 4. Habitat conversion drives biodiversity loss

Only a quarter of land on Earth is substantively free of the impacts of human activities. This is projected to decline to just one-tenth by 2050. "The issue of land use is central to the major environmental challenges we are experiencing," according to Prof Mercedes Bustamante of the University of Brasilia.

In the lowland forests of South East Asia, on islands like Borneo and Sumatra, IPBES predicts that one in three types of birds and nearly a quarter of all mammals will be lost if the rate of forest degradation continues.

The Amazon region holds the largest tropical rainforest in the world, which is home to plant and animal species that are still being discovered. Rondônia, in the western part of the Amazon, is one of the most deforested parts of the Amazon region. Trees are being lost as forests are cut down for growing crops or for pastures to graze cattle, as well as for logging and mining.

1.13.1.2.5 Key Statistics and Facts from the Report

General

- 75%: terrestrial environment "severely altered" to date by human actions (marine environments 66%)
- +/-60 billion: tons of renewable and non-renewable resources extracted globally each year, up nearly 100% since 1980
- 15%: increase in global per capita consumption of materials since 1980
- >85%: of wetlands present in 1700 had been lost by 2000 – loss of wetlands is currently three times faster, in percentage terms, than forest loss.

Species, Populations and Varieties of Plants and Animals

- 8 million: (80 lakh) total estimated number of animal and plant species on Earth (including 5.5 million insect species)

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- Tens to hundreds of times: the extent to which the current rate of global species extinction is higher compared to average over the last 10 million years, and the rate is accelerating
- Up to 1 million: species threatened with extinction, many within decades
- 70%: increase since 1970 in numbers of invasive alien species across 21 countries with detailed records

Food and Agriculture

- 300%: increase in food crop production since 1970
- 23%: land areas that have seen a reduction in productivity due to land degradation
- >75%: global food crop types that rely on animal pollination
- +/-11%: world population that is undernourished
- 100 million: hectares of agricultural expansion in the tropics from 1980 to 2000
- >33%: world's land surface (and +/-75% of freshwater resources) devoted to crop or livestock production

Oceans and Fishing

- >55%: ocean area covered by industrial fishing
- 100-300 million: people in coastal areas at increased risk due to loss of coastal habitat protection
- 400: low oxygen (hypoxic) coastal ecosystem 'dead zones' caused by fertilizers, affecting >245,000 km²

Forests

- 45%: increase in raw timber production since 1970 (4 billion cubic meters in 2017)
- 290 million ha (+/-6%): native forest cover lost from 1990-2015 due to clearing and wood harvesting
- 110 million ha: rise in the area of planted forests from 1990-2015
- 10-15%: global timber supplies provided by illegal forestry (up to 50% in some areas)
- >2 billion: people who rely on wood fuel to meet their primary energy needs

Mining and Energy

- <1%: total land used for mining, but the industry has significant negative impacts on biodiversity, emissions, water quality and human health
- +/-17,000: large-scale mining sites (in 171 countries), mostly managed by 616 international corporations
- +/-6,500: offshore oil and gas ocean mining installations ((in 53 countries)
- US\$345 billion: global subsidies for fossil fuels resulting in US\$5 trillion in overall costs, including nature deterioration externalities

Urbanization, Development and Socioeconomic Issues

- >100%: growth of urban areas since 1992
- 25 million km: length of new paved roads foreseen by 2050
- +/-50,000: number of large dams; +/-17 million reservoirs
- 105%: increase in global human population (from 3.7 to 7.6 billion) since 1970 unevenly across countries and regions
- 50 times higher: per capita GDP in developed vs. least developed countries
- >1,000: environmental activists and journalists killed between 2002 and 2013

Health

- 70%: proportion of cancer drugs that are natural or synthetic products inspired by nature
- +/-4 billion: people who rely primarily on natural medicines
- +/-821 million: people face food insecurity in Asia and Africa
- 40%: of the global population lacks access to clean and safe drinking water
- >80%: global wastewater discharged untreated into the environment
- 300-400 million tons: heavy metals, solvents, toxic sludge, and other wastes from industrial facilities dumped annually into the world's waters
- 10 times: increase in plastic pollution since 1980

Climate Change

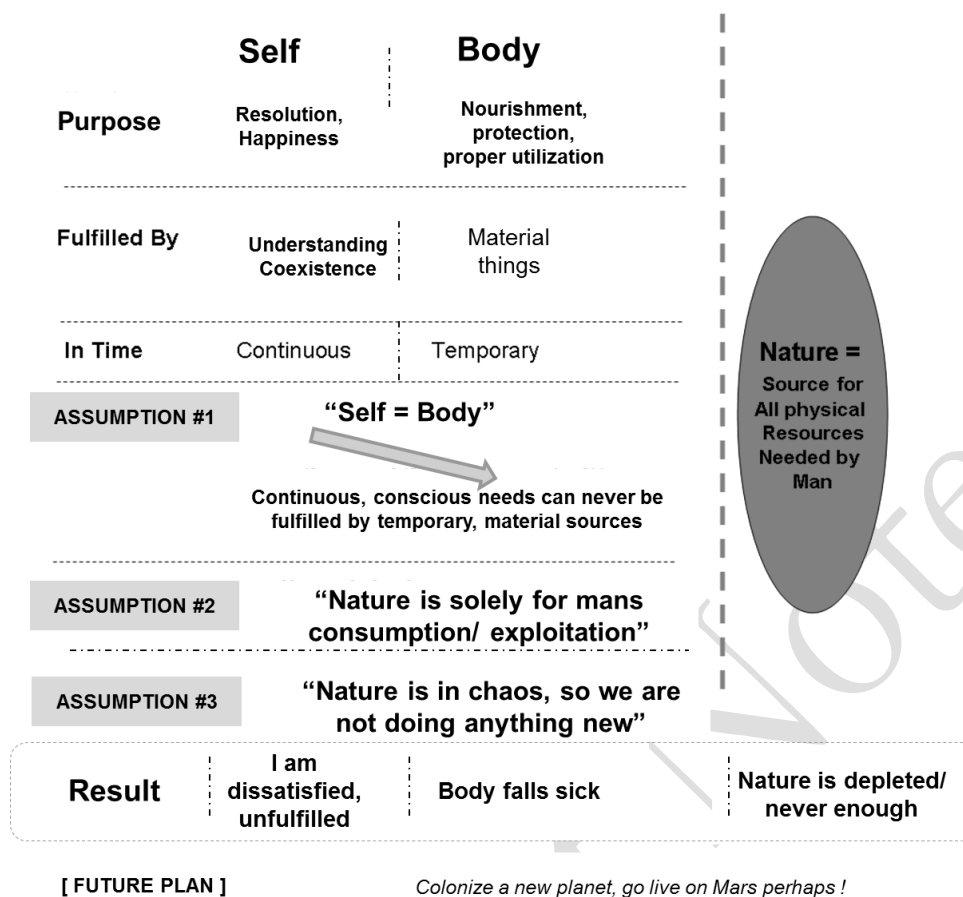
- 100% increase since 1980 in greenhouse gas emissions, raising average global temperature by at least 0.7 degree
- 40%: rise in carbon footprint of tourism (to 4.5Gt of carbon dioxide) from 2009 to 2013
- Even for global warming of 1.5 to 2 degrees, the majority of terrestrial species ranges are projected to shrink profoundly.

1.13.1.3 Reasons for our environmental problems

"We have to recognize wealth beyond the material, since the logical conclusion of unlimited growth is destruction of the environment and a reduced quality of life."¹³⁰

There are 3 major assumptions behind our current environmental issues. We have already covered them in various places, so we shall only brief them here:

¹³⁰ John Stuart Mill - The Principles of Political Economy, Book 4, Chapter VI".& Röpke, Inge (1 October 2004).



1.13.1.3.1 Belief/Assumption #1: Infinite needs & finite resources

- ➔ I assume myself to be the Body, and my needs are continuous (unlimited) in nature,
- ➔ Since I am the Body, and the Body is material, all my happiness must also come from sensory pleasure / material things
- ➔ I hence try and fulfil these needs by accumulating and consuming material things – **“consumption and economic growth” is the primary and only way of life**
- ➔ My needs for material things is hence infinite = ‘needs are unlimited’
- ➔ The Earth, which is the source for all things material, is however limited.
- ➔ We are hence bound to run out of resources.

Reasons for Belief/Assumption #1

- ➔ Predominance of ‘likes’ & ‘profit’ motives in the Self.
- ➔ Overdependence on ‘interest (taste)’ based tasting.
 - ‘Everything I want, or imagine, I would like to have’.

- It doesn't matter where it comes from, who produces it, and how it is produced.
- Ignorance of the 'order' perspective, especially natural law

1.13.1.3.2 Belief/Assumption #2: Exploitative relationship with nature

- ➔ We believe a human-centrist view of nature – where nature has been created primarily for human enjoyment
- ➔ Hence, everything on this planet is at 'mans' disposal - we can simply 'eat it all up'.

Reasons for Belief/Assumption #2

- ➔ Assumed/Conditioned/Biased/Coloured usage of the 'Truth' perspective in the Self – ignores Existence and Human relation to it, leads to a 'human-centric view of the world/universe'.

1.13.1.3.3 Belief/Assumption #3: Wrong perception of Natural design

- ➔ We assume that there is an inherent disharmony in nature – the basic design or view is one of 'conflict'
- ➔ We hence feel us adding to this conflict is not a 'big deal'
- ➔ We hence do not pay attention to our methods of production and their effluents / or, it doesn't matter, because we want to make a 'profit '

Reasons for Belief/Assumption #3

- ➔ Assumed/Conditioned/Biased/Coloured usage of the 'Order' perspective
- ➔ Predominance of 'likes' & 'profit' motives in the Self.

The basic underlying reason for all the above assumptions is that we live in underdeveloped consciousness, where only 4.5 activities in the Self are functioning, due to which we are able to have only partial/ biased/wrong views of ourselves, nature and our relationship with it. Hence, only the dimensions of 'appearance & properties' in Reality are seen, whereas the dimensions of basic-nature (characteristics) & innateness remain obscured. This is because the perspectives of 'Justice-Order-Truth' remain ignored, not understood.

1.13.1.4 Discussion

We thus see today that the three 'orders' besides the Human Order are in balance and harmony and are complementary for the human order. However, we as humans have not yet learnt to live in relationship with the other three orders. This is because we have not understood the intrinsic coexistence, balance that exists between these orders. We have not even understood our own needs properly. Consequently, we have disturbed ourselves and also the order present amongst the other 3

orders. This is evident when we see that we continue to plunder the body of the earth of its heat absorbing materials like coal and oil and are burning these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation capacity of our planet. We have deforested huge forest masses and through it are altering our weather system. Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into water bodies and even drinking water is now chemically treated before it can be consumed by humans. The air we breathe has become polluted (some of us need air purifiers); the food we grow has become affected. The effect of this disharmony is now affecting our lives in the form of diseases and maladies. Even small children are now being diagnosed with respiratory problems. Prevalence of lung cancer is on the rise.

You can thus see and verify for yourself, that except man, all the other 3 orders are self-organized in themselves, and are mutually complementary for each other. Now if you look at man, it becomes apparent that man is troubled within, and troubling the other 3 orders as well. Whereas, the other 3 orders are fulfilling the human order!

We can also see that we don't have to 'create' this order in nature. It already exists. We have to understand this inherent order and be in it. If at any stage we break it, we are creating trouble – either in the form of **resource depletion** (when we consume something that cannot be replenished in nature it is called depletion: ex fossil fuels) or in the form of **pollution** (when we output something into nature at a rate faster than nature can cycle it, we call it pollution: ex exhaust fumes from a car). Thus, any system of production that violates this natural cycle breaks it & causes problems for us.

Does this mean we stop our production and industries? No, on the contrary, we should do enough and more of it, but our processes should be according to the cyclic principle in nature or the *avartansheelta*, because that is the bigger framework in which we are.

Although our way of life and industries are depleting nature, when we scrutinize ourselves, we find that we want to live harmoniously with nature – this is naturally acceptable to us. This is important for our own happiness. The relationship with nature is an undeniable and a very significant relationship for each one of us. **This is a relationship every human needs to properly understand.**

This issue can be only be resolved by having the 'understanding/knowledge of coexistence'!

Now that we have also seen the mutual complementariness inherent in Nature, we can decide / see how we want to live with Nature. This is called 'Natural Law of Living':

1.13.1.5 What we can do

We see that nature is in an inherent balance, and hence resolve to be in the same manner with nature: We adhere to living according to the 'Natural Law' of:

- **Usefulness & complementariness** (*upyogita & purakta*): with everything in nature
- **Regulation & balance** in nature. (*nivantran, santulan*)

When we have clarity via value education for consciousness development, ours & every humans adoption of 'nature friendly' living becomes a possibility. Reduction in our material requirements is a natural outcome of our seeing the needs of the Self as being distinct from that of the Body.

- Instead of '*consuming our way into happiness*', we instead '*understand our way to happiness*' – this automatically regulates our material needs. When this happens, we also tend to share more and experience a feeling of abundance.
- We are able to see that many of our 'material needs and aspirations' are in the form of assumed images in us. When we are able to 'see this' within ourselves, these images get evaluated and we recognize that 'we don't really need that thing'
- Since we study nature, we are able to see & accept our relationship with it. Our 'material-footprint' thus starts getting aligned accordingly.

When it comes to practicing the above, there are plenty of things you can do individually, as a family and in your immediate neighbourhood to address the ecological crisis. We have mentioned a few practical steps in Chapter 19. The internet has plenty of information on how we can minimize our environmental footprint. The broad approaches are as follows:

- **Reduce:** Rationalize your consumption of everything from food, to clothes, shoes, laptops, phones, water and furniture – based on your *actual material-needs*. With the new found clarity being offered here, you should be able to work out which 'things' are actually necessary for you. Once we begin seeing that our source for contentment is from the behavioural, intellectual (spiritual) aspects and the material-aspect has only a limited role to play, our material needs start getting auto-regulated. So, we don't need to forcibly 'let go' of anything, rather, 'reducing' or 'letting go' becomes effortless, since it is an outcome of our clarity, understanding. It becomes most natural. There are many many, lifestyle choices we can make in this regard: the cars we own, the size of our houses, the cooling & heating needs of our buildings, where we shop, our entertainment and holiday needs, reducing travel, etc.
- **Reuse:** Throwing away things that can be put to use again, or for some other purpose puts an additional strain on the environment. See how everything material can be reused or re-purposed.
- **Recycle:** Segregate & send back what can be recycled.
- **Switch Energy & Fuel:** See how you can switch to lesser or non-polluting means such as solar / wind power, better designed homes that reduce cooling needs, avoid diesel vehicles and air travel unless really necessary, and see if you can get an electric vehicle.
- **Plant & Save:** Plant and save trees & forests! Clean and save water bodies!
- **Make a difference:** Start a green company or join some green policy initiatives or groups close to where you are. Any large scale change needs industry and governments to change their outlook. We shall cover these in Part II of this book.

1.14 Chapter 12: The 4 dimensions in Nature & their complementariness

“All things in nature proceed from certain [definite] necessity and with the utmost perfection.”¹³¹

In our quest to find out the sources of our happiness, we discovered we have 3 aspects of living – the material, behavioural & intellectual (*the 4th is the spiritual*). In an effort to understand these aspects and the source for our problems & happiness's we started by understanding ourselves & our activities and what happens in us and why. We then took a long look at human relationships in family & society and discovered that it is possible to understand the why's? and how's of human behaviour and resolve them. In the previous chapter, we saw our relationship & living with nature and what drives it.

But it seems like something is still 'missing'. This 'something' is, 'how does all this look like when put together'? How did it all come to be? How is everything we know of, inter-related? These are the aspects we shall navigate through in the chapters in this unit - D. In case you are already peeking into the upcoming table and wondering why you need to be going through something that looks so busy, well the reason is– unless we *really* know how things like a stone, a plant, an animal and a human are, we cannot understand them in a fundamental sense. If we do not understand something properly, we cannot live with it. And if we cannot understand and hence live with a thing, we shall not have all the answers or 'resolution' we need. And we want to be resolved, since it directly impacts our happiness, peace & contentment. Besides, 'knowing' is a basic need for us humans. We are with the stones and plants and animals and humans (including ourselves) and while we can ignore some of these for a while, we cannot really '*run away*' from them. For, where to will we run?

Let us now get down to discovering this fascinating natural world we exist in with right earnest*

** As we explore this chapter & the next, we should keep in mind that the aspects we are trying to understand here are not always/ necessarily seen through the senses or the 'eye'. We 'understand' these things in the 'Self' – so just 'seeing' through the senses/ eyes is not enough.*

In the previous chapter, we saw that Nature can be seen to consist of '4 categories' or 'orders' – which we called Material, Bio/Plant, Animal & Human Orders. There is more to these Natural-Orders than what meets the naked eye. Let us look at the four orders in more detail. Each of the 'things' in these 4 orders can be further studied as comprising of 4 dimensions – of Form, Properties, Basic-Nature & Innateness (*rupa, guna, swabhav, dharma*). Refer to the table below ¹³². The first column

¹³¹ Baruch Spinoza, Epicurus - Principal Doctrines

¹³² Nagraj A, Samadhanatmak Bhoutikvad (Resolution based Materialism), p 84, 1998 Ed

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lists these 4 dimensions. Columns 2 to 6 show these dimensions for the 4 orders: material, plant, animal, etc. We have included one more discernible (differentiable) aspect within each dimension (column #1) that connect it to the following dimension.

Student Notes

	Dimensions	<----- The 4 Orders in Nature ---->				
		Material	Bio/Plant	Animal	Human	
					Human in Illusion (underdeveloped consciousness)	Awakened Human (developed consciousness)
Row 1	Form / Appearance (rupa)	Various features, many species, sub-species & races			Various features, single race /specie	
	Things that make up the order	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'Self'	Human Body + 'Self'	
Row 2	Properties (gunas)	Heat, sound, electricity, rusting, etc	Bitter, acidic, astringent, poisonous, etc	Faithful, aggressive, brutal, etc	Friendly, moody, sincere, scared, etc	Simple, affectionate, composed, clear, etc
Row 3	Basic-Nature / Characteristic (svabhava)	Composition/ Decomposition	Composition/ Decomposition + Enhance/ Worsen	Composition/ Decomposition, Enhance/Worse in Body,	Composition/ Decomposition, Enhance/Worsen in Body	
				+ Brutal/ Gentle in 'Self' (jeevan)	+ Wretchedness, Cunningness, Brutality in Self/ jeevan	+ Steadfastness, Courage, Generosity in Self/ jeevan
Row 4	Innateness (dharma) [Aim]	Existence	Existence + Growth	Existence + Growth in Body	Existence + Growth in Body	
				+ Expectation to live in 'Self' (jeevan)	+ Expectation to live with happiness in 'Self' (jeevan)	+ ability to live with happiness in 'Self' (jeevan)
					4.5 activities: Choosing,	10 activities: + Understanding &

				Choosing in 'Self' / <i>jeevan</i>	Thought, Desiring in Self/ <i>jeevan</i>	Realization in Self/ <i>jeevan</i>
		Material (<i>jarh</i>)		Conscious (<i>chaitanya</i>)		

1.14.1.1.1 How to read this table

The table above outlines the four orders (columns #2 through #6). Every 'thing' or 'unit' in every order in turn, is comprised of 4 dimensions (the various rows). We will study the following 4 dimensions in each of these orders:

1) **Form (*rupa*)** – indicates the appearance of the thing – by which we recognize it.

→ **Things (*vastu*)** :We will see the Units/Entities that are members of that order or make up the order

2) **Properties (*guna*)** – Every 'thing' also has an effect on its environment, which are the behaviours or properties it exhibits

3) **Basic-nature (*svabhava*)** – Every order has a certain *value* or participation that it brings in existence. This *value* or participation is called basic-nature (fundamental characteristic) and we will study this for each order. We also call this the *svabhava*.

4) **Innateness (*dharana/dharma*)** – Each unit or entity in existence exhibits an intrinsicness that cannot be separated from the unit. We will understand the innateness in each order.

We can now proceed with discussing the table above:

1.14.2 1. Form (*rupa*):

[See Row 1]

1.14.2.1 Definition

Form or appearance, is how something *looks*, as perceived by our senses or instruments. This includes the aspects of shape, surface area and volume. For example, when we see a tree, we cognate its height, colour, shape, its 'largeness', volume, etc. When we see gold, we notice its shine. When we see a jackal, we notice its height and appearance and how large it is. When you see me, you will notice my colour, my height, volume, and features. When we 'see' an object via our eyes, we recognize it via its

appearance or form. We can now proceed to identify the entities or things that make up each of these 4 orders:

1.14.2.2 Things (vastu)

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, metals and compounds, various gases, water and other liquids etc.

Bio/Plant order: The *pranic* order exists from the plentiful grass to 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 and the Body. When we look at the body we find that the cell is its basic building block. The cell belongs to the Bio or *pranic* order. Thus, the body of both animals and humans is essentially made up of cells – and belongs to the *pranic* or bio order.

Animal Order: The Animal Order is made of various kinds of animals and birds. Animals are a coexistence of the Self (*jeevan* = conscious entity) and the Body (*Pranic* Order).

Human or Knowledge Order: The Human order is constituted of us human beings. Each human being is a coexistence of the Self (*jeevan* = conscious entity) and the Body (*Pranic* Order).

1.14.2.3 Appearance

From their appearance we can also see that Materials, Plants and Animals are each of a wide, wondrous spectrum of colours, shapes & sizes. We identify various species, sub-species and races within each order mostly based on their different appearances. We can see that in the ‘knowledge order’ - humans belong to only 1 specie, and race although we have different classes of ‘ethnicity’ of humans on this planet – based on the physical features of the body.

Thus, based on the similarities in the anatomy & physiology of the body, we can infer that all **Human belong to the same species & race.**

1.14.3 2. Properties (*guna*):

[See Row 2]

1.14.3.1 Definition

Properties or qualities is how an entity interacts, responds, or behaves with its environment. It is the mutual impact or effect the ‘thing’ has on its environment. For example: the properties of the neem are that it is bitter, cooling, anti-bacterial, etc. Similarly, the properties of gold are that it will not rust, is an excellent conductor of heat & electricity. It is this aspect - ‘behaviour’ or ‘properties’ of the unit that we study via experimentation, in the sciences. The properties of the jackal is that it will use cunning and is a carnivore. When you interact with me, you will know my behaviour and by spending some more time with me, you will know my properties or qualities - ‘what kind of person I am’, my likes, dislikes and disposition.

1.14.3.1.1.1 *Properties in the Material Order*

Some such examples are: the rusting of iron, the malleability of copper, the reaction between Hydrogen & Sulphur, etc. Pretty much every 'interaction' we study in physics & chemistry comes under this. During such study, we recognize effects such as heat, sound, magnetism, electricity, charge etc.

1.14.3.1.1.2 *Properties in the Plant Order*

This is where we study the properties of plants – such as in biology. We study various plants, shrubs and trees and recognize their properties, the conditions for their growth, etc which we also apply in agriculture & natural medicine. We hence also recognize properties of plants such as their being cooling, constipating, poisonous, etc.

1.14.3.1.1.3 *Properties in the Animal Order*

The properties of the *Body* of animals can be studied and understood similar to that in plants. For ex: the venom from a snake can be poisonous for most animals but is food for the mongoose. The properties of the *Animal*, seen as a whole (with the Self) – displays behaviours such as being largely docile (like a cow), being aggressive (like some breeds of dogs) or largely brutal (like a grisly bear).

1.14.3.1.1.4 *Properties in the Human Order*

The behavioural tendencies or qualities of the Human come under the dimension of 'properties'.

When it comes to humans living in the **underdeveloped consciousness (unawakened** – only 4.5 functional activities), we can identify a wide range of behaviours = such as friendly people, moody folks, sincere, someone maybe more scared, some may be sharp witted, some may shy away from people, some people are known to be obstinate, short-tempered, depressed, over-confident, hardworking, lazy, ambitious, etc. We can also see a combination of many such qualities existing within the same person & arising from time to time.

Humans living in **developed consciousness (awakened** - all 10 activities in the Self functional) display behaviours such as being simple, always affectionate, always composed, clear, humble, generous, etc.

1.14.4 3. Basic-nature/Characteristic (*swabhava*):

[See Row 3]

1.14.4.1 Definition

We just saw that every entity in nature has some properties it exhibits in its environment. These are the ‘effects’ it has on its surroundings. But *what for* does it do so? What is the larger *purpose* of having such properties? In other words,

What ‘value’ does Iron bring to its surroundings via its properties or behaviour?

What value does a mango tree – “ ” –

What value does a rabbit or hyena – “ ” –

What value does a Human, do you bring to your surroundings via properties or behaviour?

The above questions deal with “Why do things exist?” “What is their basic purpose?”

This answer is provided by understanding its basic-nature (characteristics): which is the *usefulness* of the properties (*gunas*) an entity exhibits. This is the role or purpose it plays in the larger order. We can also call this the value (*mulya*) or fundamental quality (*mouliketa*) of an entity. In other words, basic-nature or *swabhava* is the ultimate purpose of the properties, or behaviour that a thing exhibits in nature. Let us ascertain how the dimensions of ‘basic-nature’ is different from that of ‘properties’ so we can better distinguish between the two.

1.14.4.1.1.1 Difference in basic-nature and properties (swabhava and gunas)

Properties or *gunas* is what we usually study as the behaviour of iron or copper, or when we study a plant species or the behaviour of the jackal in the forest etc. These are the aspects of a ‘thing’ we usually study in physics chemistry and biology. All of us are familiar with the smells of the chemical lab and the microscopes from the bio lab! We called properties or *gunas* the ‘effects of a thing on its environment’.

Basic-nature or *swabhava* is the larger purpose or value that such properties bring to entire nature, to existence. **Basic-Nature or characteristic is the same for all things within an order; whereas properties vary from one type of thing to the other.** For ex: Iron, Copper & Gold all have different properties (*gunas*) but they have the same basic-nature (*swabhava*) – and this is their larger purpose or value in coexistence. Similarly, a mango tree and rose shrub have different properties but the same basic-nature.

In other words, basic-nature (fundamental characteristic) is a dimension of reality that belongs to an ‘entire natural order’. It is common to all the things in the entire ‘order’ (material, bio/pranic, animal or human), whereas properties or *gunas* belongs to, and varies according to the species or sub-species within that order. Don’t worry if this is still not very clear, we shall explain this below.

Thus, the ‘basic-nature or fundamental characteristic’ the order displays is ‘natural to itself’ – this is the same as the fundamental-quality or *value* of everything in the order.

Basic-nature = fundamental characteristic = *swabhava* = value = purpose = participation = fundamental-quality

1.14.4.1.2 Basic-nature (fundamental characteristic) of 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 'thing'. We call this 'Composition'. Example: a chair is made of smaller pieces of wood, while wood in turn is composed of smaller composite substances, molecules, and so on. 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 into its constituent substances or some other. In this manner, any unit in the material order can be understood as an 'activity of Composition/Decomposition'.

Thus the *fundamental characteristic* of 'Composition' enables units or entities to come together and form a higher organization while 'Decomposition' means bigger organizations in turn break-down into smaller organizations. If it were not for this inherent tendency in matter, we would not have anything with form, such as planets, our planet the earth, a tree, or you & me! We exist due to this inherent tendency in all matter to compose, to come together and form 'things'. But, we also do not maintain our form for ever. Our bodies decompose, a tree decomposes, a box of wood decomposes – this is due to the inherent basic-nature of decomposition. Imagine what would happen if there was no decomposition in nature! Trees would live for every, human bodies would be around for ever! There would soon be chaos on the planet. It is because there is a natural 'decomposition' that the balance of population on this planet is even maintained! For without 'death' there cannot be 'birth'!

Thus, even though iron, gold, wood and water all seem to display different properties or *gunas*, all of them have the same basic-nature or fundamental characteristic of the 'Material Order' – to compose & decompose. This is how they participate in the larger order, this is their purpose, this is their participation.

It is thus difficult, if not impossible to imagine any development in the universe if it was not for this 'basic nature' or '*svabhava*' of all material things!

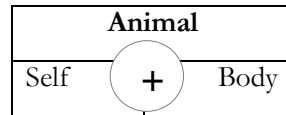
1.14.4.1.3 Basic-nature (fundamental characteristic) of Bio/Plant Order:

We can see in this order that *pranic* units enhance or worsen other *pranic* units. To enhance means to be supportive, to aid or be a catalyst to other bio or *pranic* activities. For example, a specific kind of plant may aid other plants near it to grow. To worsen means to be repressive or deterrent to the other *pranic* activity. For example, the same plant that aids other plants near it to grow may *deter some other kinds of plants* from growing near it. For example, the Eucalyptus or Nilgiri tree is such that nothing much grows near it (example of worsen) except the 'bottle gourd (*louki* or *sorekai*) plant' (example of enhance).

Hence, we say that the *svabhava* or 'value' or 'basic-nature (fundamental characteristic)' of all units in the Bio/Plant order is 'Enhance/Worsen'. This is the 'value' of every plant, or every bio/*pranic* unit in existence. This basic-nature helps maintain a natural balance in the plant world. Thus, the properties of every plant are suitable (enhance) for some and not-suitable for others (worsen). We can hence see that there is a natural balance between the millions of species of plants, shrubs and trees. Just think about it, if every plant were to only have the basic-nature of 'enhance', then there would be uncontrolled growth & presence only of a few species of trees. But that is not so, the number of

plants in a species in a harmonious natural balance in nature. This is another example of Regulation & Balance in Nature, of Coexistence.

1.14.4.1.4 Basic-nature (fundamental characteristic) of Animal order:



When we look at the animal order – the body of the animal belongs to the Bio/Plant or *pranic* order, and hence has the same 'usefulness' or 'value' as the *pranic* order. Thus 'enhance/worsen' is the basic-nature of the animal body. For example, the poison in a cobra snake worsens the condition (health) of a human or animal body but is enhancing (*sarak*) for the body of the mongoose!

When we see the animal along with the 'Self', we see that animals display the basic-nature of either being gentle or brutal. Thus, a lioness may seem to be brutal to other animals, but is gentle to its own cubs. A cow, on the other hand may in general seem like a gentle animal but can also be brutal at times. We can thus see this for all animals – although individual animals such as a cow, lion, or elephant or dog may have different properties (*gunas*), these properties or behaviours ultimately mean that they are either brutal or gentle with other animals. This is their essential purpose, their 'value' in the larger order. Thus, we have some animals that are mostly brutal (carnivores) and some that are generally gentle (deer). But, each animal has both, 'brutal' and 'gentle' basic-nature or fundamental characteristics. Here again we can see how the design in nature is so complete: if we only had brutal animals, or carnivores, they would end up eating each other, leaving only a few to exist. On the other hand, had there only been gentle or herbivorous animals, then their population may have gone out of control! This in turn would have put pressure on plant life. But we see there is a fine natural balance between carnivores and herbivores and also within different carnivores and herbivores. This is another example of coexistence & harmony in nature.

1.14.4.1.5 Basic-nature (fundamental characteristic) of human order:

Similar as in the case of animals, the human body also belongs to the Bio/Plant or *pranic* order and hence has the same *svabhava* or basic-nature (fundamental characteristic) as the *pranic* order ie. It either enhances or worsens other *pranic* units or other bodies. This means our bodies can be food for some other species bodies and poison for others!

We will now look into the characteristics based on the Self. We see that in humans, we have 2 different planes of living, which is dependent on the level of understanding in the Self (conscious, *jeewan*). The basic-nature (characteristics) of these 2 kinds of planes of humans is different and we shall study them separately:

1.14.4.1.5.1 a) In unawakened or underdeveloped human consciousness

The basic-nature of this kind of human, who has less or false understanding is: 'wretchedness (*deenta*), cunningness (*beenta*) and Brutality (*kerurta*). We can understand these via the following definitions:

Wretchedness (*deenta*)

The feeling of incompetence, incapability or paucity in fulfilling our requirements for material things and / or that of understanding is called wretchedness. This is when we feel helpless or low about ourselves and then blame external factors and other people for our problems & condition.

Cunningness (*beenta*)

Betrayal, or breach of trust, or the display of behaviour that is other than what is expected is called cunningness. These are the various ways in which we do this:

- Cheating: (*chhal*) = betrayal before being revealed. We fool people and they do not come to know of it.
- Duping: (*kapat*) = betrayal even after it has been revealed. We know our cheating has been noticed, but continue to do so.
- Deceiving: (*dumbh*) = betrayal after assurances: We now give assurance that we shall not cheat, but continue to do so.
- Hypocrisy: (*pakband*) = betrayal by pretending. We distract people to make them believe something else, but all the time keep some other hidden agenda.

We do the above so we can have 'our way' with things.

Brutality (*krurta*)

This means we use force to secure our own needs and existence. This can happen in 3 areas:

- On Wealth: We use force for stealing.
- On Body: We harm someone physically or outrage their modesty, etc.
- On Mind: We assault someone mentally: their feelings, their thoughts etc. We 'rule' over people and try and force them into doing what we want. We may even have hatred for people, which means we derive satisfaction by their coming to harm.

All of the above (wretchedness, cunningness & brutality) can be present in thought, word & deed – mental, verbal & physical, respectively. In other words, we can *think* about doing the above things and not do them, we can *discuss* about it, or we can actually carry out the action ourselves. We can also encourage others who are doing so!

It is very interesting to note that all the wide variety of unacceptable or inhumane behaviour we see around us or hear about falls into one or more of the above basic-natures or *svabhavas*. In other words, the qualities or properties that humans exhibit in a state of no-understanding can be traced to one or more of the above underlying characteristics. In fact, you will notice that most of the reports

you see in newspapers, all the crimes we hear of, all criminal sections under the Indian Penal Code or IPC fall under one or more of the above characteristics. ¹³³

Here are some questions to reflect upon, for your scrutiny & examination:

- Do you desire to have any of the above characteristics in yourself?
- Do you find you have any of the above behaviours or tendencies in yourself?
- If you do, are these naturally-acceptable to you? Would you desire to continue having any, some or all these characteristics?
- When you think about doing any of the above things do you feel comfortable? What about when you actually do such things?
- Do you want to continue to have such tendencies or *swabhavas* in yourself?
- What are you currently doing to ensure you do not have such tendencies?

It is interesting to note that traces of these characteristics are also found in animals: For example, cows may largely be living with a feeling of wretchedness (*deenta*); while jackals may have predominance of cunningness (*beenta*), while animals like tigers and lions may exhibit more of Brutality (*kerurata*). **When we humans live with these characteristics or *swabhava*, we are hence deemed to be living in ‘animal consciousness’** – since we behave in an inhumane or animal like fashion.

We will find that if we have any of the above tendencies, it is enough to cause our own unhappiness and that of those around us.

a) *In awakened or developed human consciousness*

The basic-nature of *swabhava* of this human, who has understanding, who is awakened, or living in developed human consciousness is steadfastness, courage & generosity. In addition, they also evolve to have kindness, grace & compassion.

Steadfastness (*dheerta*)

To have the firmness & commitment to live with justice (*nyaya*) in relationship is steadfastness or *dheerta*.

This means, no matter how someone behaves, we do not let go of trust, respect, affection. We are not affected by it and do not react to them or harm them in any way: mentally, verbally or physically – in thought, word and deed.

Courage (*veerta*)

¹³³ Bhattacharya, Jeevan Vidya Workshop at Somaiya Institutes, Mumbai, 2007

Courage means to deploy our efforts to ensure provision of justice in relationship for others – while maintaining our own steadfastness. We take measures to enable others to also have just humane interactions, to understand human relationships and be in it. Notice that we associate the meaning of this word today with valor or fighting or being brave in a battle etc. Whereas, fighting is not naturally-acceptable to us, or to the other human being. In a humane context, ‘courage’ thus means that we are assured of the other humans basic-desire and are willing and able to assist them improve their capability to know and fulfil their own desire. Being ‘courageous’ thus means we do what it is needed to assist another person in relationship.

Generosity (*udarta*)

Generosity means we are pleased to offer and dedicate our material, physical and mental assistance for the wellbeing of others. We do whatever is needed to help the other human, especially by providing material wealth.

These three (steadfastness, courage & generosity) are the primary ways in which we participate with other humans. These are human beings essential-nature or our basic-nature (characteristics). We say so, because these human-values are naturally acceptable to us, they are our basic-desire.

However, we find that human beings do not have these humane characteristics today. I.e. we are not according to our own basic-nature, our own *svabhan*. Instead, we have the underdeveloped nature or characteristic arising from animal-consciousness, and its corresponding beliefs and tendencies. This leads to an internal conflict in us and causes stress in us and stress in our relationships. Through the process of study of Coexistence and living according to it, we are able to gradually understand these humane fundamental characteristics, basic-nature or values and accept them and live with them. When we live with these values, it is fulfilling for us, and fulfilling for the other human.

Here are some questions again:

- Do you desire to have none, or some or all of the above 3 basic-natures (characteristics) or *svabhavas*?
- Do you feel you have any of them?
- Would you prefer to have these 3 humane ones (from human consciousness) or the previous 3 (wretchedness, cunningness, brutality - from animal-consciousness)? Which ones are naturally acceptable to you?

Reminder!

a) **Listen** to these proposals without bias – *don't accept/ reject it based on what you have read/ heard*

b) You need to **reflect on and verify** every proposal - *don't assume it to be true*

- ➔ Step1: *Scrutinize* whether it is naturally-acceptable (true) for you
- ➔ Step2: *Examine* it: Is it coherent in all aspects?
- ➔ Step3: *Survey* whether it is true for every Human – Universal?
- ➔ Step4: *Live* according to the answer to see whether it leads to resolution & fulfillment with humans & nature

Student Notes

1.14.5 4. Innateness (dharm)

[See Row 4]

1.14.5.1 Definition

We have seen 3 dimensions to an entity so far (form, properties & basic-nature). The fourth dimension is to do with the fundamental nature of the entity. By this, we mean an aspect of the entity which defines its 'very being', without which the entity itself would not exist. Each unit in existence exhibits an innateness, an intrinsicness that cannot be separated from it.¹³⁴ It is not possible to separate this innateness from the unit in any conceivable way. We refer to this principle as 'Innateness'— also called '*dharana*' or '*dharm*' of that unit. Dharana or dharm is *intrinsic* to the unit. **We can also say this is the basic 'aim' of that entity.** What exactly do we mean by this? As before, let us consider some examples to facilitate our grasping:

1.14.5.1.1 Innateness/ *dharma* 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* or totally destroy matter. No matter what we do, the fundamental particles or substance(s) that make up matter will continue to exist. For example: when you burn coal, and it has finished burning, and only some ash is left, 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, gases, etc. We can see this for any material unit. This is a fundamental principle or aspect in all matter. In this respect, we can also quote a well known dictum here: 'you cannot destroy matter, you can only convert it from one form to the other'^{135, 136}

Thus, 'to exist' or 'existence' is intrinsic to all matter, it is innate to it, this is its basic 'aim'. We cannot separate the 'existence' of a thing from the thing itself! This is its dharana or dharm. The word *dharm*, comes from *dharana* – which means to be inseparable. If we were to use a prevalent English word for dharma, it is religion. The English word 'Religion' comes from the Latin root 'Religare' which means to adhere to, or 'stuck to'. We can see that 'existence' is fundamental to all matter. Matter adheres to, is inseparable from the fact that it 'exists'.

Here we can say, the religion* of the material order = its dharma = that which is inseparable from matter = the fact that it 'exists' = their fundamental-nature = innateness.

*We are using the word 'religion' here with a totally different meaning than what we are currently used to.

¹³⁴ Nagraj A, Paribhasha Samhita, 2015 Ed.

¹³⁵ Ref: Empedocles, Epicures, Lavoisier Antoine, Mikhail Lomonosov.

¹³⁶ Also see Long, A. A.; D. N. Sedley (1987). Epicureanism: The principals of conservation

1.14.5.1.2 Innateness/ *dharma* of the Bio/Plant or *pranic* order

Because the *pranic* or bio order is a progressive-development of the material order – it too has the innateness or *dharma* of 'existence'. In addition, it also exhibits 'growth'. This principle of 'growth' cannot be separated from any of the units of the *pranic* or bio (plant) order. If a thing belongs to the *pranic* order – it will grow & multiply. For example, if you have a plant at home, you cannot stop it from growing. It will continue to pulsate, and respire, and 'grow' – it will keep getting bigger. The only way you can stop it from growing is by cutting it, or by depriving it totally of all nutrition, but when you do that, it will cease to belong to the Bio/Plant or *pranic* order – and instead decays and finally goes back to the material order! Thus, as long as you have a plant, it will grow. You cannot take away 'growth' from a plant.

Thus 'existence' and 'growth' together are the innateness of the *pranic* order, this is its basic 'aim'. Once again, we can write:

Religion of the *pranic*/bio or plant order = *dharma* = that which it cannot be separated from
Plants/*pranic* order = existence + growth = their fundamental-nature = intrinsicness = innateness

1.14.5.1.3 Innateness/ *dharma* of the animal order

The Animal Order is a progressive-development of the *pranic* order and therefore this order inherits the *dharma* of the previous order namely – 'existence' and 'growth'. We can see this in the body of animals. Just as in plants, we can see that the body of the animal, like a cow, or a horse, 'exists' and also grows. If you have a small puppy, it will grow, just like a plant. You cannot stop the body of the animal from growing.

In addition, all units in this animal-order have the 'expectation to live' in 'Self'. Indeed, no unit in this order can be separated from this 'expectation to live'. It is intrinsic to every unit in this order.

Example: you cannot separate this 'expectation to live' from a dog. Every dog, every animal has this 'expectation to live' – every dog keeps looking for food and tries to protect itself. Deer in the forest, a cat on the street, a pigeon is always alert, looking to protect itself, because it has the 'expectation to live'.

This 'expectation to live' in the dog is in 'Self' (consciousness) and not in the Body. We cannot separate this 'expectation to live' from the dog. Thus, when we look at the animal body, we find that just as in a plant, you cannot destroy the fundamental particles the animal body is made of (existence); nor can you stop the 'live body' from pulsating (growth); nor can you separate the expectation to live from the Self. Thus the animal order imbibes – 'existence' & 'growth' in the body and an 'expectation to live' in 'Self' as its innateness – this is its basic 'aim'. Once again, since the word 'religion' basically means 'adherence', and each animal adheres to the 'expectation to live', we can write:

Religion of the animal order = *dharma* = that which cannot be separated from animals = expectation to live = their fundamental-nature = intrinsicness = innateness

1.14.5.1.4 Innateness/ *dharma* 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 and as in plants. At the level of Self however, in addition to the 'expectation to live' we observe in animals, a human being's innateness is the 'expectation to live with

happiness' – this is our basic 'aim'. We can all see this, and verify this - in ourselves, others, in every human. Each one of us not only wants to live, but wants 'happiness', at every instant. We want to be at peace, at every instant. Thus, you cannot separate the human being from the expectation to live with happiness, peace & contentment. This is the innateness of the human order and it characterises the human order. We see as before that humans adhere to 'happiness', and to adhere means 'religion'. We can hence write:

Religion of the human order = dharma = that which cannot be separated from a human = expectation to live with happiness = our fundamental nature = intrinsicness = innateness

This is what we have been discussing in this book! All along, we have been studying 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 be unhappy, 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' or partial activities in the Self– at the level of desiring, thinking and choosing/tasting in the 'Self'. This is insufficient for us, since it is driven by beliefs that are based on assumptions/conditioning. No human wants to live only with 'belief'. Every human being wants to 'know' – in fact, likes to imagine or believe 'I know' even if he/she doesn't! This knowledge, we have seen, is of Coexistence, of order in all 4 aspects of our being. Such understanding results in answers to all states and situations we live = absence of problems = resolution, which results in happiness, peace, contentment & bliss. We can hence also write:

Religion of the human order = dharma = resolution = happiness = intrinsicness = innateness.

Happiness, is thus acceptable to every Human Being¹³⁷. We can also see that undividedness and universality is acceptable for every human. ¹³⁸

Inference

The remaining 3 orders in nature, except the human are already according to their own basic-nature (*purpose, swabhan*) & innateness (*fundamental being, dharma*). They have a definite conduct and are complementary to each other. Only we humans do not. We can be in our own basic-nature (fundamental characteristic) of generosity, kindness, etc and in our own dharm or religion of happiness/resolution by studying & understanding coexistence & humanness. Although we belong to the human order, our basic-nature and object of living today is closer to that in animals (survival, sensory gratification). Based on the distinction in basic-nature & perspectives, (*swabhan- drishti*) we can see why one plane of living is called 'animal-consciousness' and another is called 'human-consciousness'.

When we understand the 4 natural orders and their properties (+inheritance), their basic-nature (+ activity type), and their true *dharm*/religion (+basic nature), we are able to see how they truly are in existence, in reality and thus learn to live accordingly with them. For, is it not that we interact or behave with anything based on our belief/assumption or understanding of how it is?

¹³⁷ Nagraj A, Behavioral Humanism, p 95

¹³⁸ Nagraj A, Ibid, p 88

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.

If we as human beings do not exercise our capacity to know, then we end up being more like animals, and hence also define ourselves as social animals! Just 'surviving' is not enough for human beings. We want to know, and live with resolution & happiness. Notions such as 'struggle for survival' and 'survival of the fittest' may apply to animals, when seen from a narrow perspective. However, do they apply to humans? Do you want to struggle to survive? Do you only want the 'fittest' to survive, or for every human to survive? What is naturally-acceptable to you? What is your basic nature?

Mere survival is not the only requirement or aim (innateness, religion) of the human – we also want to be happy. We can see in human beings that this 'expectation to be happy' is possible by exercising the 'will to know' – and this is the knowledge or resolution that has been the subject of our discussion this far.

It is no doubt that the Earth, with its 4 orders is an intricate order of balance. The Earth itself is enclosed in its own protective shield. For ex: 'thousands of kilometres above us, where the air is so thin as to be effectively gone, magnetic fields remain. They are critical for our existence. Cosmic rays and the solar wind of electrically charged particles are deflected by these magnetic forces. This is a crucial protective shield, as exposure to these radiations would destroy our DNA. Were the magnetic field to go absent, as is the case in Mars, it could be terminal for our species'¹³⁹. We can say something similar for the 'ozone gas' we read about in the papers.

Advances in understanding the physical-chemical reality around us via the scientific method continue to uncover previously unknown wonders of our planet and the universe and the intricate, beautiful laws that govern them. Chemistry teaches us the intricacies of interactions & higher order complexities. Biology has helped us peer into the astounding world of plants and the subtle interdependencies of life on this planet. For ex: even a seemingly simple thing such as a bacterium 'resembles a vast city in organization. Much of the control rests with the cell nucleus, wherein is also contained the genetic 'code', the chemical blueprint that enables the bacterium to replicate. The chemical structures that control and direct all this activity may involve molecules with as many as a million atoms strung together in a complicated yet highly specific way. Fundamental to the chemical basis of life are the nucleic acid molecules, RNA and DNA, with their famous double helix structure.'¹⁴⁰ 'We can thus see that an organism has an astonishing gift of concentrating a 'stream of order' on itself and thus escaping decay into atomic chaos – of 'drinking orderliness from a suitable environment' – as remarked by the quantum physicist Erwin Schrödinger ¹⁴¹

We can hence take many more such examples. Indeed, if we were to attempt to digest all that has been discovered of the form and properties about the natural world in all the sciences (in other words, the behaviour/properties of every known 'thing' in all the four orders, a single lifetime may not be enough!)

¹³⁹ Close Frank, *The Void*, Oxford UP, 2007 Ed, p 39

¹⁴⁰ Davies, Paul *Ibid*, p 59

¹⁴¹ Schrödinger Erwin, *What is Life?* Cambridge Press, p 77

1.14.6 Exercise

Scrutinize & Examine the answers to these questions:

1. How often do we get irritated with people because they continue to display the same behaviour we 'don't like'? For ex: someone may be talkative, and we may not like it, or someone may not be as tidy as you and that irritates you, someone may be forgetful & that irritates you, someone may keep ordering or instructing you around and that irritates you, etc. Are these their properties (qualities) or their basic-nature?

2. When you interact with, live with a human being today, or even look to get married, what is your basis to do so?

- The persons **Appearance** or Form (*rupa*)- that includes their 'looks', gender, colour, clothes, jewels, etc

OR

- Their **Properties/Qualities** (*guna*) – the kind of person they are (mild, gentle, sharp, aggressive, their information/memory, their interests etc) or based on how they have behaved with you in the past.

OR

- Their **Basic-nature** (*svabhava*) –Humane characteristics: what is intrinsic to them - such as Trust, Kindness, Generosity, etc – which is naturally-acceptable to both of you, *even though they may not be aware of it.*

3. When you interact with, or choose or use some Material Object (from the Material order, Plant or Animal Order) such as a car, a house, clothes, a phone, etc; a plant/sapling; or a cow or horse; what is the basis?

- Their **Appearance or Form** (*rupa*): example, how a car, house, phone, shirt, plant, etc *looks* (*ex: nice looking house*)

OR

- Their **Properties** (*guna*) the usability, or utility of the car, house, phone, shirt, plant, etc (*ex: functional house*)

OR

- Their **Basic-nature** (*svabhava*) – such as if the car is damaged, do we feel bad? – since the *svabhava* of the car is compose-decompose, it will surely decompose some day! Similarly for a damaged house, phone, pant, etc. Also when a plant dies – how do you feel (it is anyways bound to perish one day). Similarly, what happens when the Animal Body or Human Body stops respirating & 'dies'? How do you see it? (*the body is made up of cells just as in plants and shall compose or be born some day and decompose or die some day*)

Student Notes

1.15 Chapter 13: Order in Existence: Understanding Co-existence

1.15.1 An introduction to ‘nothing’!

We had started our journey in this book at our innermost level of being – with (our)Self. Our self-scrutiny has been a critical means for us to explore (our)Self and the coexistence with the Body. Exploring further, we discovered that we feel related with other humans and we experience feelings (or values) in our relationship. We then saw this feeling of relationship starts from our family, and then slowly extends to the world family. Beyond humans, we explored the symbiosis in nature and we discovered that every 'thing' that we see around us can be understood as a part of one of the 4 orders namely the material order, Bio/Plant or *pranic* order, animal order and the human order. These four (4) orders are interrelated, they are mutually complementary, and our natural acceptance is to live in harmony with these 4 orders. I.e. so far, we have been discussing activities or ‘units’. We defined a unit as something that is bounded or limited in all sides. From a small blade of human hair to the biggest planets we know of, they are all bounded, or limited in 6 sides/directions. So, all the ‘things’ or entities we have been studying so far: the Self, the body, people in the family, people in society, and the 4 orders in nature – are all activities or ‘units’. We can recognize them as such – as ‘units’- they are ‘countable’, they are ‘active’.

But there is one other ‘entity’ we have not yet studied or explored. We normally call this ‘thing’- ‘*nothing*!! i.e. If I were ask to you a question ‘What is between you and the book you are reading right now?’ – your answer may be ‘Nothing’. If I ask you to look closely again, your answer might still 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 right, we are talking about ‘emptiness’, or ‘void’ or ‘space’! We normally don’t pay attention to this ‘thing’ – because ‘it’ is not a ‘unit’ – it doesn’t have ‘form’, you can’t touch it, feel it, ‘observe’ it etc. We usually just ‘see right through it’. But the fact is, because you can’t ‘touch it’ – or ‘see it’ – as you would see an activity or unit like your body, an ant, or a piece of rock, doesn’t mean it does not exist. Space exists, it is a reality. What is between the Earth and the Moon is – space. Of course, to an astronomer or an astronaut on the International Space Station (ISS)¹⁴², outer space is not really ‘empty’ – it is very dynamic, full of micro, mini and large particles hurtling about. What is *between* these particles? – void, or space.

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 is all 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 interact with it, so we don’t bother about it (except perhaps in an academic sense in subjects like physics and higher mathematics and perhaps astronomy) – but space does not

¹⁴² BBC Earth, Documentary Series on ISS – 2014 release

seem to play any 'role' in our daily lives. It seems as though we don't have to understand it in order to 'go about life and live'.

So why are we talking about it here then? Well, we said we wanted to understand all aspects of our living, and this meant all 4 realities in coexistence, and as explore that, it turns out that what we call 'existence' or, 'all that exists' includes space as well. We may think space does not play a role in our daily lives, but what if it *does*...and that we are only unaware of it? Let's find out...

1.15.2 Relationship between 'Units' & 'Space': Coexistence

We have been using the word 'existence' through this book, let's define it here so we may understand it a little better:

Existence =	Exist	+	Essence, whatever there is
(<i>astitva</i>)	(<i>asti</i>)		(<i>tva</i>)
	↓		↓
	To be		Fundamental quality

The word 'existence' can be understood in two parts – 'Exist' + 'Essence'.

Exist means – 'to be' or have the property of being indestructible ¹⁴³

Essence means 'fundamental quality'.

Thus existence can be interpreted as '**the fundamental quality of being**'. i.e. 'Existence of everything' thus basically means 'all there is, with their fundamental qualities or essence'. For ex, when I see you and say 'you exist' - it means you are, with your natural or fundamental qualities.

At the most fundamental level, if we were to identify what 'exists' in the universe, or in reality, we can say that there are 2 kinds of realities in existence and these are: Units and Space (void).

That's right. At the very fundamental level, that is all there is to everything that exists! Everything we know of, live with, can think of, on this planet, on other planet, is after all, a 'unit' – 'something' that is bounded on 6 sides, that has 'form'!

The other 'entity' that exists, is space (void).

¹⁴³ Nagraj A – Paribhasha Samhita & Adhyayan Bindu, 2015 Ed

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So we say, Existence consists of Units & Space (void).

I.e. Basically in entire existence, there are 2 kinds of realities: Units, and Space(void).

Each unit, of every order: material, Bio/Plant, animal and human order– ‘exists in space’ or, ‘are in space’ . Space is called emptiness or void (*shunya*)

We also say units are ‘submerged in space’ – think of space as a gargantuan (gigantic), endless ocean of water with ourselves, the body, our families, everyone else around us, and plants and animals...everything submerged/ sunk in this tub of water...only, permanently, and without any bottom! Yes, space does not have any ‘bottom’, or ‘boundaries’ – not in a way we can conceive at least. You can ponder on this for a while yourself, and you will be able to view it.

Hence, we say,

‘Existence is in the form of co-existence, as units (activities) submerged in space (void)’.

Since units basically consist of the 4 orders we have been discussing, we can say

‘Existence = Nature submerged in space’.

Nature = 4 orders (Material, Bio/Plant, Animal, & Human Order)

We can understand this reality from the smallest particle to the largest galaxies. We can ask ourselves here - Is there anything which does not get included in our definition of ‘existence’? Looks like there isn’t anything we have missed out! Let’s explore this further:¹⁴⁴

¹⁴⁴ Nagraj A, Adhyayan Bindu, 2015 Ed

Existence ¹⁴⁵		
Nature		Space
collection of units <i>(ikai samooh)</i>	{submerged in}	(Emptiness) <i>kbaali sthaan</i>
1. Limited (<i>seemit</i>) Unit <i>(ikai)</i>		Expansive, Omnipresence <i>(vyapak)</i>
2. Active <i>(kriyashheel)</i>		No activity (void) <i>(kriya shunya, shunya)</i>
3. Energized (<i>urjit</i>)		Constant Energy <i>(samya urja)</i>
4. Self-organized <i>(niyantrit – tva sahit vyavastha)</i>		Self Organization is available <i>(niyantran uplabdh)</i>
5. Each unit is ‘reflected’ onto the other unit – it recognizes and fulfils its relation with other units, & participates in the whole order <i>(pechanana-nirnah; samagra vyavastha me bhaigdar)</i>		Transparent <i>(Pardarshi)</i>
6. Is Saturated: (<i>samprikt</i>) encircled, soaked & submerged	{in}	Pervasive Void <i>(pargami, shunya)</i>

All nature is ‘submerged’ in space. Space exists, as a reality but it is not a ‘unit’. Now that we have identified ‘void’ as space and nature as units, let us look into the various attributes of units and space

¹⁴⁵ Nagraj A, Samadhanatmak Bhoutikvad (Resolution based Materialism), 1999 Ed

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and how they are related to each other. We shall take up the points shown above one by one for discussion.

Student Notes

1.15.2.1 1. 'Limited' Units and 'Expansive' Space

*"Recent estimates of the number of galaxies in the observable universe is 2 trillion (2^{1012}) or more, containing more stars than all the grains of sand on planet Earth."*¹⁴⁶

Do you know what is *everywhere*? It is this 'nothingness', or 'space'! Look around you, and you will find space. Look between your fingers and within your body, look all around you...beyond the earth, into the galaxies and far beyond. We find that emptiness or 'void' or space is in every direction, it is everywhere, it is all-expansive. Units, on the other hand are not all-expansive. That is how we recognize them as 'units' – because they are bounded on all sides or have limit! A collection of units is called Nature. Space is beyond 'limit'.

Nature is made up of 4 orders and there are 'things' or units in each order. Each unit is 'limited' in size. The size ranges can be really small (atom) to really big (galaxies) – but 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 unbounded. I.e. space has no 'size', since unlike units, it is not bounded. Space is not bounded on any side! There is no *beginning* or, *end* to space, as there is to units! Example, when you take a land mass, you know that it starts <here> and finishes <here>. We say the land mass' is 'limited' in size. When we take space, there is no such thing. There is space behind you, inside you, between you and the book, between the book and the earth, 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 or void as we call it. Space, or the void, is thus 'everywhere' or expansive.

1.15.2.2 2. Units are 'Active' and Space is 'No Activity'

At the gross level, we can understand each unit as something that is dynamic and active. Be it a physical activity, a chemical activity or a conscious activity, each unit or entity of all the 4 orders is active. We already explored this in the previous chapter, 'order with nature' where we explored activities in the 4 orders like: composition/decomposition, Choosing/Tasting, etc. Example: you can yourself see that 'thinking' is an activity you do, and so is 'desiring'. Looking elsewhere, we find that atoms, which are the fundamental starting point for everything material, are also active. Everything made up of atoms is in turn, also 'always active'. (*for the purposes of our discussion here, we shall assume the basic material unit as the atom. Since it is the smallest fundamental entity we find that exhibits a definite behaviour and forms larger associations (molecules) based on this behaviour. I.e. It is stable, and can be studied. In other words, unit = activity = atom*).

Space on the other hand has no 'activity'. I.e. only units are active. In other words, when 'something' is active or has activity, we call it a 'unit'! For examples, the 'distance' between you and the book you are reading right now is nothing but space, and it does not have any activity. *The particles of gases and dust that make up the 'air' are active, but the space or void in between and around these particles is not active!* Hence, when we see space in relation to units, we find they are inactive, hence space is also called 'void' or *keriya-shunya* or just simply '*shunya*'*.

¹⁴⁶ Mackie, Glen (1 February 2002). Centre for Astrophysics and Supercomputing.

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**We shall leave out the concept of 'gravitational fields' in space from our discussion here.*

Student Notes

1.15.2.3 3. Units are ‘Energized’ and Space is ‘Constant Energy’

“We have inferred that the ‘content’ of the void cannot be ‘nothing’, there exists energy, the energy cannot be zero.”¹⁴⁷

All of us have heard of energy, recognize energy, have seen it in ‘action’. From our daily experience, we know that behind any work, action, or movement, there is an underlying cause, which we call ‘energy’. What we call or consider to be energy in layman’s terms today, is the ‘transfer of energy’ or work energy (*karya utja*). 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 stove’, the flame from the burning gas is the source of energy & this ‘energy’ in turn, heats the water. What about the water before we put it on the stove? Was it energized? What about the metal stove before we lit it, or the cold compressed gas in the cylinder before it was burning— was it energized? We may usually 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 & the gas are active, very active, and energized. We don’t see the ‘physical effects’ of the unheated water or the unlit metal stove, or the wooden stool, but they are still energized! At the molecular and atomic levels, each unit is very much active and hence energized!

Space, on the other hand, is not a unit – it has no activity, is void. We tend to think of space as ‘void’ or empty but it is actually energy itself. We don’t say space is energized, but we say ‘Space is ‘constant energy’. I.e. space is the basic ‘source’ or ‘reservoir’ of energy for all the activities we see around us, and units are energized being in space. This energy is equally available to all units and does not *change*. (A corresponding example would be the law of conservation of energy in physics, which states that the total energy of an isolated system remains constant, it is said to be conserved over time¹⁴⁸, only in this case, there is no ‘variation’ in constant-energy; it always the same, everywhere). In other words, space is actually not really empty or ‘void’, it itself is energy in equilibrium; all units are submerged in space; all units are energized and hence active being in space.

*** The presence of various kinds of energy fields is also another way to understand that matter is ‘energized’, or that ‘matter has energy’. A deeper discussion of the correlation between matter, energy fields, etc. as in particle physics is outside the scope of our current discussion.*

1.15.2.4 4. Units are ‘Self-organized’, and ‘organization is available’ in Space

“It is not just atoms and molecules that respect organization: laws that operate at the level of individual atoms become organized into new laws as one moves up to complex systems’. We have also studied this as the stability of atoms and periodic regularity in the Mendeleev table.”¹⁴⁹

A unit or entity is an organization. A unit ‘recognizes’ other units and responds to it – it combines to form a bigger organization. Sub atomic particles ‘recognize’ each other and come together to form

¹⁴⁷ Close Frank, The Void, Oxford, 2007, p 109

¹⁴⁸ Richard Feynman (1970). The Feynman Lectures on Physics Vol I

¹⁴⁹ Close Frank, The Void, Oxford University Press, 2007, pp 101, 115

atoms. Cells recognize each other and form complex organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. At every level, each unit is an organization and is thus self-organized. In fact, we can recognize 'a thing' because it is organized. Because units or things are organized, they have a definite behaviour and we study their behaviours to better understand them. In other words, if 'things' did not have definite behaviour, we would not be able to recognize them. We recognize Iron since it behaves like Iron. It has an 'iron-ness' to it. A cow has a cow-ness to it. Gold has the properties or behaviours of Gold. If none of these entities, had a definite predictable behaviour, we would never have been able to recognize a single thing, not even ourselves as being 'human'.

We can 'see' this for ourselves, quite easily. Take a stone – it is self-organized. The stone maintains its own organization: which is its structure, shape, properties & basic-nature. Or take a piece of copper, it is self-organized. Now take a mango tree – it is self-organized. These are examples of 'self-organization' or 'order' in nature. **Every unit in nature is thus self-organized with its fundamental qualities.** This is also called *tra-sahit-vyavastha*.

What is organizing all this, we wonder? How are these various things in nature organized? It is clear, we humans are not organizing matter, plants or animals, or even the animal body. We are not controlling how they behave. In addition, it is not that one 'unit' is organizing the other 'unit'. For ex: water is not organizing iron & vice-versa. Both are in self-organization by themselves and also recognize and respond to their relationship with each other.

Now, if we observe ourselves as humans, we see that our bodies are self-organized. Example: 'we' are not organizing our own body – *we are not doing anything for the coordination* between the heart, kidneys, lungs, eyes, brain, hands, legs. All these are functioning together, in a beautiful, extremely complex, intricate symphony. We can thus clearly see, via countless examples from the 4 orders that all these units are 'self-organized' on their own. I.e. They are not being organized from the outside. Space, as we defined it above has 'no-activity'. Hence, space is also not organizing activities or units. We can hence see that organization is available to various units in nature by being in space. Hence, we say 'self organization is available to units in space', just by being submerged in space.

* We can see that we humans too want to be in this self-organization. The body is self-organized, but we (Self) are not. We are not self-organized in ourselves. This is unhappiness. We too want this self-organization, and this means being according to our basic-nature, our *svabhan*, and our innateness (religion) or *dharm* – which we saw is happiness/resolution. This is possible via understanding, via knowledge of coexistence in the entire span of our living.

1.15.2.5 5. 'Each unit recognizes.....& space is transparent'

*"A dropped glass shatters because it "knows" it has hit the ground, and not because the impact with the ground "compels" the glass to split."*¹⁵⁰

When you pour water into the soil, the soil soaks it up. We call this 'the water is recognizing its relationship with the soil and responding to it'. This responding can also be called 'fulfilling'. Note that we are not using the word 'recognizing and responding' – in the sense we use it for ourselves,

¹⁵⁰ Leibniz Gottfried, See Jolley (1995: 129–31), Woolhouse and Francks (1998), and Mercer (2001).

humans – where we are ‘aware’ of the ‘recognition’, & ‘response’. Since the activity is basically similar, we use or extend human language for the material world as well. 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, and so on; we see this kind of relationship of recognition & response – physically, chemically, all around us. This is the meaning of each unit recognizing its relationship and responding to it. As humans, we have seen that we too want to recognize our relationship with the 4 orders and fulfil it. We call this ‘living in coexistence with all the 4 orders’. We can thus easily see this, understand ourselves if we pay a bit of attention – that each unit recognizes and responds to its relationship with the other unit.

This recognition and responding between units takes place while being submerged in space. *Space is transparent*. What this means, is space does not obstruct physical objects and is not obstructed by physical objects. *Space is not opaque*. Hence, all these objects or units are able to recognize each other in space and are related to each other being in space, since space is transparent.

This recognition and responding, or physical, chemical & conscious interaction – which is a fundamental phenomenon in Nature is possible because every unit is ‘reflected’ onto the other units being in space. It is due to this ‘reflection’ (*pratibimb*) that there is a relationship. It is due to the ‘reflecting’ or ‘transparent’ attribute of space that units in nature, in existence are ‘related’ to each other...this is why different units are able to recognize and respond to, or fulfil their relationship with each other. The appropriate nature of each substance brings it about that what happens to one corresponds to what happens to all the others, without, however, their acting upon one another directly.¹⁵¹

In other words, space, due its *transparent* or *reflecting* quality, is really the ‘connecting’ principle between everything in nature, including between you and me!

Hence, although space is not a ‘unit’ or an ‘activity’, it is constant-energy and *transparent*, due to which every ‘thing’ is energized, self-organized and reflected onto every other ‘thing’.

¹⁵²

This is basically why we as humans are also related to one another and *feel* that way as well, and *desire* & *naturally accept* it to be so – because, we are all submerged in (the same) space and hence ‘reflected’ onto each other. This is why you feel ‘affected’ when you hear about some human tragedy, even though you may not know the people, or why I can *affect* you, and you, me. This is because, you are already ‘connected’ to them & me by virtue of all of us being ‘reflected’ in space. This is also why you feel affected by what happens to a bird, or to the environment. This is also why we can understand other units and each other. This is the underlying basis for our relationship with the 4 orders. I.e. all the units are related to each other being in space. This is also why we wonder about the galaxies and beyond, because, ‘we’, and ‘they’ are reflected onto each other, due to which we want to, and can know about these galaxies. This is why the larger ‘reality’ matters to us, since we are mutually reflected. This reflection in space is ‘instantaneous’. There is no ‘time-lag’ in this ‘reflection’.

¹⁵¹ Leibniz: Discourse on Metaphysics, XIV

¹⁵² Nagraj A, Samadhanatmak Bhoutikvad (Resolution centric Materialism) 2009 Ed

1.15.2.6 6. Units are Saturated in pervasive Space

Not only is space expansive and in between units and beyond them, Space is also *inside* the 'unit'*.

Look inside you, and you will find space. There is space 'inside' your fingers, in other words, 'where' there is unit, there is also space. 'Where' there is no unit, is also space. We find that space is 'pervasive' it is 'present' everywhere, in the unit, around the unit, and all around. We hence say space is pervasive.

Thus, when we study the relationship between Units & Space in totality, we find that Units are:

Encircled by Space (*ghira*) -> The unit is bounded by space -> by which each unit is self-organized (*niyantrit*)

Submerged in Space (*dooba*) -> There is Space all around the unit -> by which each unit is active (*kriyashheel*)

Drenched in Space (*bheega*) -> Space is inside the 'unit' -> by which each unit is energized (*urjit*)

Thus, when we see the above together, units are said to be **saturated** or **samprikt** in pervasive entity (space) which is the same as units being encircled + submerged + drenched in pervasive (space)¹⁵³

(If you imagining something similar will help, try visioning a ball of cotton soaked and submerged in a large tank of water. The water here is synonymous with 'space/void' or constant energy).

Thus, Space or '*shunya*' is not something which is 'not present' or 'nothing'. It is very much a *reality*, but it is not an *activity*. Hence, we also call it '*kriyashunya*'. Space is a continuum – you cannot draw a line in space and say 'it ends here' – because there is still space before and after that line! Units cannot be separated from space. Units are inseparable from space. No matter 'where' you take the unit, there is space, since the 'where' is also some space; the unit/activity is still in space, is always in space.

* By some calculations, that the 'atom', 'consists' of 99.999999999999 per cent empty space!¹⁵⁴

1.15.2.7 Discussion:

Based on our discussion on the relationship between units/activities and space above, we can make some more observations here, each for your scrutiny & examination:

¹⁵³ Nagraj A, Manav Vyavhar Darshan, (Philosophy of Human Behavior) 2015 Ed

¹⁵⁴ Close Frank, The Void, Oxford University Press, 2007 Ed, p 28

1.15.2.7.1 Space does not 'create' nor 'control'

There are only two kinds of fundamental realities in existence: units, and space. Units are in co-existence amongst themselves, and in co-existence with space. We can thus understand the whole of existence as *Nature/Units saturated in expansive, pervasive, void (space)*. We can understand this coexistence as harmony - when we see that each unit in nature:-

- ➔ Is energised and active in space
- ➔ Is self-organized in space
- ➔ recognizes and responds to its relationship with other units in space

I.e. organization is *available* in space, but it is not *binding* on units. Space does not *control* units. Neither does space *create* units. The units are in space. Units (activities or matter) too are not creating each other, or controlling each other – each unit is self-organized with its properties, they are interacting with each other, responding to each other. So, nothing is 'controlling' or 'creating' anything. There is only transformation from one form to the other. Activities take place in space, but space does not 'do' anything, it is devoid of all activity. Organization is available to every activity or unit by virtue of being in space. We can see that there is acceptance in the human 'Self' for such organization. Every human wants to be self-organized, does not desire to be controlled by the outside. You can verify this for yourself: do you want someone to control or direct you from the outside, or do you want to be self-organized? What is really acceptable to you? Does the space between you and the book right now *control* you? Do you think the space between you and the book *created* you?

Also note that when we say 'space' we are indicating a reality with certain attributes that can be studied. Once we have identified or understand such reality, it can be given many names in various languages or cultures that reflect such attributes. Names, or words are not something by themselves, but a *pointer* to an entity in reality. It is the *entity* we have to understand, not the *word*.

1.15.2.7.2 Pervasive Space (void) is Constant Energy

We also saw that all units are in space, and energized by being drenched in space. For example: Atoms are in space and *energized*, they are active. *We* are not providing any energy from outside to the atom! Where do you think the atom gets its energy from? What is the basic source of all the energy for all the activity you see around you today? - It is this 'pervasive space' which itself is a source of infinite, constant energy to all activity in the universe.

1.15.2.7.3 Stable states of activity are also 'energized'

Today, we commonly tend to think only of agitated states of activity as energy – i.e. if heat is transferring from one medium to the other, if we are transmitting electricity, etc; we would call it energy, or 'energy transfer'. But every activity- whether in state or motion, is energized. We usually tend think that the sun has energy and the earth does not have energy and it derives energy from the sun. But Earth is energized just by being in space. The light & heat from the sun is being enables various life forms on our planet, *but the earth is not dependent on the energy from the sun for its material existence*. We can also see that stable states are also active and they are more in harmony and in continuity – than agitated states. We also see that any agitated state also comes back naturally to its

stable or natural state of being. Ex: a rolling ball comes to rest; a pot of hot water cools down, and so on. The pot with water at room temperature is thus also energized.

If you too are sitting quietly in a corner, but are nevertheless busy thinking of something, it does not mean you are not active, or energized! Being energized does not only mean that you are busy interacting with people, or shouting at the top of your voice! (*on a lighter note, the next time someone tells you are lazy and doing 'nothing' – you can refute them with this fact that you are very much energized and active!*)

So it is not that there is energy only in interactions – in human beings, or in matter. Units are energized, as it is. *If something exists, it is energized.* We can also take the example of a tree: it has innumerable atoms in it that are active. When we cut the tree, it dries, and it becomes wood that can be used for burning. This dried wood too has a lot of atoms. When we burn the wood and it dissipates heat and we say we are getting energy. But it's not like the tree and the stationary log are not energized. They are also energized, but in a form that we *can't directly use for our purposes.* Similarly, every unit, atom, molecule in your body is energized. All units are thus energized and active. They have activity – which is how we recognize them as being a unit! Space has no activity, and we hence we call it activity-void or *kriyashunya.*

1.15.2.7.4 Units or Nature is Self-organized

Units are also Self-organized: For example – The Earth is in space, and organized. Nobody is organizing the Earth from the outside. We humans are definitely not organizing it! The atom is in space and self-organized. We are not organizing it, nor is anybody or anything else! The sun is in space and self-organized. So, units are in space and self-organized, i.e. this organization is available in space. We are also in space, and we have acceptance for being in self-organization or *swatantra.* We have a natural acceptance for being organized, to be in harmony in ourselves, and with all the 4 orders we live with because we are 'reflected' onto them and they are 'reflected' onto us. For this, we need to have knowledge of coexistence in all 4 aspects of our living.

C) Important note for further study & practice

2) Useful Resources

Resources have been put together to aid the understanding and teaching of the concepts in this book. Download this text book, notes, reference books, audio, video, and related presentations, etc. (for faculty & students) for free at.

<http://coexistence.info/after>

3) Method of Study

When we study any natural phenomena, we employ an approach which broadly consists of: observation> hypothesis> experimentation> result> validation. Sometimes, we start with a hypothesis, and these also utilize mathematical representations and rules of logic and other check such as *falsifiability* for validation. This kind of approach is suitable when we are studying the dimensions of form and properties or *rupa and guna* of the external world.

We will need to use a different approach when we desire to study all 4 dimensions of form, properties, basic-nature & innateness (*rupa, guna, swabhava, dharm*) in ourselves and the external world. This is the 4-step method of study detailed in this book, consisting of *Scrutiny, Examination, Survey & Living*.

Some points to keep in mind regarding our progress in study:

- As we start observing ourselves and start becoming aware of our desires, thoughts and choosing, we may not 'like' or find acceptable what we see within our own self. It is important that we do not get disturbed by them or try to 'fight' these contradictory images, desires, thoughts & tendencies in us.
- As we study coexistence in all its aspects and pay attention to and start understanding & accepting what is right, the 'undesirable' tendencies get assessed in us and go lower in 'priority' and subside - since one can see that they are no longer purposeful, no longer important.
- Hence, we do not pay attention to removal of 'what is wrong' in us – rather, we focus on understanding the 'right' – the 'wrong' then starts sublimating in it.

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*** May Knowledge & Goodness Prevail ***

Student Notes