

JEEVAN VIDYA SHIVIR (Coexistence Workshop)

- An introduction to:

[MADHYASTH DARSHAN – Saha Astitvavaad] | मध्यस्थ दर्शन - सहा-अस्तित्ववाद

(Holistic/Realistic view of Mediation – Coexistential Thought/Coexistentialism)

- Original Propounder and author (in hindi) – Agrahar Nagraj (Amarkantak) MP

- a.) These notes are in **draft** form. These notes are to be used only for conduction or revising the shivir/workshop. For detailed study (अध्ययन) please refer to the original books of Madhyasth Darshan Saha Astitvavaad.
- b.) For definitions of specific words please refer the 'PARIBHASHA SAMHITHA' (dictionary) in hindi
- c) I take responsibility for the contents of these notes
- d) Individuals using these notes will be responsible for the way in which it is used.

I have taken elements from workshops conducted by -

- a.) Ganesh Bagaria (Kanpur)
- b.) Suvarna and Yogesh (Raipur)
- c.) Som Tyagi (Raipur)
- d.) Sadhan Bhattacharya (Amarkantak)

Thanks are also due to the late Dr Yashpal Satya of IIT Delhi, who I never met, but who was the first to initiate the concept of communicating the philosophy in a 7 day workshop format, thus increasing its communicability in the general populace.

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Further information:

Jeevan vidya/ Coexistence workshops: www.jeevanvidya.info

Madhyasth darshan philosophy: www.madhyasth-darshan.info

IMPORTANT NOTE: Workshop Format

The flow in these notes is according to the '6 levels of living'. (Self, Body, Family, Society, Nature, Existence). This format, or the "4 levels of living" (Individual Human, Family, Society & Nature) have been more prevalent in the past 15 years.

This is **ONE** way to introduce the concepts in the 7 day format. While this seems to make it simpler to follow at the beginning stage, I am now of the opinion that the "3 kinds of Knowledge" approach instead of 'Levels of living':

1. Knowledge of Existence (existence + nature)
2. Knowledge of Self (jeevan)
3. Knowledge of Human Conduct/Living (Relationship with humans in Family & Society; and with Nature)

... is more suitable to curious audiences and also maintains integrity with the "study" phase. This approach has not yet been reflected in these notes for lack of time and priority. I don't intend to update these notes to reflect this format anytime soon.

The Hindi version of this note is almost where it should be though. The English language used in these notes needs some refinement.

These notes, thus should only be used to revise the introductory workshop and one should then move on to the 'Study Phase' for which the original Madhyasth Darshan literature by Shri A Nagraj needs to be used.

The workshop 'format' or technique used depends on the (a) facilitator/teachers own understanding and creativity, the (b) audience and the (c) social time period of humanity. Format are thus subject to change. There is perhaps no 'one right way' to do this. ANY format is thus a **means** to communicate the underlying reality, the format/technique/art of communication is not an end in itself. As students, it augurs well for us to be wary of this.

- July 2016

FOLLOW UP FOR AFTER THE WORKSHOP

The purpose of the introductory “jeevan vidya or coexistence workshop” is to communicate the need for the study of the madhyasth darshan philosophy for awakening/living in human consciousness. The workshop is thus only a beginning; it is not an end in itself.

1. Please go through this link: <http://jeevanvidya.info/more.html>. It has suggested steps for immediately after the workshop, useful reading material, etc. This will connect you to the main website resources in a step-wise fashion. You can share this link with others as an intro site.
2. What follows after this? Go through the stages in workshops (Introductory, Study, etc) at the main philosophy website here: <http://goo.gl/cukwyg>
3. You can get useful material like powerpoint presentations, other workshop notes, etc by students for initial perusal here. See under link ‘students repository’ in this site.
<https://mdstudentsblog.wordpress.com/>

*** Most of these resources are still under development/refinement so you may want to check back after some time for updates.**

* The website at www.jvidya.com shall integrate all these sites in the future.

- July 2016

SHIVIR SCHEDULE

Background, Workshop Why? & What?	Study material, method and program	Human = Self + Body	Orderliness in Jeevan (Self, I)	Orderliness in the body	Prosperity, Definition of human being	Family	Society	Nature	Existence
Sessions 3	2	4	4	½	1 ½	4	3	2	2

Day	Session	Subject	Topic
1	1	Introduction, Issues, Need to work with Man, Decide human goals	Background, Workshop –Why?
	2	Physical facilities-Relationship-Understanding –what is the workshop about (part 1)	Decide human goal
	3	What is the workshop about – (part 2)	Workshop – what?
	4	Material of Study, Method of study	
2	1	Basic desire = continuous happiness (other than physical facilities list). CHART 1. Program = understand orderliness and living	Basic desire, program = to understand orderliness at 4 levels
	2	Human being – Self + Body CHART 2 Needs of the Self, Body	a) Human = Self (Jeevan) + Body
	3	Desires list CHART 3. Discussion Self and Body. Understand both Self and Body	
	4	Self and Body – necessities – Discussion CHART 4 Self and Body – activities – practice	
3	1	Self – 5 Sense organs CHART Issues – assuming self to be body Self – body – program CHART 5	a) Orderliness in the Human being a1) Orderliness in the Self – activities in the self
	2	Activities in the Self – Introduction	
	3	4 ½ activities in the Self – How do they occur Issues in 4 ½ activities (Part 1)	
	4	Issues in 4 ½ activities (Part 2)	
4	1	Issues in 4 ½ activities – the way out - The need for understanding Desire, thought and expectation according to Saakshatkaar, Understanding and Experience	a2) Orderliness in the body a) Prosperity in the individual b) Orderliness in the family
	2	Orderliness in the body Prosperity (in individual) – Part 1	
	3	Prosperity in the human being (part 2)	
	4	Relationship, Trust (Part 1)	
5	1	Trust (Part 2)	
	2	Respect (Part 1) Affection	
	3	Care - Love Justice Family – 7 kinds of relationships, needs of a child, 18 values (only)	

		in chart form)	
	4	Need for society, goal – 5 areas, program Education – right values (sanskaar)	c) Orderliness in the Society
6	1	Health – Self – restraint; Production – work; exchange – storage; justice –protection	
	2	Society – family to world family	
		Orderliness in Nature – 4 orders - CHART	d1) Orderliness in Nature
	3	Nature – Issues today (svabhaav & dharm missing)	
	4	Orderliness in existence – unit and space	d2) Orderliness in Existence
7	1	Co-existence BIG CHART Conclusion	
	2	Summary, 3 knowledge, method of study, literature, next steps	Summary, literature information
	3	Evaluation	Evaluation
	4		

DRAFT

INTRODUCTION: - By Name, brief introduction about self, mentioning their Achievements so far and objectives/goals.

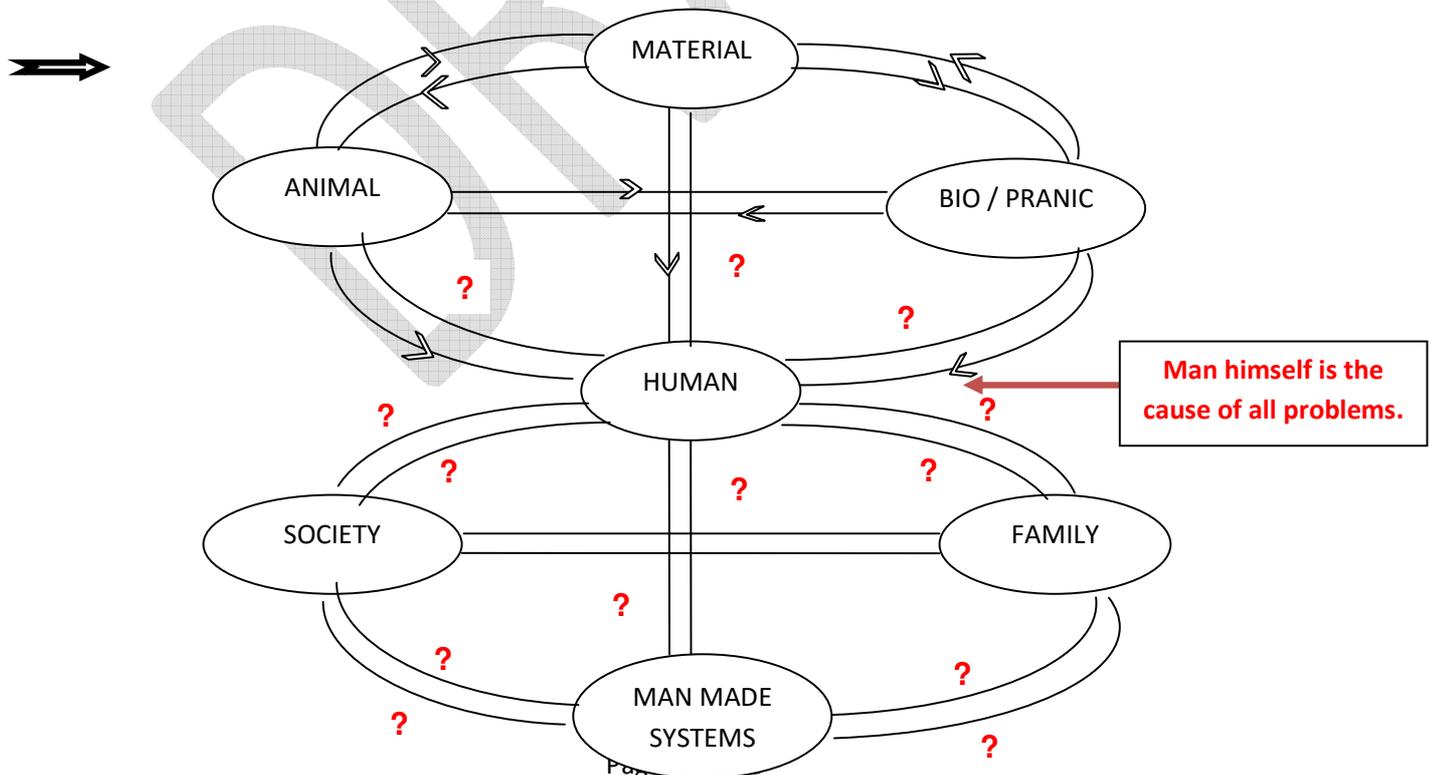
⇒ Are you fulfilled/satisfied? What are the issues and problems that you see in and around you?

↓
List in the table below

⇒

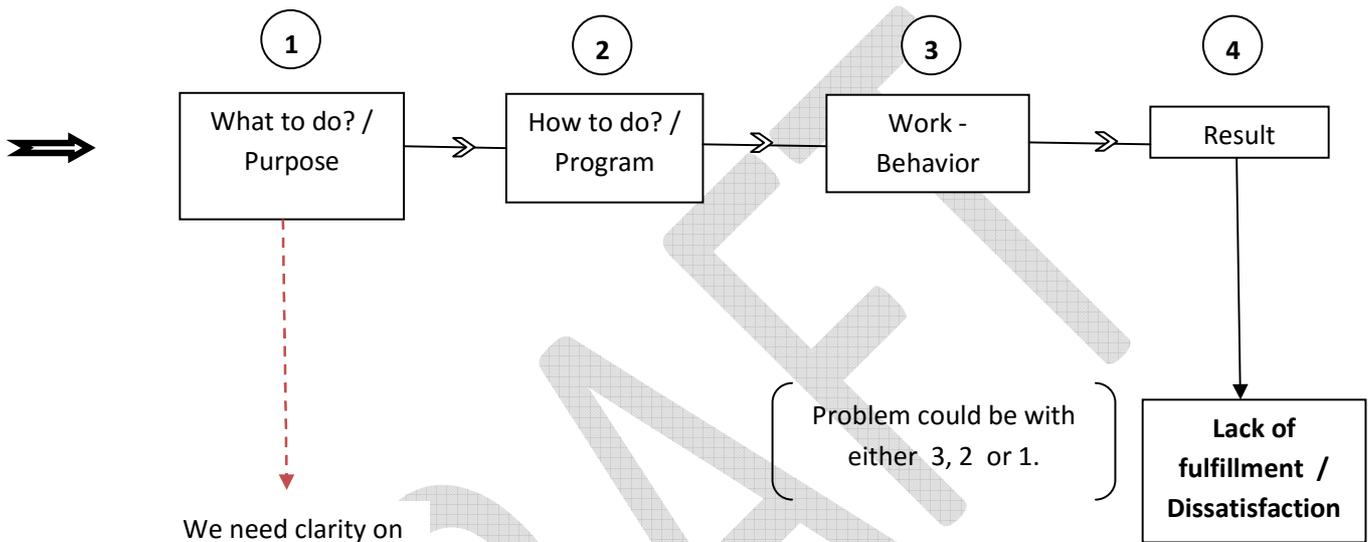
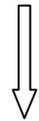
Individual	Family	Society	Nature
Void	Discord	Disintegration	Imbalance
Flow of Issues (Dissatisfaction)			

↓ This can be represented as below



Therefore we have to focus on / understand man

Why do these problems exist? (In man / By man)



We need clarity on what we want

A Proposal for this

Physical Facilities
[सुविधा]

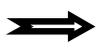
For Humans
necessary but not complete

For Animals
Necessary and complete

Chart - 1.1

What else do we want other than physical facilities?

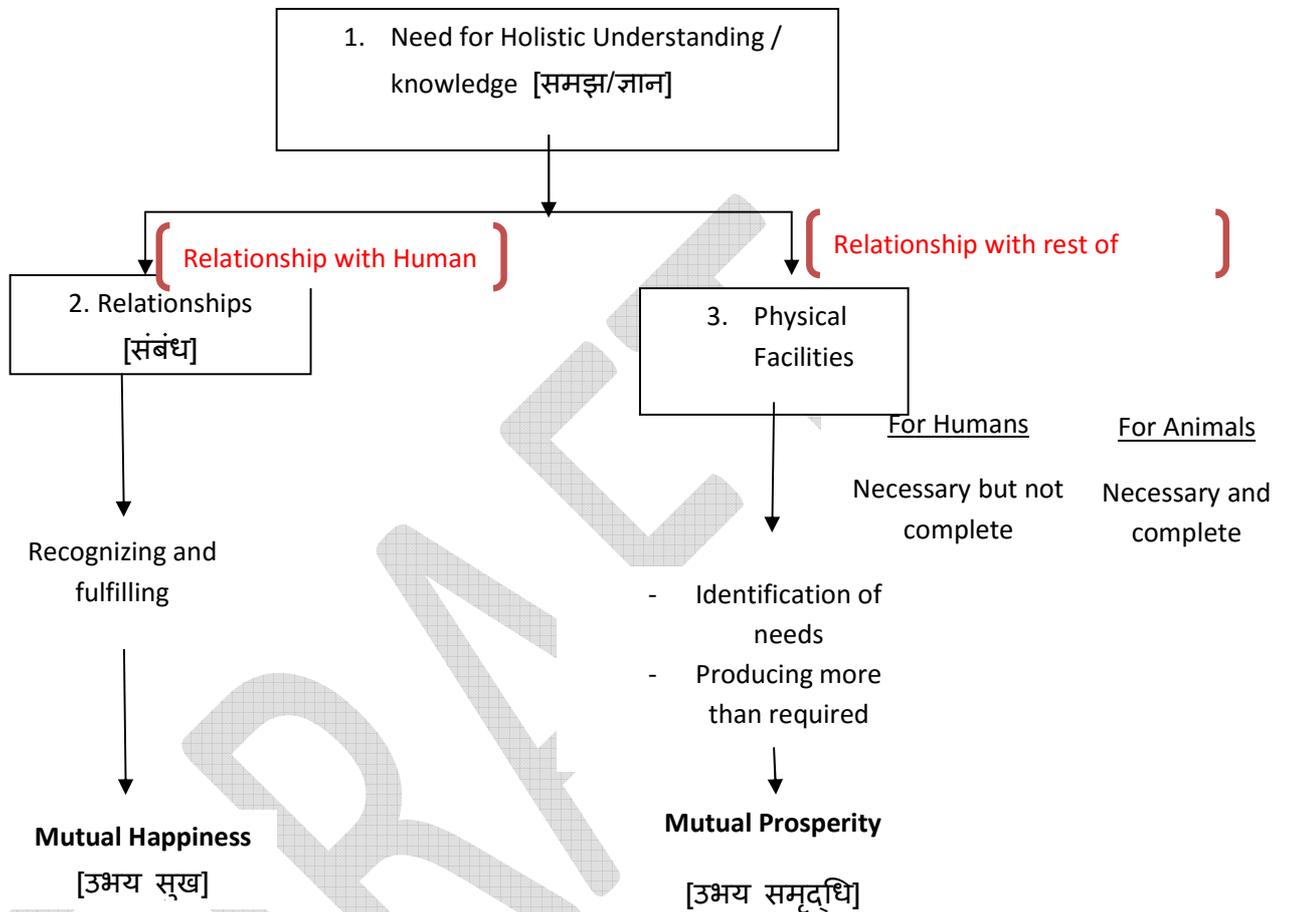
(Please list)



- 1) Happiness
- 2) Relationships
- 3) Respect
- 4) Love
- 5) Know oneself
- 6)
- 7)
- 8)



For example: A cow eats grass and is satisfied
Are you similarly satisfied?
(Just by eating)?



- Are the problems / issues (if any) that exist today in your family more due to lack of Physical Facilities or due to lack of relationships? – How much of your time do you give for physical facilities and how much time do you give for relationships?
- Are all the three (1, 2 and 3 above) required or can you do without any one of them?
- If you need all three, then is there any order of priority?
- Today, what are we able to ensure for our children? They are educated until 16 yrs of age and yet not assured of an income.
- (2. Relationships) and (3. Physical facilities) are not possible without (1. Right understanding).
- What is our education focused on today?
- In all of our 16-18 years of education we do not study anything about the self.
- What does 'Right Understanding' mean? Can one really understand, this is what we are going to investigate in this workshop.

We can observe this in our living today : Fear in Man [भय]

1. Fear of natural calamity
2. Fear of animals
3. Fear of Humans

Which of these is larger / bigger?

For example : - Board in a jungle says – protect animals - but animals are more afraid of us today.

Our fear in human – human relationships is larger. We fear inhumanity in humans. Hence we have to focus on working on human relationships.

Where is our focus today? Are we working on correcting any of these?

Our focus should be on working on man
We have to work on understanding and on relationships
Holistic Understanding is Man’s basic need

If you observe the list we have made of all the things that are necessary other than physical facilities you will notice that these are related either to understanding or relationship.

What is this workshop about?

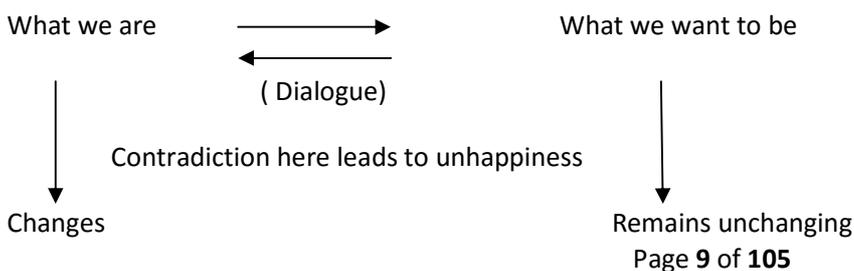
1. This is a process of dialogue

It starts as a dialogue between me and you and continues as a dialogue within you.

2. This is a process of Self Study. This is a process of dialogue between what we are and what we really want to be

Are you what you really want to be?

In these 7 days we will try to understand what we want to be



Q – What is more natural for you? – living in relationship or in discord?

Q – What is the situation today? – living in relationship, discord or a mix of both?

- The intention of this workshop is to start this dialogue within us.
- Split personality (schizophrenia)
- If you are in a state of harmony/orderliness then you are happy, else you are unhappy
- We do not need any external object/event/force to make us unhappy, we are quite self sufficient in ourselves to make us unhappy

Q - Look into yourself and see , when you are in a state of discord, or internal conflict, in this state do you feel any harmony/orderliness?

Q – In a state of harmony/orderliness do you feel happy or unhappy?

3. This is a process of self exploration, process of knowing oneself, process of knowing self's development

There is a gap in what we are today and what we want to be. This has to be resolved.

Our education today does not address this, while our happiness and unhappiness depends on it.

4. This is a process of knowing oneself and knowing entire existence.

- Today's education focuses on the study of existence but leaves out the study of the self, the person studying the existence.
- Hence we feel that all our problems exist outside of us, in existence.
- Science does not address the self whereas the entity talking about science is the self
- We have been thinking so far that -what we have within us, is what we see outside of us
- **Instead we have to see reality as it is**

Q – What should it be like – reality according to our vision or vision according to reality?

This process cannot be done by anybody else for you. Only you can do it. You do not need any degree to do this. The only qualification needed is that one is a human being.

This proposal is been given to you from the outside. This will be useful to you only when you start to see it, observe it verify it, within you, on your own right.

5. This is a process of recognizing one's relationship with every unit in existence and fulfilling it.

Today, we have assumed our relationships to be other than what they are. When we try to fulfill them the we see that we are unsuccessful

- Relationship with humans
- Relationships with animals
- Relationships with plant order (plants, trees)
- Relationship with the material order (stones, air, rivers)

6. This is a process of knowing human conduct, human character and living accordingly.

Except man all units in existence exhibit definite conduct , such as

Neem has a certain definite behavior, so does a cow and so does iron

Q – even humans would like to have definite conduct; would you like to have a definite conduct or an indefinite conduct?

This indefiniteness comes from the gap that we have between what we are and what we want to be.

7. This is a process of living in harmony with the self and the entire existence.

Harmony/orderliness in the self ↔ Harmony/orderliness with existence

That which is right, is natural for us.

That which is natural, is acceptable to us

What is natural, we will use that as the support / basis

In result

8. This is a process of swatantra and swarajya

Swa – trantra – ta

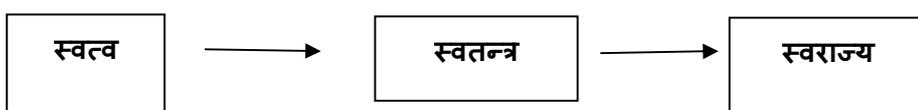
Swa - rajya

Self - organized – being

Self - expression

Living in harmony/orderliness with oneself

Living in harmony/orderliness with others



- If we live in harmony/orderliness within our self then we can live in harmony with the rest of nature.
- We can work for orderliness
- This becomes the source for Swarajya
- In this workshop we will verify things on our own right
- Each and every one of us has the potential (kshamata) to know
- What is right for us, is natural for us, and we become at ease in this natural state
- Our basic necessity is to know

For example: we train a child all the time by saying “don’t trust anyone”. In spite of this we get to observe that a child naturally wants to live in relationship.

Points to Remember

(a) Understanding and expressing consent (agreeing) are two different things

Agreeing is not understanding

Understanding [समझ]

Agreeing [सहमति]

Understand reality

No doubts remaining in this aspect

We listen and it seems right

We assume “I know”

↓
This is visible in our living and in our conduct

↓
We only talk about it and it is not evident in our living and conduct

↓
We help another understand, and the other helps another to understand this is a proof of us having understood

↓
We talk about it, people agree with us, but not understand

(b) Word and Meaning

Word [शब्द]

Meaning [अर्थ]

↓
sound, text

↓
text indicates to the meaning

There is reality in existence corresponding to this meaning

- For example ‘water’ is a word. It is also a reality. Just by saying the word ‘water’ we do not get any satisfaction. Its only by understanding water as a reality we get satisfaction.
- Word itself is not the meaning. Words help us get to the meaning.
- Just using words or listening to them is not sufficient
- Words used in this shivir indicate specific meanings. These words might seem familiar to you but try to grasp the meaning that is being indicated by the use of these words here.

- One can easily misinterpret the words by joining one's own meaning or opinion to it or by comparing it with the meaning you associate with it from before. Please try to avoid doing this especially during the workshop. Any comparison can be done later outside of the workshop.

Seeing a word, hearing a word, and listening with attention are two different things.

HEARING

Hear a word and question it
 ↓
 Asking questions is seen as a sign of intelligence
 ↓
 Asking question with the intention of not understanding or doubting
 ↓
 To start with expressing disagreement

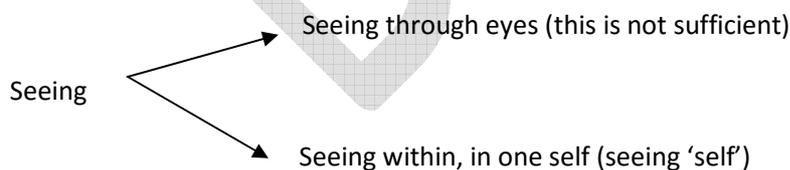
LISTENING

Heard a word and tried to get to its meaning
 ↓
 listening, contemplating, then ask for clarification
 ↓
 Asking for clarification with the intention of/ need for understanding
 ↓
 then, express agreement or disagreement

(c) There are no opposites in existence. There are differences! [विपरीत नहीं हैं अन्तर हैं]

Women – man
 Black – white
 North – south
 These are differences.

(d) 'Seeing', 'able to see' means 'understanding' [देखना मतलब समझना]



1. CONTENT OF STUDY

1.1 What is my objective? What is my purpose of living? [लक्ष्य & प्रयोजन?]

1.1 What is my program for living? [कार्यक्रम?]

Q - Are these questions important for us?

Ask yourself these questions. These are 2 most important questions of our life

Q - Are there any other questions that are important for us?

Today we have assumed some things to be our goal, and assumed some programs of action to achieve those goals

2. PROCESS OF STUDY

2.1 Do not assume what is stated here / proposed here as true.

Verify it on your own right

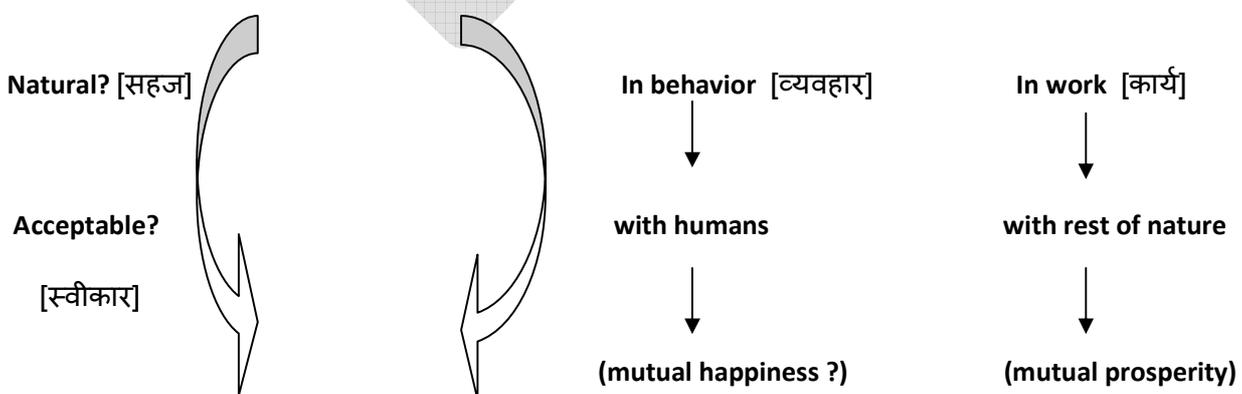
Based on literature **X**

Based on machines **X**

Based on others **X**

2.2 **Verify [जांचना]**

PROPOSAL



Ask the question to yourself, within, not outside.

- We will be talking about ourselves

Each one of us can do this exercise / process

For example: ask yourself: Do you find respect acceptable in relationship or disrespect

Trust acceptable in relationship or mistrust

- What is natural to us is acceptable to us. For example anger, this is not natural to us , neither is it acceptable. We do not want its continuity.
- What is natural to us is intact and invariant in us. It is unchanging
- Even today we identify right and wrong using this

For example – Q: is jealousy natural to us? If it is then it should be acceptable but it is not.

Eg: Q: In college we banter with insults but take it in the stride of friendship but do we want the continuity of it? Would we want this behavior in all? Would we want others to treat us like this all the time?

- With this process of self study we will verify the content of study.

Process of Verification: If something is natural to us, acceptable to us but in living we do not have mutual happiness or mutual prosperity, then keep it open and continue to verify!

- The instant we get a wrong / contradictory thought, we are unhappy. We do not even have to bring it into action.
- Problems / issues do not exist in existence, in nature but are within us
- We want to live in orderliness and this is acceptable to us. When we are unable to live in orderliness (harmony) we are unhappy.

Living in orderliness is natural for humans, and is acceptable.

Q: When we have the feeling of disrespect, are we in a state of happiness or unhappiness?

Q: When we express the feeling of disrespect to others – what is happening?

There is provision in existence to know what is right. We do not have to create this.

The meaning of 'natural' is to be in a 'state of natural activity'. This is what is acceptable.

For example: if we understand trust and respect in relationship then we do not have to put in effort to express it. It flows naturally from within us.

If we live with this understanding, then we are assured / live with assurance.

- Today we pay to be trained otherwise, for example in a management course
- With doubt and mistrust we become unhappy in that instant –
- If distrust or disrespect is natural to us, then it will be acceptable to us. We will want its continuity, but this is not so.
- If we are able to see that the other is like me then we will not exploit others
- Come to think of it, we do not have anything that we can call our own as of today.
- We have to be AUTHENTIC and not be BORROWING.
- There is provision in existence to live in harmony.
- With this process of self study we will understand our goal and our program for living and verify it.

That which is right is natural to us

That which is natural is acceptable to us

We want the continuity of what is right / natural

1.1 Desire - Objective – what is the purpose of our living

We have made a list of our needs other than physical facilities. Let us take a look at this list again.

Q: Why do you need these things? (ask one by one as to what they want from each need)

1. Happiness - ?
2. Relationship - ?
3. Respect - ?
4. Love - ?

Hence we want to be happy!

ACTIVITY - Let us now make a list of our desires (CHART – 2)

DESIRES [इच्छा]

- Big house
- Imported car
- Trip to Europe
- Be a good person
- Icecream
-

Q - Are there any such programs / activities that we are involved in from which we do not want happiness?

We can observe this in people of all age groups – kids to elders. All our desires are to fulfill our basic desire, which is to be happy.

How much of happiness do we need?

Every minute, every second - continuous

Unhappiness is not acceptable to us even in our dreams!

Hence

Basic desire = objective = continuous happiness, prosperity [निरंतर सुख & समृद्धि]

Q : Is this true for every human being from the time of birth or does this have to be taught?

Q: Is this true only for you or for every human being?



To live with the feeling of acceptance = happiness



“The state or situation in which I am, if there is synergy / harmony, being in this state is acceptable to me. Living in this harmony is happiness.

Unhappiness – living in with the feeling of non-acceptance. Living in contradiction is unhappiness.



If there is contradiction, then living with it is unacceptable to me. Forced into this condition, is unhappiness.

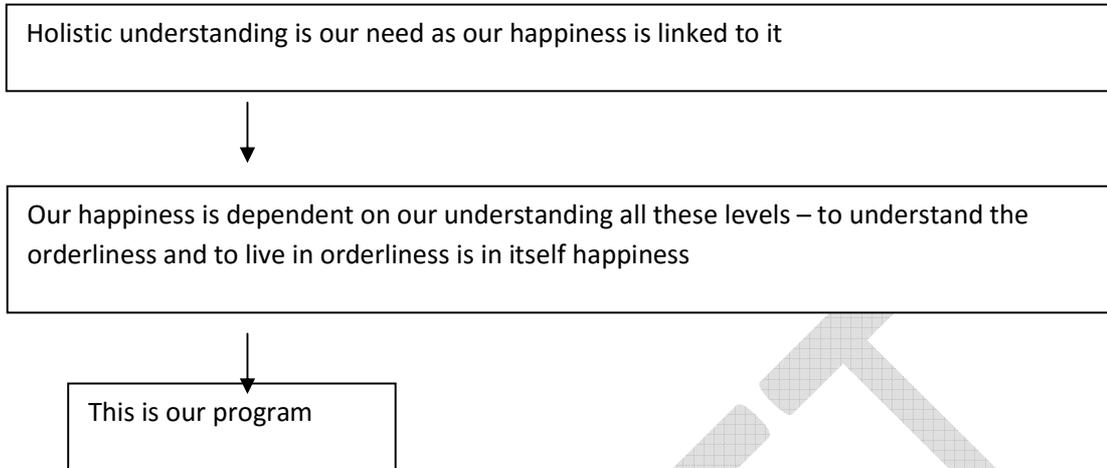
[What are the states and situations that I live in?] – Problems are at 4 levels. We have seen this earlier.

1. Individual (Man)
2. Family
3. Society
4. Nature

All our happiness – unhappiness is at these 4 levels.

Do you think any thing can be added to these levels or reduced?

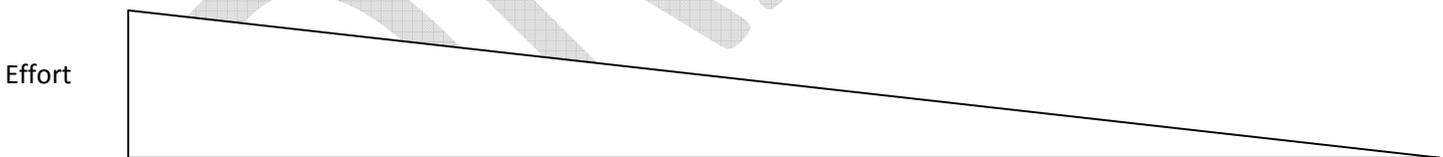
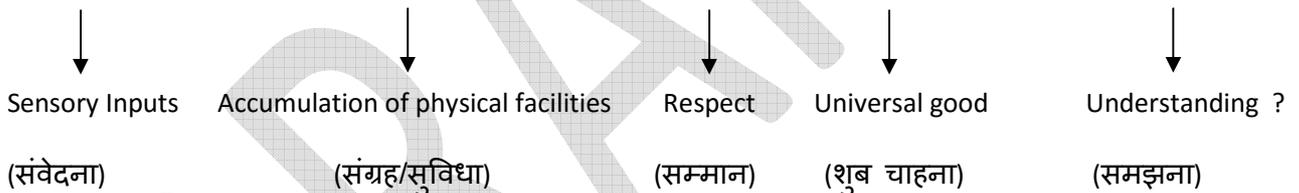
We have to understand all these levels and live in all these levels. Right understanding and relationship are our needs. We have already see this.



PROGRAM : To understand the orderliness and to live in orderliness at all 4 levels

- a) Individual (b) In Family (c) In Society (d) In Nature

What are we doing today to ensure our happiness?



Some examples of living in contradiction –

- (a) Seated in an A/C room in comfort, but dislike towards the person seated next to you
- (b) Need both Liberation (मोक्ष) and Accumulation (सम्पदा)

Today Modernity encourages struggle (push – pull)

We do not have continuity in any of our programs for happiness.

There is continuity of happiness only in living with right understanding. Only then are we natural, we are able to be in a state of natural activity (to be in स्वभाव गति).

(a) Orderliness in the individual [मानव में व्यवस्था]

(a) Study of Human – orderliness in the individual

Q: What are the needs of the human being? Make a list (**CHART – 3**)

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| <p>Body</p> <ul style="list-style-type: none"> - Clothing - House - Food - Water | <p>Self</p> <ul style="list-style-type: none"> - Respect - Friendship - Trust |
|-----------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|

The needs of the self are necessary and we cannot be rid of them.

Q: Can we be free from the needs of the body?

Q: Is it possible to be free from the needs of the self?

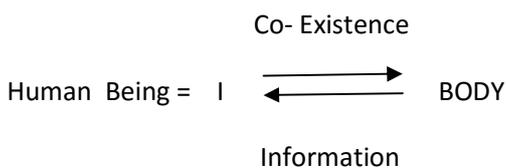
BODY	SELF
Physical	Emotional / feelings (bhaavathmak)
Can be bought	Priceless
Temporary	Continuous
Different for all	Similar for all
Visible through the eye	Not visible through the eye

Therefore CHART 3

List of needs of the self = CHART 1 Needs other than physical facilities

Needs other than physical facilities are the needs of the self

PROPOSAL



Let us take a look at CHART 2 where we had listed out our desires

Q: Among these which of these desires are for the body and which of these are for the Self? Let us list this out

DESIRES	For the self	For the body
Big house		
Imported car		
Trip to Europe		
Be a good person		
Icecream		
.....		

OBSERVATIONS

1. Desires are not unlimited
2. Desires related to the self are more than the desires related to the body.
3. The maximum that you can achieve with money is to ensure the health of the body.
4. Needs of the self = what are these related to?
 - a. Understanding – Self – to the entire existence
 - b. Relationship – Self – to the entire existence

1. CHART 1, 3 are related to our basic desire Chart 2 is related to our program to achieve this basic desire

↓
This is our objective

↓
This is our program

2. [We are similar in this aspect] [We are different in this aspect]

3. What is it that we have done - We have assumed our program to be our objective and keep looking for results.

Result = Temporary happiness [क्षणिक सुख], dissatisfaction [अतृप्ति]

4. What should be the solution – understand our objective and make a program to work towards it.
5. How do we achieve this – by understanding

6. What will the result be
- | | | |
|--------------------------------------------|-------------------------------------|---------------------------|
| Definitive objective | Program | Result |
| ↓ | ↓ | ↓ |
| Happiness of having achieved the objective | To do as planned, happiness in this | Happiness from the result |
7. What needs to be done – Understand
Cannot do without it, it is a necessity.

FEAR – We have fear when we lack understanding. There is Fear due to lack of understanding.

For example : Fear of snake – be it poisonous or not
Fear of fire in the olden days, Fear of the Sun
Fear of aeroplane among African tribes
You can see similar fears in animals too

8. What needs to be understood?
- | | | | |
|---------------------|-----------------------------|----------------|-----------------------------------|
| Myself | family | Society | Nature |
| ↓ | ↓ | ↓ | ↓ |
| (Individual) | (Human relationship) | | (Relationship with nature) |

- Understand the harmony/orderliness in all these levels.
- In every state and situation – to understand the orderliness, and to live in orderliness. This is happiness.
- Understanding – Is Natural to Humans. Natural in existence. This is what is acceptable to us
- To live like this is natural to us, acceptable to us and we are at ease. (There is providence in existence for this)

CHART 4

	Self	Body
Necessity	Happiness (Respect, trust...) Prosperity	Physical facilities
In Time	Continuous	Temporary
Type	Qualitative	Quantitative
Can be bought	No	Yes
Fulfilled by	holistic understanding and right feeling	Food , shelter – Physio chemical. Work with nature (with our effort)
For everyone	Similar	Different

Man’s basic necessity is of two kinds



(Temporary Necessity)

(Continuous necessity)

- We have to identify both these needs and fulfill them
- The issue today – we try to fulfill the needs of the Self by fulfilling the need of the body.
- This is not possible
- **We need both – Happiness and Physical Facility**

For example : You have been invited to dinner – Given respect but no food

Given food but no respect

- This need cannot be exchanged
- In Self – If respect is not given – Issue , as it is not continuous
- In Body – if food is not given – Issue, if it is continuous

Example 1: When you eat a Rasgulla what do you get from it (Taste)

What does your body get? (nutrition)

Example 2: You are insulted – In Tamil / In Hindi

Your body receives the vibrations in both cases, but you are the one who recognize

Example 3: No part of your body wants respect, trust

Example 4: Injection given by a doctor (Assumption [मान्यता] in the Self)

- **Assumption** - We consent to be pricked by the needle
 - In case we assume the person to be our enemy, then we do not consent to be pricked
 - Where as the effect on the body in both cases would be the same.
 - Based on our Assumption – we Recognize and Fulfill accordingly

Example a: You are offered food by somebody while travelling in a train

- You accept either with the assumption that the other is your relative or accept with doubt
- Recognizing and fulfilling in the Self will be different
- Recognizing and fulfilling at the level of body will be the same.

Example b: You are travelling in the train. If somebody you are familiar with happens to come then you make space for them and allow them to sit. But if it is a stranger then you do not make any space. The state of your body is the same.

Example c: You meet somebody who is known as a famous personality. Later you realize that he is an imposter. As soon as you find this out the way in which you meet him will change

- We are confused about the needs of the body and the needs of the self as we have these mixed up in us. This is because we assume the body to be the Self.
- Hence we are unable to see beyond the need for physical facilities.

EXERCISE – Make a list of all activities that Man does.

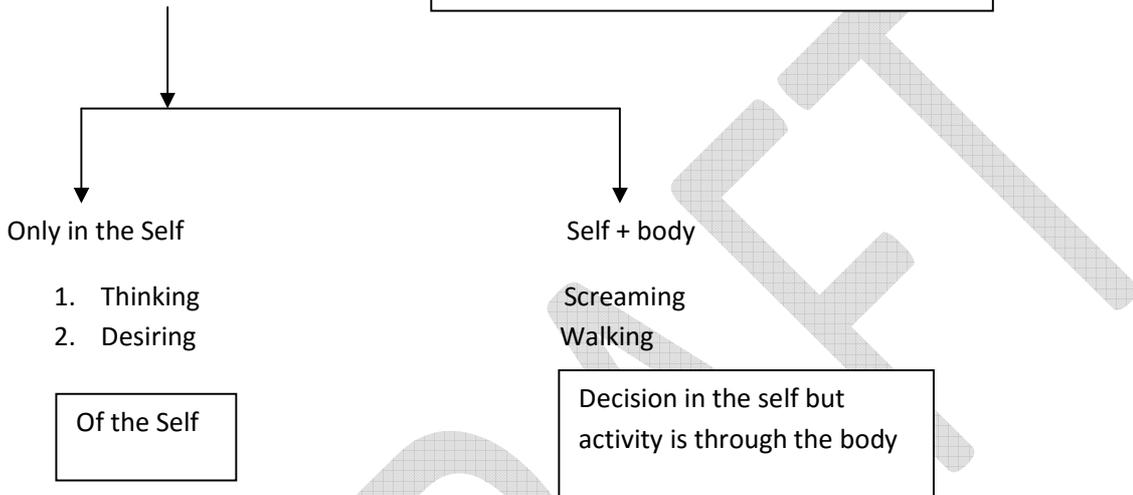
VOLUNTARY

- 1. Thinking
- 2. Understanding
- 3. Getting angry
- 4.

INVOLUNTARY

- Digestion
- Breathing
- Beating of the heart
-

These activities are not controlled by the self but are with the consent of Self.



ADDITIONAL EXERCISE:

This can be observed in 3 ways:

- 1) Activities of the Self
- 2) Activities of the Self + Body
- 3) Activities of the Body, but with the consent of Self

Information is transmitted Self to the body and from the body to the self

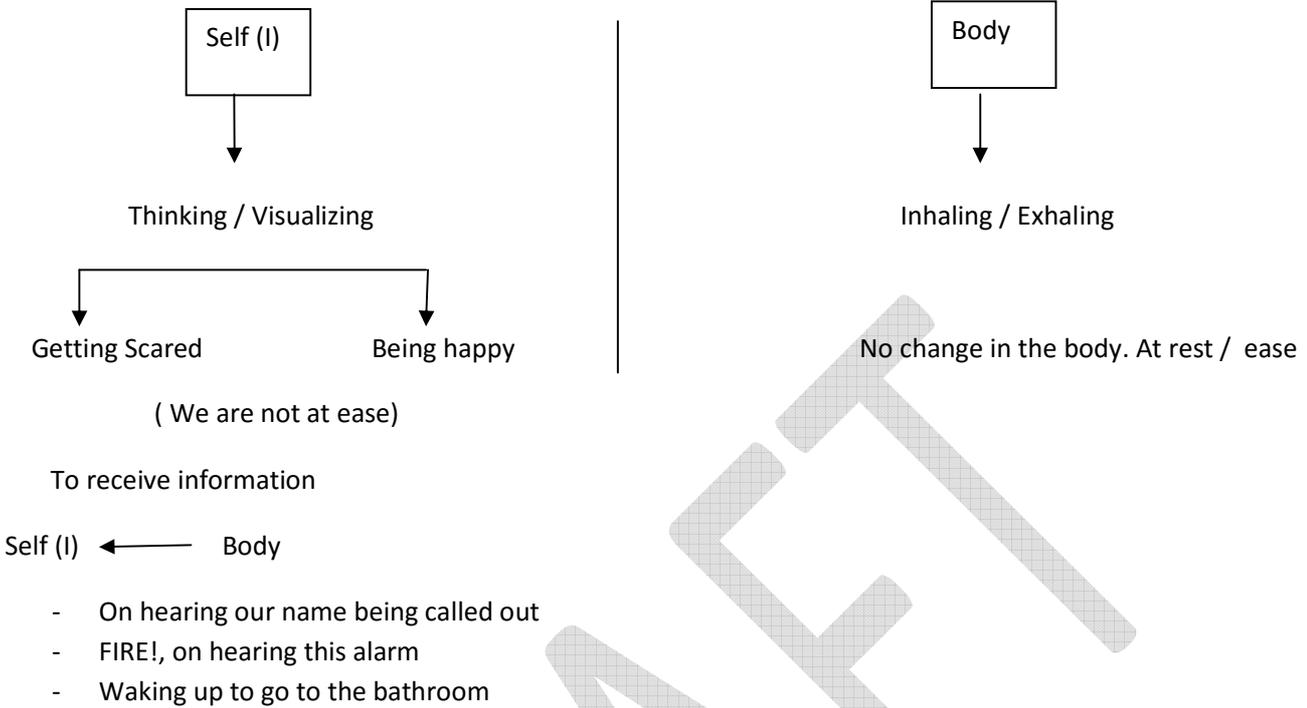
For example:

- 1. Getting hurt while playing, not realizing until much later, experiencing pain only after realizing
- 2. Fasting for long periods of time. The Self prevails over the body
- 3. In a busy market only a mother will hear the wail of her child.

Q: When we are ill, Is there a reduction in our thoughts?

Q: Do you feel the weight of your thoughts?

Q: Who sleeps? What is happening during sleep?



Sense organs (जानेंद्रिय) and the exchange of information with the Self (I)

In the Self (I)	Body	Environment
<p>Good/Bad (Based on the knowledge of language)</p> <p>In the Self</p> <p>Language</p> <p>↓</p> <p>Good/Bad</p> <p>↓</p> <p>Friend/Foe/Stranger</p> <p>↓</p> <p>Understand</p>	<p>← vibration ←</p> <p>In the body</p> <p>Body language, Facial expression, Clothing</p> <p>↓</p> <p>Good/Bad</p> <p>↓</p> <p>Friend/Foe/Stranger</p> <p>↓</p> <p>Understand</p> <p>Our Response</p>	<p>SOUND</p> <p>शब्द</p>
<p>If we do not pay any attention to then we do not hear anything</p>		
<p>Where is it coming from / From whom/what?</p> <p>Individual Animal Plant Material</p> <p>↓ ↓ ↓ ↓</p> <p>Different Different Different Different</p> <p>Pre-conditioning</p>	<p>Heat ←</p>	<p>TOUCH</p> <p>स्पर्श</p>

<p>Where is it coming from / Given by whom</p> <pre> graph TD A[Where is it coming from / Given by whom] --> B[Good] A --> C[Bad] B --> B1[From which store] B --> B2[Our Habits] B --> B3[Our pre-conditioning] C --> C1[Haldiram's?] C --> C2[Sour tasting foods?] C --> C3[Coconut oil?] </pre>	<p>Chemical activity ←</p>	<p>TASTE</p> <p>रस</p>
<p>What kind of object?</p> <pre> graph TD A[What kind of object?] --> B[eye] B --> C[Man, Plant, Animal, Material] C --> D[We recognize it] D --> E[A file opens] E --> F[We decide our program of action (Based on our Pre-conditioning, memory, our mood)] </pre>	<p>Reflection of Form, Area, Colour ←</p> <p>Volume – This can be understood, It is not reflected on the</p>	<p>SIGHT</p> <p>रूप</p>
<p>Where is it coming from / Pre – conditioning</p> <pre> graph TD A[Where is it coming from / Pre – conditioning] --> B[As soon as we identify the perfume] B --> C[Is it an expensive one?] C --> D[Interested] C --> E[Not interested] D --> F[Can I afford it?] E --> G[No problem] </pre> <p>(unhappiness)</p>	<p>Chemical Activity ←</p>	<p>SMELL</p> <p>गंध</p>

Hence in the Self (I) Recognizing and Fulfilling happens based on ASSUMING. In the Body only recognizing and fulfilling happens. From the body only information is passed onto the self. The rest of the decisions are made in the Self.

Seeing and Hearing = Input

Talking = output

- Even in this workshop, hearing happens only when your attention is on what you are hearing. Else you end up hearing otherwise, and say something else. The sound that the body is receiving is the same.
- It is the same thing even in kids (while they are studying)

- Sometime we are seeing something through our eyes, but our attention is somewhere else.

Processing and Response happens in the Self (I)	Effect on the body / even similar effect on different bodies
Conscious activity (चैतन्य)	Physical , chemical activity (Material)

Add last two rows to CHART 4 as below

	Self	Body
Necessity	Happiness (Respect, trust...) Prosperity	Physical factors
In Time	Continuous	Temporary
Type	Qualitative	Quantitative
Can be bought	No	Yes
Fulfilled by	Right understanding and right feeling	Food , shelter – Physio chemical. Work with nature (with our effort)
For everyone	Similar	Different
Activity	Knowing [जानना], Assuming [मानना], Recognizing [पहचानना], Fulfilling [निर्वाह करना]	Recognizing, fulfilling
Type	Conscious	Inert [जड़] [Physio-chemical]

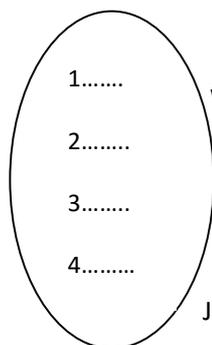
In the Self	In the body
Processing (Knowing, Assuming, Recognizing, Fulfilling)	5 Sense organs 5 Motor organs (Hands, Legs, Mouth, Excretory, Reproductive)

We are not aware about basic things about ourselves and we have been living for so long.

Environment / body

Incidents

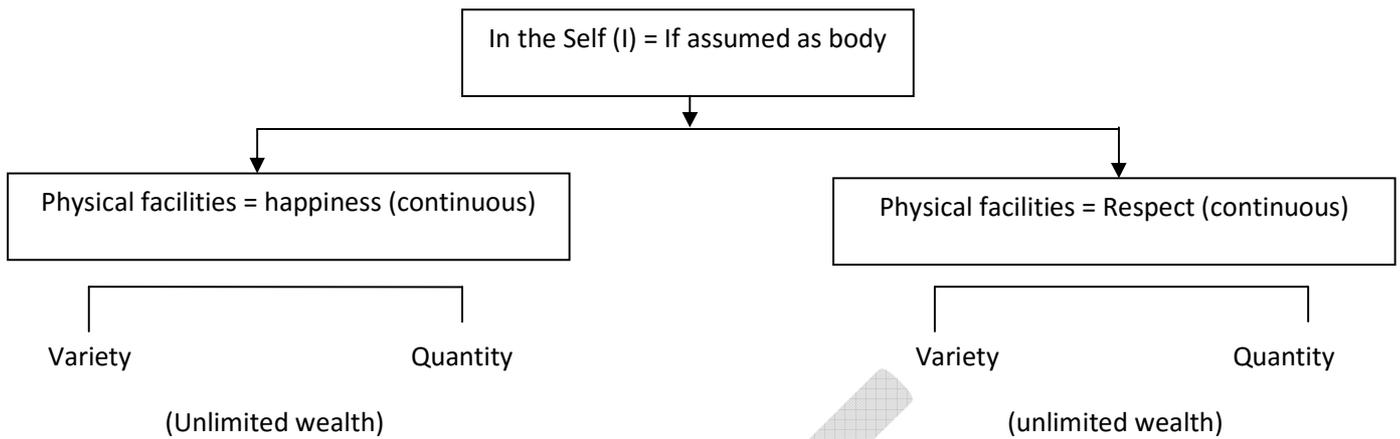
1. Black cat
2. Big house
3. Big Car



Self

We draw conclusions in the self – we would like to forget bad incidents

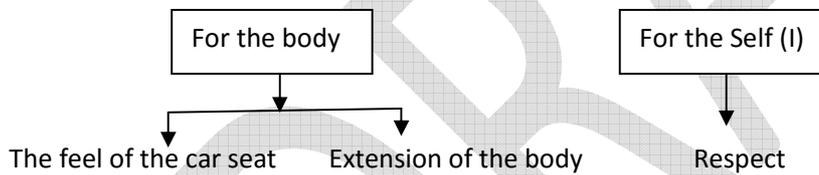
Just with the memory of these incidents we become unhappy



This is the basis for corruption and profit-madness (profit based dealings) [लाभोन्माद]

- New house
- New job
- New vehicle
- New hairstyle
- New wife/husband (how long do marriages last today?)

Example: What is it that we get by driving in a big imported car



Self (I)	Body
I am	My body is
I want to live	I use my body as an instrument
I want to live with happiness	Physical facilities are important for the nurture, protection and proper utilization of the body.
To understand and live in orderliness at all 4/6 levels of my living	The production, protection and right utilization of physical facilities is part of my program

Summary

- The basic cause for all problems is to assume the self to be the body
- Need of the Self is to right understanding and relationship
- Need of the body – Physical facilities / nurture and protection
- Need of the body is being fulfilled in animals
- (You do not find so many unhealthy animals do you? How many sick birds to you see and how often?) – We are unable to take care of our own health, at the least
- Physical facilities – 1/6 program, with respect to the health of the body
- Today we are ignoring the needs of the Self (I). All our attention is on physical facilities
- Continuous happiness = Understand the harmony and to live in harmony = to be free from discord.

(a) Orderliness in Human being

a.1 Study of the Self - Orderliness in the Self [स्वयं में व्यवस्थ]

Q: For Example: If I say : I have this pen in my hand. Where are you seeing this pen?

Q: Now I say, You are angry: Where are you seeing this?

I will describe two scenarios to you. First one -

“There is a huge field. It has lush green grass growing. There is a black cow that is grazing right next to a fully grown tree. The tree is lush with mangoes. A little calf is playing next to the cow.

Q: What happened in you? – an image formed. Your body only got information in the form of vibration

Second one -

“ There is a huge field. There is a house in ruins. There is a volley of gunshots . A black cow is lying dead. The Mango tree is axed down. The calf’s leg is hurt by the volley of gunshots. There is a child’s wounded dead body.

Q: What happened in you when you heard this? – an image formed

- a. Words from outside – effect of sound on your ear – imagination happened in your. If you did not know English then this imagination would not have occurred in you
- b. Among the two scenarios, which one did you find acceptable. When we imagine harmony we feel good and we want to live in harmony. Even the imagination of discord / disharmony is unacceptable to us.

We call this Imagination. We will now understand this imagination. I will discuss the activities in imagination by name one by one. Try to “see” this in yourself.

a.1.1 IMAGINATION [कल्पनाशीलता]

The need for happiness is continuous in us and we can see this in ourselves. We have the need for TASTE

TASTE [आस्वाधन]

For eg: The taste of Rasgulla. We also taste hot, cold etc. We get happiness from these different tastes.

Q: Is this need for happiness is in us every second, or only for sometime? Temporary?

We can observe this, if we pay attention , every second, and this activity[क्रिया] is continuous in us.

Q: Do only you do this or do you think everyone is doing this?

Human being tries to get happiness from 3 different things.

From Sense organs



Sound, Touch, Sight, Taste, Smell

(Like-based)

रूचि मूलक आस्वाधन

From Bhaav



In Relationship
(Trust, Respect)

(Value-based)

मूल्य मूलक आस्वाधन

From Objective



Universal Objective
(How to be?)

(Objective – based)

लक्ष्य मूलक आस्वाधन

Q:

- In which of these do we see ourselves living more- in terms of time?
- In which of these do you see a possibility of continuity?
- In all our program today, where is our attention?
- In every second of our living we have a program to be happy



This is what is called “मन की चंचलता”

The activity of taste (आस्वाधन) is called “मन”



Q: For example you are paying attention to what I am saying in this workshop – Is this a taste activity?

If you do not like what you are hearing here then you are choosing to be somewhere else



Which means; we are also continuously **selecting**

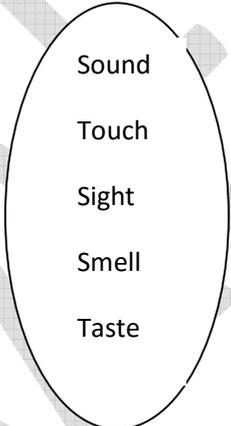
For every **Taste** activity there is a **Selection** [चयन] activity happening



For example:

- a. Should I have a bath today or not?
- b. Wear a collared shirt or not?
- c. Eat roti or rice?
- d. To shift our sitting posture
- e. This is sour
- f. Does this look good or not?

[रुचि मूलक]



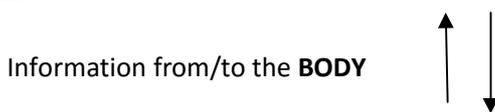
= We keep getting happy/unhappy

- a. We recognize relationship with Mother
- b. We recognize relationship with brother

[मूल्य मूलक]

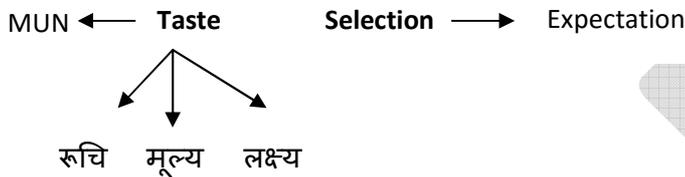


All our selections are with the expectation that we will be happy.



	What we are	What we want to be / acceptable to us
Senses	Get carried away	Balanced
Value / Relationship	Attachment, contempt	Recognize, value, evaluate, mutual satisfaction
Objective	Only physical facilities, position	Resolution / right understanding.

Every selection is for a taste



Information from/to the **BODY**

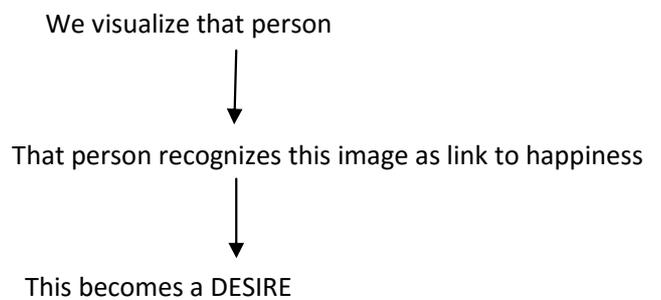
Every minute, every second, there is an image being formed

- Even in your sleep(at night) it is seen clearly
- Even during the day both outside and inside

For example:

You called somebody to tell them about this workshop

That person got an input in the form of sound →



The person got the information from outside

Only when the person recognized it as linked to

his/her happiness , did it become **acceptable**

This activity is happening in us all the time

Image formation

VISUALIZATION (चित्रण) – This is my basis to be happy – DESIRE

WEIGHING - ANALYSIS

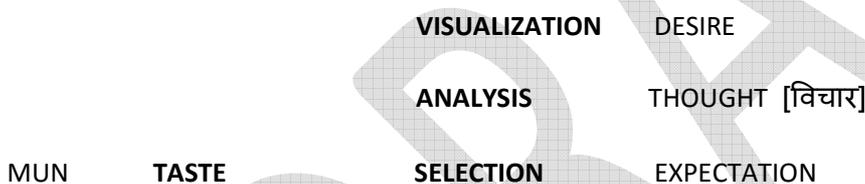
Q: We have a desire, now what do we do with it?

Let us continue the example about –

After our friend hears about the workshop he would like to attend it , so he enquires –

- Where is it being held?
- How do I get there?
- When should I come? Etc etc..

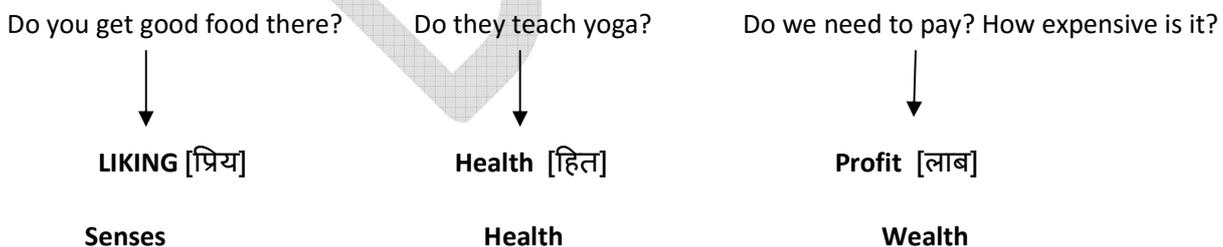
This is ANALYSIS [विश्लेषण]



Like for every selection there is a taste, for every analysis there is another activity.

For example:

When you invite your friend for the workshop, he asks –



Then let us say you tell your friend that “by coming to this workshop your relationship with your wife will improve”

Then he will start to think differently!

This implies that at the base of every ANALYSIS activity there is a way of seeing (SIGHT) [दृष्टि]

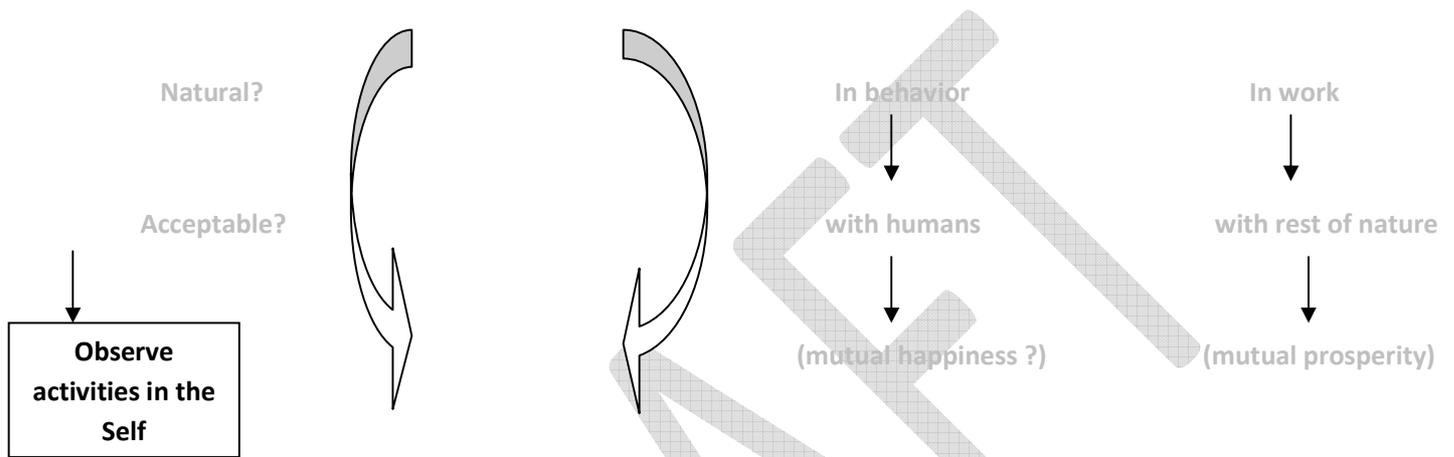
This activity is called WEIGHING, comparing (तुलन)

Today we assume that the need for happiness is different for everyone because every one's TASTE – SELECTION (by the 5 senses) is different and this is linked to happiness. Now, we understand that harmony/orderliness is happiness. From the 5 senses we only feel happy for a short time (feel good) but do not stay happy.

Based on the way of seeing (SIGHT) in WEIGHING our ANALYSIS changes.

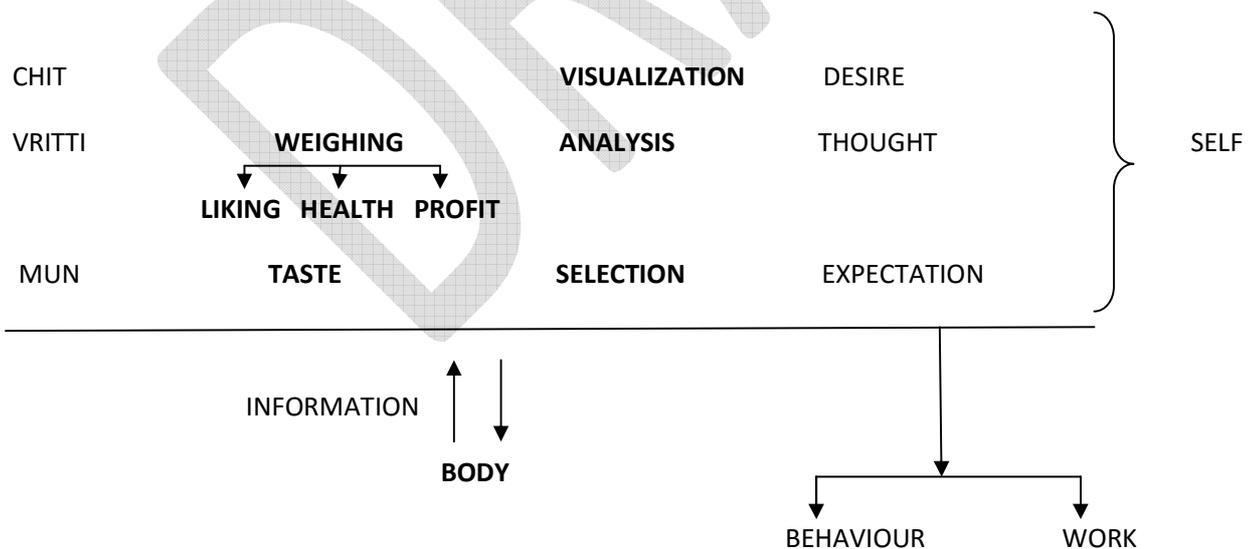
Verify

PROPOSAL



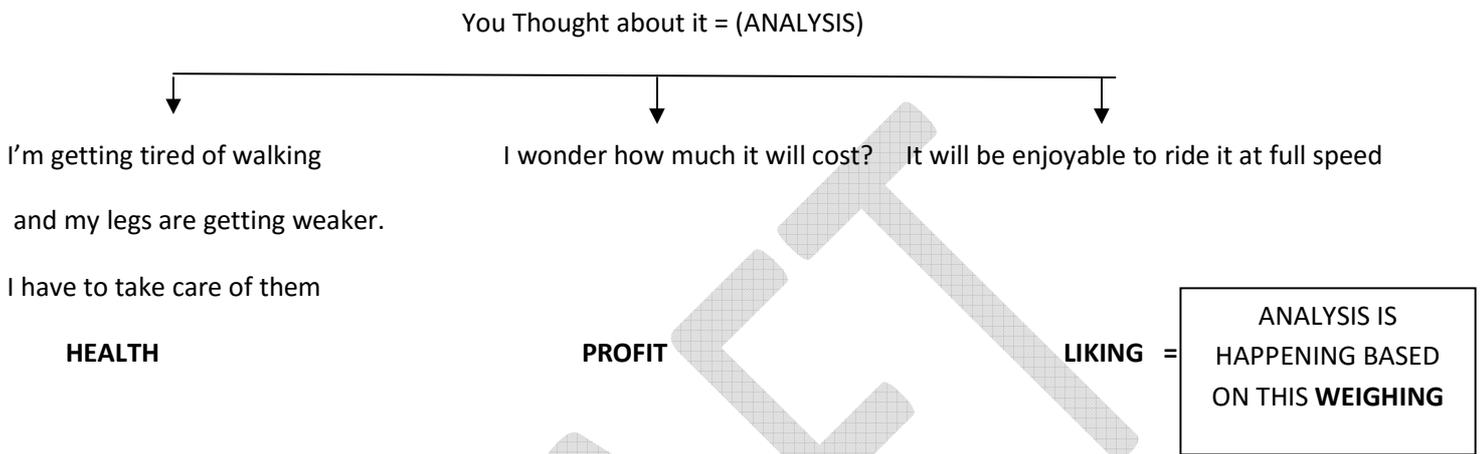
All these activities are happening within us, we have not created it.

a.1.2 – How are these 4 ½ activities working?



a) Outside to within

For example: You saw a motorcycle, and liked its color = (TASTE)



I will get respect, hence I need this motorcycle = IMAGING , DESIRE

This desire will be in us; can be in us for a long time. We make a program for its fulfillment.

For this we earn money

And then make a SELECTION to buy a motorcycle = DID I become happy??

b) Within to outside

I want to be respected (VISUALIZATION)



How will I get this? (ANALYSIS) at the base of which there is weighing

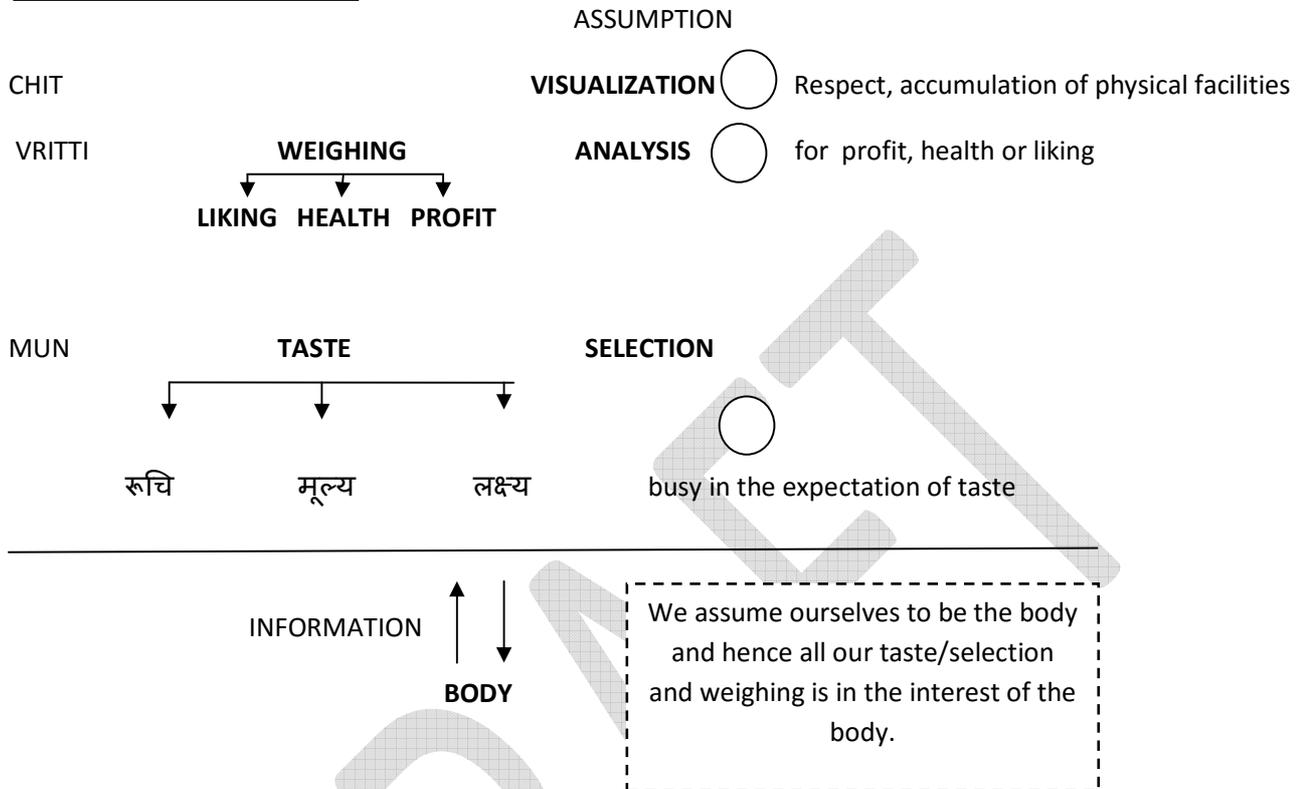


By riding a motorcycle (ANALYSIS)



I prefer a particular color, company (Taste) and I select a motorcycle (SELECTION) and buy it (our program of action with the body)

c) Busy in the 4 ½ Activity



a.1.3 – Problems in 4 ½

1) What we can call as ours is nil / very less

- We live today based on our pre-conditioning (Refer to charts 1-4)
- Which is while we do not have absolute self-trust , everything is relative
- We cannot state anything on our own right
- Our desires get set from the outside, our control is outside of us (remote control)
- Advertisements today are taking advantage of this very fact.
- Our 4 ½ activities are driven by our pre-conditioning. We live with Assumptions not with Knowing. KNOWING IS STILL REMAINING TO BE ACHIEVED

For example:

HDFC - Retire with pride

Coco cola – “जिंदगी हो तो ऐसा” – but exactly how – this they do not say

“Neighbour’s envy owner’s pride”

“Rule the Road”

“Your key to happiness” (Ad in a Mall)

Our whole life, we spend in fulfilling desires set by somebody else, from the outside.

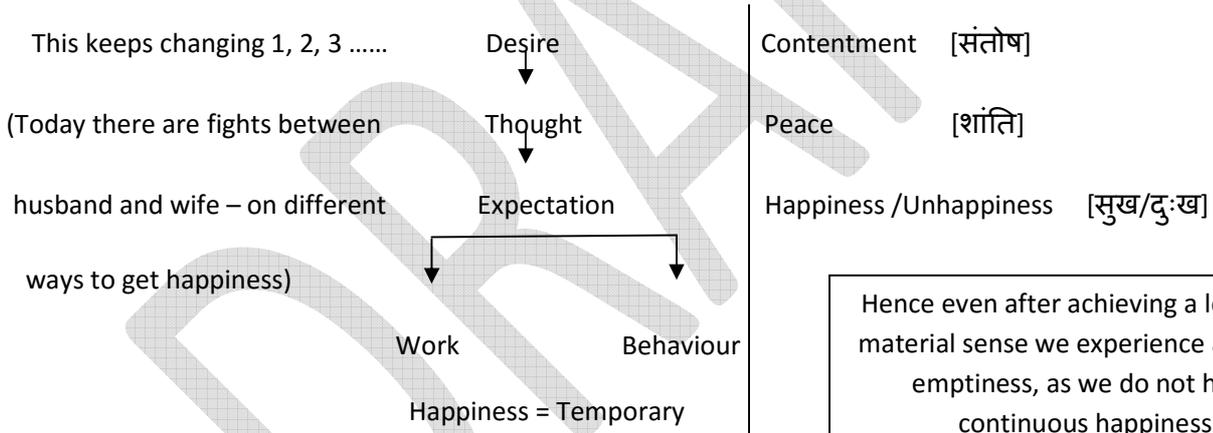
Each one of us will have to take Stock of this. Each one of us are stockists. Nobody else can take property rights for this!

☺

We are not clear of our own desires.

Hence we do not feel fully satisfied even after we achieve our current desires/goals.

2) We do not have continuity of happiness. We get a fleeting sense (भास) of what happiness is but it does not stay.



Hence even after achieving a lot in the material sense we experience a kind of emptiness, as we do not have continuous happiness

There is no continuity of happiness through the senses/body.

For example:

- You ate a gulab jamoon = Necessary Tasty
- = Unnecessary Tasty
- = Unnecessary Not tasty
- = Unnecessary Intolerable

3) Discord (Internal conflict) [अन्तर द्वंद्व]

- D1 D2 D3 - Conflict between desires (Want respect from wearing good clothes / want to live in simplicity)
- T1 T2 T3 - Fulfill relationship with my brother, but keep finances separate
- S1 S2 S3 - What to eat? Unable to decide.

UNHAPPINESS (Unacceptable)

This is not natural to us and hence is unacceptable

Jealousy, enmity, exploitation, to cheat,
Other's troubles, other's money,



We become a never – ending cycle of conflicts/contradictions

(These exist in us today as we have accepted them to be right, but it does not become right)

4) Even the possibility of our Visualization, Desires, not being fulfilled results in unhappiness (due to)

I want a big bungalow, Want to be the prime minister, Want everybody to fall at my feet



This is also our tendency to control/organize an external reality (external to us)

We know that this is not possible and this results in unhappiness

5) Split / Multiple Personality

1) With every desire of ours we can see a different personality being projected / felt

Desire/Visualization 1



Get Respect from having money

(I 1)

Desire/Visualization 2



Live with exploitation

(I 2)

Desire/Visualization 3



Live in simplicity

(I 3)

This too keeps changing according to the inputs we get from the outside

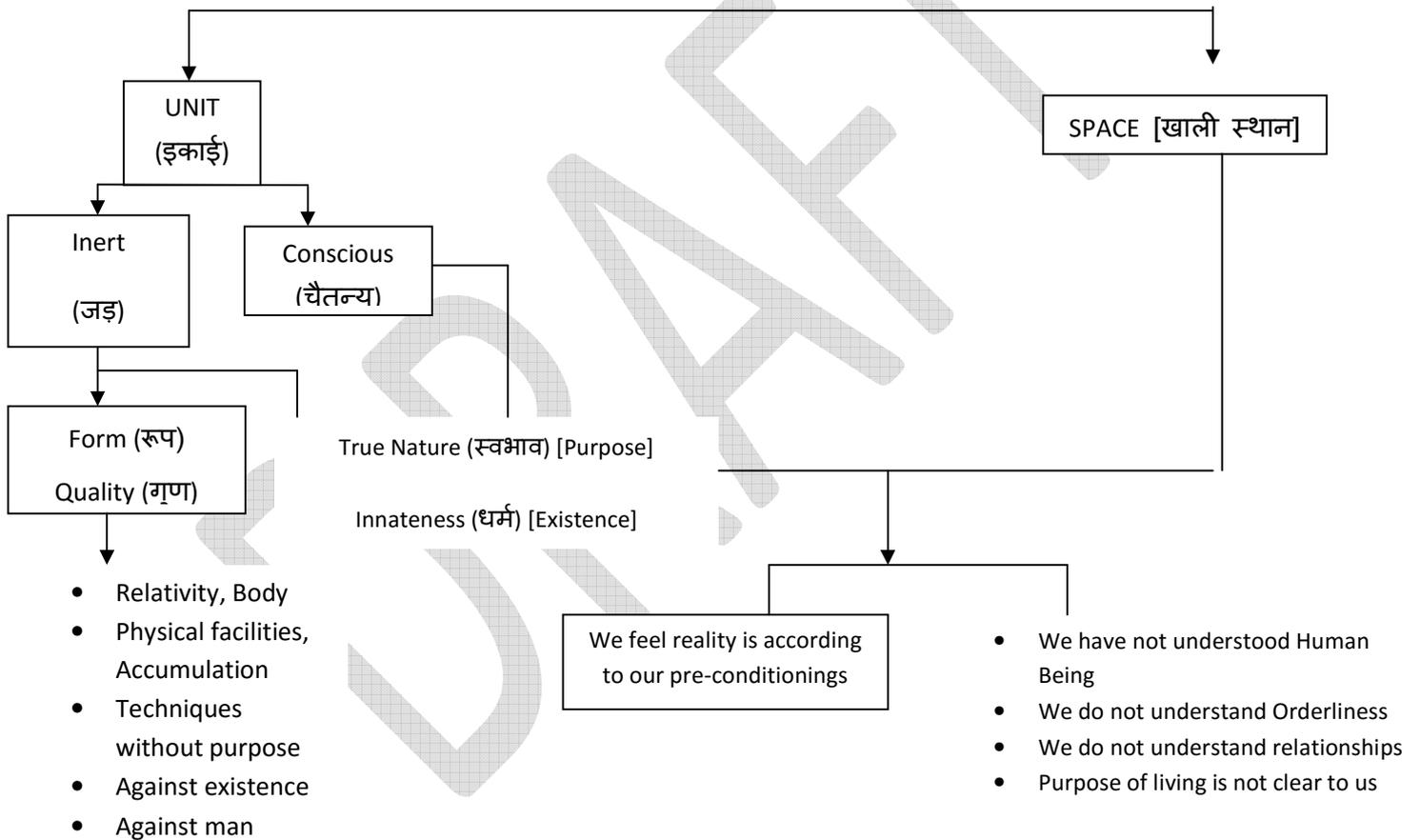
2) Display / Show

- With our near/dear
- With others
- With our self (I)

How I want to be	How I am (today)	How I have assumed myself to be	What I display / show to the world?
This is what we will work out in this workshop	I get angry,...etc	I am reasonably calm	I am a good person
What is Natural – Your state of natural activity	Earn money – at any cost	I empathize towards the poor and care for them	I have a good relationship with everyone
We do not have to do make any effort. We are at ease in our state of natural activity	This takes a lot of effort. ← Internal conflicts and contradictions will always exist →		

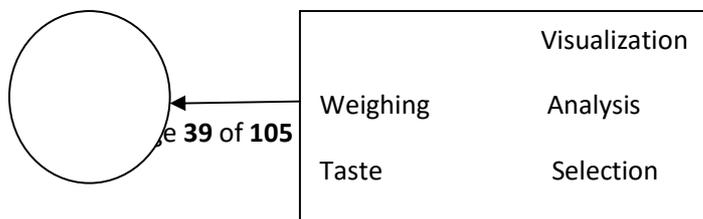
6) We understand only part of Reality

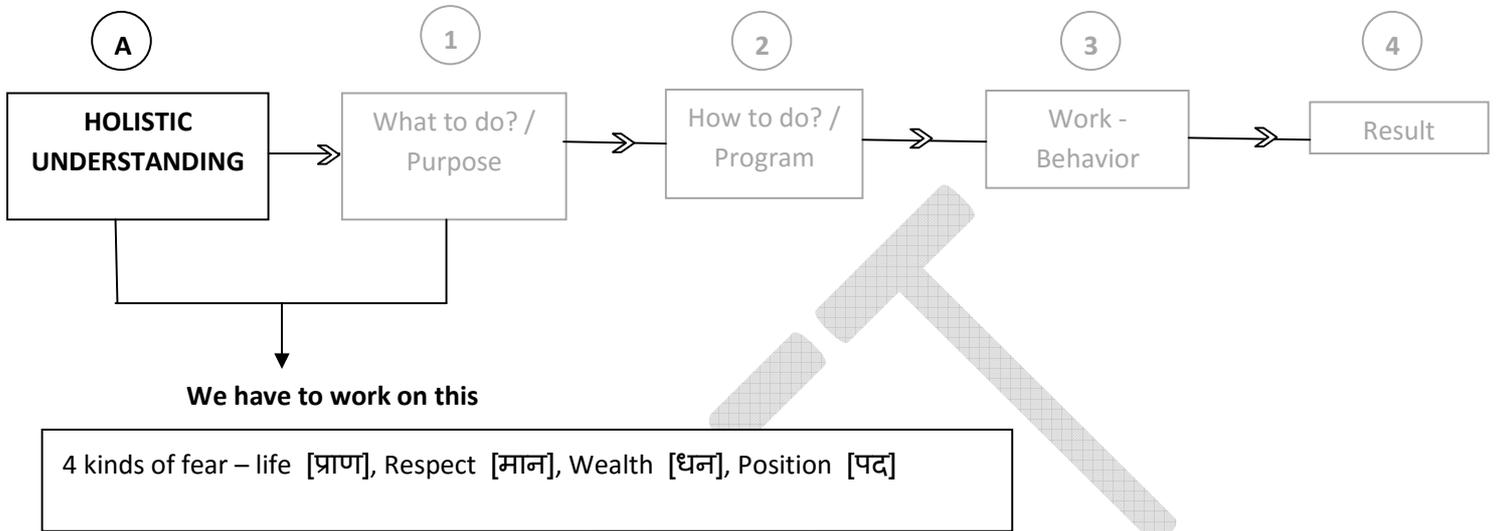
It only "feels like" (भास) the truth. We do not understand it in totality



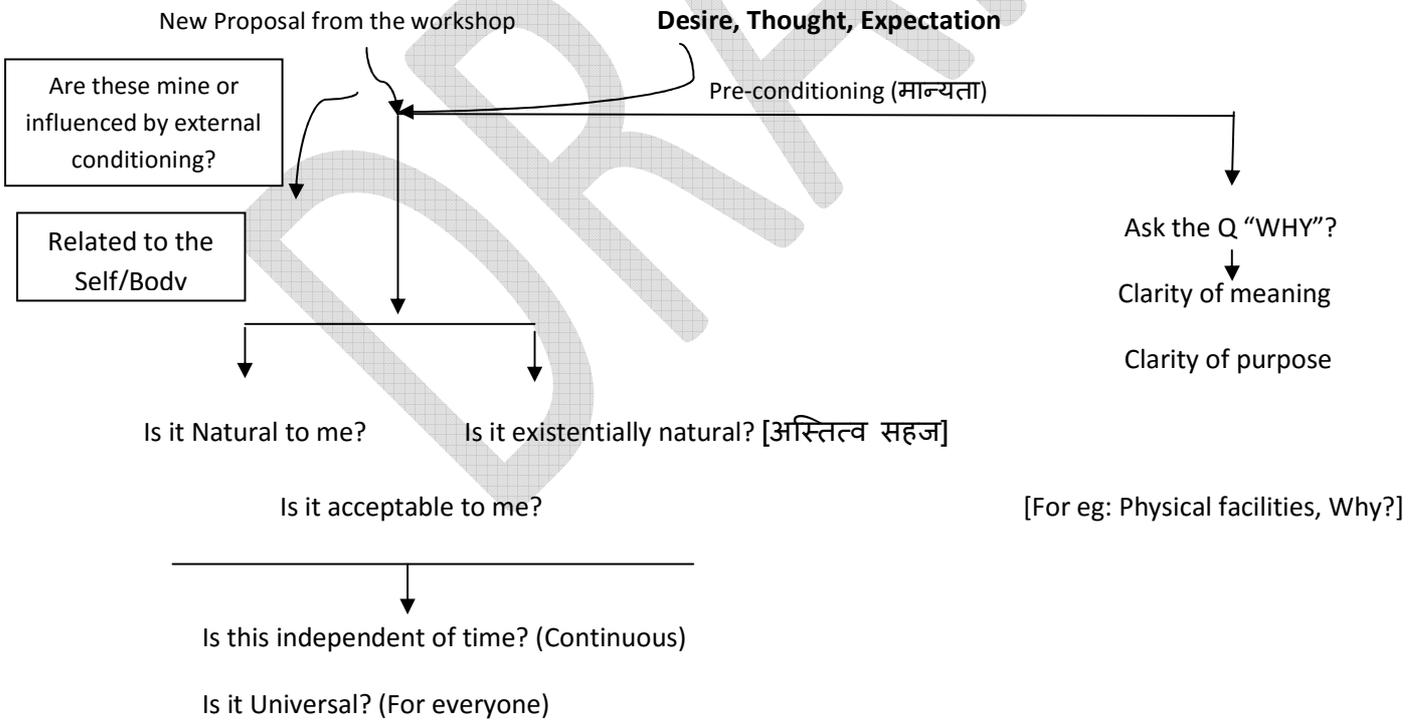
- Living with these 4 ½ activities we cannot understand reality in its totality. It remains incomplete
- Unclear Expectations, Thoughts and Desires = Imagination
- Imaginations that do not find proof in living (प्रमाणित), are dreams!

We seemed to be Locked in this 4 ½ cycle

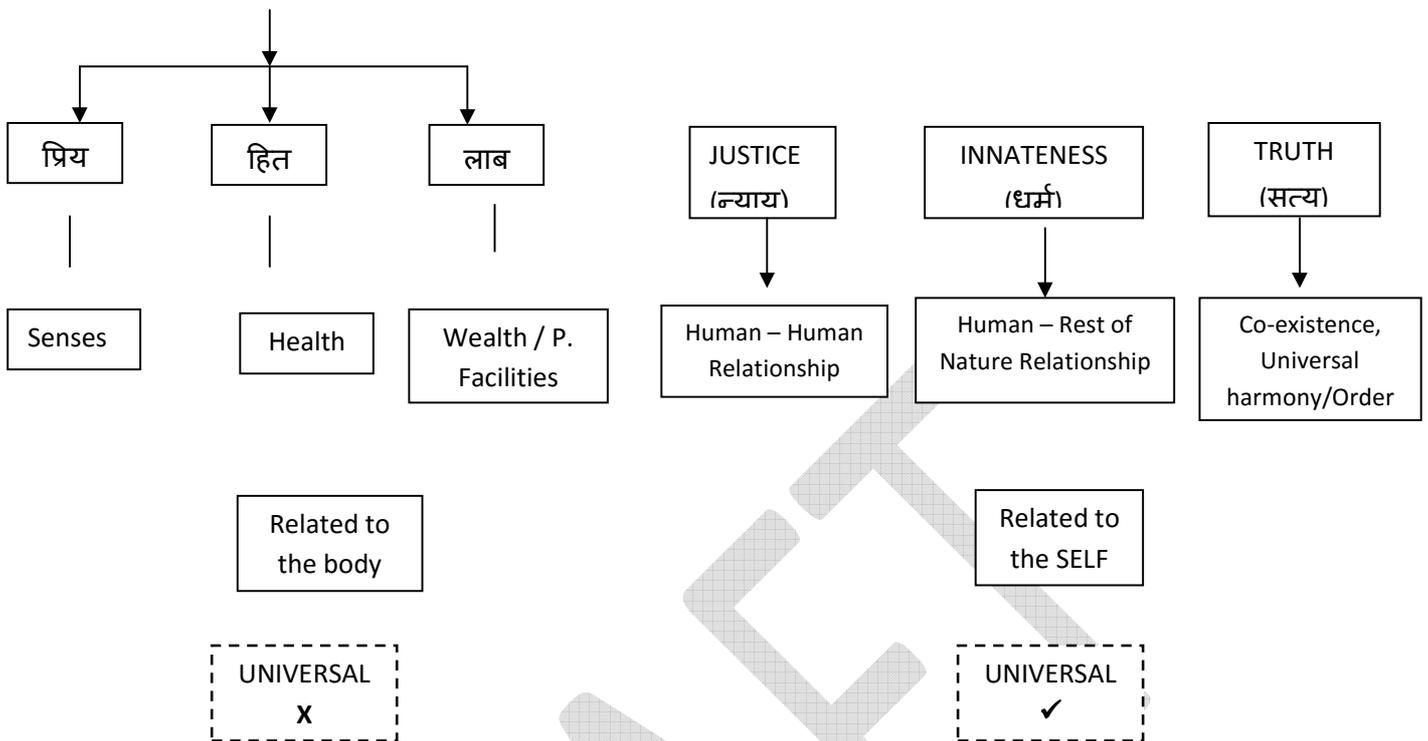




a.1.4 How do we get out of this lock?



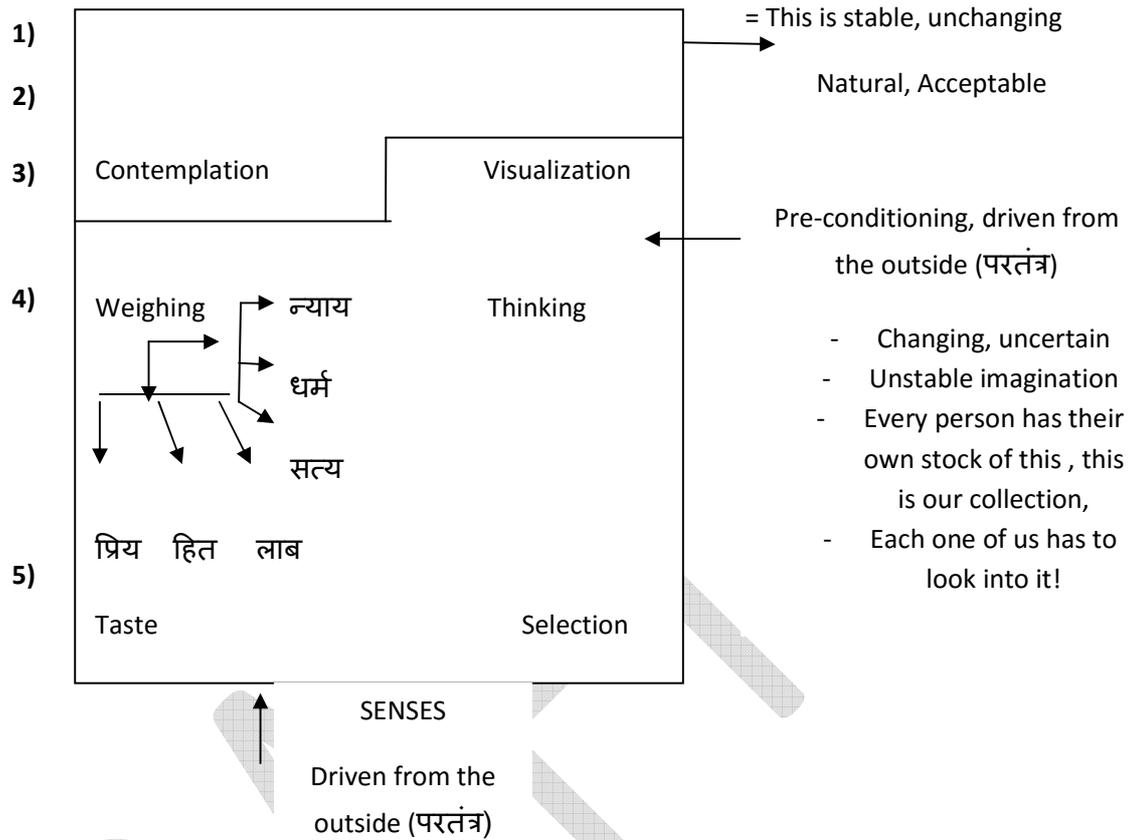
WEIGHING (तुलन)



For example: In your behavior with others, or when others interact with you what is your expectation? One of profit or one of justice?



In this there is continuity , there is universality!

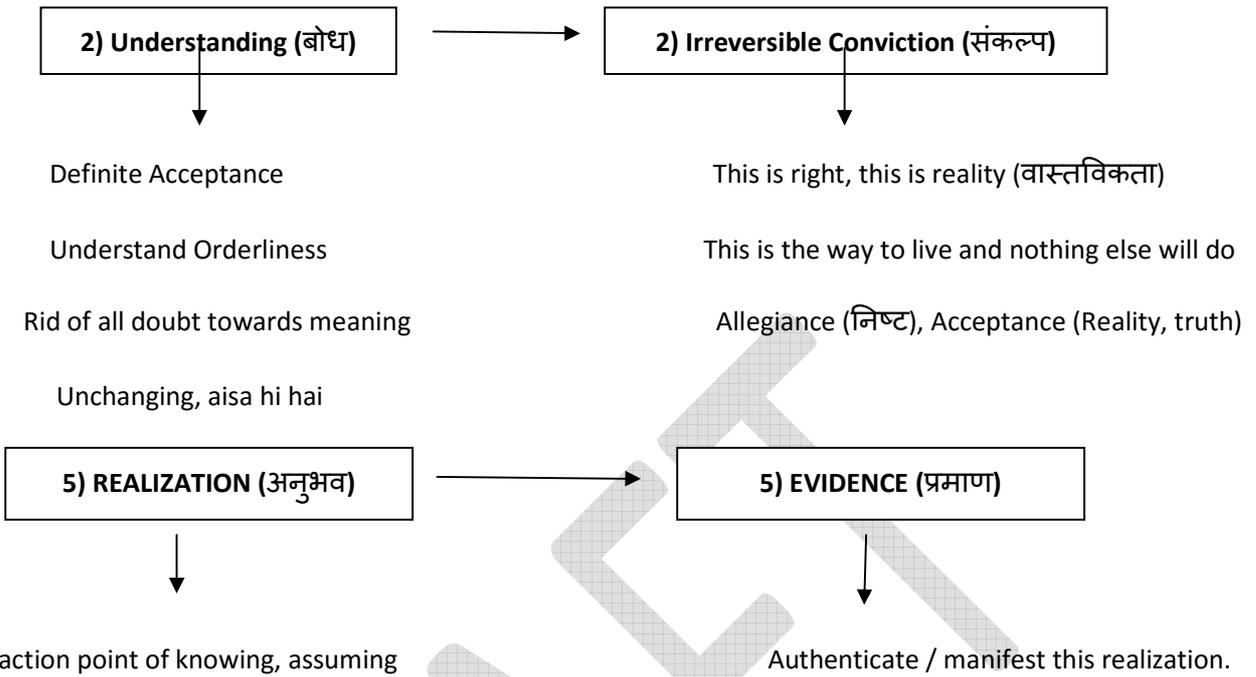


For example: The need for resource (साधन) – WHY?

Earth's entire resources are for the nurture [पोषण], protection [संरक्षण], right utilization [सदुपयोग] of the body.

Q: In every relationship, respect is acceptable to us – how do we know this? We are able to judge this due to 1), 2) and

3)!



- “seeing/witnessing reality “ (साक्षात्कार), understanding (बोध) and Realization (अनुभव): is of the unchanging
- We want the unchanging (निरंतरता): we do not have anything with us today that is unchanging
- Hence we have unhappiness, contradictions within the self, split personality: but our need to know, enquiry (जिज्ञासा) is continuous
- प्रिय, हित, लाभ – there is no continuity in this.
- न्याय, धर्म, सत्य – this is unchanging

STATE (स्थिति)

Motion (गति)

1) Realization	Evidence
2) Understanding	Conviction
3) Contemplation (Seeing reality)	Visualization
4) Weighing	Thinking
5) Taste	Selection

Natural,
Acceptable

Based on Experience and understanding there is certainty, satisfaction, happiness and assurance

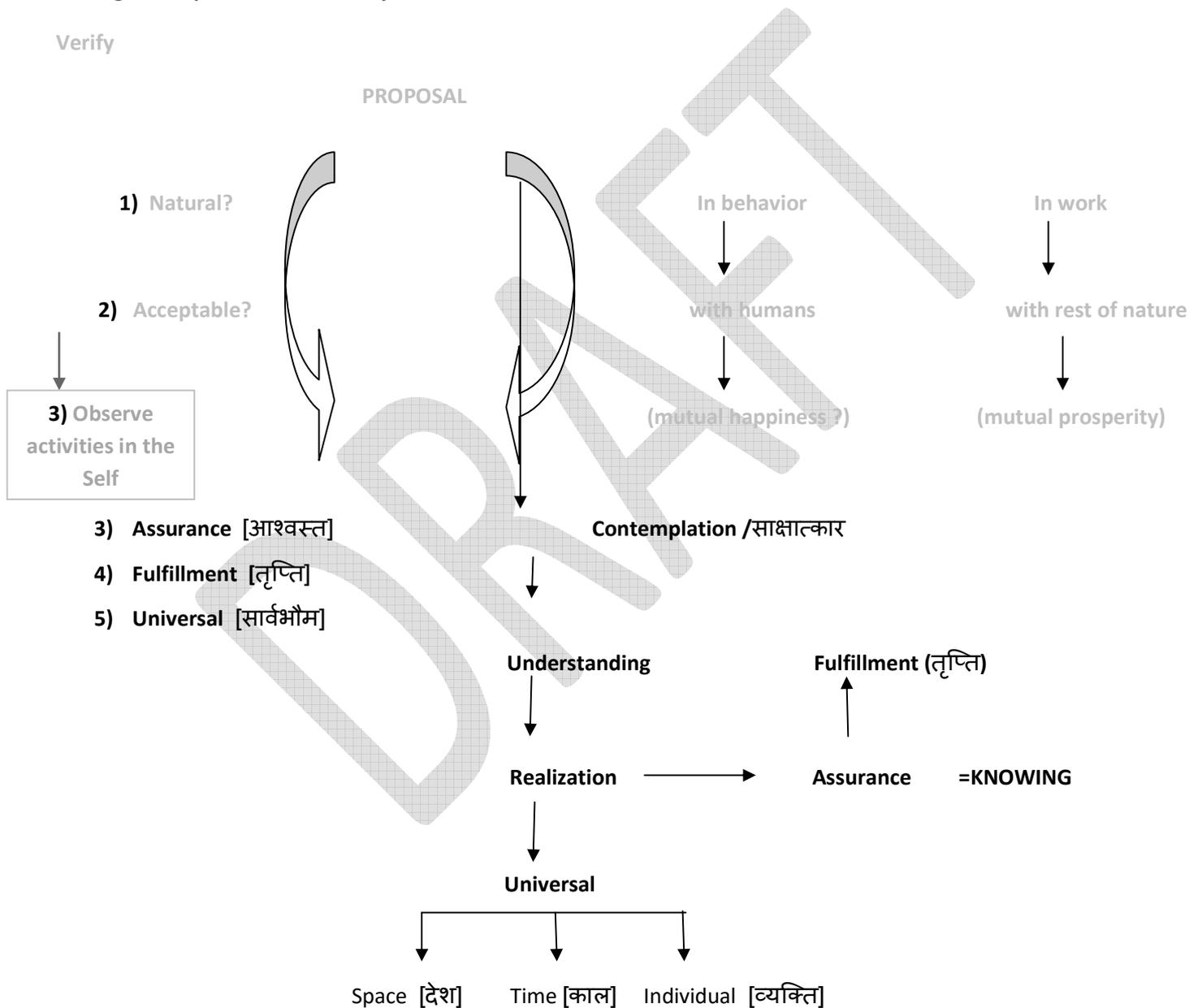
What are we doing today to satisfy the need of the self?

'Knowing' means that which is universal and for all times, 'knowing' is something that stays with us forever.

Hence we are not satisfied today – as what we want is continuity and we do not have anything with us that is continuous (निरंतर)

Adding to the process of self study...

Verify



- Hence, in this manner we are able to live with happiness
- Our Visualizing (चित्रण) is then for definite meaning (contemplation, चिंतन)

- This meaning we get from understanding and experience – we are assured by this
- All contradictions within us cease to be.

a.1.5 Right, Wrong [सही, गलत]

Today we can identify right and wrong in 6 digits

		Good Right	Bad Wrong
1. Related to senses	} Related to the body/ physical facilities	Liking	Dislike
2. For health		Health	Ill health
3. Things / To serve (सेवा)		Profit	Loss
4. Behavior	} Related to the Self	Justice	Injustice
5. Resolution / thought		Orderliness	Dis-orderliness
6. Existence		Truth ↓ Happiness	Lack of truth ↓ Unhappiness

1, 2 & 3 get merged in 4, 5 & 6

Today we have a lot of assumptions on what is good and what is made

In actuality – **That which is true in reality, is good**

And that which does not exist in reality, is bad

Lower value gets merged into that which has a higher value –
 “लघु मूल्य में गुरु मूल्य समा जाता है”

Example:

1	We eat something, we feel nice	Liking	Smaller value ↓ Larger value
2	We eat another dish, it is not so tasty, but it is good for our health	Health	
3	If there is a possibility of saving/making/getting money, then we ignore health.	Profit	
4	When a mother feeds her child then its not just a desire for taste, for health or for profit	Justice	
5	In human-human relation and human – rest of nature relation - justice is included in this.	Orderliness [धर्म]	
6	In the whole of existence (sampoornata) – justice and harmony are included in this	Truth	

Higher value does not get merged into lower value – “
गुरु मूल्य लघु मूल्य में समाता नहीं”

We have another definition for unhappiness. Today we live with the probability of having justice, orderliness and truth, but do not have it

To look for something where it does not exist is unhappiness!!

Example:

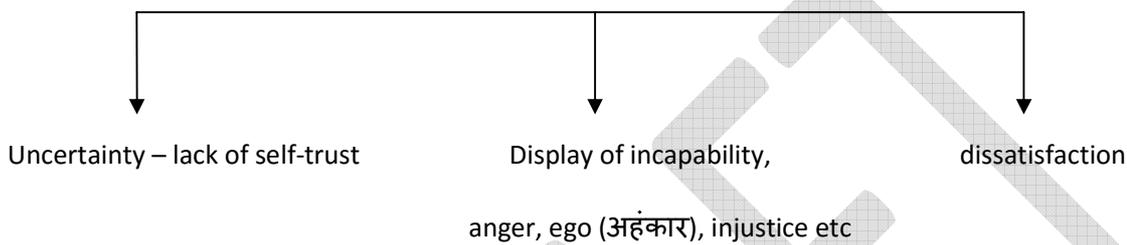
1	We ate something – it was tasty / not tasty - Taste We wore something – felt good / did not feel good – Sight We heard something - ,, - Sound We touch something - ,, – Touch We smell something - ,, - Smell	Like – dislike [प्रिय – अप्रिय] Good – bad
2	We exercise, take medicines – we fall sick with swine flu, malaria	Health – ill health (हित – अहित)
3	Store got robbed	Loss – profit (हानि – लाभ)
4	You get a reward	Justice (Respect)
5	There is an earthquake	Like – dislike Health – ill health Loss – profit Disharmony – harmony
6	You did not get an admission/promotion	Loss – profit Injustice (respect is associated with justice)
7	You took someone to the hospital	Justice
8	You worked for the environment safety	Harmony

Once we have the ‘Holistic understanding’ प्रिय, हित and लाभ get controlled (नियंत्रित) in न्याय, धर्म and सत्य

a.1.6 Orderliness in the Self - Summary

Issues/Problems

1. We do not have continuity of happiness in any of our programs today.
2. We have contradictions within the self - in our desires, thoughts and expectations – this is not natural to us.
3. Unfulfilled desires/visualization is unhappiness
4. We are living based on our pre-conditionings/assumptions. We know very less on our own right. Hence we keep 'changing'
5. We live with split personalities – we find that we do other than what we want (दिखावा)
6. We only are able to see/understand part of reality – there is a 'fleeting sense' of the truth – 'सत्य भासता है'. We live with assumptions about the truth.
7. In this state of incomplete understanding, whatever work we set out to do it will remain incomplete. By trying to stop one problem we will end up with many problems.



Way out - solution

- 1) Identify the activities and the needs of the Self (I) and the body as different
 - 2) Be/get aware of the activities of the Self
 - 3) To be able to see that the contradictions / lack of fulfillment of these Desires, thoughts and expectations are the cause for unhappiness.
- } verify & see on your own right

(chart 5) contd.....

Self (I)	Body
I am	My body is
I want to live *	I use my body as an instrument
I want to live with happiness	Physical facilities are important for the nurture, protection and proper utilization of the body.
To understand and live in harmony at all 4/6 levels of my living	The production, protection and right utilization of physical facilities is part of my program
I am the Seer, Doer and Enjoyer ↓ Chaitanya	My body is an instrument ↓ Physiochemical (जड़)

*I want to live = meaning I have the Expectation to live. Hence "JEEVAN" = to want to live with happiness

Q:

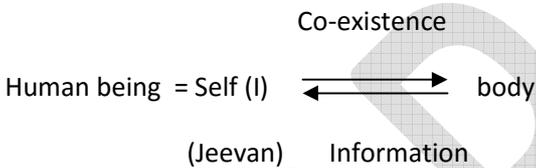
- Desires, thought and expectation = are these our own or assumptions?
Are these natural to us? If they are, are these acceptable to us?
- To each of your desires as the question 'WHY?' – what is the purpose of this?
Is this for having continuous happiness and understanding?
- What we assume to be “understanding” today or “I have understood”
 - is it complete?
 - is it existentially natural?
 - Is it natural to all human beings?
 - Is it satisfactory?
 - Is it evident in your living? In your behavior?
 -
 - Work on understanding for which these proposals are being presented

Investigate – look into yourself

Understand

(a) Orderliness in the human being

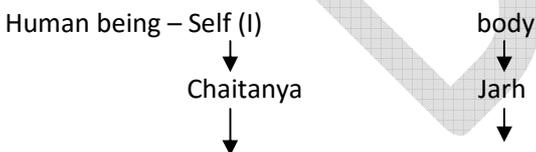
a.2. Orderliness with the body



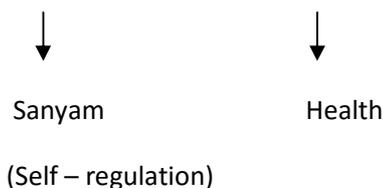
There is only the give and take of information, Not of any other thing

Q: When you eat a rasgulla what do is that you are getting?

(go through chart 4 again)

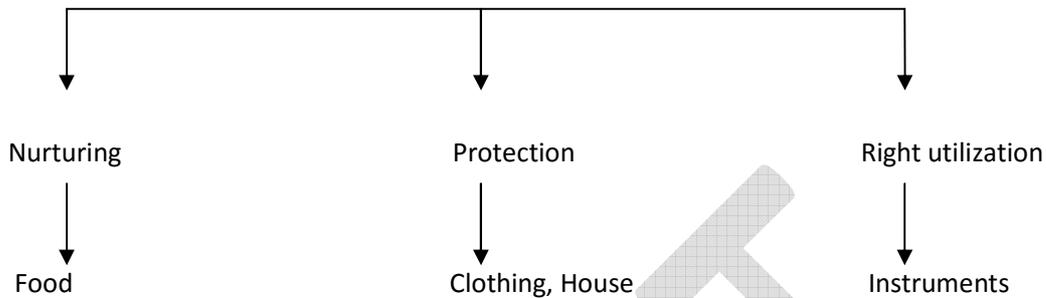


If the body is an instrument of the Self (I) then who takes care of the body?



a.2.1. SANYAM

The feeling in the Self (I) for accepting the responsibility to take care of



- The body is in orderliness by itself. (शरीर अपने में एक व्यवस्था हैं)

Q: The body digests food – what do You do for this? You eat the food, and it does not digest? What can you do? You can only assist the body in its function but cannot do this function yourself.

Q: What do you do for the flow of blood in your body? What if it suddenly stops flowing in the body?

Q: What do you do for the excretory function of your body?

- We only can identify the needs of the body and fulfill it.
- If we try to obtain continuous happiness by the senses, then we will only fall ill!
- Cows, dogs, cats do not have to do anything special to stay healthy. Humans have built hospitals in huge numbers!

a.2.2. HEALTH

- To maintain the harmony of the parts and organs of the body
- To ensure that the body is able to work according to the Self (I)

Responsibility towards health

a) Sanyam

b) Food , Habits (आहार, विहार)

(A) Traditional food

(B) According to the needs of the body (what is easy to digest etc)

(C) Proper excretion

(D) Eating according to seasonal requirements

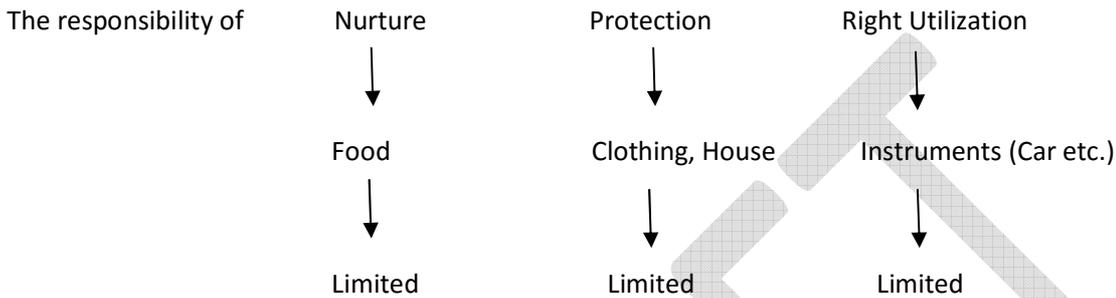
(E) आसन, प्राणायाम, व्यायाम (exercise), playing

(F) Medicine - a) Plants b) chemical extracts

Orderliness in the human being - Prosperity

We have covered orderliness in the Self and orderliness in the body and now we will discuss prosperity

Let us define Prosperity –



FOOD

How much food do we need? For each individual

Half a kilo x 365 days x 80 years = 292000 kg of grain

Water on earth – there is more than necessary

Air on earth – more than necessary

CLOTHING, HOUSE

- How many clothes do we need for protection?
- Clothes – for respect – how many do we need?
- “your dress is very nice” - The person is admiring the clothing not us
- Even this is forgotten after a few minutes
- The clothes that we have must be more expensive than the cupboard that we store them in!
- We become unhappy trying to maintain these clothes

HOUSE

How many square feet does a person need?

Example of building tall compound walls, expensive paints used, and structures built etc

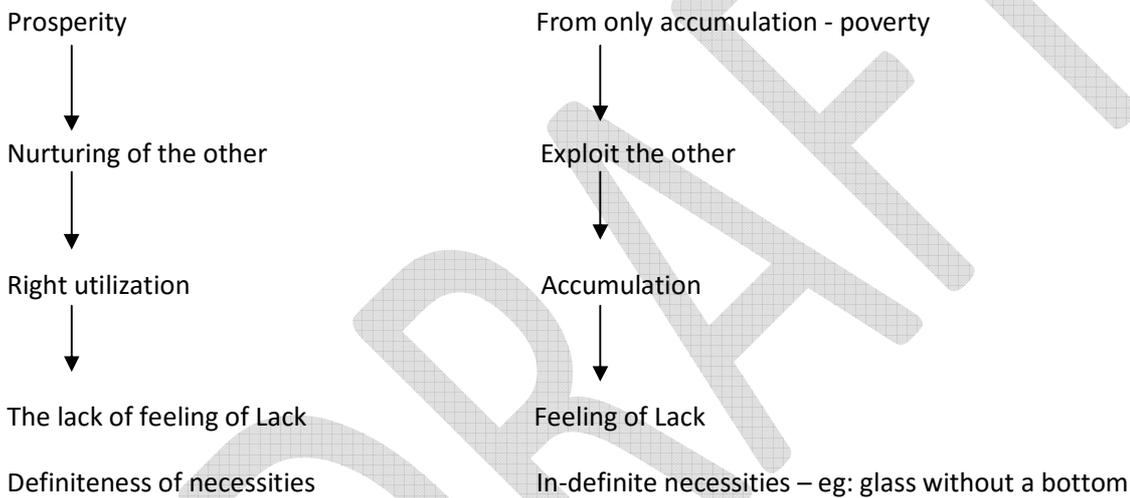
INSTRUMENTS

Cell phone – for how long do we use it? How long is it available to us?

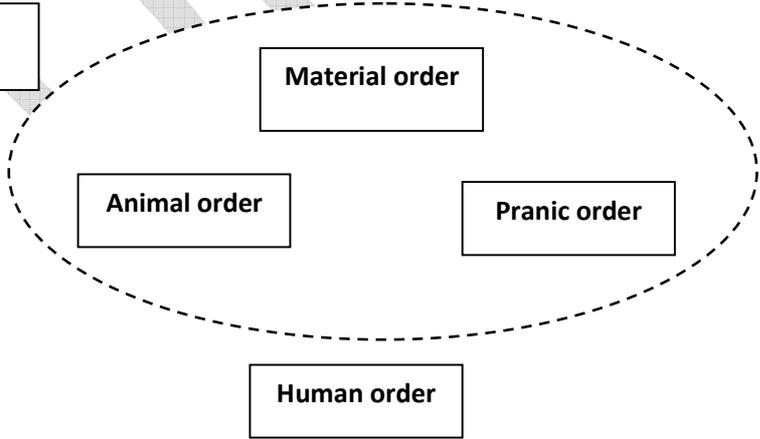
Watch ?

Q: Food, things, clothing – do you have these in more quantities than necessary? Do you have the feeling of prosperity?

PROSPERITY – production of facilities in more than necessary amounts / the feeling of having this
 (अवश्यक साधन से अधिक उत्पादन / उपलब्दी का भाव)



2) Nature is plentiful



- The three orders – exist in much larger amounts than needed by man.
- There are 2 Lakh Sadhus in our country
- 1 crore dogs

- An elephant also manages to feed itself and so does an ant.
- Before an order appears (प्रकटन) its necessities are fulfilled
- The needs of the human body are already fulfilled in existence

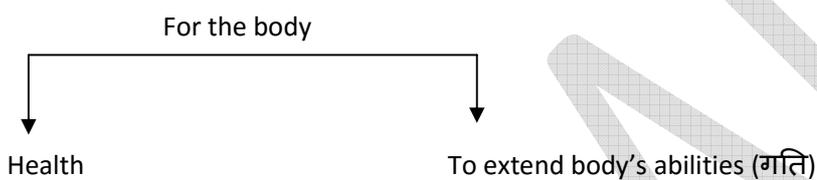
Some examples :

Village 1 in Kanpur – 200 families, 15 tractors, 50 motorcycles – actual need is 3 tractors to till the whole land – due to lack of relationship we end up in accumulating physical facilities.

Village 2 - Rs. 10 Lakh on Gutka, 7 lakh on legal fees

Feeding dogs – enough food for dogs to live.

3) What can we get from physical facilities



We do not get anything more than this

We assume that -

- We get respect – we only get jealousy
- We get happiness – this is only temporary
- We get protection – we only accumulate (the meaning of protection is that we are assured)

- a) We live with the fear of “what will happen tomorrow” (we think anything can happen)
- b) Ex: - A thief enters your home and leaves without actually doing / stealing anything
 - a. What happens to you – scared, die in fear many times over
 - b. What happens to your body – nothing, its safe
- c) I want to live on my own right, without any fear
- d) If we have fear in us , then we will have to work on ourselves. We do not do anything about ourselves but only accumulate things around us, this will not help much – will lead only to accumulation
- e) Today physical facilities, to live, are increasing’ the desire to live is decreasing (suicide attempts)

What is the issue?

We have assumed ourselves to be the body

We try to fulfill our need for continuous happiness, respect, assurance, lack of fear by physical facilities (which is limited)

The need for physical facilities is set based on assumptions/pre-conditionings.

5) What needs to be done?

Understand the needs of the Self (I) and the body and fulfill them

1) Holistic understanding

2) Relationship

(With understanding)

We are assured by living in relationship

3) Physical facilities

- identify our necessities
- produce more than sufficient

The issue is that we start from here but end up being here. After sometime we start to accumulate and this becomes our source of unhappiness.

Even today, we are not making, producing anything single-handedly. There are thousands of people involved in it.

From making buttons to growing grains, to making vehicles, building houses....etc

There is nothing that is "alone" in existence

Q: Is there any need of the body that is unlimited? – this is where modern economics is stuck

Where do we start thinking from?

**(3) Physical facilities,
definite**

**(4) Money,
in definite**

(2) Necessity

(3) Why do we need it?

Do we go from (4) to (1) OR from (1) to (4)?

Are we satisfied by (3) or by (4)

(6) Example

Priyamvada birla – 500 crore

Ambani bandu – 30,000 crore

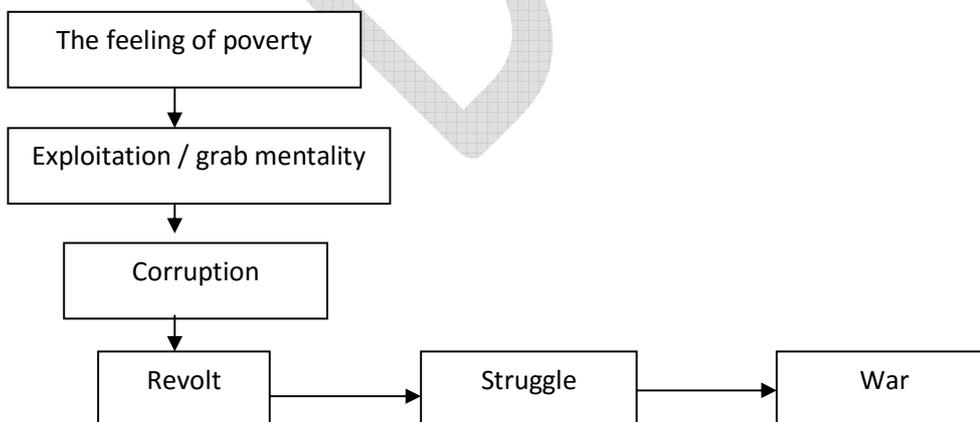
2 types of people – 1) साधन विहीन दुखी दरिद्र – SVDD

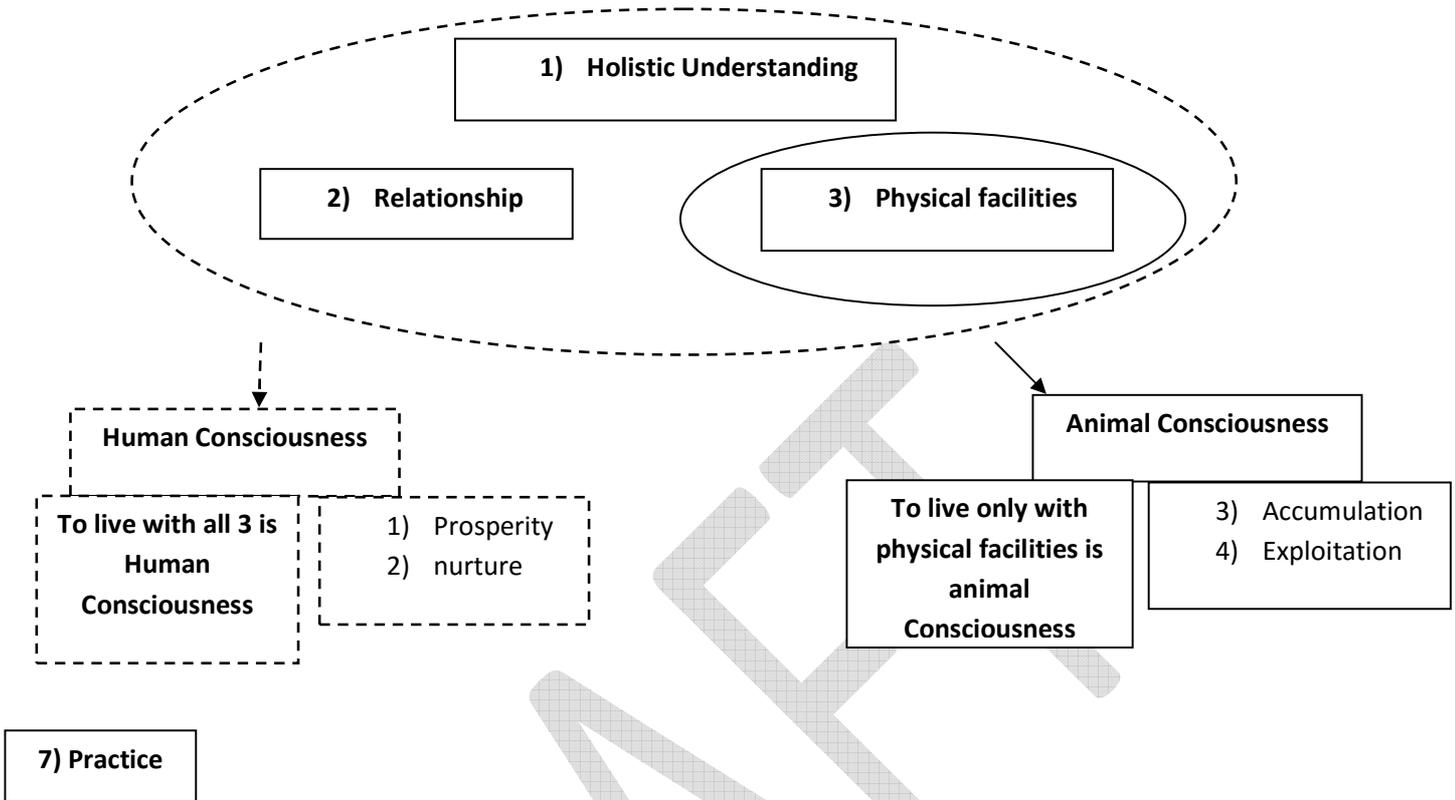
2) साधन संपन्न दुखी दरिद्र - SSDD

3) साधन संपन्न सुखी समृद्ध –SSSS

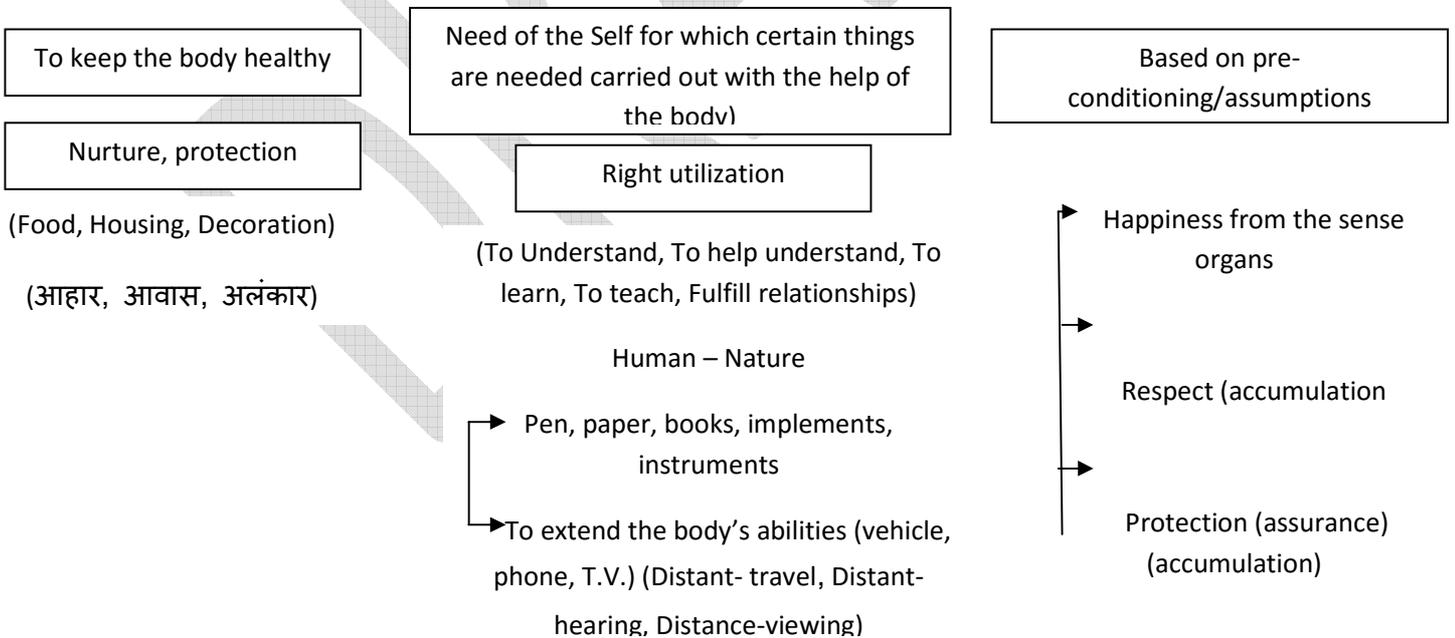
We have assumed that moving from (1) to (2) is progress and this is what people in today’s society are busy trying to do.

What we actually have to be is (3)



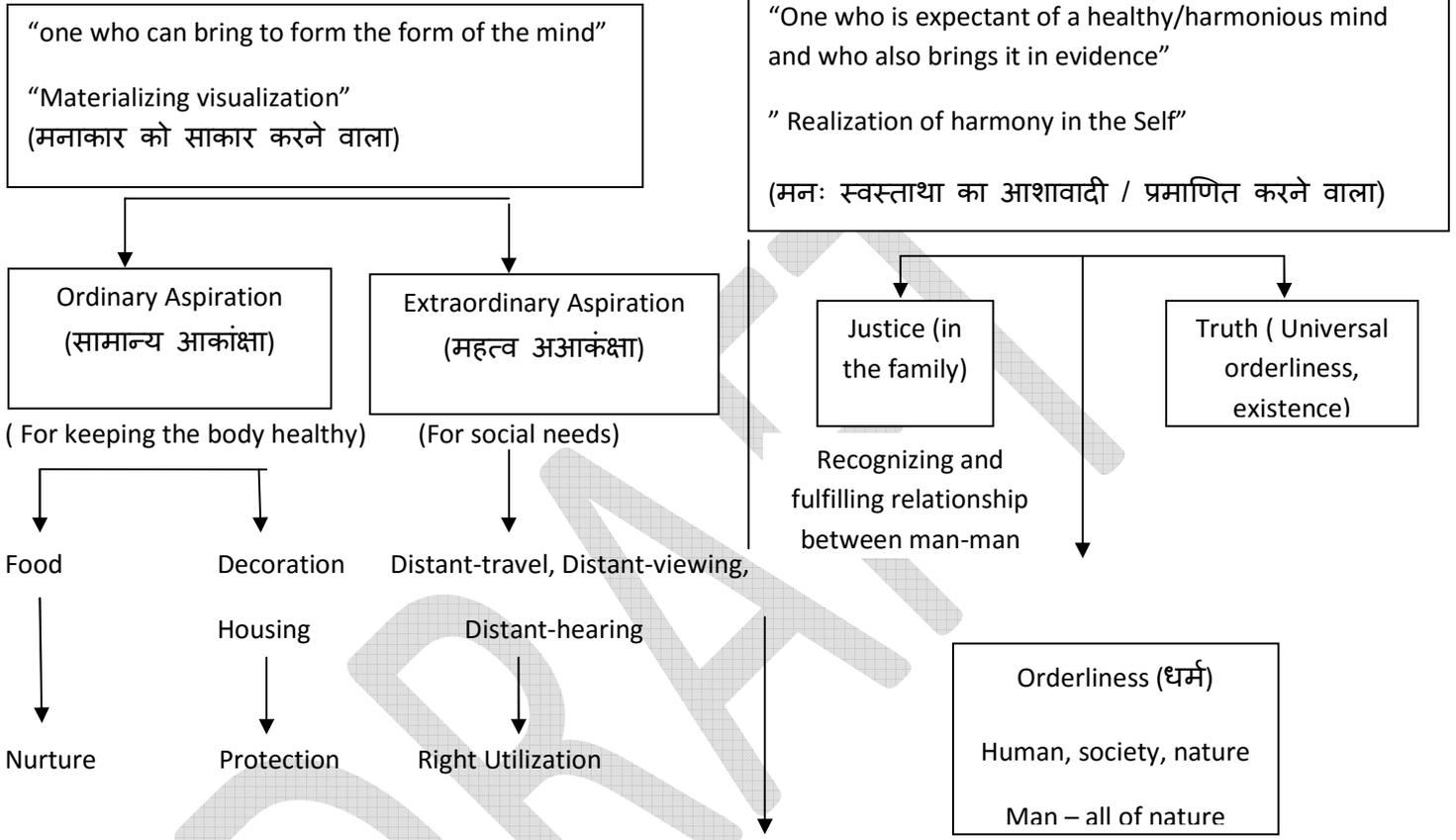


Make a list of all your need for physical facilities and see where it fits in the following



a) Orderliness in the Human Being – Definition of a human being

Now, we can look at the definition of a human being –

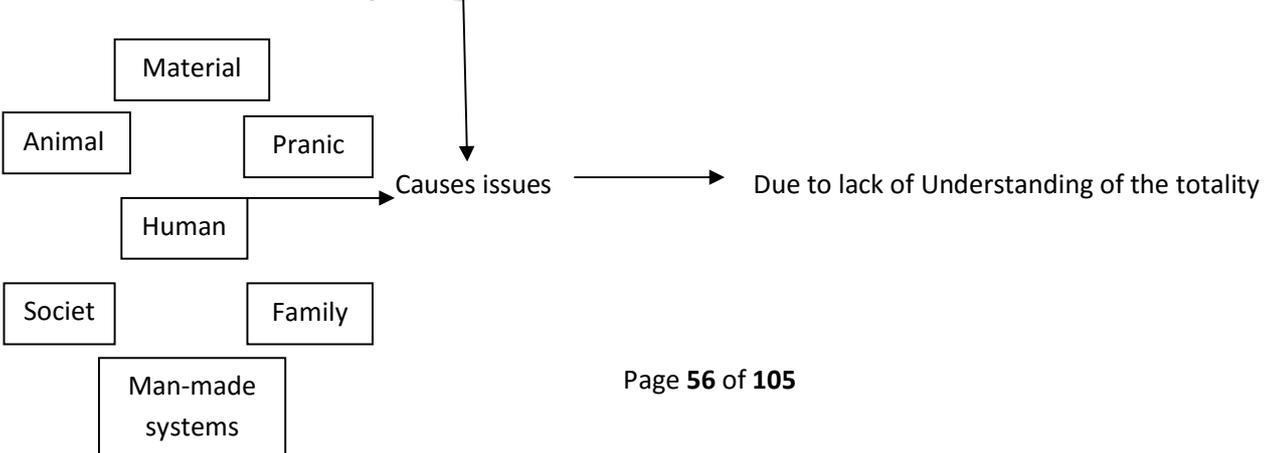


Only if this is brought forth in evidence, it is meaningful/purposeful. This can happen only with understanding!

What is happening now

We work according to our imagination (कल्पनाशीलता) and our Free-will of action (कर्मस्वतन्त्रता)

Each one of us assume our imagination to be true



**(b) Orderliness in the family – Human –
Human relationship**

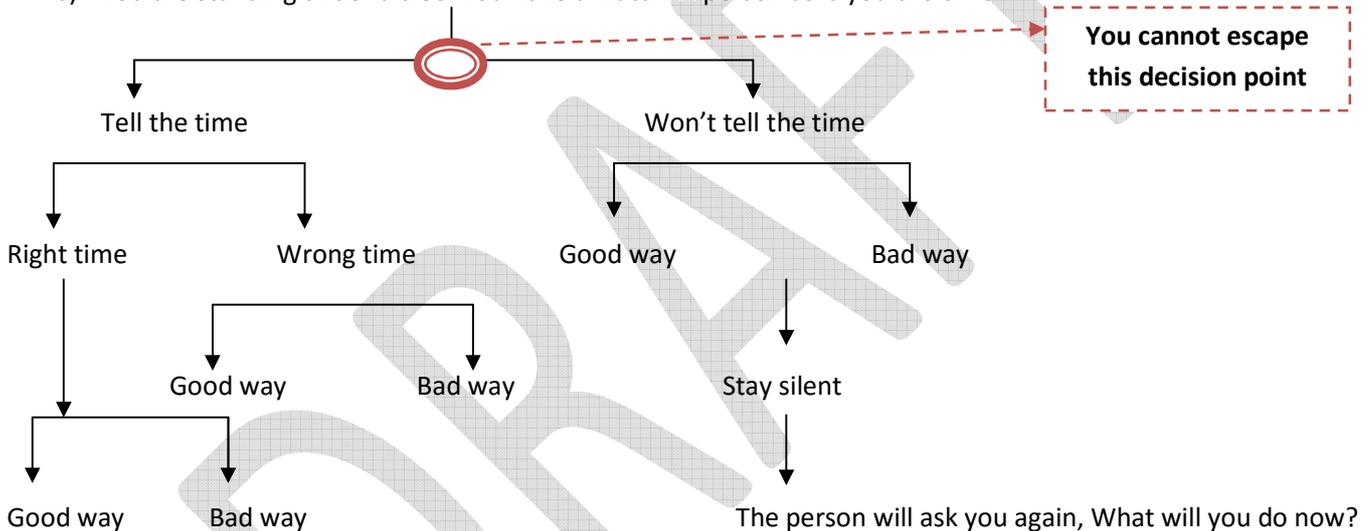
1) Relationship exists. Of Self (I) to Self (I)

We do not have to make this. This exists

Not only just in the family but between every human being

Such as –

- a) A person comes and sits next to us in the train, we start thinking about him/her
- b) You are standing under a tree. You have a watch. A person asks you the time



Hence there are relationships in existence. We cannot run away from this.

Q: Do relationships exist between Self (I) and Self (I) or between body and body?

Q: If a child's face is burnt then will the father reject him as a son?

2) There are expectations in relationship – of the Self (I) from the Self (I)

- Who has these expectations
- From whom?

3) These expectations can be identified

- They are definite – of the Self to the Self

4) Expectations can be fulfilled

If I have the feeling in me then I can express it

By fulfilling, there can be mutual happiness

Q: Today in our relationships – is it driven on the basis of body or on the basis of the Self (I)?

- You will find people repeating this statement many times to remind about the relationship “ I am your father”
- In and for relationships there is very little need for physio-chemical things (physical facilities).
- Today we assume that, we have been told that just make sure you have money, everything else will fall into place.
- On contrary, in reality for Understanding and for feelings in relationship we do not need any material.

Q: Even in this shivir has there been any exchange of material thing between us?

- If we have Holistic Understanding then for trust and respect we do not need any condition.
- You are a human being – this is sufficient.

This trust and respect is not anything to be bought, or an assumed thing. This will exist only due to Understanding.

When we recognize the relationship, we are at ease.

- a) We do not wear nice clothes for recognition, when we are at home – we are at ease amongst our own people
- b) To be with a friend and to have a business deal with him are two different things.

PRACTICE: - Make a list of all problems/issues you have at home

- a) The ones that are due to lack of physical facilities
- b) The ones that are in relationships due to lack of Holistic Understanding

We complain that we do so much, but still the other is not satisfied

The other is not satisfied because this dissatisfaction is at the level of the Self (I). We do not do anything for this.

There are 9 Expectations (अपेक्षा) in relationships

1) Trust

To be assured that the other wants my happiness and prosperity, to have this clarity

When are we assured? For eg: in the train, in the bus – when we do not doubt the other.

When I am assured I am at ease



If not I am afraid , fearful

For Eg: To be seated with somebody who looks different from you (from another country, another color)

To be able to see that the other is just like me – we are assured due to this.

We keep looking for commonality.

When we meet somebody, this is what we try to look for.

- From our country? If yes then
- From the 'dharm' that we have assumed? If yes then
- Similar language If yes then
- From the same caste If yes then
- From the same village If yes then
- From our friends and acquaintances If yes then
- From our home !

Today our assurance increases with this

PRACTICE – Put a tick against every question

1a. I want to make myself happy

1b. I always make myself happy ?

SELF

2a. I want to make the other happy

2b. I always make the other happy ?

3a. The other wants to make him/herself happy

3b. The other always makes him/herself happy ?

4a. The other wants to make me happy

4b. The other always makes me happy

The other

If we are assured about 1a. and 2a. then we can be assure about 3a. and 4a. too.

As you can see, even in this workshop -

You are present and 'the other' is also present. For the other you yourself are "the other"

3&4 and 1&2 are reflections of each other.

The one in the left column is "wanting" – "intention" (चाहना). This is our "basic desire" The one in the right column is about "doing/making" "competence" (योग्यता).

We often look at the competence and doubt the intention of the other

- Is there provision in existence for mutual fulfillment in relationships? If there is no provision then we cannot do anything about it. If there is, then it can be understood and it can be lived!
- That which is right/true (सही) in existence, is mutually natural and acceptable. That which is wrong, is mutually unnatural and un-acceptable.

How do we become doubtless of the other?

If we become doubtless (assured) about 1&2, then automatically we become doubtless of 3&4!

We are doing something good/bad for ourselves.

The other is also doing the same for himself

Both are the same in terms of their intention, but differ in terms of their competence

The issue today is-

- That we have not understood existence
- Have not understood ourselves
- Have not understood relationships

We are busy with physical facilities. We do not become happy nor do we become prosperous

If we ignore/negate the other then we are ignoring/negating ourselves

That which is natural to me, within me is the same for the other too.

↓
This is what is eternal

↓
This is what is also acceptable to me and to other too

The deepest of issues today exist between – Father – son

Husband – wife and other relationships.

Q : When do we get hurt? – when we are doubted upon our intention or upon our competence?

For example:

- a) An elderly man , suffers a heart attack and on asked what happened, blames his wife, saying it happened because of her.

Q: When are you hurt? On hearing what somebody said, or on assuming that they said that because they wanted to, purposefully?!

- b) When a friend uses abuses in normal conversation with you in the college and the same friend uses the same kind of language with you outside of college – both are accepted in different ways.
- c) A man does something bad or stupid. You later are told that he is mentally challenged. Q: How does your assumption change?

In fact, we are all in the same condition. We do things without wanting/intending to. This is un-acceptance, this is unhappiness. In this sense we are also “mad”. We keep doing things without wanting to

- d) We fight with the autorikshaw driver with respect to the amount of fare to be paid. We haggle with the vegetable vendor for the same. We assume that they are out to get the better f us/cheat us! All that these people want is – due to lack of physical facilities they want to match up to your level – with respect to physical facilities.

Desires, Thoughts, Expectations

(3,4,5)



The way this is today

This keeps changing (COMPETENCE)

Realization, Understanding, Contemplation

(1,2)



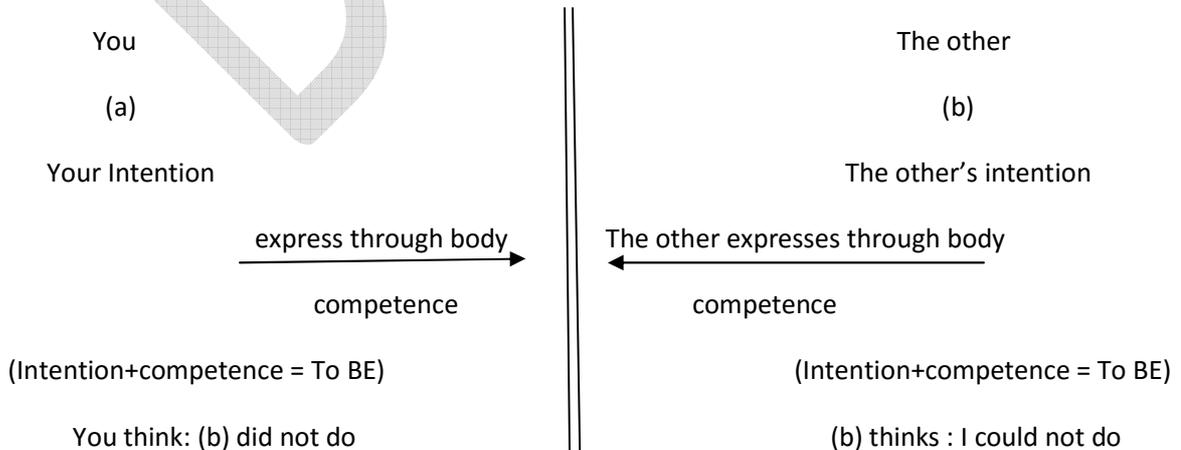
What we really want to be (Basic desire)

This is eternal, natural to us.

If we are assured and definite about the other’s intention, then we will help/cooperate with them.

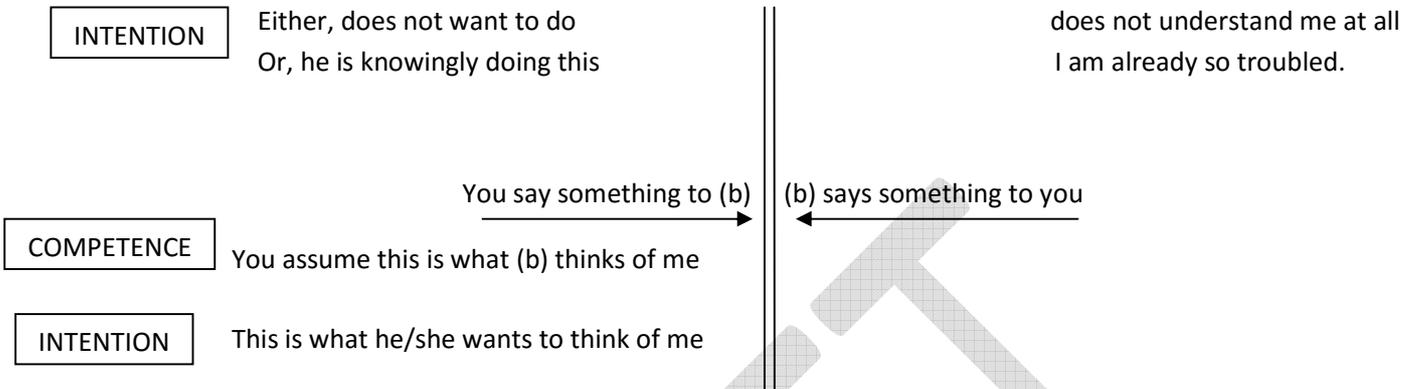
For example:

You are (a). (b) has to do something for you. He/she is does not do.



You think about (b):

(b) thinks about you:



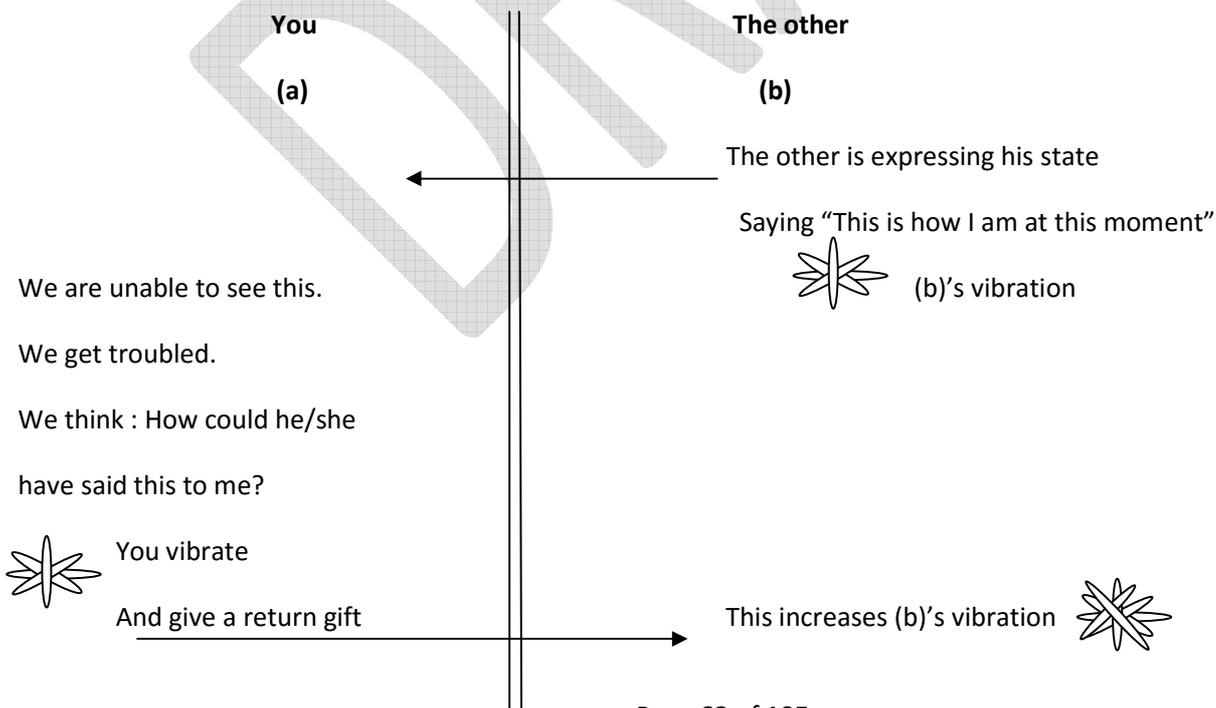
Do we suffer /be troubled (पीड़ा) by/in behavior or because we cannot handle behavior like with kids)

My incapability (अक्षमता) is my suffering/trouble.

Time and again we find that we doubt the other's intention based on their competence and we keep getting unhappy. But we are assured about our own intention, regardless of our competence!

This is the same with the other person too.

Q: Who would you call educated? One who lives with instability/indecision/doubt or one who is at ease (doubtless)?



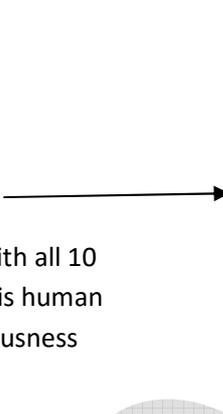
This continuous – this is unacceptable to both (a) & (b). This vibration that we are talking about – vibration on the body and Vibration in Self (I)

This is the case even with animals. They end fight in similar manner

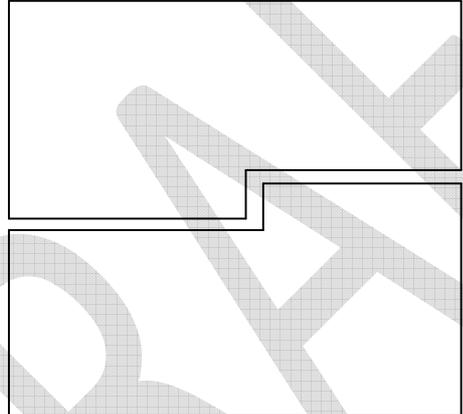
Like you strike a spoon against another spoon. One tries to absorb the vibration/impact of the other to try and normalize its vibration.



Is this an opportunity for me or a problem?
Every relationship is an opportunity to learn and to help learn

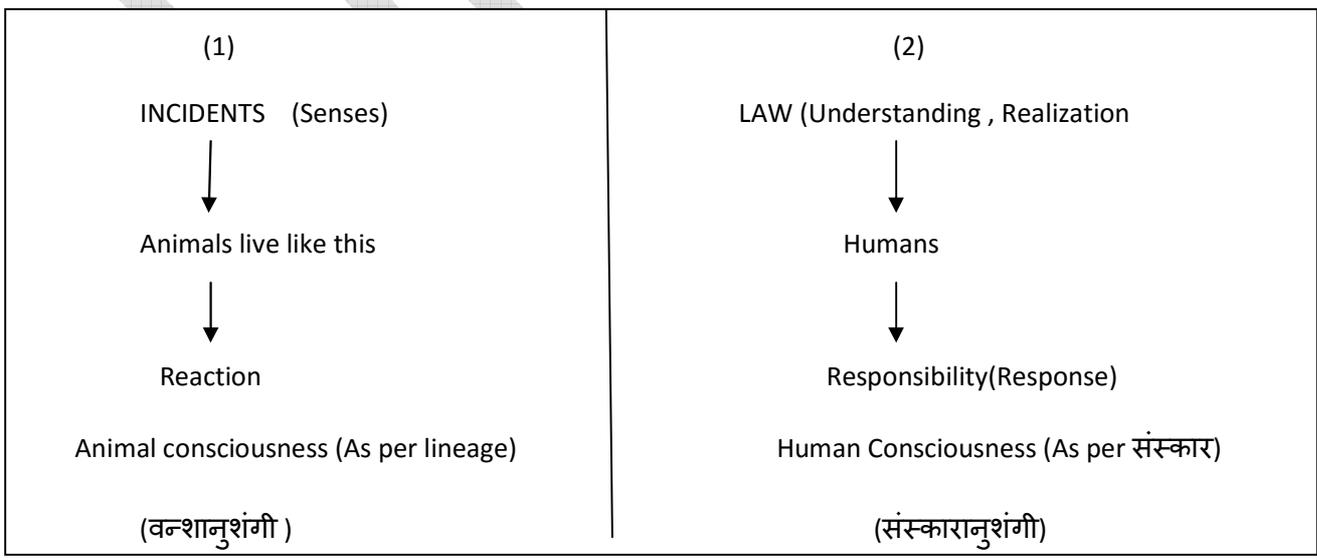


To live with all 10 activities is human consciousness



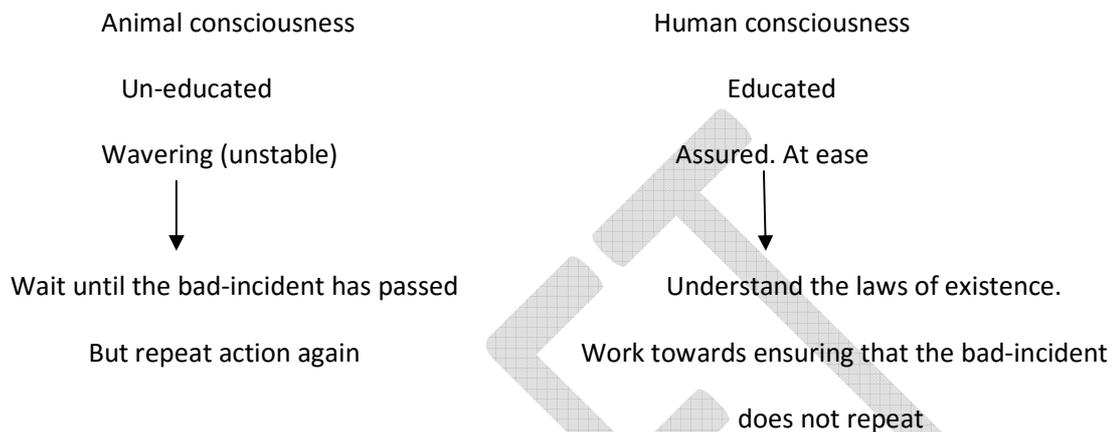
To live with only these 4 ½ activities, assuming oneself only to be the body is to live in animal consciousness (only with physical facilities)

CHART 6



- For example: It rains. A cow will go seek shelter under a tree. So will a man. He will in addition start to think as to what can be done if it rains again.
- With children would we like to live with (1) or with (2)
- Where are you right now in (1) or in (2)

Add in chart 6 –



- [Link this to activities in the Self (जीवन क्रिया)]
- Today we try to earn trust from others, whereas if we are assured, then with this assurance we live with trust.
- Trust is not a physio-chemical material/reality. It comes only with “Holistic Understanding” in us
- We trust somebody based on their competence – this is unnatural to us.
- We live in acceptance of the other. We make a program of action with that person based on their competence. We cooperate with them to improve their competence. This is natural to us, this is acceptable to us
- How many people do we know in each of our family, who are assured by our behavior?

Q: Can anybody make this statement here: “Nobody has ever doubted me till today” – is it so for anyone of you ?

Example:

You are sitting in a very comfortable AC room. There is a person sitting with you. You do not like that person.

Q: Will you be able to enjoy the comfort of the AC?

Let’s say nobody is sitting with you, but you have internal conflicts about somebody, and you suddenly remember that person,

Q: are you still enjoying the comforts of the AC?

The issue is not only between countries such as India and Pakistan, The issue is the internal conflicts /contradictions that we have inside us.

We are not able to pay attention to the needs of the Self (I). Hence how much ever we do, the other is dissatisfied.

Practice: How many such people do we know, upon whose intention we are assured of? Make a list of such people.

The Definition of TRUST: The continuity of fulfillment of all relationships

2) RESPECT

सम्मान - सम

मान

सम्यक (ठीक ठीक)

मापना / मूल्यांकन करना

When we respect somebody – do we respect them based on their Self?

OR

based on the body?

[Note: Add the words in the brackets later]

Self (I)	The other
(Just like) I want to be happy and prosperous	(So also)the other One Objective
(Just like) I understand harmony and live in it with happiness	(So also)..... One program
(Just like) I Possess activity - power/force (बल/शक्ति)	(So also)..... One potential

By our behavior today the other feels hurt

Q: When somebody makes fun of you, is this acceptable?

Today’s education does not talk about this. We have been seated in a sleek car (made of metal), with power steering, the person seated in unhappy – nobody is taking notice of this.

Today we are busy trying to step on somebody/exploit somebody/boss over somebody; we are unable to respect anybody.

Example:Women’s liberation movement

- Anti-caste-system movement
- Anti-race –system movement
- Against poverty movement
- Against election movement

- Against language movement
- Against daily wages movement

The need for respect is continuous

You are invited home for lunch by somebody, you are served lunch, but not given any respect – this is not acceptable

You are been given respect, but no foodeven this is not acceptable

Today we do three things

More ----- over evaluate ----- “ My son can do anything”!

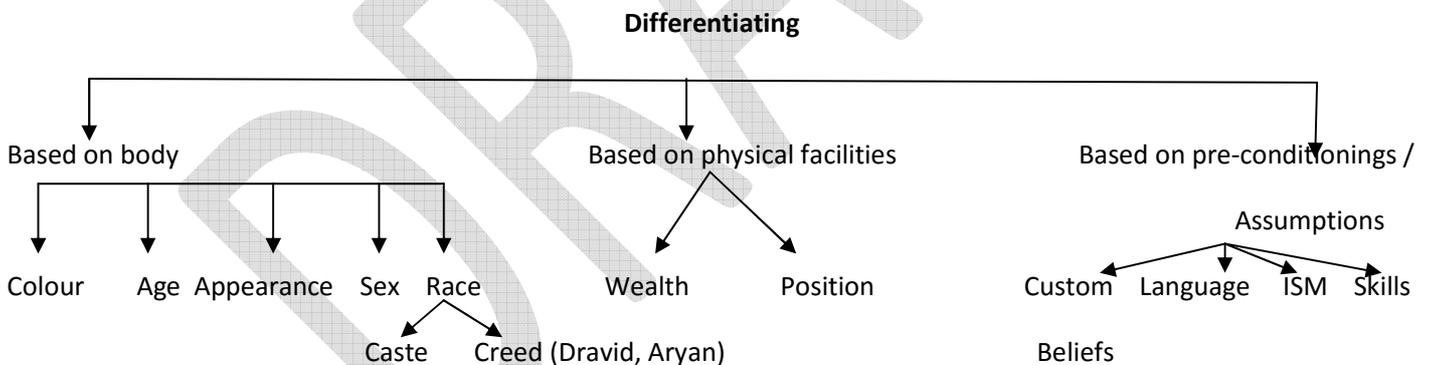
Less ----- under evaluate ----- “no fit for anything”!

Otherwise ----- otherwise evaluate ----- “ my son is a donkey”!

Fight between husband and wife – “why did you speak loudly?”

“why did you say it in front of everybody”? (saying in private is ok)

Today, in the name of respect what we are actually doing is differentiating



- We weigh based on the above
- Even while doing this, we try to look for commonality, relationship
- As soon as we meet somebody, we start looking for a common base with that person. Then we feel good about it.
- All the struggles/movements we see today are due to these differentiation
- We assume excellence in these differentiations. And we behave differently for this
 - Respect for artist
 - Respect for the wealthy
 - Respect for the one with position

Q: On what level do we actually achieve excellence?

Add the fourth point in the table

Self (I)	The other
(Just like) I want to be happy and prosperous	(So also)the other Same goal
(Just like) I understand harmony and live in it with happiness	(So also)..... Same program
(Just like) I Possess activity/Force/Power	(So also)..... Same capacity
Less/more understanding	Understand the understanding in the other

Example: 1

Wife: what is happening?

Husband: This does not concern you

Wife, on husband arriving late: you are never aware of anything! This is the problem with you. This is the problem with your whole family

Example 2:

Mahabharath: Draupadi, duryodhan – Blind man’s son is blind!

- How many times in a day do we do this (over, under, otherwise evaluate)?
- This is a deeply ingrained problem world over
- Today to get respect, we have worked on our color/appearance but there is no continuity in this – when somebody praises us they are praising our appearance, not us.
- “you are looking so good today” [we are on a high] then immediately we hear “but not as good as that person” [we feel low again] – we have handed over our remote control to the other.

IDENTITY / Recognition

- We try to make an identity outside our home. At home, we expect unconditional acceptance of ourself.

Q: When we have the need for a different identity – we are doing this due to lack of relationship. With/in identity do you get fear or do you get assurance? Is there definiteness or indefiniteness?

With respect to - Clothes, physical facilities

- Q: The other is evaluating the thing that we own, not our self. How many clothes do you need for the protection of the body? How many clothes do you need to gain and ensure respect?
- There is not continuity of these things – you do not get any quantitative respect from these.
- The other does not have respect to give us – we ask for it.
- The other is also in the same state
- Both are begging for respect.

The result of ways of gaining respect today –

What we are doing today to gain respect, with this



Will the other come close to us or go away from us? What do you want?



Will the other have the feeling of respect towards you or the feeling of jealousy? What do you want?



Will we be in conflict/stress or at ease?

With those that we assume as our own, at home we do not have to put in so much effort. We do not have to wear special clothes, we do not have to color our hair, because we feel assured with them.

Today this issue is there even inside homes – between husband and wife – between sisters, trying to pacify each other with clothes

Why do we make efforts today

So that the other recognizes us, accepts us

It is a matter of recognition, understanding and acceptance

This does not come from outside, it is in us, from understanding, by understanding relationships.

If we have holistic understanding then we are at ease, we will not trouble the other, we put the other at ease too.

Self

The other

If I have more Holistic-understanding than the other

Then I accept the responsibility of helping the other understand

If I have less Holistic – understanding than the other

Then I accept the responsibility of learning from the other

Definition of Respect: Acceptance of excellence [श्रेष्ठता, प्रतिभा], and the continuity of it.

3) AFFECTION

The feeling of acceptance of the other as my own as being related to me

If we accept the relationship/relation, understand it, then we have affection

We can see deep within us that the other is related to me.

Today we accept blood relations and assume it to be stronger than the others

But if you see husband-wife relation is not a blood relation

[Post marriage we do not need an exchange of blood to make a relationship work. Acceptance of the relationship is what brings affection]

Today we have deep issues related to trust and respect

People live together for years, but do not have trust or respect.

- In a marriage as couples get old, why do they start getting irate with each other? -
- They were tolerating themselves; tolerated each other for many years, additionally the body is getting old and giving trouble too. After sometime it gets converted to irate-ness
- We live with compromise, not in relationship
- Without trust and respect, affection is not possible
- This trust and respect is a fruit of my understanding. It is not any imagination or under pressure. Without this we do not have any feeling of being related.

Self (I)	The other
I do not want to make mistakes	The other
I end up making mistakes.....due to lack of understanding	The other too.....
Upon making mistakes, I would like to be corrected with affection [let the other hang for his mistakes]
I understand, and then I take the responsibility of making the other understand. I help the other understand with affection.

- Do you have this feeling in you?
- Do you have its continuity?
- This is more solid than inert (physio-chemical) things. We live this everyday. There is continuity in this. There is no continuity in inert things.
- Issues are not in physio-chemical things. The issue is with Holistic understanding (1) and with Feelings (2) – relationships

We are being trained otherwise today!

Our entire education does not address the needs of the Self(I).

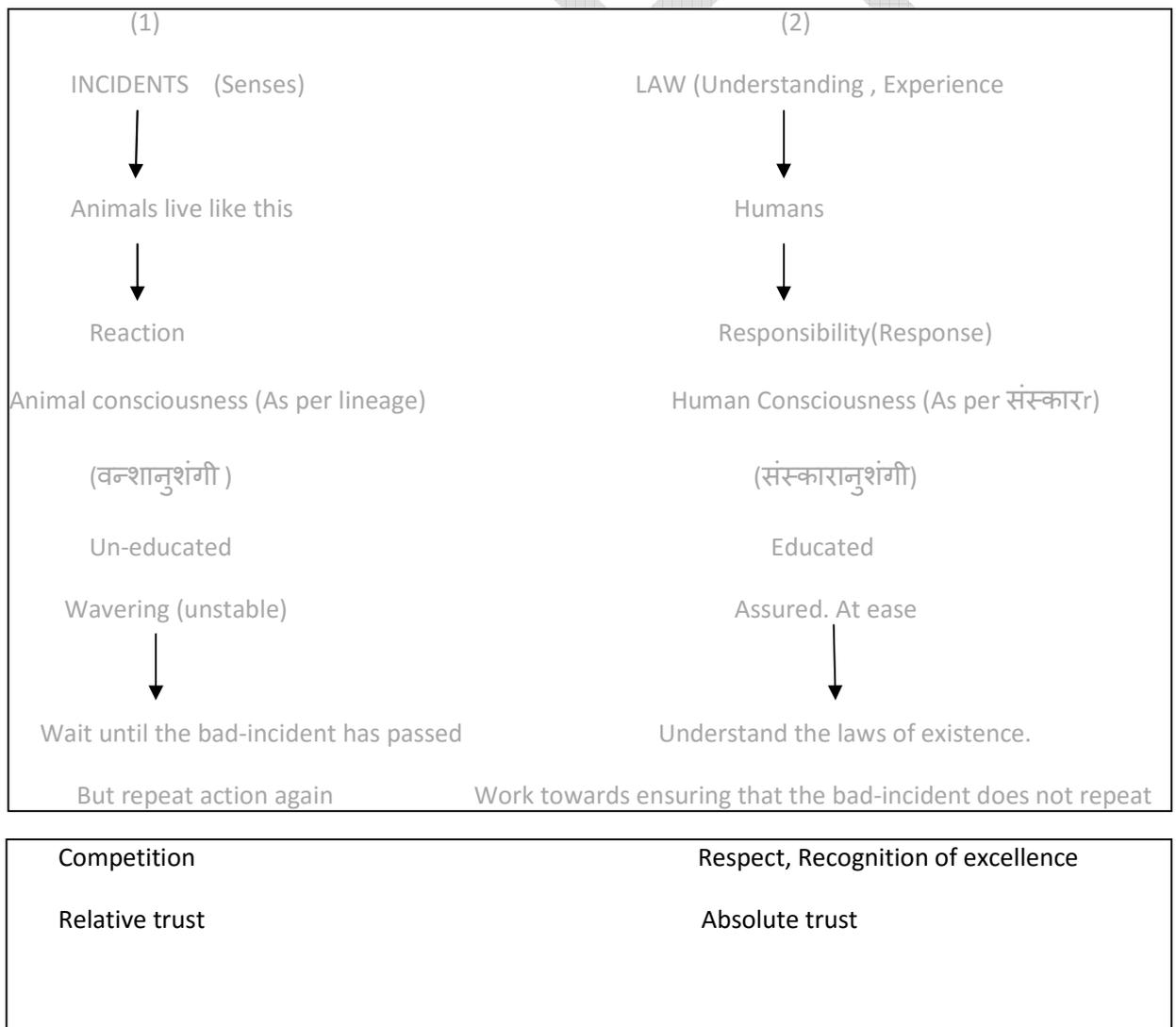
We are trained from childhood about competition – to get ahead of the others

Example:

In a class of 300 children

- How many of you want competition – all kids raised their hands
- How many of you know that competition brings about stress? – All hands raised
- Now, how many of you want competition? – Only 2-3 hands went up.

Add in CHART 6



When we compete/or in competition

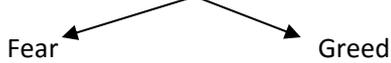
Do we see the other as our relation? OR as our opponent?

Do we think of nurture? OR Do we think of exploitation?

Are we at ease here? OR Are we at ease here?

In which state is creativity more possible?

What is the basis for competition?



This is not acceptable to anybody.

Hence education and work now seems an effort. At work we expend all our energy in trying to feel better by focusing on other's troubles (पर-पीड़ा)

There is no struggle in Existence

Opposition is not natural to us and hence is not acceptable to us

- There is relationship in competition too. Hence we compete!
- Today we start with the assumption that the other wants to fight me / is against me

Q: If what you want (trust, respect) is available with the other, then why would you want to fight?

Q: Do you want to live with relationship with one person, with many people or with everybody?

- Where we recognize relationship we do not exploit, for example at home
- We get satisfaction only out of living with relationship

Definition of relationship: (The acceptance of) connection/relationship in the sense of entirety (orderliness)
[पूर्णता के अर्थ में अनुबंध]

Does anybody understand you today?

Children complain that parents do not understand them. Parents think that children do not understand them. Every person's has the same expectation – that he be accepted as he is.

We are busy with taking care of the physical need of the body. Nobody really care much for the need of the Self (I)

Hence we feel lonely

“I am” – we are not aware of this; “Relationships are” – we are not aware of this either.

Definition of Affection: non-opposition in justice-full behavior (To accept the other as my relation). [न्याय पूर्ण व्यवहार में निर्विरोधिता]

4) CARE

The feeling of nurture and protection towards our relative/relation

There is a lot of this feeling in mothers in our country.

There is lot of care but less of understanding

Different methods have been devised to express the feeling of care

Example: Feeding a child – hitting on the child’s back and when the child opens his mouth in pain and exclamation, food is immediately pushed in

If a mother sees her child hurt , she faints!

Satisfaction does not come only from doing, but from understanding, from acceptance.

Nurse takes care of a child Mother takes care of a child

Among the two either of them can become satisfied, based on the acceptance of the relationship.

Values flow only out of recognition of relationship

Not out of saying it in words, or by advice

Hence value education is not to be taught or to be memorized

Value education will happen only with consciousness development – from animal consciousness to human consciousness!

Definition of Care (ममता): The acceptance of the other as an image of the Self, and its continuity. [स्वयं की प्रतिरूपता की स्वीकृति, उसकी निरंतरता]

5) Guidance

The feeling in the Self for helping the other have holistic understanding and to be responsible.

To help understand reality that is worthy of understanding

To read | To learn

The focus today is more in these
two things

To help understand

This is what we have to focus on

I became happy. I help the other also become happy

Definition of Guidance: Nurture and Protection in the sense of holistic understanding and having resolution.

समाधान/समझदारी के अर्थ में पोषण, संरक्षण.

6) GLORY

Recognition of excellence / developed and the enthusiasm to be like (the image of) that and its continuity. Excellence does not change. It is absolute.

7) REVERENCE

The feeling of acceptance of excellence, progress towards right understanding

Excellence – is in the sense of Holistic understanding

Difference between excellence and uniqueness

Everybody can achieve excellence

only a few can be unique

This is absolute

This is relative

If there is reverence then there is veneration (पूज्यता)

To do पूजा (venerate) – means to

- Be active for qualitative change
- Striving for excellence
- Not just good wishes and recognition but enthusiastic to become that way, our efforts in this direction
- We become such a person – with excellence – and present evidence for it.

Today in the name of पूजा, we pass on our work to God –Please do this for me, don't do this etc – we want to remain the way we are without making any efforts towards qualitative change.

Definition of Reverence: Tendencies towards excellence, Action (गति) with determination

8) Gratitude

Those who have worked/put in efforts for my excellence, my feelings towards them.

Today teachers say that students do not have any gratitude towards them

They do not have any gratitude because they have not been given any permanent, continuous thing/reality

By giving temporary things (physical facilities, information, skills)

We expect infinite, continuous things (such as gratitude)

Definition of Gratitude: Acceptance towards, anybody & everybody from whom we have received understanding and betterment (उन्नति)

9) Love

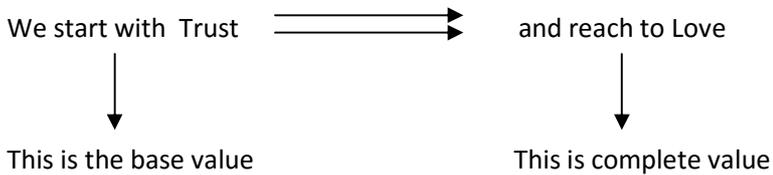
Absorbed in completeness/perfectness (पूर्णता में रति)

To be able to see / understand the relationship between every unit in existence and the feeling of acceptance towards this is Love.

Only with this do we get the feeling that there is no other! (अन्य नहीं हैं - अनन्यता)

Q: Do we have any other expectation other than the above 9 that we have discussed?

Q: Are these 9 values natural to us? In living with these 9 values will we have mutual happiness?



- Today we do not understand these values and are not able to live with these. We end up requiring management of our relationships.
- Among these values we need physical facilities only for the fulfillment of the value of 'Care'
- For Right understanding, Feeling (भाव), we do not need any physical facilities.
- Hence for the fulfillment of values, the need for physical facilities is minimal. We only need an acceptance for holistic understanding and relationships.

We have not paid attention to ourselves

We are strangers (unknown) to ourselves | we are strangers to our relationships.

- We do not need to bring on these values, do not need to teach them. If we understand our relationships in the sense of orderliness (व्यवस्था), then these values flow naturally.
- Trust and Respect are not things that are to be lost. If we think we lost it then it means we did not have it with us to begin with. We only had compromise
- If at the base we have Trust, then although there might be differences in opinions, we will not be hurt/get hurt
- Even today, inspite of all the competitive feelings that we have we still work based on relationships
- We are able to compare today because we are related, we are able to weigh each other. Relationships are.
- Competition is to negate/ignore relationships

For example: A child does not want to go to school, then we assume that the child is good for nothing. We do not try to make the effort to find out what is acceptable to the child

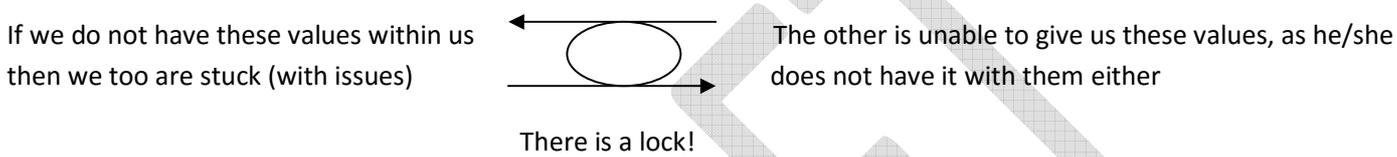
- Participation in human – human relationships is seen in the form of values
- Such as hydrogen –hydrogen come together, they recognize each other and fulfill the relationship with definiteness, and this is continuous.
- In the same way expectations from one human to the other is definite, and continuous
- Man is not hydrogen though, man is a conscious entity –

- a) Recognize relationship, comes from Holistic understanding
- b) Fulfill values
- c) Evaluation (मूल्यांकन)
- d) Have mutual satisfaction

Values are to be expressed, not to be had/taken.

Understand in oneself, recognize relationships - and values will flow naturally → ✓

X ← This does not come from outside (of the self) as it is not physical in nature.



FAMILY

We discussed human-human relationships so far, now we can talk about family

WHY?

- Human body tradition (creation, nurture, protection)
- Opportunity for education (Resolution – understanding)
- Prosperity (Skills)

WHAT?

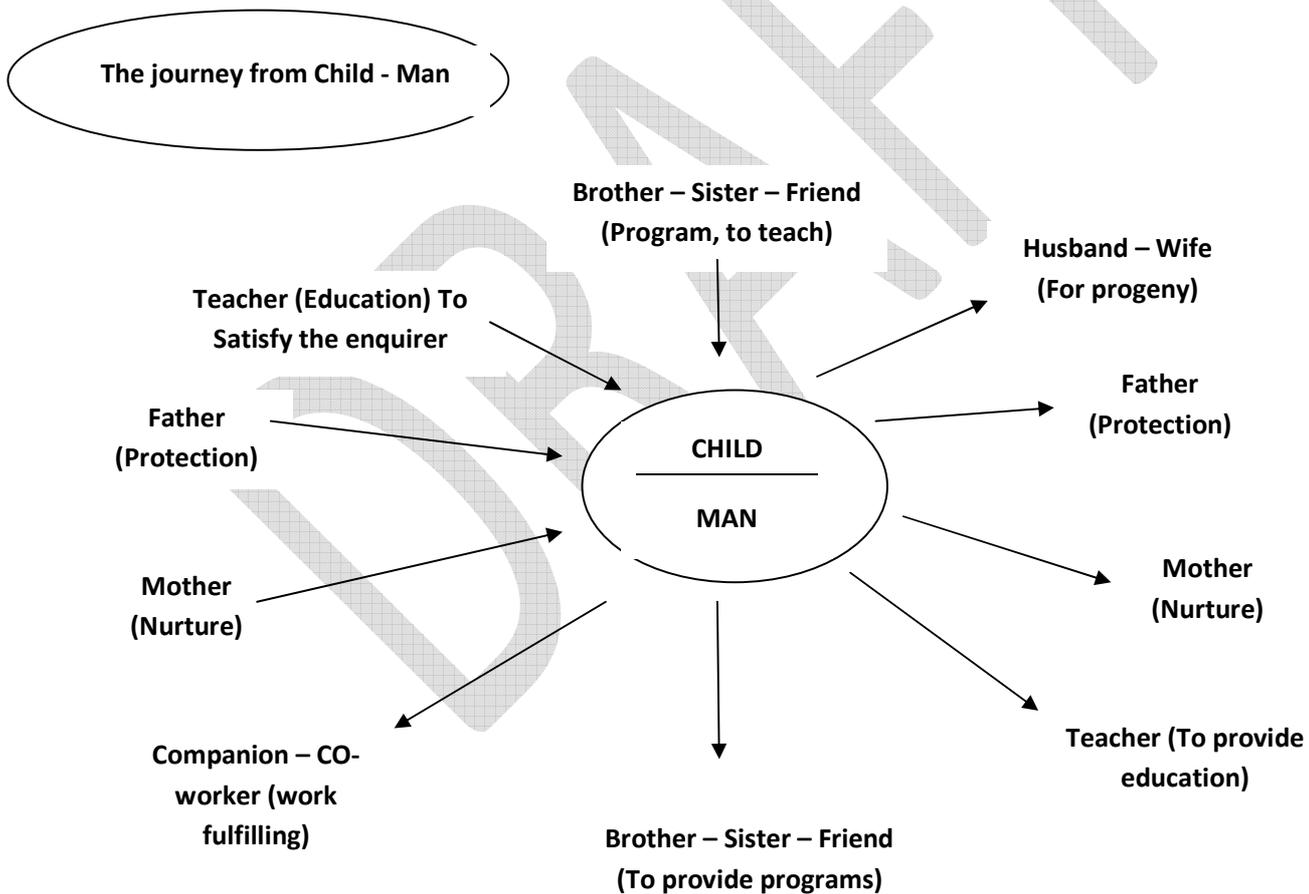
Group of definite humans, who are mutually fulfilling to achieve human goal

HOW?

Recognizing relationships, fulfilling values, evaluation and mutual satisfaction.

There are 7 types of relationships – in the sense of Harmony

Relationship	Activity (not people but activities)
1. Mother – Father	Nuture, protection (Mother is an activity)
2. Brother – Sister	Co-operation
3. Friend – friend	Mutually fulfilling
4. Teacher – student	Evident - Enquirer (प्रामाणिक - जिज्ञासु)
5. Companion – co-worker	Responsibility – duty
6. Son – daughter	Usefulness – fulfilling
7. Husband –Wife	Understand, fulfill values.



Child – Understanding centric – Learning centric – Evidence / doing centric

A child always wants what is right, wants justice.

[He learns how to ride a bicycle, fall and hurts himself, he gets up and learns again]

Necessities are defined (becomes definite) in a family. Prosperity is possible only in a family.

Values in relationships - 18

Established values	Expressed values (in behavior)
1) Gratitude [कृतज्ञता]	Politeness / gentility (Self – Organized) [सौम्यता]
2) Glory [गौरव]	Simplicity / sincerity (Tension-less body language, Expression) [सरलता]
3) Reverence [श्रद्धा]	Veneration (activity for qualitative change) [पूज्यता]
4) Love [प्रेम]	Inalienability (Recognition for completeness – Evidence)[अनन्यता]
5) Trust [विश्वास]	Kindness (working together, co-operation) [सौजन्यता]
6) Guidance [वात्सल्य]	Spontaneity, unaffected manner (Evidence presented) [सहजता]
7) Care [ममता]	Generosity, Liberality (Offering of body, mind and wealth) [उदारता]
8) Respect [सम्मान] (Evaluation with clarity) [सौहाद्रता]
9) Affection [स्नेह]	Allegiance (Human thought, behavior) [निष्ठा]

Please refer to Madhyasth Darshan books (परिभाषा संहिता) for complete definitions of all 18 values. Definitions given here are only introductory.

Established values – Those that are in our state (of the Self), स्थिति में बना हैं

Expressed values – Those that are expressed in our behavior, गति में व्यक्त हैं

Only with established values being there, expressed values get expressed in behavior

Where there is trust, respect and affection

↓
When there is this feeling / value

↓
You do not get this feeling

it is called friend, brother, sister relationship.

↓
This relationship is.

↓
By calling somebody a friend

Where there is trust, respect, affection, care

It is called Mother (activity, relationship)

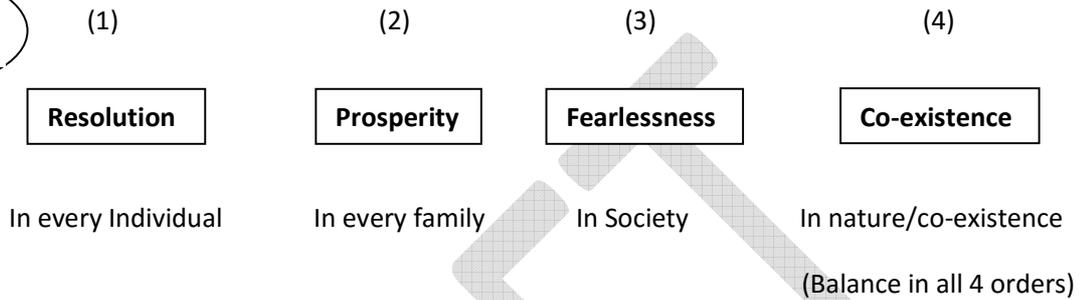
(c) Orderliness in the society

WHY?

Harmony for bringing to form human goals

What are the goals of human society? What are human goals?

Objectives?



Is resolution to be had in every individual or is it enough if it is there in only some people and the rest of them go according to them?

- We are talking about fearlessness, not about security, living with protection or safeguard. (I am not afraid of anyone, I have guns with me!)
- Today, in the name of security, we are prepared to be able to blow up the earth 20 times
- Which society is more secure – the one where things can be managed with wielding a rod or where there is a need for guns?
- Today even with Fear we still like to say “I’ll deal with this/you” – and we prepare ourselves for this
- Do we need all these 4 goals or can we live with one-less goal among these 4? Is there any other goal than this?
- Animals can live with less than this, but humans cannot

Q: Is today’s society humane in this sense?

This is the standard. We will not be satisfied with less than this. Human society cannot exist with less than this.

Q: For which of these 4 goals is today’s society striving? Only for one part of prosperity –accumulation of physical facilities

Q: Can you think of anything more than this? – This is the MIN and MAX

This will happen in this order from (1) (2), then (3), then (4)

The way to (2) is from (1)

If we are not sure of or undecided about how much we want, no matter at what speed we make things, in variety and number –

Guaranteed dissatisfaction!

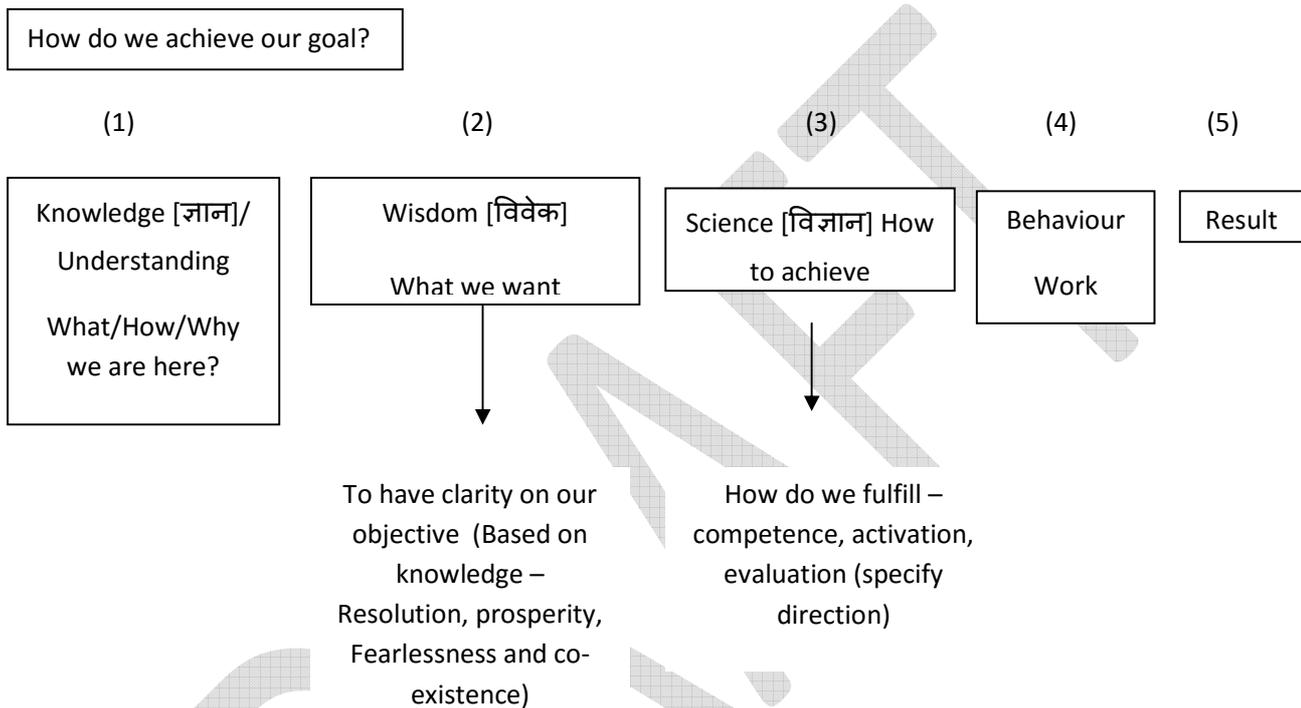
Guaranteed poverty!

Prosperity comes from Resolution only. There is no other way.

And only from resolution can one have continuous happiness.



The work of right education



Today we are focusing on (3)

We have assumed something about (2)

We are empty, we are incomplete

And today's science is like a beheaded demon

We do not have any specific objectives and hence we are unable to evaluate science.

Q: To complete/achieve human goals what kind of orderliness will we need in society?

There are 5 aspects [5 आयाम]

- 1) Education – Sanskar
- 2) Health – Self-regulation
- 3) Production – work
- 4) Exchange – storage
- 5) Justice - Protection

1) Education – Sanskaar

Education – At all 4 levels (From Self to the entire existence)

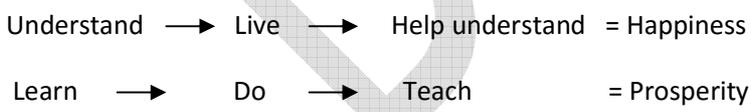
To understand the orderliness (Knowledge – Wisdom – Science)

Sanskaar – To live in orderliness that we have understood at all 4 levels (From Self to the entire existence). The preparedness to live with allegiance.

- We have already covered the needs of a child in ‘orderliness in the family’ section.



<p>Wants Justice</p> <p>Want to do right work and behavior</p> <p>Wants to say the right things, and understand</p>		<p>From our behavior we provide justice</p> <p>Develop competence, opportunity</p> <p>Understand</p>
---------------------------------------------------------------------------------------------------------------------	--	------------------------------------------------------------------------------------------------------



What are we doing today?

	Understanding	Relationship	Skills	Information	Wealth	Effort (Physical)	Self – Trust (confidence)	Fear	Prosperity
Educated	?	?	✓ (15)	✓✓✓	✓✓✓	✓	? ✓ (assumed)	?	?
Uneducated	?	?	✓ (16)	✓	✓	✓✓✓✓	?	?	?



Study in SIDH, In villages and cities

The result of modern education



I understand more than the other. My parents do not know anything.

The other is not worthy of living with – Objective – to be ahead of everyone

Accumulation of physical facilities

Education - 5th Std Pass – Parents are useless – don't know anything

8th Std Pass – This village/town/city is useless

10th Std Pass – Learn english

Depression - I am not worthy of living with anybody

Modern education is based on Fear and Greed

FEAR

Class	Life	Self – Respect	Wealth	Position
1-5	✓			
6-12	✓	✓		
12-16	✓	✓	✓	
≥ 16	✓	✓	✓	✓

Of Exams!

To come first in studies

How to make money

At work, promotion

GREED

Ahead of everyone = Respect, Success

Wealth / Awards

This greed is not acceptable to anyone. Success comes from understanding not from greed.

But for this there are expensive schools today and the fees for such schools are big concerns today for parents.

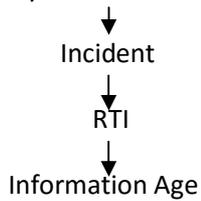
To learn; To do; To teach – We are focusing only on this today

Even here we are very miserly – we talk about IPR!!

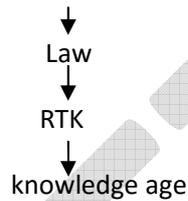
Expectation from Education

- a) Trust in Self, Fearlessness, Fulfillment (Balance in Talent (Understanding, Intellect) and personality)
- b) To be healthy
- c) To live with prosperity (Self-sufficiency in occupation)
- d) Satisfaction in relationships (Social in behavior)
- e) Participation in the orderliness of the society.

Society of animal consciousness

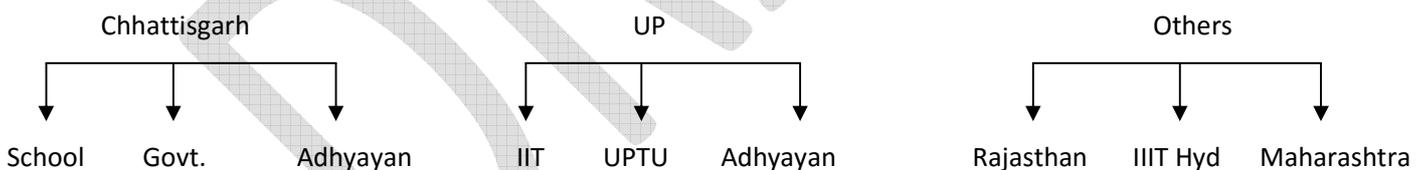


Society of human consciousness



The road ahead

- Humanization of education (Human values). Consciousness development Values education.
- Jeevan vidya program [shivir, workshops]
- Education, Sanskaar
- Various programs in the country
[To bring this into education today –



2) Health – Self-Regulation

Self-Regulation [SANYAM] – The feeling of nurture, protection and right utilization in the Self (I) / Jeevan.

Health – Harmony (orderliness) in the various parts-organs of the body. The body works according to the Self (I).

- Which one is priority?
- Today we do not have/ talk about sanyam at all
- Only physical facilities do not suffice. The Self (I) has to take responsibility

- Sanyam comes out of understanding, by taking responsibility

The body in itself is in harmony (organization). We have to understand this.

We do not know our own body. We outsource this responsibility!

Health –

- a) Food, lifestyle – Major issues in the city
- b) Exercise – people now ride bicycles that do not go anywhere!
- c) Medicine – we use anti this / anti that medicines these days.

Q: In hospitals do we get support to treat an illness or information as to how to take care of our health/ or have good health?

What we have today is not health care but disease care / disease fixing system.

Insurance – is taken in fear. The biggest insurance we have is Sanyam. We do not need Insurance. We want Assurance.

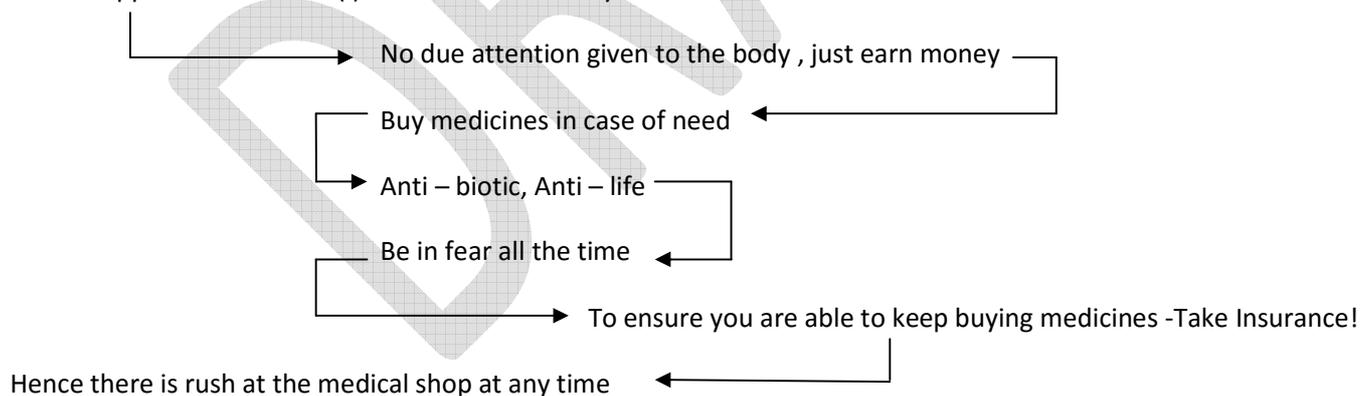
Today's economics = you stay ill, take insurance, this works well for everybody!

Apollo hospitals Ad = "get your heart checked up in 5 mins, don't worry!"

Developed countries – America – constantly worried about this.

What is happening today –

For the happiness of the Self (I) = the use of the body



Alternatively

Work on the Self (I) → If Self (I) is ok → Then the body also will be ok

People in the Village & People in the City

Q:

- 1) Who has more illness?
- 2) Who has more physical facilities?
- 3) Who has more hospitals? (Having more hospitals is a good sign or having less hospitals?)
- 4) Who is more developed?

3) Production - Work

Work – Efforts done by man on the rest of nature for the production of necessary physical facilities



Materials obtained by production and work.

Who is producing?

- Production is happening on this earth from the beginning. We are only increasing it.
- In agriculture, maximum of the work is happening in nature/by nature
- We are only – sowing, gathering and storing
- The plants and trees make their own fertilizers. The most efficient water pumps on the entire earth are the trees themselves.
- Different plants and trees recognize the same soil in different ways and fulfill by making different creations.
- When we eat food we extend the process of decomposition but we do not send it back to nature. We store it in tanks, keeping it safe – and we call ourselves educated!
- From gangotri to gangasagar – sadhoo – there is no such city which does not send its filth into the ganga river. We then go to haridwar, bathe in the same water and then ask for favors from god.
- In nature everything is a cyclic process. All our problems & issues with nature today are because we break this cycle.
- We are even inventing/making things that does not go back in the cycle of nature or does not return into the cycle for a very long time!

Resource depletion

We are using up things at double the speed of which it is taken for it to be made in nature

Travelling by flight – fuel consumption + emission – disturbance in clouds – affecting rainfall pattern – affects crops.

Finishing traditions

Traditional seeds, plants and trees are being used up and finished

Q: What are we leaving behind for the next generation?

We are leaving behind physical facilities and bank balances, but no production source

Q: Adulteration – is adulteration in milk or in man?

Excess production

Of clothes, vehicles, physical facilities - Q: do we have more than necessary or less?

The reason for issues

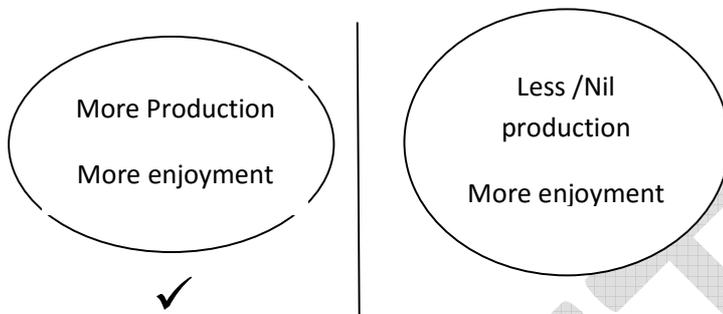
- a) Trying to get continuous happiness out of physical facilities – profit-madness in any situation
- b) Not able to recognize our relationship with nature
- c) Not able to recognize our relationship with humans – there is no satisfaction point to accumulation of physical facilities.

Let us produce more than required – this is not so much as an issue as not doing this within the cyclic process of nature. This is the larger framework we are in, we have to recognize this and fulfill our relationship with nature.

Q:

- a) Less enjoyment, more production – where does this happen – in villages or cities?
- b) More responsibility or less responsibility?
- c) Do we assume a more responsible person to be educated or a less responsible person to be educated?
- d) Who is more educated – villagers or city folks?

Q: Who would you consider more developed / educated?



It is not that man did all this knowingly, but did this in ignorance, without holistic understanding, assumed this to be right and did all the wrong things.

4) Exchange - Storage

Exchange – the exchange of material, after the fulfillment of necessities.

- 1) In the sense of mutually fulfilling
- 2) Not in the sense of profit-madness

Storage – After fulfillment of necessities, storage of produced material.

Today's objective is only profit-madness – This is so because the needs of the Self are continuous and are confused to be the needs of the body satisfying the needs of the Self.

What is the value of Toor Dhal?

What is the cost of Toor Dhal?

For the nourishment of the body
the value is constant

This keeps changing.

Wheat in reality does not have any cost. From the time it is produced to the time it reaches you , in a state where it is fit for consumption – efforts of many people/families are involved here. Today, the cost is fixed based on profit motive.

Onion is stored when price fixed on it is low and released into the market when the price is high

Material in nature that is for the sustenance of man



Is priceless / cost-less

Here the cost applied is only based on the facilitation of the production, and the effort to bring it to our doorstep

Air – no cost

Water – was with no cost, now even this is being sold



The mango that grows on a mango tree – no cost

On material where man’s efforts are large



This has a high price on it (gold, silver)

Where assumptions are linked to the material, the cost increases (shoe autographed by Sachin T or some heroin’s comb)



Where there is interference by man in nature – value has decreased and cost has increased

Eg: hybrid vegetables and fruits.

The usefulness has also reduced - Seeds

Q: What gives us satisfaction? Value or money ?

Q: Do we think in terms of value today or in terms of money?

10 years before and 10 years later the value of something is the same, the usefulness/purpose is the same and unchanging.

Price/cost	Value
Air	<p>Decreases</p>
Water	
Sachin’s shoes	
Amitabh’s goggles	
Family heirloom / jewellery	

Remember the list of desires that we made. We said ask against each one of them the question “Why?” – This also indicates the usefulness / purpose!

5) Justice - Protection

Justice – Recognizing human – human relationship, fulfilling values, Evaluation, mutual satisfaction.

Protection – Recognizing human – rest of nature relationship, fulfilling it, evaluation, mutual prosperity.

Improvement, protection, right utilization

- Today, we talk about justice only after injustice is done. We are undecided about what Justice is in itself.
- In the name of Justice what we do is to watch other’s troubles/issues and mistakes and punish them for it [पर-पीड़ा]
- There is an assumed framework to carry out the above and this is called ‘Law framework’
- I committed murder, somebody else caught me and killed me, we call this Law.

Q: Can punishing help fill up the lack of understanding?

- Fear does not reduce/go away, the only thing that will improve is how to commit the same mistake the next time without getting caught!
- There is no justice in our courts today. A judge gives his decisions. He cannot provide justice. He has the same problems/issues in his own home. With his children/wife/parents
- In court the two affected parties do not talk. They give money to a third party to talk – We call this one a ‘lawyer’. He convinces a fourth party – we call this one a judge.
- Justice is not something to be made/created. It is something to be understood and lived.
- Justice is not available on paper. It is something that is available between two people.
- Nobody is really talking about protection. What they are talking about is sustenance – to keep what is already there. Even animals do this. Man has the ability to improvise.

Q: Of all the things that are available to you – are you able to protect – rightly utilize it?

- | | | |
|-----------------------------|---|--------------------------|
| a) Education – Sanskaar | - | Resolution |
| b) Health – Self-regulation | - | Prosperity |
| c) Production-work | - | Prosperity, co-existence |
| d) Exchange – storage | - | Trust, fearlessness |
| e) Justice – protection | - | Trust, co-existence |

Human goals are fulfilled in this manner

Resolution

Prosperity

Fearlessness

Co-existence

The answer to Why? How?

How much?
How?
Did we get it?
Evaluate (currently we do not have any basis for evaluation)

Trust in the Present

Balance in all the 4 orders

For this we need the answer to the question 'why?' – To understand the purpose – which comes from contemplation

Family is the building block for society

Like in an atom, members of the family come together and make a family in the form of an atom. – This is called orderliness (harmonious) at a small level (a unit)

Many such family- atoms join to form a society. In human relationship values in family and society – both are the same 18 values.

Today, how do we see our relationship with others?

	Searching	Searching	Searching	Searching	Then we search for this	Something in common here
Family member	Acquaintance Relative	Same town, looks like me, clothes, education	Same Job	same language same pre-conditionings/assumptions	From the same country	Human
					Same color as me Looks like me	Animal

Recognizing relationships – we keep looking for commonality, basis for relationship.

Even today we recognize relationship based on commonality. We are assured by this.

In having trust to love we are able to see all the way from family to universal family, to universal harmony.

We are able to see 3 types of crime in society that we may commit [Add this in CHART 6]

Animal
Consciousness

- Unrighteous wealth (पर-धन) - Wanting to have wealth that does not belong to you
- Unrighteous marital relationship (पर-नारी/पुरुष) - Wanting/thinking to have lady/man who does not belong to you
- Happiness in Other's problems (पर-पीड़ा) - Thinking of other's problems/issues and deriving happiness through this.

All these three in Thought and in Behaviour are crimes

Living in Thought and Behaviour with the below three is to live in human consciousness

- Righteous wealth (स्व-धन)
- Righteous marital relationship (स्व-नारी/पुरुष)
- Kindness in one's work and behaviour (दया पूर्ण कार्य व्यवहार)

Human
Consciousness

↓
This is what is called human character (चरित्र)

Example from a newspaper in Kanpur – दैनिक जागरण – these days even in kanpur, office going people are having extra marital affairs - (meaning they are now considered more developed)!

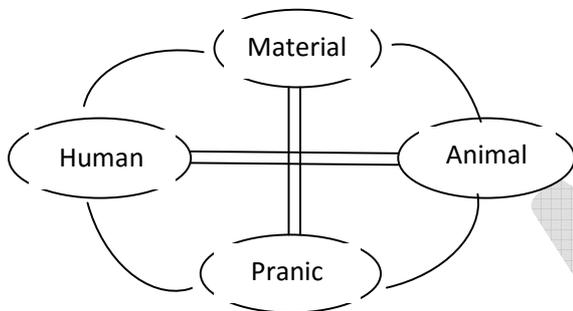
(d). 1. Orderliness in nature

We will first talk about nature, and talk about the rest of existence, space etc a little later

What is nature = collection of units



Mutually fulfilling = mutuality fulfillment



For every unit there are 4 dimensions

<u>Form</u>	<u>Quality/virtue</u>	<u>True Nature</u>	<u>Innateness</u>
What does it look like?	Mutual effect	meaning in existence, why? (purpose)	carrying, being
Length, breadth, height		No length, breadth, height	
Changing, Relative		<u>Unchanging, absolute</u>	
4 ½ kriya		5 ½ kriya	
		What is natural and acceptable to us is related to this	
		If we have to understand nature then we have to understand this	

Order	Material	Bio/Pranic	Animal	Human/knowledge order
Things	Soil, air, water	Plants, trees, animal body, human body	Animal body + Self/Jeevan	Human body + Self/Jeevan
Activity	Association – dissociation	'+' Inhale - Exhale	'+' – in the body Taste, Selection – in the Self	'+' – in the body Taste, Selection, Weighing, Analysing, Visualization – in the Self [5 ½ kriyas are not expressed]
True Nature	Association – Dissociation	Nourishing – killing	Nourishing – killing – in the body Cruel – gentle – in the Self	Nourishing – killing – in the body Resoluteness, courageous, generosity – in the Self
Innateness	Existence	Existence, growth	Existence, growth – in the body Expectation to live – in the Self	Existence, growth – in the body Expectation to live with happiness – in the Self
Type of activity	Recognizing and fulfilling	Recognizing and fulfilling	Recognizing and fulfilling – in the body Assuming, recognizing, fulfilling – in the Self	Recognizing and fulfilling – in the body Knowing, Assuming, recognizing and fulfilling – in the Self
Conformance	Constitution	Seed	Species	Sanskaar

*'I' = Conscious unit – has the expectation to live and hence this conscious unit is given the name 'Jeevan'

*In the animal order – the activity of taste and selection is in the sense of maintaining the body.

Man's natural characteristic while living with animal consciousness

Wretchedness (दीनता) – The feeling that I cannot provide for/ take care of my necessities. Trying to get rid of my unhappiness by other's help

Cunningness (हीनता) – The feeling that I cannot provide for my necessities and for this I use deceit (exploit trust)

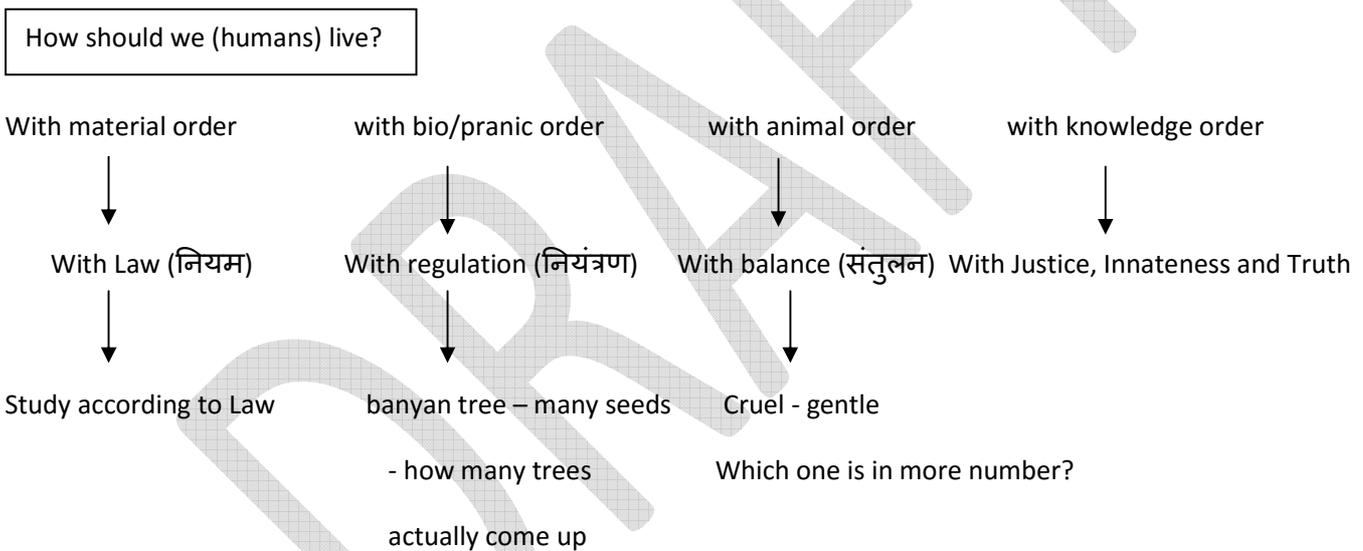
Cruelty (क्रूरता) the feeling that I cannot provide for my necessities and for this I use strength (to ensure my existence I try to get rid of the other by using my strength)

Man’s natural characteristic while living with human consciousness

Resoluteness (धीरता) – To understand orderliness and to live in orderliness – to have this assurance

Courageous (वीरता) – To understand orderliness and to live in orderliness – with the eagerness to help the other also be assured.

Generous (उदारता) – To understand orderliness and to live in orderliness – with the eagerness to give your body, mind and wealth for this purpose



Problems / Issues today

a) True Nature

- We live with the true nature of animal consciousness but we use the language of human consciousness.
- We live with wretchedness, cunningness and cruelty but we call it courage and generosity.
- A tiger will never be able to kill 60 lakh people, but hitler did. A man without holistic understanding is worse than a tiger.
- We spend a lot of money in ‘project tiger’, but until cruelty is not taken care of in man, there is no way of saving tigers.

- Our living should be according to the relationships that exist in reality with the 4 orders. We are unable to do this today. A fight with the husband, the husband gets thrown out of the house and dog gets kept! This is the kind of confusion we live with.
- Our behavior with humans is not definite, we try to have a definite relationship with dogs

Q: Do you want to live with wretchedness, cunningness and cruelty or do you want to live with resoluteness, courage and generosity? What is natural to you? What is acceptable to you?

Conformance

If a child makes mistakes we understand. What If a grown up man makes mistakes? Only the body has grown, but the level of the Self (I) the person is the same, because he has not received Sanskaar.

Animals live by conformance, not humans. We assume that we are what we are by our conformance (genetic) and hence in relationships we have barriers of mine/ours and not mine/ours. We live like animals

Summary

- Struggle for survival – This is assumed for animals. This is their true nature. This is not the true nature of man and hence it is not acceptable to him/us.
- We observe animals and draw conclusions on humans. For example: struggle for survival – this might be true to an extent with only physical facilities, but we have necessities more than just physical facilities.
- If the need to know is fulfilled in the Self, then the needs of the body can be easily fulfilled. So many animals are living very well without setting up any factories!

We do not know what is We do know what we want How much ever we do we will not be satisfied

Knowledge (ज्ञान)

Wisdom(विवेक)

Science (Vigyaan)

- The most efficient watershed management is done by plants and trees. And here we are trying to sell land on the moon
- What we call today as धर्म/innateness is not only for humans. It is for every unit in existence, in every order. धर्म / innateness is not something to be taken on or to be taken off. IT IS and it continuous TO BE.

The basis for equality in humans is –

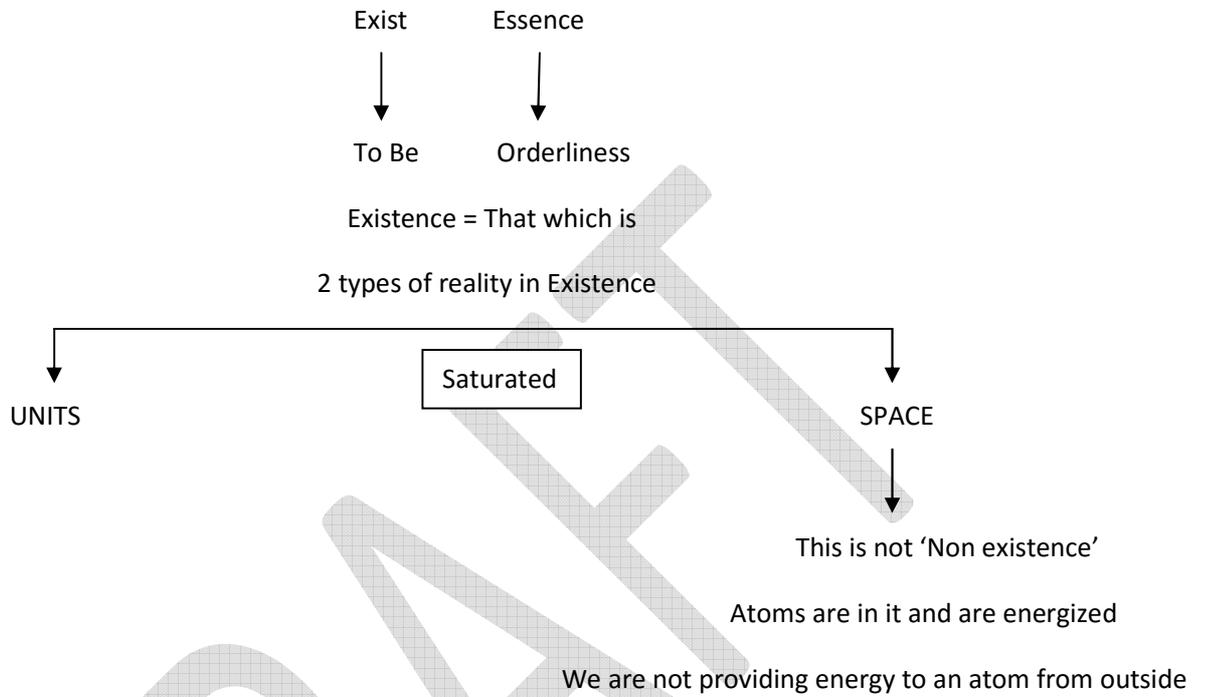
Body make is similar (शरीर परंपरा)

True nature is similar (Add in CHART 6)

Human consciousness, Sanskaar Conformance (to live with affection)

Animal consciousness, Conformance to species /race (the feeling of ‘mine’ and ‘not-mine’)

(D). 2. Orderliness in Existence



Examples:

- If our body is sick does our thinking reduce?
- Today we talk of We do not talk of what energy is in itself.
- Is there energy in a tree? Is there energy in a dry log of wood?
- Every atom of your body is energized

Limited

All pervasive (present everywhere)

Inside an atom, between two atoms, between two molecules, between a mass, inside our body, between us, between here and the USA, outside of this earth. Where is this earth spinning?

Activity	zero activity (It is a reality but no activity)
Energized	Absolute energy
Regulated	Provision for regulation(not a doer)

Mutually fulfilling

Transparent

If this reality did not exist then we would not be able to recognize each other

With this , the various names given to Space

Expansive (बृहत्), Brahma

Power [सत्ता]

Hence called

Grandeur (4 orders of nature) [ऐश्वर्य]

Eshwar

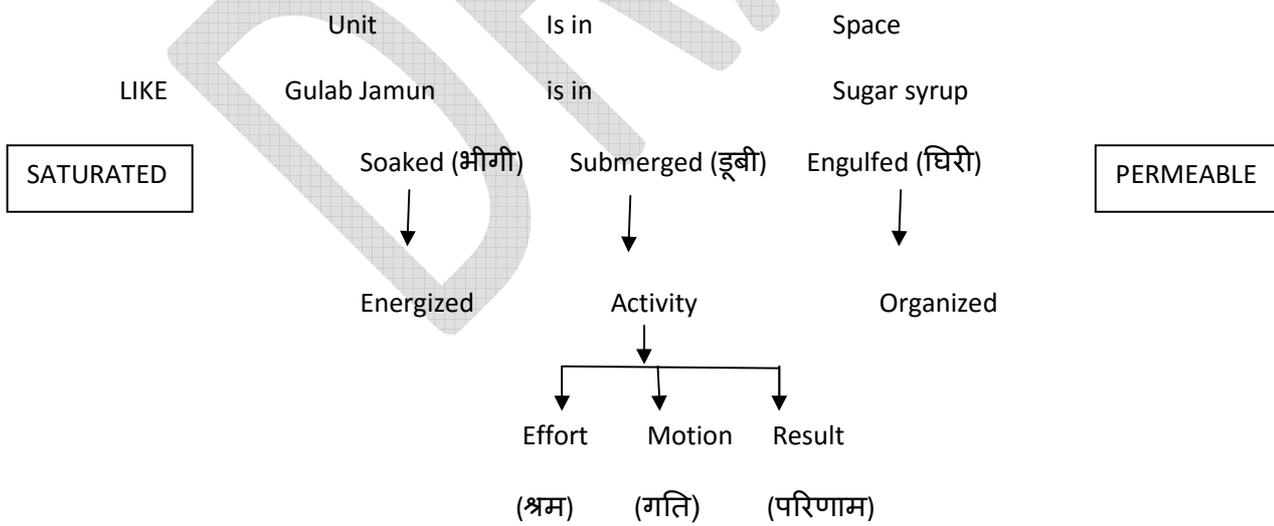
There is no obstacle

No pressure

Does not create

Does not organize

To understand this better



Hence

Existence is co-existence and is in harmony / orderliness

There is no struggle in existence

This orderliness is not a 'mistake' or an 'accident'. It is due to a certain law (निश्चित नियम)

The importance of man's existence = There is a purpose to it

= This is man's usefulness (उपयोगिता)

= This is man's meaning

Today, in the name of progress

- We are focusing only on materials and we are preventing Bio from growing
- Today, the meaning of growth is accumulation – accumulation of material, whereas growth is possible only in the bio-order as this is its innateness.
- For example: you plant one banana plant – it very quickly becomes 50
- Growth happens in existence even if you do not want it to

Q: Do you want development to be reversible or irreversible?

Q: Where should our focus be?

- If our focus is on material and Bio, then this is cyclical, It remains in the same cycle
- i.e. progress is in Man, In the Self only (In Jeevan)
- All other units, other than Man, are in their true nature (स्वभाव गति). They are in their natural state of orderliness with existential purpose (तवा सहित व्यवस्था) and participate in the whole orderliness around them (समग्र व्यवस्था में भागीदारी)
- Man too wants to be this way
- Man can be this way only with the holistic understanding, knowledge (ज्ञान)
- Man's true nature (स्वभाव गति) is what is natural to him and this is what is acceptable to him.
- This encompasses all the effort/work that Man has to do in this entire existence
- All the other units are in their state of definite behavior. Only Man has to be in his state of definite behavior.

SUMMARY

Existence is in co-existence

Every unit is saturated in Space

Every unit is related to every other unit

There is relationship between every unit in existence

There is relationship between Self ('I') and every other Self ('I')

There is relationship between Self ('I') and the body

There is relationship between activities of the Self ('I')

Co-Existence

Orderliness in Nature

Orderliness in Society

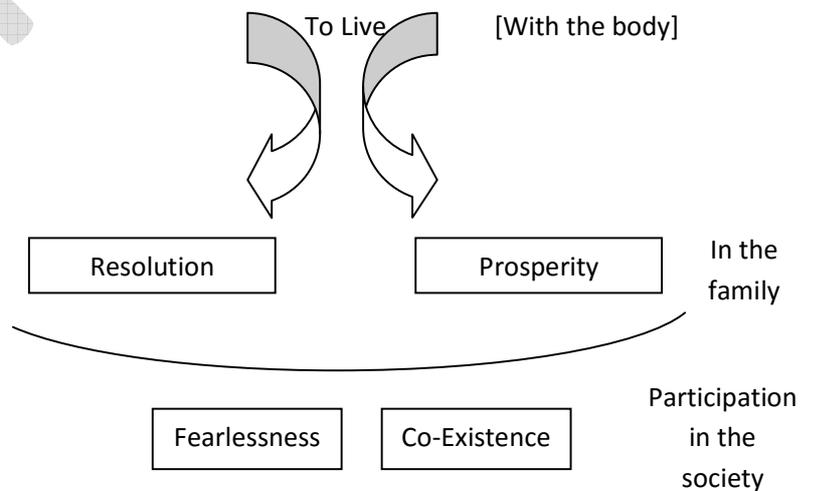
Orderliness in Family

Orderliness in the body

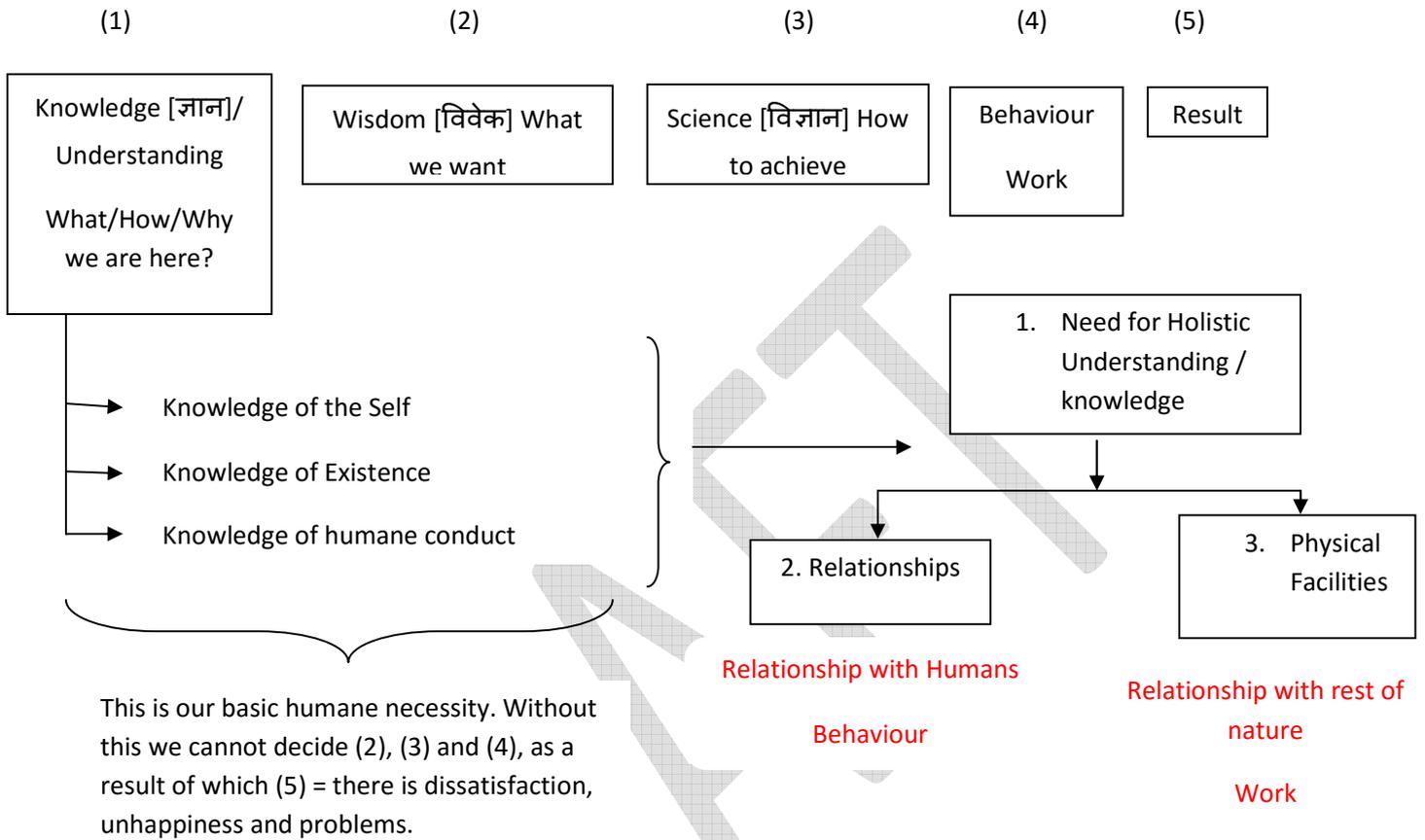
Orderliness in the Self (In Jeevan)

Holistic Understanding (Knowledge)	Knowledge of the Self (जीवन ज्ञान)	a) Orderliness in the Self (जीवन), understand the activities of the Self
	Knowledge of the existence (अस्तित्व दर्शन ज्ञान)	d1) Nature d2) To understand the orderliness in nature
	Knowledge of humane-conduct (मानवीयता पूर्ण आचरण ज्ञान)	b) orderliness in the family (Human relationships, Value)
Wisdom (विवेक)		c) Society (Clarity on Human objectives)
Science (विज्ञान)		c) Society – bringing into form the objectives of human living = 5 Areas

} Orderliness in the Family, Society (Thought)



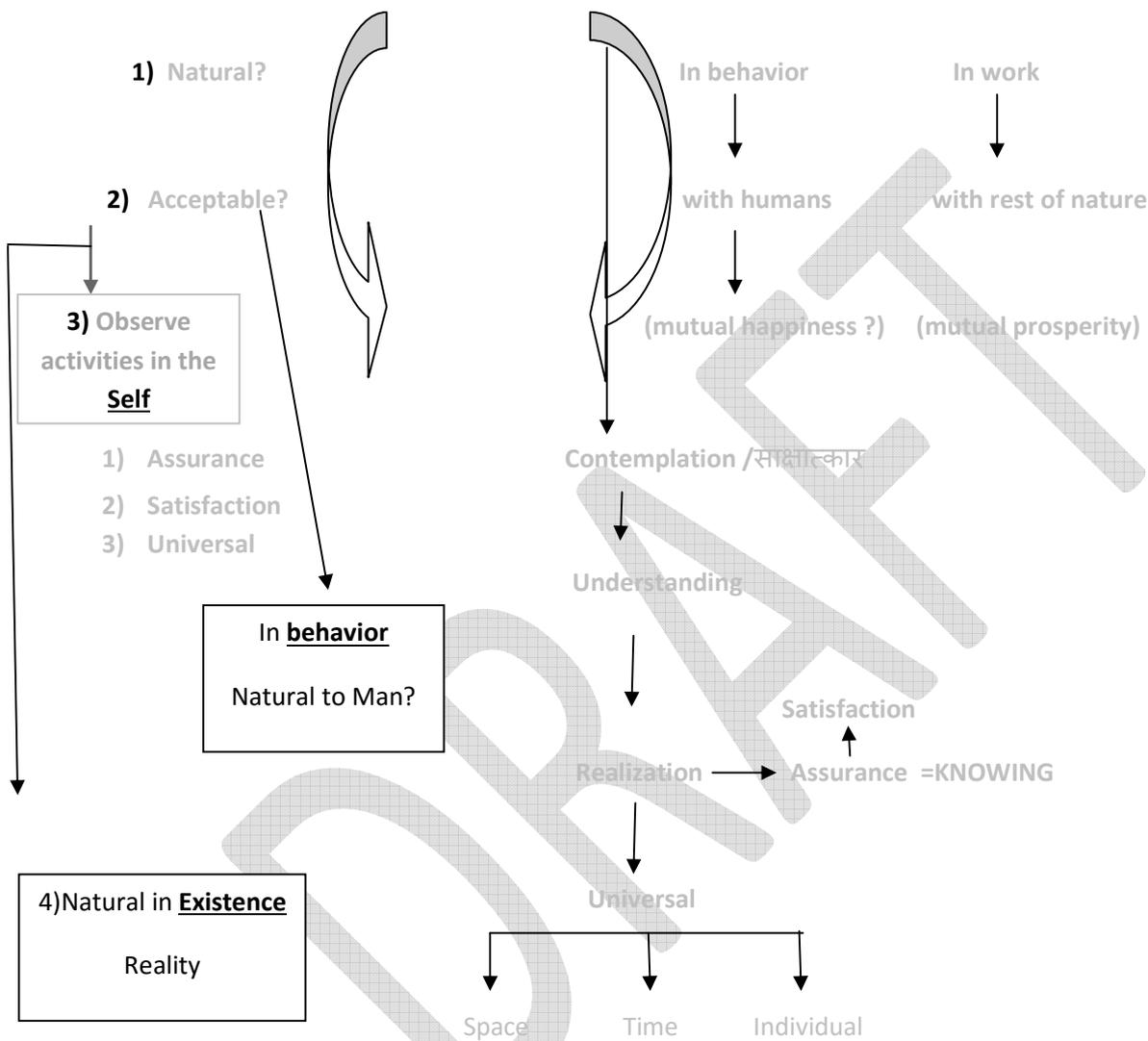
Add on in the chart discussed on the first day



Add the following to the Self-exploration chart

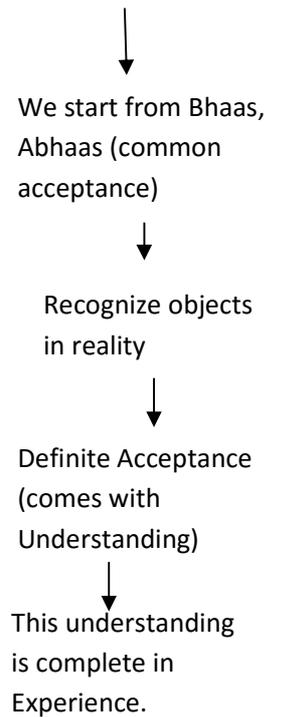
Verify

PROPOSAL



Self Study: **organizing**

our imagination, to recognize objects in reality, to know.

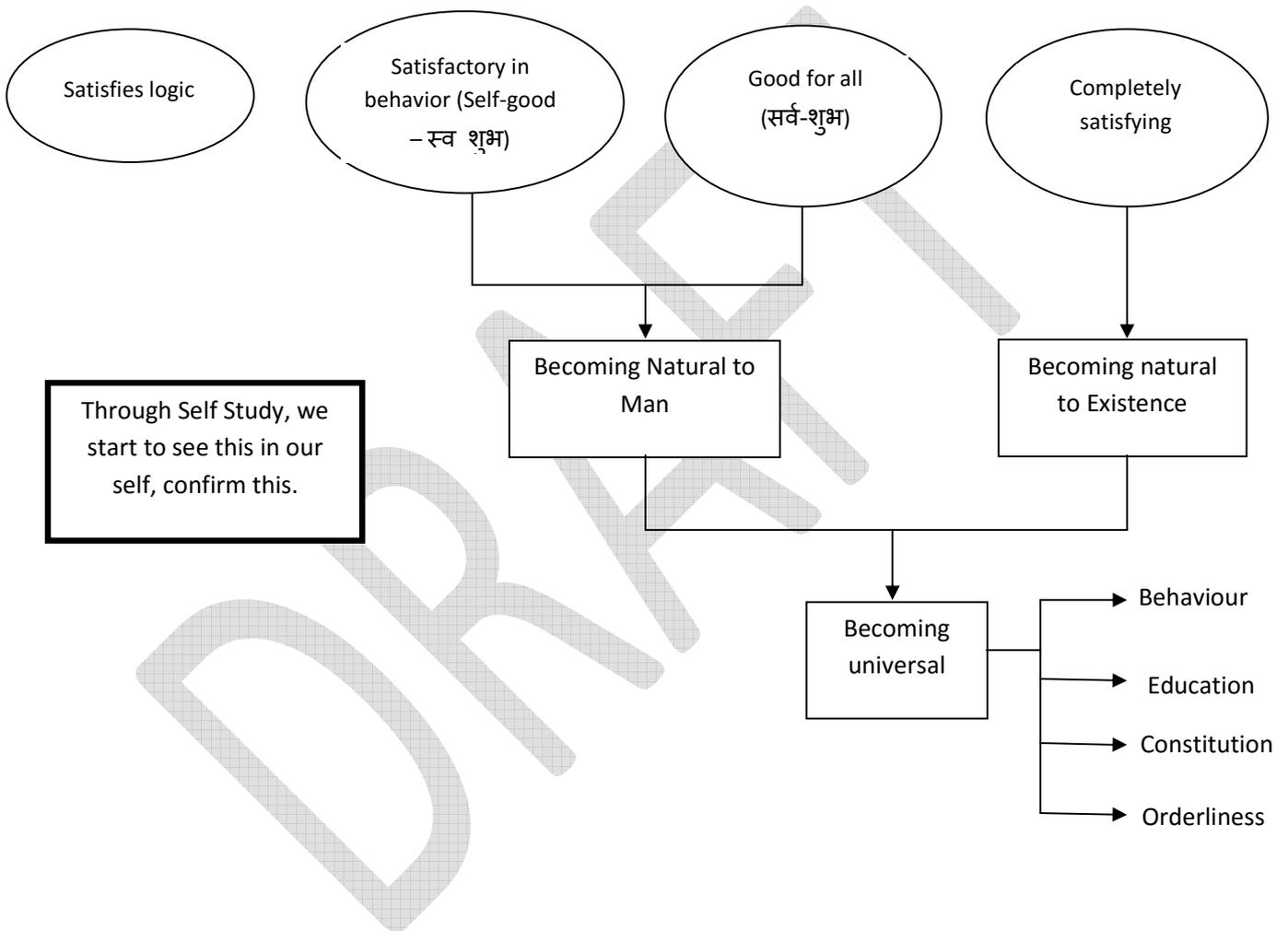


NOTE: Method of Self exploration -

a) Natural? Acceptable?	= Our True nature / behavior – human relationships – “I want to be like this” to “I am like this” [Related to the knowledge of humane-conduct]
b) To see activities in the Self	To see the difference between Self and the body, Understand the activities in the Self (10 activities) [Related to the knowledge of the Self]
c) Existentially natural reality	To understand the reality in existence [Related to the knowledge of Existence]

FOR OUR USE ONLY – NOT FOR WORKSHOP PARTICIPANTS

- a) In the process of self study we start with “भास्” (fleeting feeling of truth)
- b) In “आभास” (glimpse of the truth) we have common acceptance (of truth being natural). This becomes the basis for us to move ahead, to be assured by what is being proposed. We can see this basis in 4 different stages



- c) In this way we progress with “भास्” and “आभास”, and have साक्षात्कार step-wise, in which we recognize reality, we have clarity on meaning and purpose.
- d) In Understanding we have “definitive acceptance” [निश्चयात्मक स्वीकृति].
- e) When our understanding is complete, we have Realization, with this we do not have anything left to Understand = this is the satisfaction point of knowing and assuming.

- f) This understanding comes into our living, and in Evidence. We are able to make others understand too. In this way all three ‘Knowledge’ (Knowledge of Existence, Knowledge of the Self, Knowledge of the humane-conduct) is complete.

*This proposal is natural to Existence and Natural to Man and hence it is called “ **Existence based human centric contemplation**”

*For further study please refer to this book for more information.

End of Shivr – The rest of the information can be read out to the participants

Madhyasth Darshan Literature

ALTERNATIVE	EXISTING
Darshan (Insight into reality)	
व्यवहार (behavior)	Various thesis in human history
अनुभव (Experience)	
अभ्यास (Practice)	
कर्म (Work)	
Vaad (Thought)	
भौतिकवाद - समाधानात्मक (Resolution centric materialism)	भौतिकवाद - द्वंद्वात्मक (chaos centric materialism)
अध्यात्मवाद - अनुभवात्मक (Experience centric spiritualism)	अध्यात्मवाद - रहस्यात्मक (Secrecy centric spiritualism)
जनवाद - व्यवहारात्मक (Behaviour centric humanism)	जनवाद - संघर्षात्मक (Struggle centric humanism)
Shastra	
समाजशास्त्र - व्यवहारवादी (Behavioural sociology)	समाजशास्त्र - भोगोमादी (Consumption centric socialism)
अर्थशास्त्र - आवर्तनशील (Cyclical economics)	अर्थशास्त्र - लाभोन्माद (Profit centric economics)
मनोविज्ञान - मानव संचेतानावादी (Human consciousness oriented psychology)	मनोविज्ञान - कर्मोमादी (Sex/pleasure centric psychology)

- विकल्प
- जीवन विद्या एक परिचय
- अध्ययन बिंदु
- मानव संविधान

Some notes for the future

After attending a workshop, some useful points to note:

- 1) Do not try to fight/struggle with what is not. To be able to see that "this is not enough" is enough. What is TO BE? What is natural? We have to enquire into this. We have to observe this in us.

For example: Jealousy = lack of friendship.

With the feeling of friendship = jealousy will automatically go away. To remove jealousy is not a separate program. This is taken care of by understanding relationship, by accepting it. Hence, our efforts should be to get Holistic Understanding.

Unhappiness = Feeling of non-acceptance

= lack of acceptance

= lack of Holistic understanding

- 2) With others –
 - Do not speak ill of others
 - Do not pass opinions about others.
 - Do not try to forcefully make them understand / not to attack them forcing your thoughts on them
 - Put your thoughts forward as proposals – in a friendly way, not with a feeling of ownership
 - If somebody is not able to understand, see this as "I am not able to make them understand"
-