

JEEVAN VIDYA SHIVIR

Workshop on

JEEVAN VIDYA

(Conscience, Science & Sense of living)

What is it ?

1. It is a process of dialogue between what you are and what your want to be.
2. It is a process of self exploration and self evolution.
3. It is a process of knowing oneself and through that knowing entire existence.
4. It is a process of recognizing one's relation with every unit in existence and fulfilling it.
5. It is a process of knowing human conduct, human character and living accordingly.
6. It is a process of being in harmony in oneself and in harmony with entire existence.
7. It is a process of swatantrata and Swarajya.

स्वतंत्रता Self organised- being in harmony in oneself
(Swatantrata)

स्वराज्य Self Expression- living in harmony with others
(Swarajya) Self Extension

स्वतंत्रता
↓

स्वराज्य
↓

स्वयं मे व्यवस्था

समग्र व्यवस्था में भागेदारी

It is a dialogue between what you are and what you really want to be.

Explore what you really want to be.

Start exploring one's self first. This starts a process of self identification.

Also explore the entire existence.

Then you know your relation with it and how to fulfill that relationship.

Swatantrata-	Swa- Tantra- Ta-	Self organized, in harmony being
To be in harmony within one's Self		

Moksha- to be freed from restriction- restriction of

Physical



Bhoutikvad

I



Saha Astitwavad

God, All pervading



Adhyatmavad

Swarajaya-	Swa- rajaya-	Self Vaibhav, Expression, Extention
Self- Expression, Extention		

When you live in harmony in yourself, you live in harmony with the other, the entire existence.

Swatantrata, swayam mein vyavasthapurvak jineka failav hai swaraj- samagra vyavastha mein bhagidari.

Our Evolution is to harmonize with entire existence.

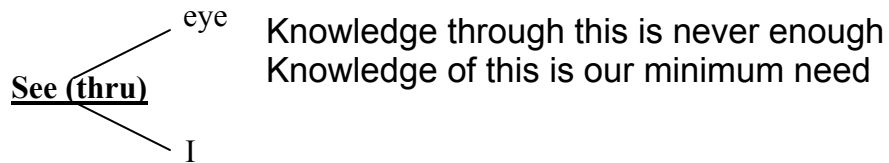
Swatantrata → Swaraj

harmonised in ones self → leads to → expression by living in harmony with all.

Self Study

Self study – Study in the self

Study by the self

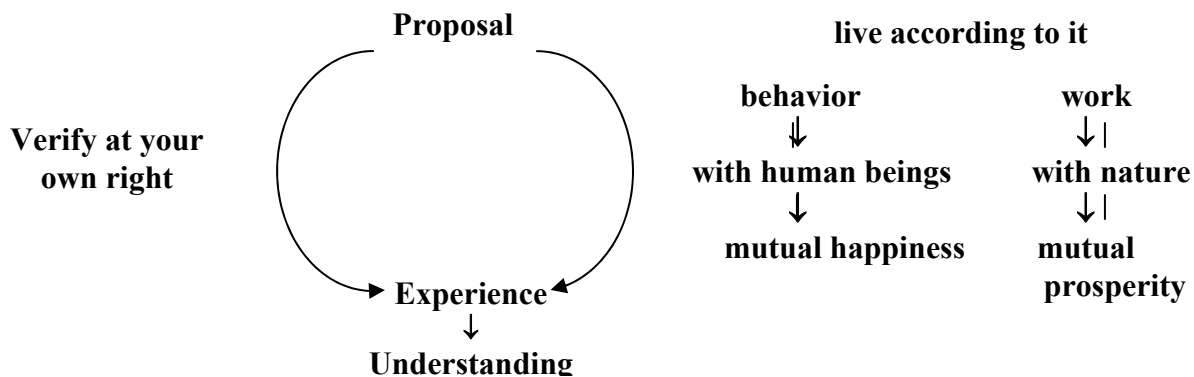


we now have to study through I with the help of eye.
(Right knowledge is that which strikes a cord in you.)

1. Content of Self Study:

1. Desire - Aim, Objective, Purpose
2. Program – Process of achieving the desire, action.

2. Process of Self Study:



VERIFY AT YOUR OWN RIGHT

On the Basis of it being Readily acceptable

Not on the basis of scriptures

Not on the basis of equipment/ instrument

Not on the basis of other humans.

Take for example; a Proposal- Respect is a basis of human relation

If it is readily acceptable to you, it is Truth:

Otherwise it is untruth.

This is the basis of judgment of the self.

Let us discuss a few things before we proceed-

Word and meaning are two different things

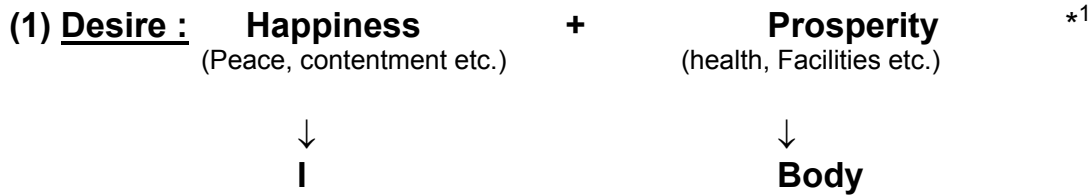
Samaj and Sehmati

In existence there are no opposites there are only differences; but ultimately they are complementary (e.g. men & women)

Manyata- believe without understanding .The most dangerous Manyatas are those of which we are not even aware of (past conditioningd)

Reality is. It is absolute. Our perception may be abstract and relative.

When water boils at 100 degrees: Water boils that is what one can see but the term 100 deg that is a framework on reality that water boils. The term 100 deg is abstract and relative.



*1 In the materialistic view happiness is part of prosperity
 In spirituality there is no correlation between happiness and prosperity.
 In reality both prosperity & happiness are required and both need to be fulfilled.
 One can't be replaced for the other.

What is Happiness?

Happiness : The state/ situation in which I live, if there is harmony/ synergy in it, then I like to be in that state or situation.

To be in a state of liking is happiness.

- if there is contradiction /opposition, then I don't like to be in that state .

To be forced to be in that state of unlinking is unhappiness.

To be in Harmony is Happiness.

More often than not you are not in harmony with yourself.
 Self exploration will reveal that.
 And because you are not in harmony with yourself,
 You can't be in harmony with others;
 Similar is the case with the other.
 As a result, the problems start getting multiplied.

(2) Program :

To know the harmony &
To live accordingly



at all 6 levels of our
living/ existence



Levels of our Living\ Being\ Existence

1. I
2. with body
3. With other I (Human relation)
4. Society
5. Nature
6. Existence

1. HARMONY IN I – स्वयं में व्यवस्था

Let us explore into the following proposals-

I

1. I am
2. I Want to live
3. I want to live in perennial happiness
4. To understand & to live in harmony at all 6 levels is the program for my perennial happiness
5. I am the seer, doer and enjoyer

Body

1. My body is
2. Body is used as an instrument^{*1}
3. Needs of food, clothing, shelter is for nurture, protection and utilization of the body.
4. Production, maintenance and utilization of physical facilities is a part of my program (it is 1/6).
5. Body is an instrument.

^{*1}Body does not take care of itself. It is I who does it.

Activities like breathing, digestion, bodily involuntary activities are not controlled by I, but they continue with the consent of I.

Dancing, singing, etc are decided by I. carried out by the Body.

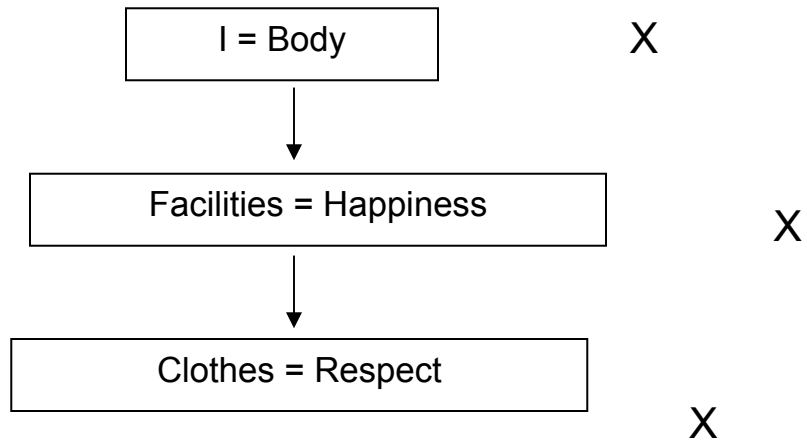
There is also a third Category where Body and I work together

e.g. Pain: If you focus on pain you will realize that the I appears to make it more than Your body really feels it.

If you observe the pain (through I, without reacting to it)- most of the time it recovers.

If it does not, in those cases, the role of I is to recognize the outside factors which cause it. In such cases, outside remedies are needed.

Gross Misunderstanding of ours



This is what Materialistic world is based on.

Economy of Materialism says

Needs are unlimited

Resources are limited

Therefore everyone is bound to be deprived

Deprivation (Its Feeling)

↓

Exploitation

↓

Corruption

↓

Opposition

↓

Struggle

↓

War

This is the chain that we all around today- at all levels- family, society, state, country & the whole world.

I involves :

- | | |
|------------------------|---------------------------------------|
| 1. Experience (अनुभव) | if we operate at this level, there is |
| 2. Understanding (बोध) | certainty |
| ----- | |
| 3. Desiring (चित्रण) | Changes i.e. |
| 4. Thinking (विश्लेषण) | if we operate at this level, there is |
| 5. Selecting (चयन) | uncertainty |

Creativity arises at 3-5, in the light of 1-2, as it can be realized;

Otherwise, 3-5 only leads to imaginations which may not necessarily be brought to reality, leading into frustration and unhappiness.

!

दृष्टा,
↓
Seer

कर्ता,
↓
doer

भोक्ता
↓
enjoyer

!

Body

Need

Happiness

Physical facilities

In Time

↓
Perennial

↓
Limited (Changes with respect to
time and quantity)

Fulfilled by

↓
Right understanding &
right feeling

↓
food, shelter etc.

Activities

Desires, thinking, selecting

Eating, breathing

↓
Knowing , Assuring,

↓
Recognizing,

Recognizing, Fulfilling

Fulfilling

↓
Chaitanya (Conscious)

↓
Jarh (Physio- chemical)

Knowing, Assuming (Accepting), Recognition & Fulfillment

Fulfillment depends on Recognition

Recognition depends on Assumption

Assumption depends on knowing or not knowing (manyata-belief)

If Acceptance is based on knowledge, then recognition will be correct & fulfillment will be correct..

If Acceptance is not based on knowledge, then things will go wrong.

Going back to the previous example of pain, suppose a pin is pricked into the body. If I recognizes the hurt as one by a doctor for benefit of the body, it won't feel bad of it and I would not react.

But, if I recognize it as an invasion, it would react adversely.

The I group is known as World of Conscious (Chaitanya). It has the characteristic of Knowing and Assuming.

The Body group is World of Jarh. It does not Know or Assume. It only recognizes & fulfills. It changes in time and quantity. Therefore, its needs are also changing in time and quantity.

These two worlds coexist together. Human being is a co-existence of I and Body.

When we confuse the need of I with the need of the body, then there is trouble- there is confusion leading to innumerable & irresolvable problems.

(That is what we all are facing!)

Activities (Actions) of I

<u>Force/ Power</u>	<u>Activity (Action)</u>
1)	
2)	
Manyata →	
3) Desire (Iccha)	Imaging (Chitran)
4) Thought (Vichhar)	Analyzing (Vishleshana)
5) Selection(Asha)	Selecting(Chayan)

Suppose there is a desire for a house. Then you make an image of it in your self. After that, there is an Analysis in terms of how many rooms, what size etc. Then you add on colour , material etc. (Selection)—All, of the right hand column – imaging, analyzing and selection, constitute- Imagination or Kalpana.

On the side is Manyata. As it stands today, most of our desires are conditioned by manyatas (beliefs)

For example, someone said a comfortable house should be like this- then it all starts from that Manyata (Conditioning)

The Kalpana depends on the Manyata.

In other words, a conditioned mind draws from certain past conditioning, unknowingly and builds up an Image accordingly.

Now start paying attention at the level of Understanding. So add on to 1) and 2) Anubhava and Bodh i.e. Experience and Understanding.

I

Force/ Power

Activity (Action)

Atma (Spirit)

Anubhava (Experience)

Buddhi (Wisdom)

Bodh(Understanding)

Iccha

Chitran(Imaging)

Vichar

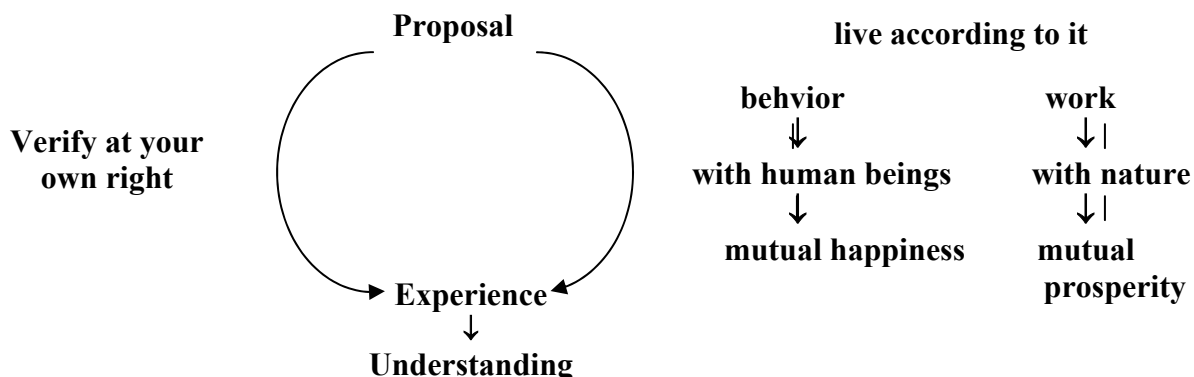
Vishleshana(Analyzing)

Asha

Chayan (Selecting)

Recall our process of self study, mentioned above-
(to understand the HARMONY in I).

Process of Self Study:



VERIFY AT YOUR OWN RIGHT-

On the Basis of it being Readily acceptable

Not on the basis of scriptures

Not on the basis of equipment

Not on the basis of other humans.

Experiencee means REALIZATION (Anubhava)

Understanding means WISDOM (Bodh)

This is a process of Self Evidence (Verification of Deep Within)

Sanskaras are in the form of Imaging, Analyzing and Selecting. They generally come from conditioning.

Only when based on Anubhava and Bodh can the other 3 (Chitrana, Vishleshana and chayan) become definite, otherwise they keep changing, fluctuating.

The old Sanskaras can be removed by watching the last 3, according to diagram on previous page (thru self- verification) .

When Anubhav & Bodh takes place, there is harmony in the self and following experience result into-

1. When you have Understanding on the basis of Realization, you experience Anand: Bliss.
2. Then your desire becomes definite on the basis of understanding of harmony; this leads to:
Santosh (Satisfaction)

The desires, based on understanding of harmony, no more remain unlimited. They become definite.

3. Right imaging and right desires based on understanding of harmony give rise to Harmonious Thoughts, which lead to
Shanti (Peace)

Harmonious thoughts give rise to selections which can be readily materialized resulting into

Sukh (Happiness)

So I has 4 Swabhavas

SUKH, SHANTI, SANTOSH, ANAND

Maan (Mind) brings about Selection

Below 3 – Chitran, Vishleshana, Chayan, without Samajdari brings about Ignorance

e.g. Ego and depression are lack of Understanding.

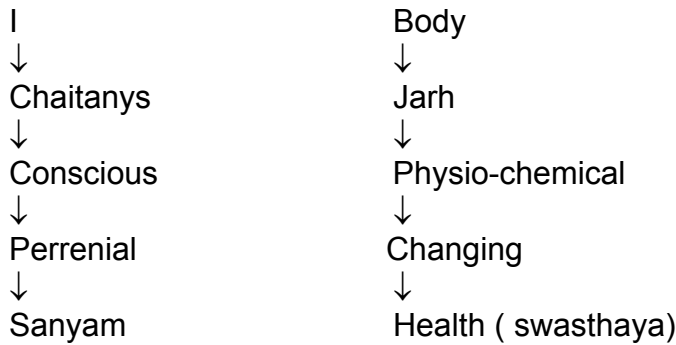
Ego- Aham- means over evaluating one self

Depression – means under evaluating ones self.

2. HARMONY OF I WITH THE BODY

Human Being is the co-existence of I and Body.

The Body sends information to I (like of pain etc) Ultimately I decides what to do.



Sanyam- I feel and take the responsibility of nurturing, protection and utilization of the body.

Hence, is turn, the sense of responsibility for the production, maintenance and utilization of the physical things required for the body.

For Nurturing → Food → required in limited amount

Protection → Clothes, house → required in limited amount

Utilization → Instruments. → required in limited amount

When physical needs are rightly defined, they all turn out to be required in a limited quantity.

These limited needs can always be fulfilled. There is enough provision for it in the nature as well as enough potential in human being to realize these provisions.

In fact, even now, most of us have far enough than what physical things we really need.

Therefore, one never needs to be deprived, on account of lack of natural resources (quite contrasting to what modern economy says!). All that it really requires, is the right identification of the physical needs

Prosperity: a feeling of producing/ having more than my physical needs.

With the above analysis, it seems quite natural for everyone to become prosperous.

However, due to the lack of the right identification of the physical needs, we have landed up in a situation which can be depicted by-

S² D²	→	S⁴
SSDD		SSSS
Sadhan, Sampann, Dukhi, Daridra		Sadhan, Sampann, Sukhi, Samriddh

We have enormous amount of physical facilities, but we still feel unhappy & deprived; whereas we want to feel happy and prosperous after having obtained lot of physical things.

When I feel deprived, I exploit. Then, there is Corruption

When there is Prosperity, there is sharing. There is mutual fulfillment. Therefore, there is Growth.

3. HARMONY IN FAMILY

A family can be seen as relationships among human beings. Since, human is co-existence of I & Body and it is basically I that plays the deciding role, family can be visualized as relationship between I & I.

(I ---I)

So, there are four important things to realize:

- 1) Relationship is there- between I and I- not between body & body
- 2) There are expectations in relationship- of I from I.
- 3) Expectations can be recognized and fulfilled
- 4) Fulfillment and right evaluation leads to Mutual happiness.

Relationship is already there. It is basically relationship between I and I. I always wants to be in Vyavastha, in harmony; otherwise there is Chaos or it feels uncomfortable..

So you don't have to create relationship, you only have to ensure its recognition & fulfillment.

As we see it today, mostly relations are seen as Body to body
Expectations are also seen from body to body

Therefore, fulfillment goes wrong. So there is lack of Happiness or mutual fulfillment..

e.g. Parent-Child Relation

Normally, we try to fulfill the needs of the child's body or give him an education for the sole purpose of getting a good job etc. which will ultimately ensure money or physical facilities.

There is dissatisfaction on the child's part because the parent takes care only of its bodily needs, paying little or no heed to the needs of the child's I.

Therefore, when the parents age and the child becomes an adult, he too follows this example and takes care only of the Bodily needs of the parents, neglecting the I as he had experienced in his past.

The solution, therefore is to see things as they are.

EXPECTATIONS

- 1) Trust (Vishwas)
- 2) Respect, right evaluation (Samman)
- 3) Affection, affinity (Sneha)
- 4) Care (Mamata)
- 5) Guidance (Vatsalaya)
- 6) Reverence (Shraddha)
- 7) Glory (Gaurav)
- 7) Gratitude (Kritagyata)

Every single human needs all the above to fulfill the needs of his I and of the other I. To fulfill all the above expectations one needs – Understanding (Samajh); with right

understanding, they automatically happen,. In fact, they are already there; when we understand, we ensure their continuity. Otherwise, our wrong trainings is to block them. Material things play no role or very insignificant/ subsidiary role in the fulfillment of these expectations.

1. TRUST (Vishwas)

Verify first that it is readily acceptable (using the verification procedure given before)- that it gives happiness both at the level of having this feeling & at the level of expressing it to the other..

Trust is Clarity/ Understanding/ Ensurance that the Other wants & works for my happiness and prosperity.

Check the following to make this clarity:

- 1) I want to work for my happiness
- 2) I want to work for others happiness
- 3) Other wants to work for his happiness
- 4) Other wants to work for my happiness

Evaluate on the basis of INTENTION (Wanting to) and COMPETENCE (Being able to do).

Intention is normally or always present, competence is sometimes or mostly doubtful.

Therefore, the doubt or distrust can be only as regards the Competence of the other. If there is a doubt on the Intention of the other there is no relationship or the basis of relationship is denied. That is why Trust is called Basic value (*आधार मूल्य*).

Nobody has bad intentions.

It is Very Important to differentiate between these two-
Intention and capability of the other.

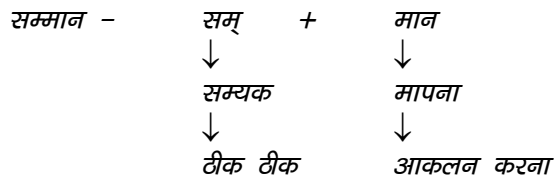
If we have trust on Intention, we start helping the other to improve his competence, if he does not have.

Tip: Check for intention and competence and then check for distrust in all relationships.

2. RESPECT (Samman)

Respect – right evaluation.

Verify by the test procedure that it is readily acceptable &
It leads to happiness of both.



Need of I: I should be evaluated as I am
I should evaluate others as they are

What we generally tend to do is one of the three-

- Over evaluation- Adhimulyan- To evaluate for more than what it is
e.g. if you are wrongly flattered you feel uncomfortable
- Under evaluation- Avmulyan- To evaluate for less than what it is
e.g. If you are condemned you feel uncomfortable too
- Otherwise evaluation- Amulyan- To evaluate for something other than what it is
e.g. If you are evaluated as something else, say donkey, you feel uncomfortable too.

Whenever the evaluation is not right, it is disrespect for the other.

If we observe, we will find that in our day to day relationship, we tend to do one of these three leading to disrespect.

Biggest mistake is to evaluate human being as the body.

So, Samman (Respect) is right evaluation.

Evaluation on the basis of I (of a human being)

The other I is same as me in terms of

1. Need- perennial happiness
2. Programme- to understand and to be in Harmony at all 6 levels of human existence
3. Activities, Forces & Powers- As perennial (5 activities mentioned previously i.e. realization, understanding, imaging, analyzing, selecting)

The difference could only be at the level of

4. Understanding

at the level of I, all things are the same except understanding

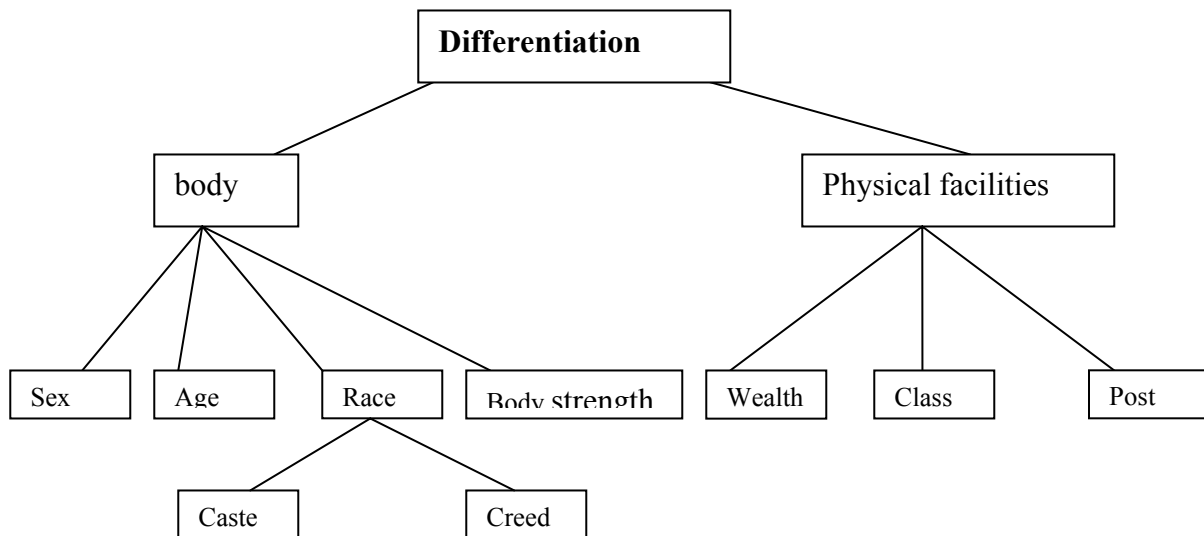
So, all I are same at the level of first three- this forms the basis of equality of all human beings.- this is the sense basic sense of respect of respect which every human being desires & this is what is denies in most of the societies(for reasons we will see below)

At the level of UNDERSTANDING (not information)

less than me— accept the responsibility of improve the understanding of the other.
more than me—be ready to understand from the other..

In the present social relationship we tend to evaluate on the basis other than I & therefore diffentiate on the basis such as body, money etc.

Differentiation is being made on the basis of: Sex, age, class, post, race (caste, creed), body strength, physical facilities.



In today's world, differentiation is based on one or all of these. None are based on the basis of I. Hence there are feelings of disrespect, leading to resentments & protests in regard to each one of them, in one context or the other.

If we respect people on the basis of the above, we are actually disrespecting them. e.g. if you respect a person on the basis of his clothes, he thinks you are not really respecting him but his clothes.

Deep within it violates him.

Especially for a child, be alert of every word, every gesture, you are using.

Minutely observe what you have done or said to preserve the child's respect and trust. Be aware of each word you have spoken and be aware whether it is on the basis of the body or of the I.

Basically understand that-

1. everyone has good intentions, whether he can show it or not, whether he can put it to reality or not &
2. every I is like me and need to be evaluated on the basis of I.

If Trust and Respect are ensured, the rest 7 expectations follow very easily.

3. AFFINITY– AFFECTION (Sneha)

Affinity is the feeling of acceptance of the other as one's relative (feeling of being related to the other)

e.g. suppose there is a newcomer in the home (like a daughter-in-law). Yes, we do make a place for her in the house, but do we make a place for her in the I ? Isn't the baggage of presuppositions from the past carried within our relationship? Are we able to free from conditioning like daughters in law separate mother and son and then see? Can we start with a clean mind.

Once we have the trust and respect, acceptance follows naturally

The family is a laboratory

1. to understand how to live harmoniously in relationship with human beings &
2. to practice it in terms of fulfillment, evaluation & ensuring mutual happiness.

Before we extend this to accept and love every unit in the Society and then Existence.

Parivar (family)

- relationship understood, recognized, fulfilled, leading to mutual happiness
- Akhand Samaj, Undivided Society (readiness to live in harmony with every human being, feeling of being related to every human being.)
- Sarvabhoom Vyavastha, All pervading harmony (feeling of being related to every unit.)

Harmony in

individual→family→society→entire existence

After fulfilling the family's needs in terms of Body and I, one naturally expands this happiness to Society., only then one can be in harmony with the Entire Existence.

Therefore ensure recognition and fulfillment in relationships. This is one's goal at the level of family. It all is already within you –Understanding only makes you aware and once you are aware of it, you are able to fulfill it.

Note: All 'I's are of the same type; But each 'I' retains its individuality.

Characteristics of 'I': They are Similar, They are not same, They are not one

4. Mamata (Me ness- Care)

Mamata is nurturing and protecting. It is the sense of taking care of Body

When I feel related to the other, I feel that he is like me, he is mine. I feel the sense of responsibility of taking care of the other, particularly, when I find that the other is not able to take care of himself. One major part of this is taking care of nurturing and protecting of Body. This is called Mamata.

5. Vatsalya (Guidance)

Vatsalya, Guidance is taking care of 'I'

i.e. Right understanding & feelings in the other I.

Vatsalya is the feeling of making other

Samajhdar (right understanding) &

Jimmedar (responsible).

6. Reverance (Shraddha)

The feeling of acceptance for the Excellence (Shreshthata) in the other.
(Shreshthata ki Swikruti)

Here, Excellence (Shreshtha) essentially means – Understanding of the Harmony and living in that Harmony – at all 6 levels.

Excellence and competition are not similar. In excellence, one helps to bring the other to his level, in competition, he stops the other from reaching to his level.

This Excellence is Absolute & definite;

Competition is always relative, with no definite state, no point of completion.

PUJA (Worship)-

After acceptance of Excellence, it reflects in terms of making effort to become like the excellent person. This is called puja. Puja is done in response to reverence.

Reflection of this Excellence brings about PUJA.

7. Glory (Gaurav)

The feeling for someone who has made efforts for Excellence

8. Gratitude (Krutagnyata)

This is the feeling for someone who has made an effort for My Excellence.

9. Love (Prem)

Feeling of being related to all, to every unit in existence, the entire existence
Purnata Me Rati.

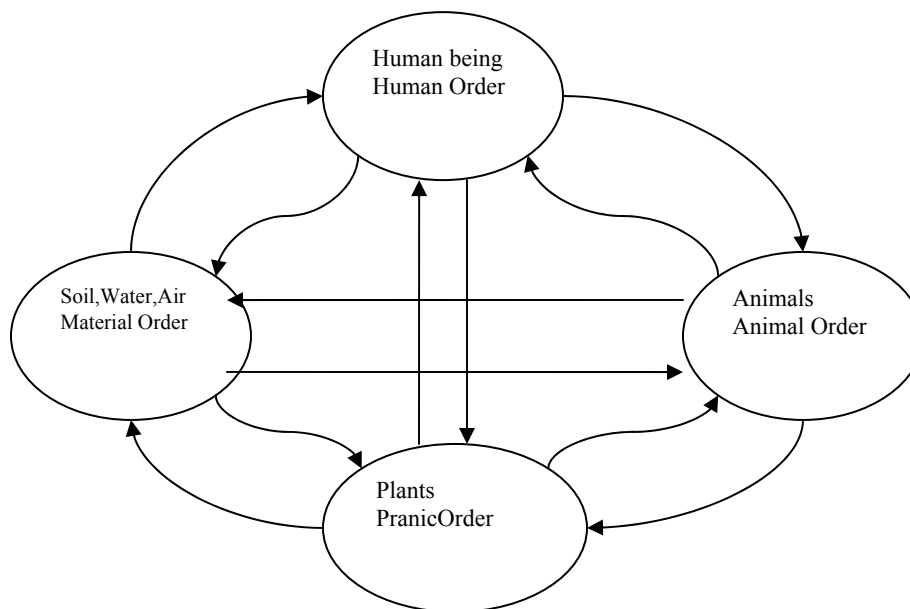
It all starts with identifying that one is related to other human being (sneh- Affection) and it slowly expands to the feeling of being related to all human beings (Akhand Samaj) and then to all, each & every unit in nature. This is Love, Prem.

4. HARMONY IN SOCIETY समाज में व्यवस्था- स्वराज्य

Expectations- Human Objectives:

- | | |
|--------------------------------------|----------------------|
| 1. Samadhan
(Right understanding) | in every human being |
| 2. Samrudhhi
(Prosperity) | in every family |
| 3. Abhaya
(Trust) | in society |
| 4. Saha- Astitwa
(Co-existence) | in nature |

- 1) Right Understanding is necessary for every human being. When one is not having the right understanding, he remains disturbed and he starts disturbing others.
- 2) Prosperity in every family- family being able to identify its needs and being able to produce/ achieve more than its requirement.
- 3) Trust in Society- every member feels related to every one else(Akhand Samaj) and therefore there is trust.
- 4) Co-existence in Nature- there is co-existence i.e. a relation of mutual fulfillment among four orders of nature.



Co-existence among all

In the forest, there is a perfect harmony in the material order, pranic order and animal order .Only Humans do not fulfill this order, by not playing the correct role. All this can be initiated by Right Understanding , then things start falling in place for the individual and others.

5 dimensions of Human Society:

- 1) Shiksha Sanskar (Education Sanskar)
- 2) Swasthaya Sanyam (Sanyam- health)
- 3) Utpadan Karya (Production work)
- 4) Vinimaya Kosh (Exchange , repository/ storage)
- 5) Nyaya Suraksha (Justice, security)

1) **Shiksha** (education)-To understand the Harmony at all 6 levels of existence.

Sanskar- commitment and preparedness to live in harmony at all 6 levels of existence

2) **Swasthaya Sanyam**(Health , Sanyam)

Sanyam in I

Health in Body

Sanyam in I -

I feels the responsibility of

nurturing,

protection and right utilization of the body.

↓

↓

↓

food

clothes,house

instruments

↓

↓

↓

limited

limited

limited



limited

It is this sanyam which helps human to identify its need of physical things rightly , once that is identified as being limited , then prosperity becomes possible as the possibility of production is more than his limited physical needs.

Health in Body -

a)food and daily routine (Aahar, vihar)

b)Vyayama – exercise

c)Medical treatment

3) **Utpadan-Karya** (Production-Work) –

Work - is the physical effort made by human being on the rest of Nature.

Production-Physical things that I obtain as a result of work.

In Production work, there are two important aspects –

1. Identifying the Physical Needs of Body
2. Produce them through physical work in an ‘Avaartanshil ‘ (cyclic) manner,

Example of cyclic:

A seed is planted in soil and water is added. A tree grows, flowers. Bears fruit. The leaves ripen, fall on the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruits once more onto the soil. The same cycle gets repeated , manure formed again. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is Nature’s way of enriching the soil.

Non – cyclic processes are unnatural. They lead to depletion of Resources and Environmental Pollution. For example: burning of Coal

Take another example, if you put human excreta back into the soil, there is a cyclic process involved and everything gets enriched. In place of it if we use sewage, it leads to water pollution and loss of manure.

Production processes need to be cyclic and not open-ended.

Suggested solutions are using natural fuels like Gobar Gas, Solar Power, cyclic methods of Waste Disposal.

4) **Vinimaya (Exchange)**

To exchange what is remaining after fulfillment of Physical needs of the family.

-for mutual fulfillment (Not for exploitation).

Kosh- Storage

To store for future use after fulfilling the physical needs of the family and society.

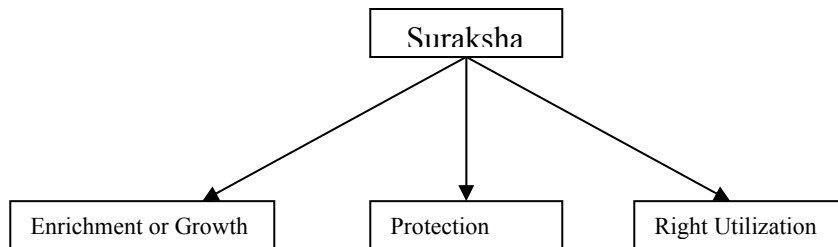
-Not for exploitation.

5) **Nyaya (Justice)**

Recognition of Relation of I with I, its fulfillment, evaluation and mutual happiness.

Suraksha- Security:

Recognition of relation of I with rest of Nature.



Right Utilization (most-important)

It is central to all the three if we rightly identify the utility of a thing, we tend to produce it and we tend to protect it. Also, when we have knowledge of right utilization , we never over use or exploit it.

A man uses maximum wood in his lifetime which can be obtained from four full grown trees. One can see that a human being can easily plant and nurture ten trees in his lifetime.

These five dimensions lead to :

Leads to

Education Sanskar-----	Samadhan
Sanyam(health)-----	Samruddhi
Production and Work-----	Samruddhi and Saha –Astitwa
Exchange and storage-----	Trust
Justice and Security-----	Trust and Saha-Astitwa(respectively)

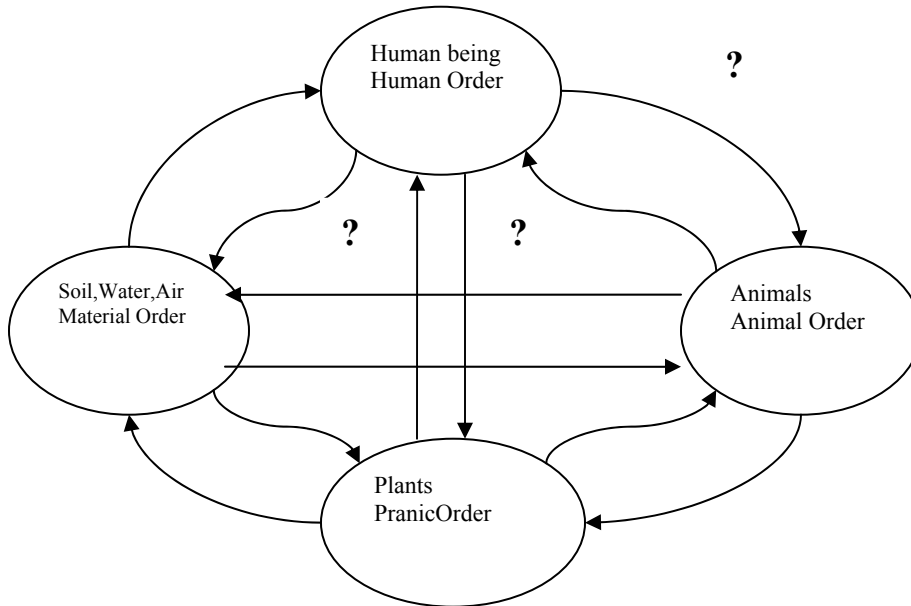
5. HARMONY IN NATURE प्रकृति में व्यवस्था

Expectation : Mutual Fulfillment(Paraspar purakata) amongst four orders.

Paraspar purakata = parasparata + purakata
 ↓ ↓
 relatedness mutual fulfillment

Four Orders :

- 1) Material Order(Padartha avastha)
- 2) Pranic Order(Prana Avastha)
- 3) Animal Order (Jeeva Avastha)
- 4) Human Order(Gyana Avastha)



First three orders fulfill their mutual relationship of fulfillment .This mutual fulfillment from human being is doubtful.

ORDER	THINGS	ACTIVITY	DHARMA	SVABHAV
Physiochem Padarth	Air Water Minerals	Composition Decomposition	Existence Self-Org	Composite Decomposite.
Pranic Pran	Plants,Animal body,Human body	„ + Resp.	„ + Growth	Pran, Enhance/Worsen
Animal Jeev	Animal Body + I	„+Selection in I	Will to Live in I	Dinta,Hinta,Krurta
Human Gyan	Human Body + I	„+ Selection Thinking Desire	Will to Live with happiness, understanding	„ + Dhirta,Veerta, Udarta

In plants there is only growth-no consciousness (here consciousness means capacity to know and to accept.' I ' does knowing, assuming, recognizing and fulfilling).
Body does only recognizing and fulfilling-it responds and its response is mostly definite.
'I ' recognizes and responds differently because of assuming differently.
Therefore knowing and assuming is the characteristic of Chaitanya.

In Pranic order, its Svabhava is help enhance or worsen another pranic unit.
Animal body behaves same manner as Pranic.
'I ' behaves differently. Here the 'I' part in animals has the will to live and to select.

Deenata: The feeling that I cannot take care of my body.
Deenata, Heenata and Krurata are fine as long as I is with the Animal Body.
Heenata: Trying to fulfill the need by cheating , manipulation.
Krurata:Trying to fulfill the need by forceful violence.
Dheerata: Commitment to understand and live in Harmony at all levels
Veerata:Commitment to help the other to understand and to live in Harmony at all 6 levels.
Udarata:Willing to invest one's self, body and wealth for ensuring, the understanding and living in Harmony at all 6 levels.

6. HARMONY IN EXISTENCE अस्तित्व में व्यवस्था

Existence = Exist + Essence, whatever exists.

↓ ↓
to be harmony

EXISTENCE

Units	submerged in	Space (Khali sthan)
Limited (Simit)		Unlimited (Asimit)
Activity Kriyashil		No activity Kriyashunya-Shunya
Energized		Constant energy, Samya Urja
Recognize and fulfill the relation With other Units		Reflecting, transparent
Self-Organised (Niyantrit)		Self-organization (niyantran) is available Brahman-(All pervading)
Aishwarya		Ishwar

In the Entire Existence there are 2 types of realities.

They are 1.Units eg Tree house etc and 2.Space.

Units are in Space .

Units are submerged in space. Units are in coexistence with space.i.e Space is inside as well as outside the unit.This Space does not obstruct physical object and it does not get obstructed by Physical objects.

All Units are Interrelated in Space

Activities are going on in Units.Space is no-activity.

There are 2 types of Realities - One which has no Activities. It is Unlimited (Vyapak).Other has Activities.The activities(units) are energized in co-existence with Space (no-activity).

Units are self organized (Niyantrit in space).

Space can be reflecting

It can reflect any Unit.

Reality is always reflected in each and every Unit. Every unit in Existence is reflected on me and on itself.

Aishwarya(Abundance) - so much that we see around us.

Ishwar- All pervading, Unlimited , constant Energy.

Iswar (vyapak , space) is always there .It is there as medium of reflection .Through space every unit is reflected onto every other unit .All that one has to do is to be aware of it and experience it.

Space is the basis for Atma(anubhav) to know the entire existence, so we call space Paramatma.

Anitya	Nirantar	Nitya
Body	I	Vyapak
Padartha avasta		
Prana avasta		
Jarh	Chaintanya	Space

Every Unit is submerged in space because

1. It is energized in space.
2. Self-organized in space.
3. Recognizes and fulfills its relationship with others in Space .

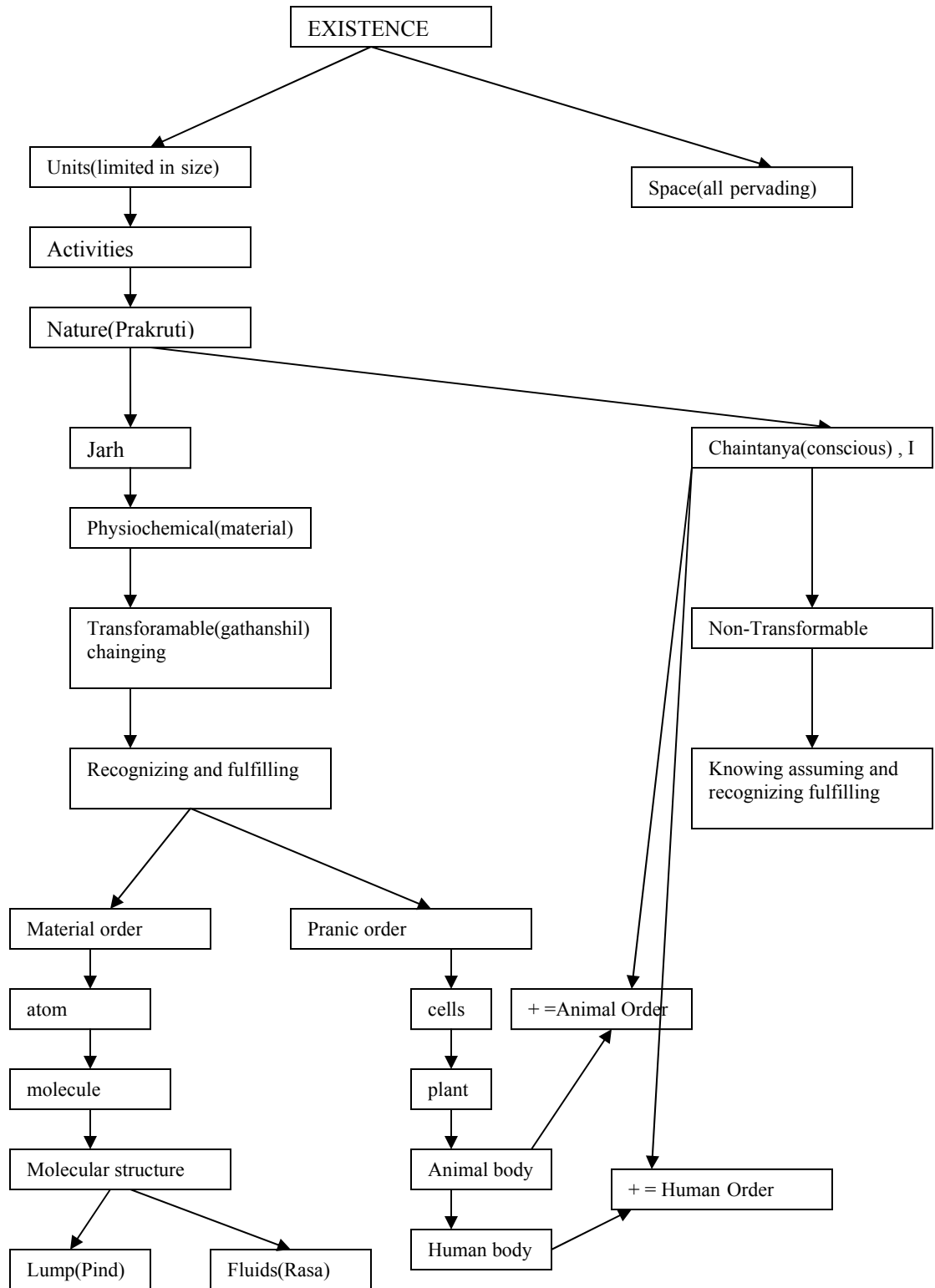
Existence= Units submerged in Space.

In Space, Organization is available but It is not binding you.

The Svikruti (acceptance) is already there in I for self-organization. There is no controller and nobody is controlled.

It is reflection but it is not Drushta (observer).

Activities take place in its co-existence but it is not karta (doer).Its experience by I leads to anand (Bliss) but It is not Bhokta (enjoyer).



SUM UP

Existence is co-existence.

Co-existence is the form of -

Every Unit is submerged in Space.	(Harmony in existence).
Every Unit is related to every other unit.	(Harmony in Nature).
I is related to every other Unit	(Harmony in Society)
I is related to every I	(Harmony in Family)
I is related to Body	(Harmony with Body)

This is Astitva Gyan

Different activities of I are also interrelated (Harmony in I)
and are in harmony .(Desires,thoughts etc).

This is Jivan Gyan.

Having understood I and the entire existence, we understand our relationship with every unit in existence and fulfill it leading to mutual happiness and prosperity.

This is Human Conduct , Manviyatapurn Aacharan.

CREATIVITY:

All desires fall within the chart on the previous page. Samadhan, Samruddhi, Abhaya, Saha-astitva. Whatever one does to fulfill these basic desires is Creativity.

At the level of thought and Selection we can be creative.

At the level of Thought and Understanding basic desire of all human beings is the same.

Therefore Creation is only within the order of Existence.

Realization

Understanding Definite

Desire

Thought

Selection

Body, behaviour, work- Space for Creation

Realization is certain, understanding for that is certain, hence the desire is also fixed.

Therefore Creativity will be within realm of thought, selection, body, behaviour etc.

Differences between Ishwar and Devi-Devtas.

Ishwar is Vyapak- i.e. all pervading, whereas Devi-Devtas are in Unity.

There are feelings of Shraddha towards Devi-Devta (Shraddha-Faith) This brings about Puja. Puja cannot be done of Ishwar as he is always there as a constant. He can only be experienced, Devi-Devtas are symbols behind the Word Ishwar.

There is Evolution of I in animal body and in I in Human body.

Kriyapurnata: working over desires etc. It is also called JAGRUTI (awakening) It leads to a life of Acharanpurta(living in Harmony at all 6 levels) which is Manviya Acharan (Human behaviour –living in Harmony) or Swaraj.