UNIVERSAL HUMAN VALUES – II

HS201

Module 4

Harmony in Nature and Existence

Questions with Answers

Lectures 19 to 22

Section A · 43 questions of 2 marks
Section B · 21 questions of 7 marks

Answers prepared from the Teachers' Manual (Lectures 19–22), the Module 4 notes, the Module 4 question sheet and the assignment.

How this paper is arranged

This paper covers the whole of Module 4. Each section carries the complete topic list of the module, so any one section can be used on its own as a revision set. Answers follow the terminology of the Teachers' Manual and the module notes, and are written to the length a 2, 5 or 7 mark question expects.

Section	Marks	Questions	Answer length	Topics in the section
A	2	43	40–50 words	Complete Module 4 topic list
B	7	21	200–250 words	Complete Module 4 topic list

The topics covered

Nature as a collection of units · the four orders · activity, innateness, natural characteristic and inheritance · interconnectedness, self-regulation and mutual fulfilment · abundance in nature · significance of education-sanskar · dependence of the human order on the other orders · existence as units in space · submergence and its three implications · existence as co-existence · the holistic perception of harmony · development in the existential sense · role of the human being.

Section A · 2 Marks

Short answer — about 40 to 50 words each. 43 questions.

Q1. Define nature.

Ans. Nature is the collection of all the units — air, soil, water, plants, trees, animals, birds, other human beings, and even distant things such as the sun, the moon and the other planets. These innumerable units are classified into four orders.

Q2. What are the four orders of nature?

Ans. The physical order — air, water, soil, metal; the bio order — grass, plants, trees; the animal order — animals and birds; and the human order, which contains human beings alone. The first three are mutually fulfilling among themselves and for the human order.

Q3. On what basis are the units of nature classified into four orders?

Ans. On the basis of their activity, innateness, natural characteristic and inheritance. Units that share formation and deformation belong to the physical order; those with growth and respiration to the bio order; those with a will to live and selection-tasting in the Self to the animal order; and those with the potential for understanding to the human order.

Q4. Give two examples of mutual fulfilment among the four orders.

Ans. Soil and plants: the physical order provides nutrients and the bio order holds the soil and enriches it. Plants and animals: plants provide food, and animals spread seeds and enrich the soil in return. The human order in turn depends on all three for its survival.

Q5. What is meant by interconnectedness in nature?

Ans. It means that no unit exists in isolation; every unit is related to every other unit and participates in a relationship of mutual fulfilment. What one order produces is used by another, and what it returns sustains the first. The whole of nature functions as one connected order.

Q6. What is meant by self-regulation in nature?

Ans. It means that the balance among units is maintained by the units themselves, without external control. In a forest, the proportions of soil, plants and animals of each species regulate themselves — lions do not eat all the deer, nor do deer eat all the grass.

Q7. Arrange the four orders in terms of abundance.

Ans. Physical order, then bio order, then animal order, then human order — each far greater in quantity than the next. Nature is so organised that the physical facility required by any order is already available in abundance, well before that order needs it.

Q8. Define existence.

Ans. Existence is whatever exists. It consists of two types of basic realities — space and units — and the units are in space. Existence is therefore understood as co-existence, in the form of units submerged in space.

Q9. Differentiate between units and space.

Ans. Units are limited in size, are activity and are active with other units. Space is unlimited, all-pervading, without boundary, and is no-activity. Units are ever present and temporary; space is ever present and all-pervading. Both together constitute existence.

Q10. What is meant by the submergence of units in space?

Ans. It means that units are in space and are inseparable from it — wherever a unit is, space is also there. Being submerged in space, units are energised, self-organised, and recognise and fulfil their relationship with every other unit.

Q11. What is the innateness of a unit?

Ans. Innateness is the definite self-organisation of a unit. By virtue of this definite self-organisation the unit exhibits a definite conduct or property, and it is self-regulated. A unit and its innateness are inseparable — one cannot be had without the other.

Q12. What is meant by the activity of a unit?

Ans. Activity is the internal activity going on in a unit, based on its self-organisation. Every unit is an activity and is active in relation to other units. In the physical order it is formation and deformation; in the bio order, growth and respiration are added.

Q13. What is the difference between the activity and the innateness of a unit?

Ans. Activity is the internal activity going on in a unit, based on its self-organisation. Innateness is that definite self-organisation itself, by virtue of which the unit exhibits a definite conduct and is self-regulated. Activity is what goes on inside the unit; innateness is what makes it the kind of unit it is — and a unit and its innateness are inseparable.

Q14. What is the natural characteristic of a unit?

Ans. The natural characteristic of a unit is its natural participation in the larger order. It is what the unit does for the order it belongs to — composition and decomposition in the physical order, nurture in the bio order, non-cruelty in the animal order, and understanding in the human order.

Q15. What is meant by inheritance in the context of the four orders?

Ans. Inheritance is the way by which units ensure the continuity of their definite conduct, generation after generation. It is constitution based in the physical order, seed based in the bio order, breed based in the animal order, and education-sanskar based in the human order.

Q16. State the activity of the physical order.

Ans. Formation and deformation. Units such as soil and metal are continuously being formed and broken down, and this is the whole of their internal activity. They have no growth, no respiration and no feeling.

Q17. State the activity of the bio order.

Ans. Formation and deformation, together with respiration. Plants and trees also grow. So the activity of the bio order is formation-deformation plus respiration plus growth, and it is these that distinguish a living plant from a stone.

Q18. State the activity of the animal order.

Ans. Formation-deformation, respiration and growth in the Body, together with selecting and tasting in the Self. An animal selects what it wants and tastes it; this activity in the Self is what the animal order adds to the bio order.

Q19. State the activity of the human order.

Ans. Formation-deformation, respiration and growth in the Body, together with imaging, analysing-comparing and selecting-tasting in the Self. The human being can form images of what is not present, compare possibilities, and choose among them.

Q20. Why is education-sanskar important for the human order?

Ans. Because the human order is the only one without a definite conduct by birth. All the other orders inherit a fixed conduct, but the human being must acquire right understanding and right feeling through education-sanskar in order to have a definite conduct.

Q21. Which order can exist independently of the others?

Ans. None exists wholly independently, but the first three orders — physical, bio and animal — are mutually fulfilling among themselves and can continue without the human order. The human order cannot exist without them, since it depends on all three for its survival.

Q22. What are material units and consciousness units?

Ans. Material units belong to the physical, bio and animal orders and to the human Body; they are made of physio-chemical substances, are limited in size and are temporary. Consciousness units are the Self in the human being, the domain of knowing, assuming, recognising and fulfilling.

Q23. What is meant by co-existence?

Ans. Co-existence means that units and space exist together, inseparably — units are submerged in space. It also means that every unit recognises its relationship with every other unit and fulfils it. Existence itself is co-existence.

Q24. What is the holistic perception of harmony in existence?

Ans. It is to see the whole existence as co-existence — units submerged in space, energised, self-organised, and recognising and fulfilling their relationship with every other unit. At the base of everything is co-existence, and everything that exists is an expression of it.

Q25. What is meant by development in the existential sense?

Ans. Whatever we do with the material world is cyclic — it returns to its initial state, so there is no development there. Development is possible only in the domain of consciousness: developing right understanding and right feeling in the Self, and living on that basis. It is facilitated by education-sanskar.

Q26. What is meant by inner evolution?

Ans. Inner evolution is the process by which a human being moves from borrowed beliefs and assumptions to a self-verified, natural understanding of what is right — and then naturally lives accordingly. It is natural rather than forced, it happens through exploration rather than instruction, it is available to every human being, and it closes the gap between knowing and living.

Q27. What are the three steps of inner evolution?

Ans. Self-exploration — examining one's beliefs and assumptions against one's natural acceptance; self-awareness — becoming clearly aware of the Self as distinct from the Body, and of their different needs; and self-evaluation — honestly assessing one's thoughts, feelings and actions against what one has understood, and correcting the gap. It is a continuous, deepening cycle rather than a one-time event.

Q28. Distinguish between understanding and realisation.

Ans. Understanding is clarity in the intellect about what is true — a conceptual, verbal grasp; you can explain it in words. Realisation is the same truth becoming one's own direct experience, beyond words, felt within the Self. Reading that sugar is sweet is understanding; tasting it is realisation. A student may understand that honesty matters and still copy in an examination — realisation is when honesty is felt as one's own value.

Q29. What is meant by contemplation?

Ans. Sustained, deliberate reflection on what the understood and realised truth means for one's own living and participation. It asks: given what I understand and have realised, what does this mean for how I act? Understanding and realisation give clarity; contemplation turns that clarity into conduct.

Q30. What is the present state of the human order in relation to the other three orders?

Ans. The human order is not mutually fulfilling. Being without right understanding, it exploits the other three orders rather than enriching them, and so it is a source of disharmony in nature. The first three orders remain mutually fulfilling among themselves.

Q31. What is the desired state of the human order?

Ans. The human order should be mutually fulfilling towards all the four orders. Once human beings understand the mutual fulfilment already going on in nature, they can participate in it, and then they become enriching for the physical, bio and animal orders instead of exploitative.

Q32. What are the two types of basic realities in existence?

Ans. Space and units. Space is unlimited, all-pervading and without activity. Units are limited in size, are activity and are active. The units are submerged in space, and this co-existence of the two is what existence is.

Q33. What is meant by 'my participation (value) in nature'?

Ans. It is to understand the mutual fulfilment among the four orders and to participate in it — to enrich the physical, bio and animal orders rather than exploit them, and to use what they give rightly, so that my living remains mutually fulfilling and sustainable.

Q34. What are the natural outcomes of understanding harmony in nature?

Ans. One lives in mutual fulfilment with the other three orders instead of exploiting them; one's needs are assessed rightly and physical facility is produced cyclically; and the human order becomes a source of enrichment in nature rather than of depletion and pollution.

Q35. Why is the human order dependent on the other three orders?

Ans. Because the human being lives on what they provide — air, water and soil from the physical order, food from the bio order, and the ecological balance maintained by the animal order. The human order cannot survive for a moment without them, though they can survive without it.

Q36. What is meant by mutual fulfilment?

Ans. Mutual fulfilment means that each unit, while fulfilling itself, also fulfils the others — what one takes, it returns in a form that sustains the giver. It is the relationship already existing among the first three orders, and the relationship the human order must learn to participate in.

Q37. What is the innateness of the human order?

Ans. The will to live with continuous happiness, in the Self. Unlike the animal, whose innateness is the will to live, the human being's definite self-organisation carries the will to live with continuous happiness — and this is what makes right understanding necessary.

Q38. What is the natural characteristic of the human order?

Ans. The potential for contemplation, understanding and realisation in the Self, expressed as right feeling and right thought. The human being can contemplate relationship, understand self-organisation and harmony, and realise co-existence — and thereby participate rightly in the larger order.

Q39. What is the inheritance of the physical order?

Ans. Constitution based. Soil and metal pass on their definite conduct through their constitution — the same composition produces the same properties in the next generation of units. It is not seed based or breed based, as in the bio and animal orders.

Q40. How is space different from units in terms of activity?

Ans. Units are activity and are active — something is always happening within them and they act on other units. Space is no-activity; it is all-pervading and without any activity of its own. All activity in existence takes place only in units.

Q41. What is meant by 'existence is co-existence'?

Ans. It means that existence is not a collection of separate things but a togetherness — units submerged in space, each energised, self-organised, and recognising and fulfilling its relationship with every other unit. Nothing exists apart from this relationship.

Q42. What is the role of the human being in existence?

Ans. The human being is the only unit that can understand co-existence and live accordingly. The unfolding of harmony that is happening in nature has to be completed through the human being — by realising co-existence and participating in it consciously.

Q43. Why is nature said to be in harmony and not in chaos?

Ans. Because the first three orders are mutually fulfilling, self-regulating and available in abundance in a definite sequence. In a forest the balance of soil, plants and animals maintains itself without external control. What appears as chaos is only the human order acting without right understanding.

Section B · 7 Marks

Long answer — about 200 to 250 words each. 21 questions.

Q1. Explain mutual fulfilment among the four orders of nature with two examples.

Ans. Nature is the collection of units, classifiable into four orders — physical, bio, animal and human — and these orders are related to one another in mutual fulfilment. Each order, while fulfilling itself, produces something that fulfils another, and what it receives is returned in a form that sustains the giver. Two examples make this clear. First, soil and plants. The physical order supplies minerals and water; the bio order draws them up, holds the soil in place with its roots, adds organic matter when it decays, and so enriches the very soil it depends on. Neither exhausts the other; each is enriched by the relationship. Second, plants and animals. Plants provide food and oxygen; animals in turn spread seeds, pollinate flowers, and their waste returns nutrients to the soil. A forest maintains the proportion of soil, plants and animals of every species by itself — lions do not eat all the deer, nor deer all the grass. This mutual fulfilment is already going on in the first three orders. The human order has the natural acceptance for it, but participates in it only when it has right understanding.

Q2. Discuss the present state and the desired state of the human order in relation to the other three orders.

Ans. The present state of the human order is one of exploitation. The first three orders are mutually fulfilling among themselves — the soil enriches the plant, the plant enriches the soil, animals and plants sustain each other, and the whole system regulates its own proportions. The human order alone stands outside this relationship. Lacking right understanding, it treats the other orders as resources to be extracted rather than as a larger order to participate in. The results are visible as resource depletion, pollution, deforestation and the disruption of balances that had maintained themselves for ages. The desired state is the opposite. Once human beings understand the mutual fulfilment already going on, they can become mutually fulfilling for all four orders — enriching the soil, the plants and the animals while taking what they need, and producing in a cyclic and mutually enriching way. In that state the human order is not a disturbance in nature but its most conscious participant. The difference between the two states is not technological but a matter of understanding, which is why education-sanskar is decisive.

Q3. What is interconnectedness in nature? How is self-regulation achieved in a forest ecosystem?

Ans. Interconnectedness means that no unit in nature exists in isolation. Every unit is related to every other and participates in a relationship of mutual fulfilment: soil to plant, plant to animal, animal back to soil. What one order produces is consumed by another, and what that other returns sustains the first, so the whole functions as one connected order rather than as a heap of separate things. Self-regulation is the consequence of this interconnectedness. In a forest, the proportion of soil, plants and animals of each species maintains itself without any external control. Lions do not eat all the deer, because as deer become scarce the lions decline too; deer do not eat all the grass, because scarcity of grass limits them; plants do not grow until there is no space left, because the soil and light available limit them; and there is always enough soil for new plants because decomposition returns what growth took. Each population is held in check by the others, and the balance is achieved by the units themselves. The forest needs no manager. With right understanding, the human being too becomes self-organised and participates in this harmony rather than disturbing it.

Q4. Describe in detail the activity, innateness, natural characteristic and inheritance of the four orders.

Ans. Activity is the internal activity in a unit based on its self-organisation. Innateness is its definite self-organisation, by which it exhibits a definite conduct. Natural characteristic is its natural participation in the larger order. Inheritance is the way it ensures continuity of that conduct, generation after generation. In the physical order — soil, metal — the activity is formation and deformation; the innateness is existence; the natural characteristic is composition and decomposition; inheritance is constitution based. In the bio order — plants, trees — respiration and growth are added to formation-deformation; the innateness is existence with growth; the natural characteristic is nurture, and worsening when disturbed; inheritance is seed based. In the animal order — animals, birds — selecting and tasting in the Self is added; the innateness is the will to live; the natural characteristic is cruelty and non-cruelty; inheritance is breed based. In the human order the activity is imaging, analysing-comparing and selecting-tasting in the Self; the innateness is the will to live with continuous happiness; the natural characteristic is the potential for contemplation, understanding and realisation; and inheritance is education-sanskar based.

Q5. "The human order is dependent on all the other three orders." Explain with suitable examples.

Ans. The human order depends absolutely on the other three orders, while they do not depend on it. From the physical order come air to breathe, water to drink, soil to grow food in, and metals and minerals for every tool and building. From the bio order come food, fibre, timber, medicines and the oxygen that plants release. From the animal order come ecological services that no human effort replaces — pollination, seed dispersal, pest control, and the nutrient cycling that grazing and decay maintain. Examples make the dependence concrete. A farmer's crop depends on soil fertility maintained by the physical and bio orders, on pollinators from the animal order, and on rainfall from processes far beyond human control. A city depends on watersheds in the hills, on forests it never sees, and on the decomposition that keeps soil productive. The dependence runs one way. The physical, bio and animal orders were mutually fulfilling before human beings appeared and would continue without them. The human order, by contrast, cannot survive a single day without them. This asymmetry is why the human order's exploitation of nature is not strength but a danger to itself.

Q6. What is the role of human beings in ensuring mutual fulfilment with the rest of nature?

Ans. The human being is the only unit in existence that can understand co-existence and choose to live accordingly, and this is precisely the role it has to play. The first three orders participate in mutual fulfilment by their very nature — they cannot do otherwise. The human order has the natural acceptance for it, but not the compulsion, so participation has to be a conscious act based on understanding. That role has three parts. First, to understand: to see nature as a collection of units in four orders, mutually fulfilling, self-regulating and abundant in a definite sequence. Second, to participate rightly: to take what is genuinely required for nurturing, protecting and rightly utilising the Body, and to return what sustains the order that gave it — producing cyclically and enriching the soil, water and biodiversity rather than depleting them. Third, to complete the unfolding: the harmony that is happening in nature has to be completed through the human being, since only here can co-existence become conscious. In this sense the human being is nature's participant, not its master.

Q7. Define existence. How are units and space understood in terms of co-existence?

Ans. Existence is whatever exists. It consists of two types of basic realities — space and units — and the units are in space. The two are understood through four contrasts. Units are limited in size; space is unlimited, all-pervading, without boundary. Units are activity and are active with other units; space is no-activity. Units are ever present but temporary in form; space is ever present and all-pervading. And units are innumerable, while space is one. Their co-existence takes the form of submergence: units are in space and inseparable from it — wherever a unit is, space is also there. Being submerged, units are energised, self-organised, and recognise and fulfil their relationship with every other unit in space. Existence is therefore not a container with things in it, nor a collection of separate objects, but co-existence itself — units and space together, in relationship. This is why the whole of existence can be described in a single word: co-existence.

Q8. Explain the concept of 'units submerged in space' and the three implications of submergence.

Ans. Units are in space and inseparable from it; wherever a unit is, space is also there. This is what is meant by submergence, and it has three implications. First, units are energised in space. Being in co-existence with space, every unit is energised — right from the smallest atom to the largest planet. Nothing needs to be pushed from outside; energy is available to it by virtue of its being in space. Second, units are self-organised in space. Every unit is in a definite order, and by being in a definite order it exhibits a definite conduct. That is how a unit can be recognised and studied at all: its innateness is inseparable from it. Third, units recognise their relationship and fulfil it with every other unit in space. Each unit is related to every other, and that relationship is recognised and fulfilled — the soil with the plant, the plant with the animal, the animal with the soil. Taken together, submergence explains why existence is harmony rather than accident: energy, order and relationship are all given by co-existence itself, not imposed from outside.

Q9. Differentiate between material units and consciousness units with examples.

Ans. Material units are made of physio-chemical substances and belong to the domain of the material. Consciousness units belong to the domain of consciousness. The distinction shows in four ways. In composition, a material unit is physio-chemical — soil, water, a plant, a human body — while a consciousness unit is not made of any substance at all; the Self is the 'I' that knows, assumes, recognises and fulfils. In activity, a material unit's activity is formation and deformation, growth and respiration, or selecting and tasting in the Body; a consciousness unit's activity is imaging, analysing-comparing and selecting-tasting in the Self, which is continuous. In awareness, a material unit has none; a consciousness unit is aware, and it is the Self that experiences happiness and unhappiness. In development, material activity is cyclic — it returns to its initial state, so there is no development; only in consciousness is permanent change possible. The human being is the co-existence of both: a consciousness unit, the Self, living with a material unit, the Body.

Q10. What is the holistic perception of harmony in existence? Discuss the role of human beings in it.

Ans. The holistic perception of harmony in existence is to see the whole of existence as co-existence — units submerged in space, energised, self-organised, and recognising and fulfilling their relationship with every other unit. At the base of everything is co-existence, and everything that exists is an expression of it. Seen this way, the four levels of living are not separate subjects but reflections of one reality: the Self and Body in co-existence at the individual level; trust, respect and love at the family level; right understanding, prosperity, fearlessness and co-existence at the societal level; mutual fulfilment among the four orders at the level of nature; and units submerged in space at the level of existence. The role of the human being within this perception is unique and central. The first three orders express co-existence by their nature, without knowing it. The human being can know it. The unfolding of harmony that is happening throughout existence has to be completed through the human being — by realising co-existence and then living on the basis of that realisation, in thought, behaviour, work and participation. That is what makes human life meaningful.

Q11. Explain abundance in nature and its significance.

Ans. Nature is organised so that the physical facility required by any order is available in abundance, and the quantities of the four orders stand in a definite sequence: physical order far greater than bio order, bio order far greater than animal order, and animal order far greater than human order. The quantity of soil far exceeds that of plants and trees; both far exceed that of animals and birds; and all three together far exceed the quantity of human beings. The significance of this arrangement is considerable. First, it shows that scarcity is not inherent in nature — the requirement of any order is already provided for, and the feeling of scarcity arises from wrong assessment of need rather than from actual shortage. Second, it explains why the human order can be sustained at all: it depends on all three orders, and all three are present in quantities far beyond its own. Third, it places a responsibility. Since nature provides in abundance, the human being's task is to use what is provided rightly and cyclically, not to extract without limit. Abundance is thus evidence of the harmony of existence, and a reason for gratitude rather than anxiety.

Q12. Explain the significance of education-sanskar for the human order.

Ans. Education-sanskar is significant for the human order because it is the only order that does not inherit a definite conduct. The physical order inherits its conduct through constitution, the bio order through seed, the animal order through breed — each behaves in a definite way by birth, and the species continues without teaching. The human order inherits through education-sanskar. A human being is born with the potential for contemplation, understanding and realisation, and with the will to live with continuous happiness, but not with the understanding itself. If that potential is not developed, the human conduct remains indefinite — it varies with preconditioning and sensation, and the person is neither self-organised nor mutually fulfilling. Education develops right understanding of harmony at all levels; sanskar develops the basic acceptances of that harmony, along with the commitment, preparation and practice of living by it. Together they give the human order what the other three orders receive from nature. This is why the human order's participation in the mutual fulfilment of nature depends entirely on education-sanskar.

Q13. Explain the classification of the units of nature into four orders.

Ans. Nature is the collection of innumerable units, but they can all be classified into just four orders on the basis of their activity, innateness, natural characteristic and inheritance. The physical order includes air, water, soil and metal; its activity is formation and deformation, its innateness is existence, its natural characteristic is composition and decomposition, and its inheritance is constitution based. The bio order includes grass, plants and trees; respiration and growth are added to formation and deformation, its natural characteristic is nurture, and its inheritance is seed based. The animal order includes animals and birds; selecting and tasting in the Self is added, its innateness is the will to live, its natural characteristic is cruelty and non-cruelty, and its inheritance is breed based. The human order contains human beings alone; its activity is imaging, analysing-comparing and selecting-tasting in the Self, its innateness is the will to live with continuous happiness, its natural characteristic is the potential for contemplation, understanding and realisation, and its inheritance is education-sanskar based. The classification is not arbitrary — it follows the appearance of a new capacity in each order.

Q14. Explain development in the existential sense.

Ans. In the existential sense, development is not increase in quantity but movement towards co-existence, and it is possible only in the domain of consciousness. Whatever we do with the material world is cyclic: it changes and returns to its initial state, no matter how much effort is applied. A building decays, a machine wears out, a landscape erodes back to a simpler form. In that sense there is no development in the material world at all — only change in a cycle. Only in the human order is there a potential for transformation in the Self which is not cyclic, because the Self is not a physio-chemical substance. That development has two parts. The first is developing right understanding — understanding co-existence — and right feeling — the feeling of co-existence — in the Self; this means awakening to contemplation of relationship and participation in the larger order, to understanding of self-organisation and harmony, and to realisation of co-existence. The second is living on the basis of that understanding: updating one's desires, thoughts and expectations in line with it, and expressing it in behaviour, work and participation. Education-sanskar facilitates this, and existence provides every provision for it.

Q15. Explain the expression of co-existence at different levels of existence.

Ans. All that we understand as harmony at the level of the individual, family, society and nature is a systematic expression of one reality — existence as co-existence. At the level of the Self, it appears as continuous happiness — happiness, peace, satisfaction and bliss — arising from the realisation of co-existence. At the level of the individual human being, it appears as the co-existence of the Self and the Body, expressed in the self-body relationship. At the level of the family, it appears as the feeling of co-existence — trust, respect, affection, care, guidance, reverence, glory, gratitude and love — expressed in the human-human relationship as justice, and in society as an undivided society. At the level of society, it appears as right understanding and right feeling, prosperity, fearlessness and co-existence, expressed through the human-nature relationship in natural laws, as the universal human order and human tradition. At the level of nature, it appears as mutual fulfilment among the four orders. And at the level of existence, it appears as co-existence itself — units submerged in space, energised, self-organised and recognising and fulfilling their relationship. The whole discussion of the course is thus summed up in one word: co-existence.

Q16. Explain the natural outcome of understanding harmony in nature.

Ans. When harmony in nature is understood, several outcomes follow naturally, without being separately aimed at. The first concerns knowledge: one sees nature as a collection of units in four orders, mutually fulfilling, self-regulating and abundant in a definite sequence, and the fear of scarcity loses its hold. The second concerns conduct: since the human order is seen to depend on the other three, exploitation loses its justification and mutual fulfilment becomes the natural way of participating — one takes what is required and returns what sustains. The third concerns production: work with nature becomes cyclic and mutually enriching rather than extractive, so depletion and pollution are avoided as a matter of understanding rather than of regulation. The fourth concerns the human order itself: understanding that the human being is the only unit capable of realising co-existence, one takes up that role consciously, and human conduct becomes definite. The overall outcome is that the human order stops being the one disharmonious order in nature and becomes a participant in the harmony already there.

Q17. Explain 'my participation (value) in nature'.

Ans. My participation in nature is the value I add to the larger order of which I am a part, and it follows directly from understanding the four orders. The first part of it is to understand: to see the physical, bio and animal orders as mutually fulfilling among themselves and as the base on which my own existence depends. The second part is to participate in that mutual fulfilment rather than stand outside it — to use only what is genuinely required for nurturing, protecting and rightly utilising my Body, and to return to each order what sustains it. In practice this means producing cyclically, keeping soil, water and air in good order, not destroying the biodiversity on which the bio and animal orders depend, and not treating any of the three as a mere resource. The third part is to recognise my dependence with gratitude rather than with a sense of mastery, since the other three orders can continue without me while I cannot continue without them. My participation is thus not a burden imposed on me but the natural expression of having understood where I stand in existence.

Q18. Explain the mutually fulfilling interaction of the human being with nature.

Ans. The interaction of the human being with nature is mutually fulfilling when it is based on understanding rather than on need alone. In such an interaction the human being takes from the physical, bio and animal orders what is required for nurturing, protecting and rightly utilising the Body, and gives back in a form that sustains those orders. Concretely, this means production that is cyclic: whatever is taken returns to the cycle in due course, so nothing accumulates as waste and nothing is drawn faster than nature produces it. It means agriculture that builds soil rather than depleting it, water use that recharges what is drawn, and energy that does not exhaust its source. It also means leaving the self-regulation of the other orders intact — not disturbing the balance of species, not destroying habitats on which the bio and animal orders depend. Where this interaction is achieved, the human order becomes enriching for nature instead of extractive, and the abundance already present in nature is preserved for those who come after. Where it is not achieved, the same interaction produces depletion and pollution, which are simply the symptoms of a relationship that is not mutual.

Q19. Explain the need and process of inner evolution.

Ans. Most of us already know in principle that honesty is good, or that nature should be respected, and yet our living does not match what we know — we still copy under pressure, still waste water, still chase possessions over people. The gap exists because **information is not realisation**: what we have merely heard or read stays borrowed information, never verified within ourselves. Inner evolution is what closes that gap. It is the process by which a human being moves from borrowed beliefs and assumptions to a self-verified understanding of what is right, and then naturally lives accordingly. It proceeds in three steps: **self-exploration**, examining one's beliefs against natural acceptance; **self-awareness**, seeing the Self as distinct from the Body and their needs as different; and **self-evaluation**, assessing one's thoughts, feelings and actions against what one has understood and correcting the difference. It is continuous, which is exactly the sanskar relation: sanskar(t+1) = sanskar(t) + environment(t) + self-exploration(t).

Q20. Explain realisation, understanding and contemplation as three activities of the Self.

Ans. Right understanding does not stay in the intellect; it moves through three connected activities. **Understanding** is clarity about what is true — a conceptual, verbal grasp that can be explained in words. **Realisation** is the same truth becoming one's own direct experience, felt within the Self and beyond words; the classic illustration is that understanding sugar is sweet is reading about it, while realising it is tasting it. **Contemplation** is sustained reflection on what the understood and realised truth means for one's own living and participation. In this module the three have specific content: realisation of co-existence, understanding of harmony in nature, and contemplation of my participation in that harmony. Taken together they give a comprehensive, livable knowledge of existence — which is why the manual treats them as a sequence rather than as alternatives.

Q21. How is inner evolution different from accepting beliefs, following sentiment, or doubting everything?

Ans. Inner evolution is often confused with three things it is not. It is not **accepting what elders, teachers or society say**, because that is borrowed information which has never been verified in one's own right — and the whole point of self-exploration is that the verification must be one's own. It is not **following sentiment or what feels pleasant**, because pleasantness is sensation, and sensation is one of the three sources of imagination that the course examines, not the test of truth. And it is not **doubting everything**, because scepticism is itself an assumption — the assumption that nothing can be known — and it leaves a person with no basis for living. What distinguishes inner evolution is that it has a definite method: a proposal is held as a proposal, verified against natural acceptance, and then validated experientially by living according to it and observing whether behaviour gives mutual happiness and work gives mutual prosperity.

End of Module 4 — 64 questions answered. The companion papers cover the remaining modules in the same format.