UNIVERSAL HUMAN VALUES – II · HS201

Module 4

Harmony in Nature and Existence · Lectures 19–22 · 9 hours

Syllabus for this module. Understanding nature and existence — a comprehensive understanding about existence, nature being included; the need and process of inner evolution through self-exploration, self-awareness and self-evaluation, particularly awakening to the activities of the Self: realisation of co-existence, understanding of harmony in nature, and contemplation of the participation of the human being in this harmony and order.

How these notes are arranged

These notes follow the Teachers' Manual lecture by lecture and cover every section of it. They also carry three sections that the syllabus names but the manual treats only in passing — inner evolution, the three activities of the Self, and participation — taken from the class material for this module and placed where they belong in the argument.

Part	Title	Sections covered
Lecture 19	Understanding harmony in nature	19.1 Units · 19.2 Four orders · 19.3 Harmony · 19.4 Interconnectedness · 19.5 Abundance
Lecture 20	The four orders in detail	20.1 Four attributes · 20.2 Education-sanskar · 20.3 Dependence · 20.4 Mutually fulfilling interaction · 20.5 Outcome · 20.6 My participation
Lecture 21	Existence as co-existence	21.1 Units in space · 21.2 Units and space · 21.3 Submergence · 21.4 Co-existence
Lecture 22	The holistic perception	22.1 Perception · 22.2 Development · 22.3 Expression at levels · 22.4 Role of the human being · 22.5 Outcome
Inner evolution	The need and process	Why knowing is not enough · three steps · not assumption
Three activities	Realisation, understanding, contemplation	The three activities · what each produces · fragmented to holistic
Participation	My part in the harmony	Fact and choice · four kinds · daily life · contemplation
—	Revision	Summary map, definitions, confused pairs, question index, pointers

The argument of the module in four moves

Module 3 ended with society. Module 4 widens the circle twice — to nature, and then to existence itself — and closes by returning to the individual, because that is where the whole thing has to be lived.

- **Lecture 19** establishes that nature is a collection of units in four orders, and that the first three are already in mutual fulfilment while the human order is not.
- **Lecture 20** makes that comparison exact, through the four attributes; and shows that the human order alone needs education-sanskar to have a definite conduct.

- **Lecture 21** moves from nature to existence: two realities, space and units, and the three implications of submergence — energised, self-organised, fulfilling relationship.
- **Lecture 22** gathers everything into one perception: existence is co-existence, expressing itself at every level, with development possible only in consciousness and the unfolding to be completed through the human being.

A note on the syllabus. The syllabus adds two things to the manual's lecture titles: *the need and process of inner evolution* through self-exploration, self-awareness and self-evaluation, and the awakening of *realisation, understanding and contemplation* in the Self. Both are treated in their own sections after Lecture 22, and both are examinable. The class material also supplies the treatment of participation, which is summarised in the final section.

LECTURE 19

Understanding Harmony in Nature

Sections 19.1 to 19.5 of the manual · Chapter 10 of the textbook

So far we have explored harmony in the human being, in the family and in society. Now we move to the next level: nature. Human order is a part of nature, so it is essential to understand nature and the participation of the human being in it. The question of this lecture is simple and large: is the basic design of nature harmony, or is it disharmony? Order, or chaos?

19.1 Nature as a Collection of Units

Nature is the collection of all the units — the air, soil, water, plants, trees, animals, birds, other human beings, and even things at a distance from us such as the sun, the moon and the other planets.

19.2 Classification of Units into Four Orders

Although the units are innumerable, they can all be classified into just **four orders**:

Order	What it includes
Physical order	Air, water, metal, soil and so on
Bio order	Grass, plants, trees
Animal order	Animals and birds
Human order	Human beings only

The classification is not arbitrary. Each order is what it is because of a definite activity going on within its units, and the next order is defined by what it adds to the one before. This is the subject of Lecture 20.

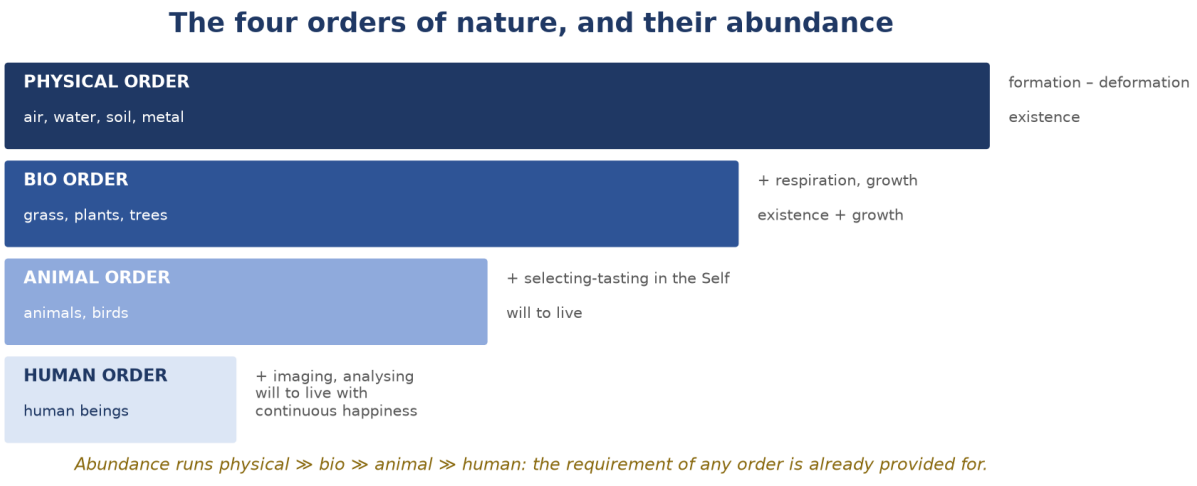


Figure 19.1 The four orders, what each one adds, and their abundance.

Why four orders, and not more

A fair question is why the classification stops at four. The answer is that each order is defined by a capacity that the previous order does not have, and after the human order no further capacity appears.

Order	What it can do	What it cannot do
Physical	Exist, be formed and deformed	Grow, repair itself, move, choose
Bio	Grow, repair, reproduce	Move about freely, choose
Animal	Move, sense, select and taste, act by disposition	Understand, evaluate, choose its conduct
Human	Understand, evaluate, choose, and either be in harmony or in contradiction	Nothing further that we know of — this is the last capacity in the series

The table also shows why the human order is the one that can go wrong. Every capacity before it is exercised automatically; the last one is exercised by choice.

19.3 Harmony among the Four Orders

The first three orders — physical, bio and animal — show **mutual fulfilment** among themselves, and they are also fulfilling for the human order. Soil enriches the plant; the plant holds the soil and enriches it in turn; animals depend on plants for food and, in turn, spread seeds and enrich the soil.

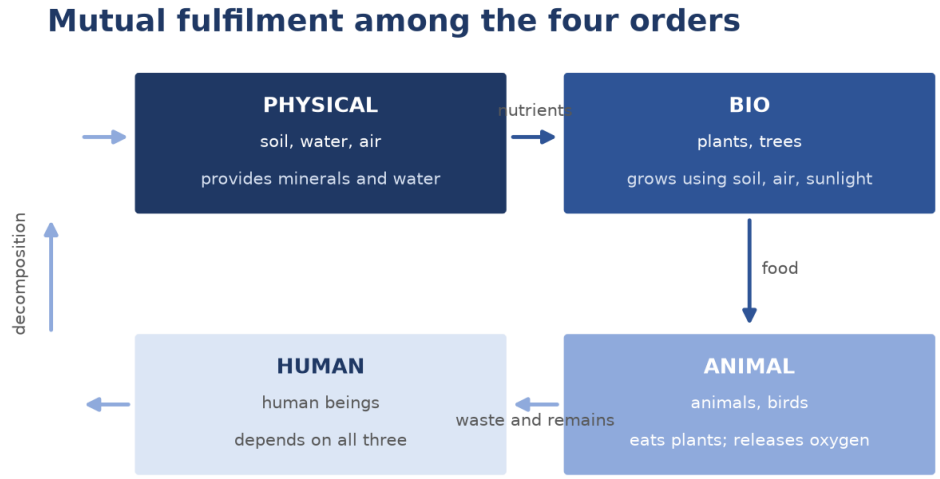


Figure 19.2 The cycle of mutual fulfilment — nothing is wasted, nothing stands alone.

The human order is the exception, and the exception is the whole point of the module. Human beings have the natural acceptance for mutual fulfilment, but not the compulsion. The question the manual puts to the reader is: ‘what is the natural acceptance of the human being towards these four orders — to enrich them, or to exploit them?’ The answer is obvious: to enrich all four orders. Once human beings understand the mutual fulfilment among the four orders, they can be fulfilling for all the orders.

Harmony is not sameness

Because the word harmony is used so often, it is worth saying what it does not mean here. It does not mean that the four orders are alike, nor that they should be made alike, nor that conflict never appears.

Harmony is not	Harmony is
Sameness — everything behaving in the same way	Each distinct order playing its part in a way that supports and completes the others

Harmony is not	Harmony is
The absence of difference	Difference that is complementary rather than competitive
A balance imposed from outside	Self-regulation — the balance maintained by the units themselves
A static condition	A continuous cycle — soil to plant to animal and back

The practical test follows from this. If a change makes one order flourish at the cost of another, it is not harmony however efficient it looks; if it makes each order able to continue with its own innateness, it is.

19.4 Interconnectedness, Self-regulation and Mutual Fulfilment

We can conclude that there is **interconnectedness** and **mutual fulfilment** among the four orders in nature. One can also see that there is **self-regulation** in nature. In a forest, the proportion of soil, plants and animals of various species is self-regulated: it never happens that the lions eat up all the deer, or the deer eat up all the grasses, or that the plants grow to the extent that there is no space for deer, or that there is a lack of soil for new plants.

The forest does not need to be regulated by a human being in order to be in harmony. With right understanding alone, the human being will also be self-organised, in harmony within, and will participate in the harmony of the larger order.

Concept	What it means	The forest example
Interconnectedness	No unit exists in isolation; each is related to every other	Soil, plants and animals are linked in a single web
Self-regulation	The balance among units is maintained by the units themselves	Predator and prey populations hold each other in check
Mutual fulfilment	Each unit, while fulfilling itself, fulfils the others	Plants feed animals; animals return nutrients to the soil

19.5 Abundance in Nature

Nature is organised in such a manner that the physical facility required for any order is **available in abundance**. The quantity of soil is far more than that of plants and trees; and both are available in far greater quantities than animals and birds. Human beings require all these three orders to survive, and the quantity of all three together is far more than the quantity of human beings.

> **The sequence of abundance.** By its very being, nature is organised so that the quantity of the four orders stands in a sequence: **physical order ■ bio order ■ animal order ■ human order**. Therefore the requirement of any order is already available in abundance.

This has a consequence that Module 1 prepared us for. If the requirement is already provided for, then scarcity is not inherent in nature; the feeling of scarcity arises from a wrong assessment of need. Abundance is evidence of the harmony of existence, and a reason for gratitude rather than anxiety.

Key takeaways — Lecture 19. Nature is the collection of units, classifiable into four orders — physical, bio, animal and human. There is a relationship of mutual fulfilment among them, already going on in the first three orders. The human being also has the natural acceptance for mutual fulfilment; all we need to do is understand it and live accordingly.

LECTURE 20

Interconnectedness, Self-regulation and Mutual Fulfilment

Sections 20.1 to 20.6 of the manual · Chapter 10 of the textbook

20.1 Understanding the Four Orders

Units are interconnected and interdependent, in a relationship of mutual fulfilment. This can be studied in detail through four attributes, and these four are the backbone of every answer in this module.

Attribute	Definition
Activity	The internal activity in the unit, based on its self-organisation
Innateness	The definite self-organisation of a unit. By virtue of it the unit exhibits a definite conduct or property, and is self-regulated. A unit and its innateness are inseparable.
Natural characteristic	The natural participation of the unit in the larger order
Inheritance	The way by which units ensure the continuity of their definite conduct, generation after generation

The four orders in one table

Order	Activity	Innateness	Natural characteristic	Inheritance
Physical — soil, metal	Formation – deformation	Existence	Composition – decomposition	Constitution based
Bio — plants, trees	+ respiration, growth	Existence + growth	Nurture – worsen	Seed based
Animal — animals, birds	+ selecting-tasting in the Self	Will to live	Cruelty, non-cruelty	Breed based
Human — human beings	+ imaging, analysing-comparing	Will to live with continuous happiness	Potential for contemplation, understanding, realisation	Education-sanskar based

The manual adds a crucial observation: **all orders except the human order exhibit definite conduct**. In order to ensure definite human conduct, human education-sanskar is required. Everything the human order does that is not definite is traced, in this module, to the absence of that education.

Reading the table one attribute at a time

The four-attribute table is easier to hold in memory if it is read down each column rather than across each row.

Reading down	What the progression shows
Activity	Formation and deformation is the base. The bio order adds respiration and growth; the animal order adds selecting and tasting in the Self; the human order adds imaging and analysing-comparing in the Self. Each order keeps everything below it.

Reading down	What the progression shows
Innateness	Existence; then existence with growth; then the will to live; then the will to live with continuous happiness. The human being is the only unit whose definite self-organisation includes a dissatisfaction with mere living.
Natural characteristic	Composition and decomposition; then nurture; then cruelty and non-cruelty; then the potential for contemplation, understanding and realisation. Only the last can participate consciously.
Inheritance	Constitution, seed, breed — and then education-sanskar. The first three inherit their conduct; the human order has to acquire it.

20.2 Significance of Education-Sanskar for the Human Order

Through human education and sanskar we can ensure right understanding in us; this in turn ensures right feeling in us. With right understanding and right feeling in the Self, we will be able to ensure the continuity of harmony and happiness in ourselves and live accordingly. Then we can be a source of human education-sanskar for the next generation. Once this cycle is complete, it can continue generation after generation.

This is why the human order is the only order that can *fail*. A stone cannot be in contradiction with its innateness; a human being can. The failure is not a defect in nature but a gap in understanding.

20.3 Dependence of the Human Being on the Other Three Orders

One can see that the **physical order can exist and sustain itself** without any support from the other orders. The units of the bio order, however, are dependent on the units of the physical order for their existence. The units of the animal order, besides depending on the air and water of the physical order, are also dependent on the bio order for their food.

The **human order is dependent on all of the other three orders** for its existence and survival. If the human being does not ensure a relationship of mutual fulfilment with the other three orders, the human being is certainly going to face the negative consequences.

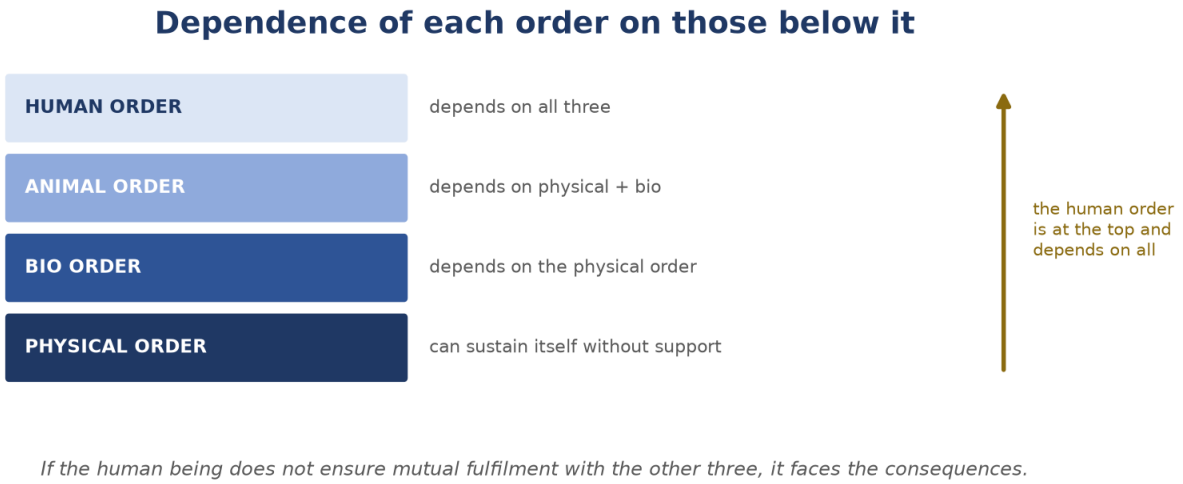


Figure 20.1 Dependence runs upward: the human order depends on all three below it.

20.4 Mutually Fulfilling Interaction of the Human Order in Nature

With this background, the role of the human being when interacting with other human beings as well as with the rest of nature can be presented as four instructions — each stated positively, with a minimum in brackets:

#	The instruction	The minimum
1	Facilitate a conducive environment for the activities of all four orders	or at least not violate them
2	Facilitate the innateness of all four orders	or at least not violate it
3	Participate with your natural characteristic, and facilitate the natural characteristic of all four orders	or at least not violate it
4	Ensure the inheritance of all four orders	or at least not violate it

The bracketed minimum is not a concession; it is the realistic entry point. Most of us begin by ceasing to violate, and only later become able to facilitate.

20.5a The Human Order's Unique Responsibility

A human being is the Self — the conscious 'I' — together with the Body, the material and biological unit. Because of the Self, the human being is the only unit that can ask 'why?' A plant grows and an animal reacts by disposition, but only a human being can question, evaluate, and choose whether an action is right.

Choice brings responsibility. Because we alone can understand harmony, we alone are responsible for preserving or disturbing it. The other orders participate automatically; we participate consciously, or not at all.

This is also the basis of human conduct and professional ethics. Every professional decision — of an engineer, a teacher, a doctor — is a choice about sustaining or disrupting this harmony. Module 5 takes up that theme directly.

20.5 Natural Outcome of the Understanding

All the orders in nature have definite conduct except the human order without right understanding. The Self of the human being operating on the basis of **assuming without knowing** is the source of indefiniteness and of the problems that follow from it; and the solution is to ensure **knowing**. With knowing, with right understanding, human beings too can have definite conduct.

20.6 My Participation (Value) in Nature

While interacting with any unit of nature, our participation, or value, is ensuring **mutual fulfilment** by way of its **right utilisation** in accordance with its natural characteristic, so that it can continue with its innateness and inheritance. Therefore, while interacting with the rest of nature, we have to ensure right utilisation, enrichment and protection. It results in prosperity for the human being and preservation — protection and enrichment — of the rest of nature.

> **Key takeaways — Lecture 20.** The four orders in nature can be studied in detail on the basis of their activity, innateness, natural characteristic and inheritance. This helps us in clearly identifying our role — our participation or value — in the whole of nature.

LECTURE 21

Realising Existence as Co-existence at All Levels

Sections 21.1 to 21.4 of the manual · Chapter 11 of the textbook

We have seen that there are four orders in nature, that the first three are in harmony and mutually fulfilling, and that the human being has the natural acceptance for mutual fulfilment but must understand it in order to live it. Now we go one level further, from nature to existence itself.

21.1 Existence as Units in Space

Definition. Existence is whatever exists. There are two types of basic realities in existence — one is **space** and the other is **units**. The units are in space.

21.2 Understanding Units and Space

There are innumerable units in existence — air, water, soil, earth, the sun, the moon, plants, trees, animals, birds, human beings. These units are in space. The co-existence of the two is in the form of units submerged in space.

	Units	Space
Size	Limited in size	Unlimited; spread all around, all-pervading, with no boundary
Activity	Every unit is an activity, and it is active with other units	No activity — activity takes place only in units
Presence	Ever present, but temporary in form	Ever present
Number	Innumerable	One

Every unit is an activity and it is active with other units. In itself, one or the other kind of activity is always taking place in the unit; further, the unit is interacting with other units, that is, it is active in relation to other units. When it comes to space, it is no-activity.

21.3 Understanding Submergence

Units are in space — they are **submerged** in space. This means that units are in space and are inseparable from it: wherever a unit is, space is also there.

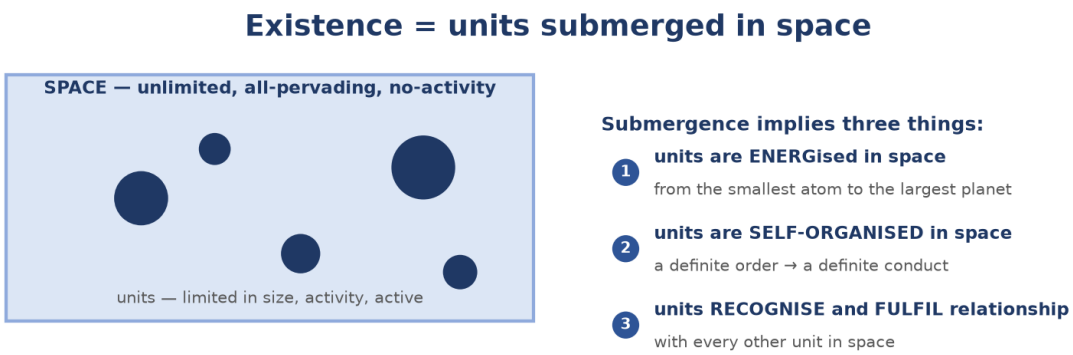


Figure 21.1 Units submerged in space, and the three implications of submergence.

Submergence implies three things, and they should be reproduced in this order.

#	Implication	What it means
1	Units are **energised** in space	Being in co-existence with space, every unit is energised — right from the smallest atom to the largest planet
2	Units are **self-organised** in space	Being in co-existence with space, every unit is self-organised, in a definite order; by being in a definite order it exhibits a definite conduct, which is how one can recognise and study that unit
3	Units **recognise their relationship** and fulfil it with every other unit in space	Being in co-existence with space, every unit recognises its relationship with every other unit and fulfils it

Why space matters to the argument

Space can look like an unnecessary abstraction in a course about human values. It is in fact doing precise work: it explains where the three properties of units come from.

If units were not in space…	…then this could not be said
They could not be energised by anything outside themselves	Every unit is energised, from the smallest atom to the largest planet
They could not be held in a definite order	Every unit is self-organised, and by that order has a recognisable conduct
They could not be related to every other unit	Every unit recognises its relationship with every other unit and fulfils it

In other words, co-existence is not a property that units happen to have; it is what being a unit in existence means. This is why the manual can describe the whole of existence in one word.

21.4 Existence as Co-existence

Existence is co-existence. It is in the form of units submerged in space. In the light of this, we can visualise the overall picture of the whole existence.

Note the qualification the manual adds in its summary: units are energised, self-organised, and recognise their relationship with other units and participate with them in a mutually fulfilling manner — **except for human beings without right understanding**. The exception is stated in the middle of a description of the whole of existence, and it is worth pausing on. Every atom and every star fulfils its relationship automatically; only the human being can fail to.

> **Key takeaways — Lecture 21.** Existence is co-existence, in the form of units submerged in space. Units are energised, self-organised, and recognise their relationship with other units and participate in a mutually fulfilling manner — except for human beings without right understanding.

The chain, stated once

It helps to see the whole of Lectures 19 to 21 as one chain of reasoning, because examination questions often ask for it in a single answer.

Step	Claim
1	Nature is the collection of all units.
2	The units fall into four orders — physical, bio, animal, human.
3	The first three are mutually fulfilling among themselves and for the human order.
4	The human order has the natural acceptance for mutual fulfilment, but must understand it in order to live it.
5	Existence consists of two realities — space and units — and the units are submerged in space.
6	Submergence makes units energised, self-organised, and fulfilling of relationship.
7	Therefore existence is co-existence — and the human being is the one unit that must choose to participate in it.

LECTURE 22

The Holistic Perception of Harmony in Existence

Sections 22.1 to 22.5 of the manual · Chapter 11 of the textbook

22.1 The Holistic Perception of Harmony in Existence

At the base of the whole existence is co-existence, which unfolds in terms of units submerged in space. Units are limited in size; they are activity and are active. Space is unlimited, all-pervading and is no activity. Being submerged in space, units are energised, self-organised, and recognise their relationship with every other unit in space and fulfil it.

Level	Relationship	Details
1a. Self (I)	Continuous happiness	Realisation of co-existence → feeling and thought of co-existence → co-existential behaviour, work and participation
1b. Individual	Co-existence of Self and Body	The self-body relationship
2. Family	Feeling of co-existence	Trust, respect … love; the human-human relationship; justice; undivided society
3. Society	Right understanding and right feeling, prosperity, fearlessness, co-existence	Human-nature relationship; natural laws; universal human order; human tradition
4a. Nature	Mutual fulfilment	The four orders
4b. Existence	Co-existence	Units submerged in space — energised, self-organised, recognising and fulfilling relationship

The same chart, read upward

Read from the bottom, the table in section 22.1 becomes a ladder, and each rung adds one thing that the rung below could not supply.

Level	What it adds
Self	Realisation of co-existence, and with it feeling and thought of co-existence
Individual	A Body, and therefore the need for self-regulation
Family	Relationship with other Selves, and therefore feelings, justice and mutual happiness
Society	Systems, and therefore prosperity, fearlessness and an order that outlives individuals
Nature	The other three orders, on which the human order depends entirely
Existence	Space — in which all units are submerged, and by which they are energised and related

The ladder is also the plan of the whole course: Module 1 began at the top with aspiration, Modules 2 to 4 descend through the levels, and the final module returns to conduct and profession at the level of society.

22.2 Development in the Existential Sense

Everything that exists is basically the expression of this ever-present co-existence. It expresses itself in the form of harmony and relationship. This unfolding is something that is happening, and it **has to be completed through the human being**.

Whatever we do with the material world is **cyclic**. It will keep changing and keep going back to its initial state, no matter what we do. In that sense there is no development there. Only in the human order is there a potential for development or transformation in the Self which is not cyclic. **Development or permanent change is possible only in the domain of consciousness.**

That development is in terms of two things:

- developing **right understanding** — understanding co-existence — and **right feeling** — the feeling of co-existence — in the Self; this means awakening to the activities of contemplation of relationship and participation, understanding of self-organisation and harmony, and realisation of co-existence;
- **living on the basis of right understanding and right feeling** — updating all our desires, thoughts and expectations in line with them, and expressing them in the form of behaviour, work and participation in the larger order.

This development, this transformation in the human being, is facilitated by education-sanskar. There is every provision in existence for this development.

22.3 Expression of Co-existence at Different Levels

With this background we can see that all that we discussed about harmony at the level of the individual, family, society and nature are basically the **systematic reflection** of existence as co-existence. The whole discussion so far can be expressed in one word: **co-existence**.

The table in section 22.1 is that reflection, read upward. Each level is the same reality at a larger scale, and each has its own name for the relationship and for the order that results from it.

22.4 Understanding the Role of the Human Being in Existence

The human being has a **definite participation** in existence. It is to complete the process of development through itself. All that the human being needs to do is to **understand co-existence and live in co-existence**.

By understanding co-existence, we refer to the Self awakening to the activities of **contemplation, understanding and realisation** — labelled block B1 in the manual's diagram. This clarity then guides our desire, and so all the activities of imagination — desire, thought and expectation — labelled block B2. Right feeling and right thought then become the basis for behaviour with other human beings, work with the rest of nature, and participation in the larger order.

Expression	With whom	Result
Behaviour	Other human beings	Mutual happiness
Work	The rest of nature	Mutual prosperity
Participation	In the larger order	Fulfilment of the human goal

Expansion of such behaviour from family to world family leads to an **undivided society**. Work based on natural laws with the rest of nature results in **mutual prosperity**. Participation in the larger order, in the entire nature, results in the **fulfilment of the human goal**. Expansion of such work and participation from

family order to world family order leads to the **universal human order**. The continuity of the universal human order generation after generation is called **human tradition**. All this is facilitated by human education-sanskar.

22.5 Natural Outcome of the Understanding

The completion point for the human being — materialising the universal human order — is also the completion point of the universal order in existence. In that sense the universal human order and the universal order are synonymous. This is the total expression of existence; it is the completion point of the unfolding of existence as co-existence.

My participation (value) in existence. To **realise the co-existence and live in co-existence**.

Key takeaways — Lecture 22. Existence is co-existence, and the role of the human being is to realise co-existence in the Self and live in co-existence in nature and existence, extending up to the universal human order. In this way the unfolding of co-existence is completed through the human being, resulting in universal order.

INNER EVOLUTION

The Need and Process of Inner Evolution

Class material for Module 4 · self-exploration → self-awareness → self-evaluation

The syllabus for this module names something the manual treats only in passing: **the need and process of inner evolution**, through self-exploration, self-awareness and self-evaluation. It is placed here, between the study of nature and the study of existence, because it answers the obvious question — understanding all this is not enough, so how does a human being actually come to live in harmony?

1. Why knowing is not enough

Most of us already know, in principle, that honesty is good, or that nature should be respected. Yet our actual living often does not match what we know.

What we know conceptually	How we often live
'I should be honest.'	Still copy in an examination under pressure
'I should respect nature.'	Still waste water and litter without noticing
'I should value relationships over things.'	Still chase possessions over people

The gap exists because **information is not the same as realisation**. We may have heard or read the right thing, but we have not explored and verified it within ourselves — so it stays borrowed information rather than our own understanding. Inner evolution is what closes that gap.

2. What inner evolution is

> **Definition.** 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, not forced** — like physical growth, understanding deepens; it is not imposed from outside.
- It happens through **exploration, not instruction** — you verify things for yourself through your own natural acceptance, not because someone told you to.
- It is **universal** — the same process is available to, and works for, every human being.
- It leads to **consistent living** — once self-verified, right understanding shows up in your choices, and the gap between knowing and living closes.

3. The three steps

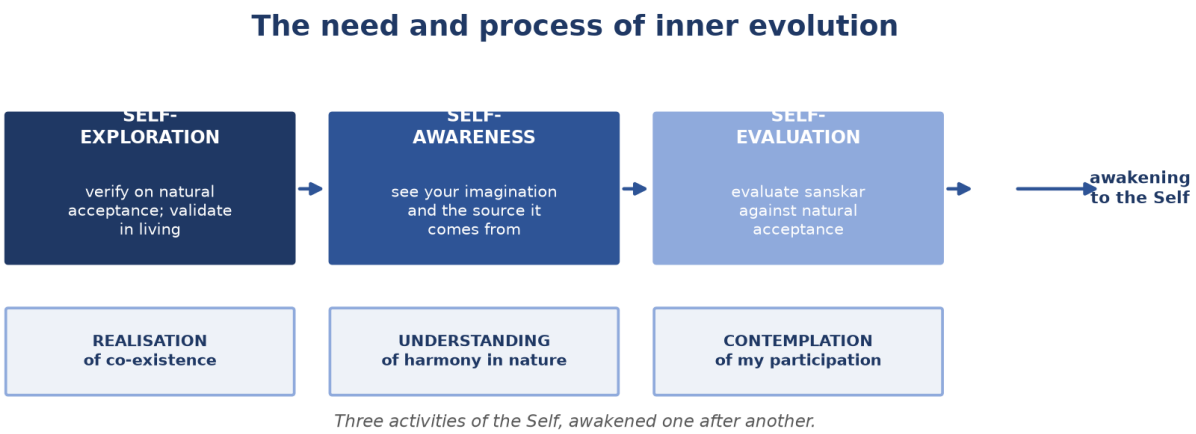


Figure 1 The three steps of inner evolution, and the three activities of the Self they awaken.

Step	What it involves	How it works in practice
1. Self-exploration	A dialogue within yourself — examining the beliefs, values and assumptions you have accepted from parents, teachers, media or society, and checking whether they are naturally acceptable to you	Ask ‘why’ about something you believe instead of accepting it automatically; compare it against natural acceptance; notice the difference between ‘I was told this’ and ‘I have verified this’
2. Self-awareness	Becoming clearly aware of the difference between what you truly are — the Self — and the physical body, and how each has different needs	Notice that the Self wants happiness and prosperity while the Body wants comfort and facility; observe the moments when the two pull in different directions
3. Self-evaluation	Honestly assessing your own thoughts, feelings and actions against what you have now understood, and correcting the gap	Compare sanskar with natural acceptance; retain what agrees and drop what does not

This is a **continuous, deepening cycle**, not a one-time event. Each pass through it makes the next pass possible, which is exactly the sanskar relation of Module 2: sanskar(t+1) = sanskar(t) + environment(t) + self-exploration(t).

4. Inner evolution is not assumption

It is important to separate this process from three things it is often confused with.

Inner evolution is not…	Because…
Accepting what elders or teachers say	That is borrowed information; it has not been verified in your own right
Following sentiment or what feels pleasant	Pleasantness is sensation, not natural acceptance
Doubting everything	Scepticism is also an assumption — the assumption that nothing can be known

5. The three steps applied to one decision

Take a decision most students face: whether to take up a well-paid job that one does not respect, or a modestly paid one that one does.

Step	What to do	What it might reveal
Self-exploration	Ask why a high salary is assumed to be better; check whether that is naturally acceptable or merely absorbed	The assumption is preconditioning — ‘this is what success looks like’ — and it is not verified
Self-awareness	Notice which need is speaking: the Self’s need for happiness and respect, or the Body’s need for facility	Both are real needs; the confusion is in thinking one will satisfy the other
Self-evaluation	Compare the imagined life in each option with what you actually accept as right	A third possibility often appears — work that is both useful and adequate — which the first framing had excluded

The point is not which job is chosen. It is that the choice has been made on the basis of one’s own verification rather than on the basis of an assumption one never examined.

THREE ACTIVITIES

Realisation, Understanding and Contemplation in the Self

Class material for Module 4 · how understanding becomes livable knowledge

Once something has been explored and understood, what is to be done with it? The manual answers with three activities of the Self, and it is worth distinguishing them carefully, because they are usually collapsed into the single word ‘understanding’.

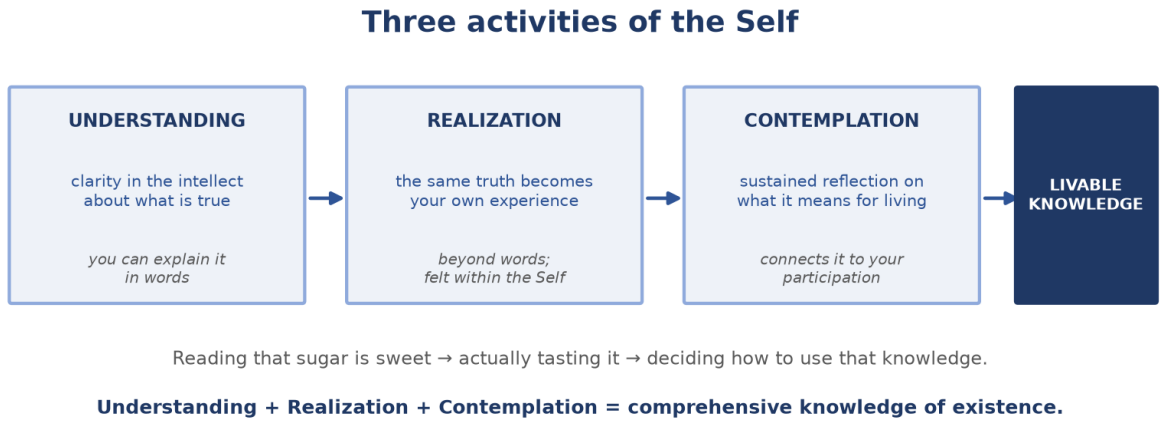


Figure 2 Understanding, realisation and contemplation — three connected activities, not one event.

1. Understanding

Understanding is clarity in the intellect about what is true — a conceptual, verbal grasp. You can explain it in words. It is where every study begins, and it is not to be despised; but it is also not the end.

2. Realisation

Realisation is the same truth becoming your own direct experience or feeling — beyond words, felt within the Self. The classic illustration is sugar: understanding that sugar is sweet is reading and defining sweetness; realising it is tasting it. Once tasted, no one can argue you out of it.

The classroom case makes the difference plain. A student can understand that honesty is important and score full marks explaining why, and still copy in an examination. Realisation is when honesty is felt as one’s own value.

3. Contemplation

Contemplation is sustained, deliberate reflection on what the understood and realised truth means for my own living and participation. It asks: given what I understand and have realised, what does this mean for how I act?

Activity	The gravity example	The value-education parallel
Understanding	Gravity is a force of mutual attraction between masses — you can state the law	You can define trust and explain why it matters
Realisation	You feel your own weight, feel a fall, feel the pull — it is no longer a formula	You have felt what betrayal does, and what being trusted does

Activity	The gravity example	The value-education parallel
Contemplation	You reflect: secure loose objects at height, design stairs with railings, walk carefully near edges	You reflect on how you actually show up for friends and family, and adjust

The formula. Understanding + Realisation + Contemplation = a comprehensive, livable knowledge of existence.

4. What each activity produces in this module

Activity	In the context of Module 4	What it produces
Realisation	Of co-existence — seeing that ‘I’ and nature are not separate	‘I exist along with, and in relationship with, everything else’
Understanding	Of harmony in nature — how the four orders relate and fulfil one another	A clear account of mutual fulfilment, self-regulation and abundance
Contemplation	Of my participation — what my own part in that harmony is	Clarity about my choices, my work and my responsibility

5. From a fragmented view to a whole

The fragmented view (before)	The holistic view (after)
Nature is a resource to be used up	Nature is a web I am already part of
‘Me’ and ‘the environment’ are separate	‘Me’ and existence are in continuous co-existence
Success means my gain, regardless of the cost to others	Success includes the fulfilment of the whole I am part of
Ethics is an external rule imposed on me	Ethics arises naturally from realised understanding

PARTICIPATION

My Part in the Harmony

Class material for Module 4 · from knowing harmony to living it

Everything so far has asked: what is the harmony in nature? The last question is the personal one: **what is my part in that harmony?**

1. Harmony is a fact; participating in it is a choice

The first three orders	The human order
Act spontaneously — a river does not choose to flow, a tree does not choose to grow towards light	Has consciousness — the ability to know the self and existence — and choice
Are automatically in harmony	Harmony is not automatic; it must be understood, willed and lived
There is no question of contradiction; they cannot act otherwise	Can be in harmony or in contradiction; that is what freedom means

This is the answer to a question students often ask: if nature is already in harmony, why is there any problem? Because the one order that can disturb it is the one reading this page.

2. Four kinds of participation

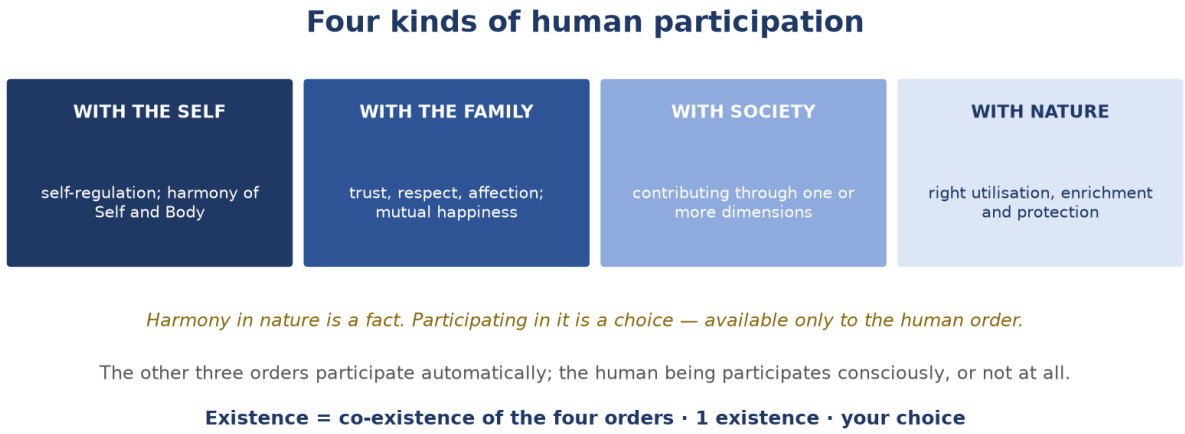


Figure 3 Four kinds of human participation — self, family, society, nature.

With	What participation looks like
The Self	Keeping the Self and the Body in harmony — regular routine, self-regulation, honest self-evaluation instead of distraction or self-neglect
The family	Right relationship — trust, respect and affection expressed in ordinary dealings; mutual happiness
Society	Contributing through one or more dimensions of human order rather than only taking from them
Nature	Using material and biological resources responsibly — not wasting water, food or electricity; producing cyclically

3. Contradiction and participation in daily life

Contradiction	Participation in harmony
Leaving taps running, wasting water	Using only what is needed, fixing leaks
Littering the classroom or campus	Disposing of waste responsibly, segregating it
Ignoring family to stay on the phone	Giving undivided time and attention at home
Competing to put others down	Competing while respecting and helping peers

The value of this table is that it makes the abstract testable. Participation is not a large gesture; it is the ordinary choice repeated.

4. Contemplation is not guilt

The manual's third activity can be mistaken for self-reproach. It is not. Contemplation asks us to see our participation as it is, so that we can choose it consciously rather than by default. Three questions do the work:

- Do my daily choices — what I consume, waste and use — support or strain the harmony between the four orders?
- In my family and friendships, am I acting as a fulfilling part of the whole, or only for my own gain?
- As a future professional, will my work add to harmony — sustainable, ethical, useful — or disturb it?

5. Comprehensive knowledge about existence

> **The summary in one line.** Existence is the co-existence of the four orders, related to one another in space, in a mutually fulfilling, interconnected, self-regulating, recyclable relationship — and the human being, once aware, willingly participating in and upholding that harmony.

Comprehensive knowledge is therefore not four separate subjects. It is seeing all four orders **together with my own place among them**. That is also the bridge to Module 5: if I can act in harmony personally, I can extend the same to my profession.

6. Why this understanding matters

Area	What changes
Sustainability	Guides responsible use of natural resources — water, energy, materials — instead of exploitative use
Family and social harmony	Grounds trust, respect and cooperation at home, in hostel life and among peers
Personal well-being	A person acting in contradiction with self and others lives in constant unease; participation brings inner ease
Professional ethics	If I can act in harmony personally, I can extend the same to my profession — which is where Module 5 begins

REVISION

Module 4 at a Glance

Consolidated summary, definitions, confused pairs and examination pointers

The whole module on one page

Part	The question it answers	The answer it gives
Lecture 19	Is nature harmony or chaos?	Harmony — four orders, mutually fulfilling, self-regulating, abundant in a definite sequence.
Lecture 20	How do the four orders differ?	By activity, innateness, natural characteristic and inheritance; only the human order lacks definite conduct without education-sanskar.
Lecture 21	What is existence?	Space and units — units submerged in space, hence energised, self-organised, and fulfilling relationship.
Lecture 22	What is the whole picture?	Co-existence, expressing itself at every level; development is possible only in consciousness; the human role is to complete the unfolding.
Inner evolution	Why is knowing not enough?	Information is not realisation; the gap closes through self-exploration, self-awareness and self-evaluation.
Three activities	What do I do with understanding?	Understand, realise, contemplate — together giving livable knowledge.
Participation	What is my part?	To choose harmony consciously — with the self, family, society and nature.

Definitions to memorise

Term	Definition
Nature	The collection of all units — classifiable into four orders
Activity	The internal activity in a unit, based on its self-organisation
Innateness	The definite self-organisation of a unit, by which it exhibits a definite conduct
Natural characteristic	The natural participation of a unit in the larger order
Inheritance	How a unit ensures continuity of its conduct — constitution, seed, breed, education-sanskar
Mutual fulfilment	Each unit, while fulfilling itself, fulfils the others
Abundance	Physical ■ bio ■ animal ■ human; the requirement of any order is already provided for
Existence	Whatever exists — two basic realities: space and units
Submergence	Units are in space and inseparable from it

Term	Definition
Co-existence	Units submerged in space — energised, self-organised, recognising and fulfilling relationship
Inner evolution	The movement from borrowed assumption to self-verified understanding
Realisation	The truth becoming one's own direct experience, beyond words
Contemplation	Sustained reflection on what the understood truth means for my participation
My participation in nature	Right utilisation, enrichment and protection — mutual fulfilment
My participation in existence	To realise co-existence and live in co-existence

Pairs that are frequently confused

Pair	The distinction in one line
Activity / innateness	What goes on inside the unit against the definite self-organisation by which it has a definite conduct.
Innateness / natural characteristic	What the unit *is* against what it *does* for the larger order.
Units / space	Limited, active, temporary in form against unlimited, all-pervading, no-activity.
Nature / existence	The four orders against units submerged in space — nature is included in existence.
Understanding / realisation	Clarity in the intellect that can be put into words against direct experience that cannot be argued away.
Realisation / contemplation	The truth becoming one's own against reflecting on what it means for one's living.
Cyclic change / development	Material activity returns to its initial state, so there is no development there; permanent change is possible only in consciousness.

Questions this module usually attracts

Question	Where it is answered
Define nature and classify its units into four orders.	Lecture 19, sections 19.1–19.2
Explain mutual fulfilment among the four orders with examples.	Lecture 19, section 19.3
Explain interconnectedness, self-regulation and mutual fulfilment.	Lecture 19, section 19.4
Arrange the four orders in terms of abundance and explain.	Lecture 19, section 19.5
Describe activity, innateness, natural characteristic and inheritance.	Lecture 20, section 20.1
Explain the significance of education-sanskar for the human order.	Lecture 20, section 20.2
Show that the human order depends on the other three orders.	Lecture 20, section 20.3
Explain the mutually fulfilling interaction of the human order.	Lecture 20, section 20.4

Question	Where it is answered
Define existence; differentiate units and space.	Lecture 21, sections 21.1–21.2
Explain submergence and its three implications.	Lecture 21, section 21.3
Explain existence as co-existence; development in the existential sense.	Lecture 22, sections 22.1–22.2
Explain the role of the human being in existence.	Lecture 22, section 22.4
Explain inner evolution and its three steps.	Inner Evolution, sections 1–4
Distinguish understanding, realisation and contemplation.	Three Activities, sections 1–3
Explain my participation in nature / in existence.	Lecture 20.6, Lecture 22.5, Participation

Short answers to the questions most often asked

Question	Answer in one or two lines
What is nature?	The collection of all units — air, water, soil, plants, animals, human beings, and distant things such as the sun and the planets.
Why are there exactly four orders?	Each order is defined by a capacity the previous one lacks; after consciousness and choice no further capacity appears.
What is innateness?	The definite self-organisation of a unit, by virtue of which it exhibits a definite conduct; a unit and its innateness are inseparable.
What is the natural characteristic of a unit?	Its natural participation in the larger order — what it does for the order it belongs to.
Why does the human order need education-sanskar?	It is the only order without a definite conduct by birth; its inheritance is education-sanskar based.
On which orders does the human order depend?	On all three — physical, bio and animal — while the physical order can sustain itself without any of them.
Define existence.	Whatever exists; it consists of two basic realities — space and units — with the units submerged in space.
What are the three implications of submergence?	Units are energised, self-organised, and recognise and fulfil their relationship with every other unit.
What is development in the existential sense?	Material activity is cyclic and admits no development; permanent change is possible only in consciousness, through right understanding and right feeling.
What is the role of the human being in existence?	To realise co-existence and live in co-existence — completing through itself the unfolding that is happening in nature.
What is inner evolution?	The movement from borrowed assumption to self-verified understanding, through self-exploration, self-awareness and self-evaluation.
Why is realisation different from understanding?	Understanding is clarity in the intellect that can be put into words; realisation is the same truth as one’s own direct experience.
What is contemplation?	Sustained reflection on what the understood and realised truth means for one’s own living and participation.

Examination pointers

- The four-attribute table is the highest-value item in this module. Learn it by column — activity, then innateness, then natural characteristic, then inheritance — not by row.
- Every answer about the human order should contrast the present state (exploitation) with the desired state (mutual fulfilment).
- The three implications of submergence are asked as a full seven-mark question; give them in order, each with a line of explanation.
- Inner evolution and the three activities are named in the syllabus and are easy to miss; keep the three steps and the three activities separate in your answer.
- Distinguish *cyclic change* from *development*; the phrase ‘development is possible only in the domain of consciousness’ is often worth marks on its own.
- Quote the manual where you can: ‘units submerged in space’, ‘all orders except the human order exhibit definite conduct’, ‘the unfolding has to be completed through the human being’.

A last check before the examination. Can you state, in one sentence each: what nature is; the four orders and what each adds; the four attributes; what submergence means and its three implications; what co-existence is; what development means in the existential sense; the three steps of inner evolution; and what my participation in existence is? If all eight come out cleanly, this module is covered.