**Annexure No. SA/35**

**School of Aeronautics (Neemrana)**

**I-04, RIICO Industrial Area, Neemrana, Dist. Alwar, Rajasthan**

**FORMAT FOR ANSWER/SOLUTIONS OF INTERNAL ASSESSMENT EXAMINATION**

**model answer paper**

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**Ques.1**

Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous” is known as trust. Having faith in others and believing them. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. To keep the trust on ourself and others, we have to pay attention on the intensions and to understand if we or the other person is not able to do benefit, it is because we are lacking competence. Trust is the result of right understanding of the intention of all the human beings around us. This trust helps to improve our competence in others and in ourselves.

Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.

is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection. The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy, does not wish well for us and hence we can never feel affection for him/her. We always see the other as being in opposition.

The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation. We understand a human being as a coexistence of the self (‘I’) and the body, and the body is an instrument of ‘I’. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives. The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self (‘I’) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of desire, thoughts and expectations feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence.

Ques 2

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are

1. Trust: Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous.” If we have trust in the other, we are able to see the other as a relative and not as anadversary.
2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as Iam.
3. Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us aresimilar.
4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is calledcare.
5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self (‘I’) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the fourlevels.
6. Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence forhim/her.
7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts forexcellence.
8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence.

Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

1. Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all humanbeings.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

The family is the basic unit of human interaction… it is the anchor that roots us… it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted inlife.

Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home… bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere.

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours’ and the other’s feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing. It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

**Ques. 3**

Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:

* 1. Education – Right Living (Siksha –Sanskar)
  2. Health – Self Regulation (Svasthya –Sanyam)
  3. Justice – Preservation (Nyaya –Suraksha)
  4. Production – Work (Utpadan –Kriya)
  5. Exchange – Storage (Vinimaya –Kosh)

Education – Right Living: Education refers to understanding hormony at all four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

Health – Self Regulation: Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self (‘I’), and, there is harmony among the parts of the body, it is referred to as health or svasthya.

Justice – Preservation: Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

Exchange – Storage: Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education –Rightliving leadsto Rightunderstanding

* Having the process of education and right living leads to right understanding in theindividual.

Health–Self-regulation leads to ProsperHaving the program for health and sanyam leads to well being of the body, nad identification of need for physical facilities which along with production ensures feeling of prosperity in thefamily.

Justice–Preservation leads to Fearlessness and Co-existence(respectively)

* Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Suraksha of nature – via enrichment, protection and right utilization leads to co-existence innature.

Production–Work leadsto Prosperity andCo-existence

* Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence withnature.

Exchange–Storage leadsto Prosperity andFearlessness

When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.

Ques. 4

All the physical objects that are in solid, liquide or gas state eighter living or non living, collectively termed as nature. In other words, the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinte in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. As the seed, thus the plant, it means in plant order there is a seed conformance. The plant grown from a seed will have the same qualities that were present in the seed. A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, ‘as the seed, thus the plant’. Hence, we say that a plant conforms to the seed, or has ‘seed comformance’. This ‘seed comformance’ method is the mechanism by means of which the continuity of a plant species is mentained innature/existence.

Innateness (dharana) : Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be seperated from it. We refer this principle as innateness also called dharna of that unit. This is inrinsic to the unit.

Material order When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have ‘cease to exist’ or ‘disappeared’ from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, “to exist”, or ‘existence’ is intrinsic to all material, it is innate to it. We cannot separate the ‘existence’ of a thing from the thing itself.

Plant/bio order Because the pranic order is a development of the material order, it also has theinnateness of ‘existence’. In addition, it also exhibits the ‘growth’. This priciple of ‘growth’ cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it willgrow.

Animalorder The animal body is a development of the pranic order and therfore this order inherits the innateness of the previous order namely ‘existence’ and ‘growth’. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the ‘will to live’ in ‘I’. Indeed no unit in this order can be seperated from this ‘will to live’. It is intrinsic to every unit in this order.

Human (knowledge) order When we look at the human being, we find that ‘existence’ and ‘growth’ are fundamentally present in the body, just as in the animal body. At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’.

**Ques. 5**

Things (Vastu)

Animal order: The animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (self or ‘I’). The animal order thus is the coexistence of the animal body (pranic order) and the self (or ‘I’ = consciousness).

Human (knowledge) order: The human order is constituted of all the human beings. Each human being is co- existence of the self (‘I’, conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

Animal Order: Body In Animals – Physico-Chemical Activities: The body displays respiration, or breathing, or pulsating also there is composition/ decomposition in the body.

‘I’ In Animals – Conscious Activities: The activities in ‘I’ are fundamentally different from those in the body. ‘I’ is a unit that has the ability or capacity of assuming. Animals make assumptions. If we have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at our house, the dog may stops barking at him, but will continue to bark at other strangers. What has happened here is that the dog’s ‘assumption’ about this person has changed, due to which; the way in which it responds to the person has changed. We call thisassuming.

Human Order: The activities in human body are similar to that in the animal body, i.e. composition/ decomposition and respiration. When it comes to consciousness or ‘I’, however, the human displays more than just an ability to ‘select’ or make choices as animals do. In human beings, ‘I’ has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha – the knowledge order.

Innateness (dharana)

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of ‘existence’ and ‘growth’. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the ‘will to live’ in ‘I’. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in thisorder.

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Natural Characteristics (Svabhava)

Animal Order: The body of the animal belongs to the plant/bio or pranic order, and hence has the same ‘usefulness’ or ‘value’ as the pranic order. Thus ‘nurture/worsen’ is the svabhava of the animal body. The svabhava of the self (‘I’) of the animal order is non-cruelty (akrurata) and cruelty (krurata). Cruelty (krurata) means the feeling that it can fulfil its needs through violence and forcefulness. For ex., cows may largely be living with a feeling of non-cruelty (akrurata); while animals like tigers and lions may exhibit cruelty (krurata).

Human Order: Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. It either nurtures or worsens other pranic units. As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. The svabhava/ value of the self (‘I’) in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).

* 1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels ofexistence.
  2. Bravery (virata): I am ready to help the other to have the rightunderstanding.
  3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

**Ques. 6**

Basic Activity:

Animal Order: there is only recognising, and fulfilment in body, and in self (I) there is the basic activity of assuming, recognising, fulfilment.

Human Order: human displays the same basic activity as that of animal body i.e. Recognising, fulfilment, but in self (I) human have one more activity i.e.knowing,

Conformance (Anu-Sangita)

Animal order: Animals conform to their lineage. How animals are, their behaviour is according to their lineage they belong to, the lineage they come from. Hence, we say that an animal conforms to its breed, or has ‘breed conformance’. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order: We humans are not according to our lineage or race, as in animals. We humans are according to our imagination; according to our desires, thoughts and selection in ‘I’. The desires, thoughts and selections we have in ‘I’ can come from past memories, our parents, the environment, and the media, anywhere. In the case of humans, we can say ‘as the education, so the human’. Together, we call these ‘sanskara’. Hence, we say that a human being conforms to his or her sanskar or has ‘sanskaar conformance’.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Order | Things | Activity | Innate-ness | Natural Characteristic | Basic Activity | Conformance |
| Pranic order | Plants and trees | Composition / decomposition +  respiration | Exisetence  + growth | Composition / decomposition+  nurture /worsen | Recognising, fulfillment | Seed conformance |
| Animal order | Animals and birds | (Composition / decomposition, respiration) in body + selection in ‘I’ | (Exisetence  + growth) in body + will to live in‘I’ | (Composition / decomposition, nurture / worsen) in body  + (non cruelty, cruelty) in ‘I’ | (Recognising, fulfillment) in body + (assuming, recognising, fulfillment) in  ‘I’ | Breed conformance |

Combination of all that is in solid, liquid or gas state, or the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. We can categorize all these units into four distinct orders.

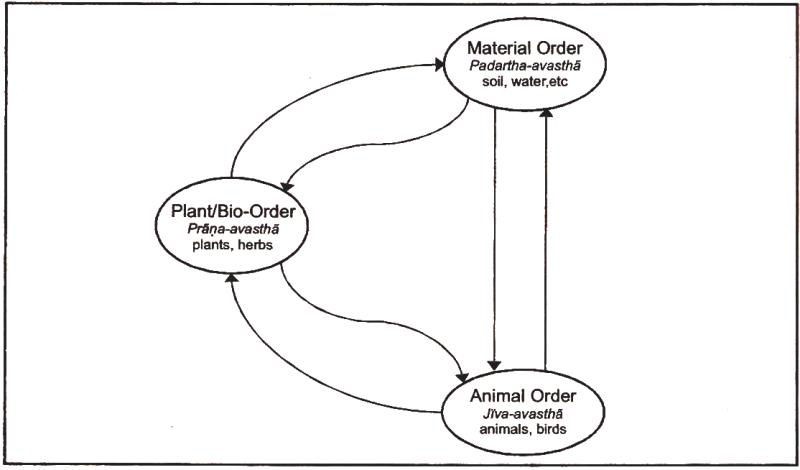
Animalorder

* HumanorderThe four orders can be distinctly recognised in terms of their natural characteristics and activities.

|  |  |  |  |
| --- | --- | --- | --- |
| Order | Things | Activity | Natural Characteristic |
| Material  order | Soil, water,  metals, etc. | Composition / decomposition | Composition / decomposition |
| Pranic  order | Plants and  trees | Composition / decomposition +  respiration | Composition / decomposition + nurture /  worsen |
| Animal order | Animals and birds | (Composition / decomposition, respiration) in body + selection in ‘I’ | (Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty)  in ‘I’ |
| Human order | Human beings | (Composition / decomposition, respiration) in body + (selection,  thought, desire) in ‘I’ | (Composition / decomposition, nurture / worsen) in body + (perceverance,  bravery, generosity) in ‘I’ |

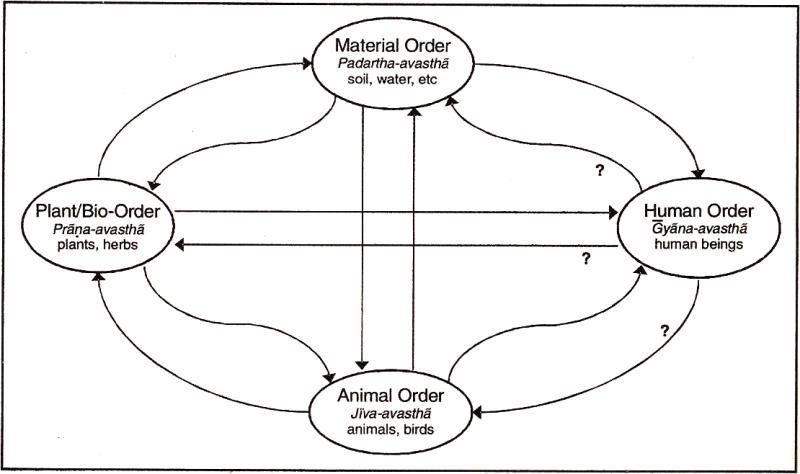
. In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it. We can see this interconnectedness and mutual fulfilment in the following diagram:

Material Order and Plant/Bio-Order: The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.



Material Order, Plant/Bio- Order and Animal Order: The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.

Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfilment in all the orders of nature except human order. We have to work onthis.



There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self- regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

**Ques. 7**

Each unit conforms through the principle of conformance or anusangita. It means how the continuity of the fundamental nature of the unit ispreserved.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Order | Material order | Pranic order | Animal order | Human order |
| Things | Soil, water, metals, etc. | Plants and trees | Animals and birds | Human beings |
| Conformance | Constitution  conformance | Seed  conformance | Breed  conformance | Right values / sanskara  conformance |

Materialorder The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron comforms to the constitutional structure of ‘Iron’. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this ‘constitution conformance’. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminium… all of them comform to and are always according to the constitution of their kind. Hence, we say that any matter conforms to its constitution or has ‘constitutionconformance’.

Plant/bio order A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, ‘as the seed, thus the plant’. Hence, we say that a plant conforms to the seed, or has ‘seed comformance’. This ‘seed comformance’ method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

Animal order We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behaviour, is according to their lineage they belong to, the lineage they come from. Hence, we say that an animal comforms to its breed, or has ‘breed conformance’. This breed conformance method is the mechanism by means of which the continuity of an animal species is mentained innature/existence.

Human (knowledge) order We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our imagination; according to our desires, thoughts and selection in ‘I’. the desires, thoughts and selections we have in ‘I’ can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say ‘as the education, so the human’. We are according to our desires, thoughts and selections. Together, we call these ‘sanskara’. Hence, we say that a human being comforms to his or her sanskar or has ‘sanskaarconformance’.

. An activity means something that ‘has motion’ and /or ‘has a result’. The material order is active in multiple ways, and the same with the plant order or animal order or human order. We are sitting in a room. But we are active. We are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The wall standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active.

We can understand this activity in two ways:

* Things that we see are ‘visibly moving’, through the naked eyes, such as a spinning top, a moving bus, a running man, are active,and
* All things that are ‘visibly stationery’, are not moving, are also active. Like a stationary chair. The activity of chair is that the wood of the chair is interacting with the environment and as a result it decays withtime.

All units around us, including oursleves, are actibe, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

|  |  |  |
| --- | --- | --- |
| Order | Things | Activity |
| Material order | Soil, water, metals, etc. | Composition / decomposition |
| Pranic order | Plants and trees | Composition / decomposition + respiration |
| Animal order | Animals and birds | (Composition / decomposition, respiration)  in body + selection in ‘I’ |
| Human order | Human beings | (Composition / decomposition, respiration)  in body + (selection, thought, desire) in ‘I’ |

Materialorder All material things (i.e. units in the material order) can be understood as an acitivity of‘units’comingtogethertoformabiggerunit.Wecallthis‘composition’.Forexample,thechairsmade of smaller pieces of wood. Bigger units can also separte from each other to form smaller units and we call this ‘decomposition’. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an ‘activity of‘composition/decomposition’.

Plant/bio order When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/ decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we callrespiration.

Animalorder We can understand the activities of animal order in twoaspects:

* Body In Animals – Physico-Chemical Activities The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/ decomposition and respiration. Hence, we say that the body belongs to plant/bioorder.
* ‘I’ In Animals – Conscious Activities The activities in ‘I’ are fundamentally different from those in the body. ‘I’ is a unit that has the ability or capacity of assuming. Animals make assumptions. If you have a dog and some strangers comes into the house, the dog may start barking at him. If this person stays at your house, the dog may stops barking at him, but will continue to bark at other strangers. What has happened here is that the dog’s ‘assumption’ about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming.

**Ques. 8**

Nature has four orders and there are units in each order. Each unit is limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand is unlimited. Space has no ‘size’, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example, when we take a book, we know that it starts and finishes. We say the book is ‘limited’ in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth…. all the way till we can imagine. We find that space pervades; it is all-pervading. Units, on the other hand are not all-pervading. This is how we recognize them as units.

Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying it organization from outside.

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. We are not doing anything for the coordination between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of ‘I’, we are not self- organized, but being in space, self-organization is available to the self (‘I’). That’s why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we areunhappy.

All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say ‘self organization is available’.

All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space.

Existence = Exist + Essence, whatever exists.

To be harmony

We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the ‘things’ we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all ‘units’. We can recognize them as such, they are countable.

But there is another ‘reality’ called ‘space’. We normally don’t pay attention to this ‘reality’, because it’s not a ‘unit’. We can’t ‘touch it’, smell it. We normally just ‘see through it’. But the fact is because we can’t ‘touch it’ or ‘see it’ as we would see a unit like our body, our friends, or a piece of rock, doesn’t mean it does not exist. Space exists everywhere. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.