

**RD340N COMMUNITY AND TECHNOLOGY
DEVELOPMENT**

TERM PAPER

ON

**Study the understanding of human life by
Saha Astitva Principle and the Holy Bible
and a simple comparison of these two
understandings**

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The Motivation

We have chosen this topic for our term-paper due to some specific reasons. The first thing are claims of SAP, which seem to quite great, because it offers us an expectation for Natural Community, in which every member is claimed to have happy harmonious life. Now, as we see in this world, there is suffering, pain, hopelessness and a sense of being lost, the SAP gives us expectation of a better and ideal society. This term-paper is an attempt to understand the claims of SAP in the view of another book, which has been revolutionizing the whole world from 4000 years, the book called the Holy Bible. In this paper, we will be studying in particular the *jivan* or central force of SAP, whose needs are to to be necessarily fulfilled in order for a person to be joyful and happy. In Bible, the equivalent term, if we can call it so, is life or soul or spirit in context of human beings. The Bible also talks about the needs of a soul in various ways which must be fulfilled for a person to experience the real peace. This term-paper will try to understand them in comparison of SAP *jivan* needs. We will also try to give a brief analysis of a jagrit human of NC. Thus, in the nutshell, this paper will study the understanding of human beings with respect to SAP and that of the Bible, and will try to see whether two understandings are different, and if so then, will SAP continue stand in its claim to

provide us with a happy harmonious community in the form of Natural Community ?

The SAP

Saha-Astitwa is a guiding principle to work and evolve in a complementary togetherness providing a perfect harmony within and in all relationships. It relates one with the entire natural order in a meaningful way.

The fact that every unit in existence (Astitwa) is a complete system in itself and an essential part of a bigger system which itself is a part of a still bigger system. For example, a neuron (nerve cell) in the nerve tissue, in the brain, in the body, in humans, in a family, and so on. A person has to understand SAP, then identify it and live accordingly. It defines natural order (in existence) as the central theme. It also assigns to man a special status of being the flower of the ongoing process of evolution in nature and special responsibility to realize the natural order within himself (H-S) and everywhere else.

SAP is a worldview which is based on the experience by the central force of existence as it is. Saha-Astitwa paradigm means co-existence and co-evolution together. Saha-Astitwa means that everything in existence is related to other in a mutually fulfilling manner.

SAP says the happiness is within us and needs to be recognized and brought in behaviour or expression. Saha-Astitwa promises us a situation of happiness, peace, contentment and bliss.

The Natural Community (Swarajya)

Natural Community is the society based on SAP. It is natural way of humans living together as a self organized community. In

a NC, each and every member lives happily and harmoniously through mutual complementarity. Complementarity with human as well as the entire nature and with all the past and future generations. It is organized on the basis of SAP.

Natural Community has five levels:

- 1) Natural Individual
- 2) Natural Family
- 3) Natural Village
- 4) Natural Nation
- 5) Natural World

In NC

1. each level protects its naturalness
2. each level protects, facilitates its lower level members
3. complements at its own level
4. participates meaningfully and responsibly in higher level activities.

In this way, interaction between the various levels is in a complementary manner and leads to self organizing synergetic system.

Natural Individual

To understand *jivan*, we need to understand the Natural Individual. At I levels every human is well organized within oneself, that is enjoys the happiness in *jivan* and the health in body. Such a person is a natural human at the I level.

Natural Individual lives in the Natural Family composed of several Natural Individuals of various age, gender, varied genetic heritage and level of *jivan jagriti*.

Natural Individual compliments other Natural Individuals in Natural Family both in terms of *jivan jagriti* and body health. In Natural Community each one participates with enthusiasm and responsibility in all family affairs in such a way so as to keep the family continuously functioning in a natural way forever.

SAP provides a Natural Human paramora on the entire earth from generation to generation. Each generation is more and more rich and beautiful and expresses its gratitude to previous generations, offers love (*mamta*) and care (*vatsalya*) to the coming generations to assure *jagriti* in *jivan* and health in body. Natural Community is free of all the human and natural problems faced so far by the people and full of all the possible human aspirations and fulfillments.

Jivan Vidya

We have tried to understand above about a Natural Individual. In present day medical sciences, we consider human being a machine. Especially, we say that the body of human being is like a machine. The human being as an individual is looked much in the regard of his or her body only, and we usually never go, or seek to go beyond it. But in Natural Community, we understand a human being by Jivan Vidya, the Art of Jivan, or the Science of Jivan.

According to *jivan vidya* for establishing a health system and system for human beings three facts has to be understood clearly. these are

- 1) *jivan*
- 2) *jivan jagriti*
- 3) principle of Saha-Astitwa (SAP)

Before going in to topic of *jivan* and its needs, let us just glance through the definition of health. It is defined by WHO as a state of complete physical, mental and social well being of a person and not merely the absence of disease. This definition depicts the desire of human being for physical, mental and social well being. This desire is very strong in every human being including you and me. Therefore it becomes very important to understand the states of mental well being, physical well being and social well being.

Mental Well Being is a state in which a person is self assured, happy, has a feeling of security and is confident about taking the right decision and action in every situation, has no fear or conflict in thoughts.

Physical Well Being is the state in which the body of the person is capable of performing all those task which it undertakes in order to achieve and express happiness and makes it flow to the fellow Natural Individuals.

Social Well Being is the state in which a person has the opportunity, facility and encouragement to practice the right occupation along with the availability of right education, social security, a proper system of procuring the essential commodities and a system which looks after the proper functioning of each and every unit of Natural Community so as to ensure justice (*nyaya*) for everyone.

So the above concept of health is realized in Natural Community by the system proposed by *jivan* vidya.

Jivan

Jivan vidya defines human beings as unit composed of body

and *jivan* and strives for happiness. The body is easily identifiable but we have to learn to identify *jivan*. Body is the physical aspect of humans and *jivan* is the conscious aspect. Jivan is the identity which has the characteristics of happiness, enthusiasm, wisdom, love, understanding etc. Body is the medium or expression of *jivan*, which is utilized by *jivan* to express its desires and wants. Jivan is the decision making identity. Jivan in humans looks for happiness continuously. It can achieve happiness only if it understands and lives according to SAP. This becomes possible only if it understands itself (*jivan*).

Jivan Jagriti

It is the process by which the person becomes aware or awakened of the fact that he or she is *jivan* and starts identifying the characteristics of *jivan* in itself. This also involves the understanding of the fact that it must function on the basis of SAP. It turns out that happiness in *jivan* is a function of its state of *jagriti*.

Now we can better understand the mental well being according to *jivan* vidya as *jagriti* in *jivan*. A *jivan* which has acquired the state of smadhan can manifest the qualities like, confidence in oneself and respect for others, relating harmoniously and with responsibility to the society and the nature, taking care of its body and making use of it only for meaningful purposes, etc. We call the *jivan* with qualities like above as *jagrit jivan* like the praneta of SAP, Baba Nagraj of Amarkantak. Similarly, physical well being can be understood as a state of physical body which the *jivan* can easily use for becoming fully *jagrit jivan*, working with responsibility towards Natural Community or Swarajya and living in swanushasan (self-discipline). In the same way, social well being is a state of the human com-

munity in which everyone is fully jagrit or is in the process of *jagriti*, etc.

Let us understand *jivan* and human body in a much deeper way. The unit of conscious nature (*chaitanya prakriti*) may be termed as *jivan*. Every *jivan* is a inertia-free self-comprised (*gathan-purna*) atom (*parmanu*). The inertial atom have body (*gathansheel*) and mass or gravitation. Because of their body the mass or the attraction force keep on changing, and formed the human body in broad terms. The inertia-less atoms are free from molecular bonding. They have in themselves consciousness forces like hope, thoughts, desire, determination or experience. In these atoms the tendency of forming material body is not there but rather a tendency of getting jagrit (*jagrit-sheelta*) and getting completely jagrit (*jagrit-poornta*).

The inspiration or hope to live makes a *jivan* to accept *medhas-yukta prana-rachana* as its body. As one body degrades or perishes, it accepts another body thus making a *jivan-chain*. Similarly the *jagriti-chain* comes in to being.

In partially-jagrit (*ardha-jagrit*) *jivan* there is a hope to live with happiness. Because *sukh* is *samahan* so to live happily one needs to have *medhas-yukta* body. On earth only the human body is a *medhas-yukta* creation (*rachna*). Thus we have,

human = jivan + body

jivan = a conscious (chaitanya) atom

body = inertial atoms forming a prosperous medhas-yukta prana-rachna

The human being is at least *ardha-jagrit*, and has the tendency to become *poorna-jagrit*, or manifests the state of being *poorna-jagrit*. On the other hands, the animals are *alpa-jagrit*.

In the light of above understanding, the *prayojan* of human being is to complete to the state of *jagriti-poornta* (attaining to the state of complete *jagriti*).

The Needs Of Human Being According To SAP

The body needs of human beings keeps on changing with place to place, culture to culture, time to time etc, but the *jivan* needs are same for every human being. The needs of *jivan* are values and relationship.

By now, we hope we have adequately dealt with the concept of *jivan* and *jivan-jagriti* in SAP. So now we switch our discussion to another understanding of the human being, the Biblical understanding.

The Biblical Understanding Of Human Being

Before going into the human beings, we need to familiarize ourselves with certain concepts or terms which are crucial to the Biblical understanding of human beings.

The God

“In the begining God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”
(Genesis 1:1,2)

The Bible starts with God. It is not possible to define God

or prove God, because God is above all His creation, which we call as the universe. Thus, God is the Creator of the universe, and thus everything there-in. Some other important characteristics of God as described in the Bible, including God being Omniscient (all-knowing), Omnipresent (present everywhere) and Good, is that God is also ***One (unique), Omnipotent (almighty), God is Holy (cannot look at sin), God is Living God (is active in His creation), God is Sovereign (nobody can command Him, He does as He wishes), God is Righteous, God is Spirit (cannot be compared or understood in terms of matter), God is Love, God is Light, God is Unchanging, God is Eternal (doesn't have any beginning or end, thus dimension of time doesn't apply to Him), God is Peace etc*** with the most important thing for us to know is that ***God is also a loving Father*** and we can relate with Him as His children and we can address Him as *Abba Father*. Above everything else, the Bible says that **Jesus Christ** is the God.

The Creation

The God is the Creator everything. Nothing that exists in the universe comes of its own. The planets and stars, the vegetation, the animals and everything living or dead has been created by God. Thus, God created human being also.

The Uniqueness Of Human Being As Creation

The important thing about human beings, as described by the Bible is that human beings have been created in the *image* of God. The story of creation has been described in the first few chapters of the book of Genesis in the Bible. God created them male and female. After raising the man's body from dust, the

creation of man becomes complete only when *God breathed into his nostrils the breath of life* and thus after that man became a living being (Genesis 2:7).

Understanding The Image

As the Bible says, the man has been created in the image of God. No other creatures (to specify, apes, monkeys, lemurs, or any organism resembling human-beings in any way) have been created in the image of God. Thus this ascribes uniqueness to humans as creation. Due to being created in His image, the human beings have some characteristics in their nature which is common with God, like inbuilt sense of creativity, inner-longing for justice (due to the nature of God) etc. The *prajoyan* of God for creating human beings was to have *fellowship* with them. The meaningful fellowship is there only if the opposite person is not *programmed* to answer what you ask him or her. Thus, God did not create human beings as machines, but gave them what we call as *free-will*. Thus, although God can definitely control human beings, but God has given them to free will to act or choose as they wish. Bible tell us in the book of Genesis that God used to *spend time* in fellowship with Adam and Eve in the garden of Eden everyday. But one day, something painful happened.

The Concept Of Sin

In the New Testament alone, the Bible uses around 30 words in original texts which have been translated to *sin* in English. The two major words which were translated to sin mean, *to miss the mark*, and *to overstep a forbidden line*. The Bible says, in Genesis chapter 3, that Adam and Eve, both missed the mark and overstepped a forbidden line, as they disobeyed God's com-

mand by eating the forbidden fruit, enticed by another agent called devil to do so (yet exercising their own free-will). This incidence has been termed as *the fall of human being*, rendering him or her to the wrath of God, resulting into separation from God, breaking the fellowship with Him (for which they were originally created). Thus, the initial image, in which they were created has been *distorted*, resulting into change of attitude of man towards God and also of God towards man. Now, the man tries to hide from God, tries his best to escape from Him, tries always to be independent of Him finding or going in his own way, and thus the nature of sinfulness comes into his being.

The Needs Of A Human Being

To understand the basic need, we need to know the basic problem of a human being. The basic problem of a human being is much more involved than merely problems regarding food, clothing or shelter, etc. This problem is the problem of *sin*. Most of the times, we look for the solutions of all the other problems of ours, and yet ignore this fundamental problem. To understand the nature of its seriousness, let us go back to the *prajojan* of a human being. Because of being created in the image of God, every human being has a inner craving in his or her heart to reconcile back to Him, and now due to the sinful nature, he or she may not even realise this need. The separation from God is something which makes a human to long for his or her Creator, and that becomes the need of his or her soul. The spirit is dead in a human being, as pronounced to Adam and Eve (that they will surely die, Genesis 3:3) and fulfilled at the curse for their disobedience (Genesis 3:14), although a person continues to live in his or her body and soul. The word soul and spirit have been interchangeably used in the Old Testament. Thus, the greatest need of a human being is God. Jesus Christ is the answer

to this need, as He gave His life on the cross, as a sacrifice for the sins of the whole world, thus paying the penalty for sin, and enabling a person to reconcile or have *personal* relationship back with God, when he or she realizes that he or she is a sinner, repent for them and believes that Jesus Christ died for his or her sins, and accepts the forgiveness of sins by the blood of Christ which was shed on the cross of calvary, and promises to live a new life in a new way, pleasing to God. This regenerates the spirit of a person, and the person becomes spiritually alive, and no more continues to live in sinful desires, but lives with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22). This gives a person the peace *with* God. Now the person enjoys a bliss in the peace *of* God which the God alone can give, and this peace is above all understanding (which means the other people who do not know about the saving grace and love of God cannot understand it) (Phillipians 4:7). Thus to conclude, according to the Bible, all the needs of a person, physical or spiritual, are met by God, and Him alone, because there is no other way that one can get rid of one's sins (according to Bible).

Comparison Of SAP And Biblical Understanding

As, we see in both the understandings, there is a concept of *jivan* in SAP and concept of soul or spirit in Bible. Both seem quite similar, except in the approach towards their being, sustainance and end. In SAP, we have a *jivan* taking many bodies, one after other (similar to Bhagavad-Geeta understanding of soul or aatman, which changes its bodies like one changes clothes). The Biblical understanding forbids that when it says that a person is destined to born *once*, and then face the judgement of God after death. Similarly, we have also seen the contrast in the needs of *jivan* and those of the spirit or soul. Both

are quite different, in the sense that *jivan* needs are fulfilled with needs of values and relationships, and may be, these are the only needs for its *poorna-jagriti*. On the other hand, Biblical soul needs and longs for God. The most striking difference is the concept of God in the Bible which mysteriously enough doesn't find any place in SAP. In the Natural Community based on SAP, we have tried our best to make a Natural Individual independent from God, by fulfilling all his or her body and *jivan* needs otherwise, and meticulously ignoring or avoiding the concept of sin and judgement. Thus, the actual difference lies in the paradigm development of concept of SAP, in its attitude or *spirit*, that doesn't want to allow God to have any place. In the curtain of calling it *Natural*, we try to keep the Creator away from the discussion. Similar conclusion will come up if we analyse the concept of *jivan-jagriti*, the *ardha-jagriti* and *poorna-jagriti*. First things is the concept of *jagriti*, which means awakening (with respect to what ?). Also, it is not clear as to how does one know whether one is in the *poorna-jagrit* state or in the process of being so (and also who decides this state ?). Also, when we talk about values, who is the reference ? In fact, this question of values, and its reference point has been discussed in the class in the very vague manner, and the discussion was thwarted when we said that there is no question of *my values and your values* as the values are universal (it was not discussed who makes them so ? or at least is there a need of somebody ?). Here also, as in the other cases, we left everything as *Natural*. The similar question arises, when we analyse the tendency of a *jivan* to live in a *sukhi* manner. How does this tendency come ? Or may be more fundamental question would be to ask whether there a creator of this *jivan* ? The discussion of these questions is just to make ourselves more comfortable in saying that SAP worldview and the Biblical worldviews are quite different. And so are their understandings about human beings.

Now coming to question of claims of SAP to give us a happy harmonious problem free society. As we understand, it claims so because it thinks that it is meeting all the needs of a human being. If we look in the light of Biblical understanding, it is *not* doing so, because it is not meeting the spiritual needs of a person to have a personal relationship back with God. Thus, it SAP is overlooking the need of a person without which Bible says a person cannot be happy in the real sense. The happiness of Bible should not viewed as absence of problems. This happiness is the joy of having *new life* in Jesus Christ, the Son of God. The peace with God can only bring the real peace in a human being, as we see it in the Bible. Thus, by this view, in SAP, we may have happiness or sense of peace or fulfillment, but this is not what the best a person can get or have, as per the Bible, and also is not the kind of one that can give a real peace or happiness to a person. Thus the assurance of a happy harmonious society of SAP is a myth according to the Bible. A person can neither be eternally happy nor can be a source of eternal happiness for others without having God in his or her life. The SAP tries to give to a person peace and joy through the things of the world which are momentary, but God claims to give something more, something special, that the world, and hence the SAP cannot give to a person (John 14:27).

Few Words To SAP Followers

Before closing, we would like to say that our taking of this topic or this issue is not to discourage the SAP worldview, or neither to offend any feelings or understanding. Nothing in this term paper aims towards this. But in this paper, we have tried to unveil and bring into issue the much more deeper questions of life, and may be Biblical solutions for them. So, our aim has

been to put forward two parallel understanding models, compare them, and bring into notice the conflicting areas of viewpoints in both. This paper also aims at bringing forth the message of love, grace and peace of the God of Bible, Who says, “*Come to Me all you who are weary and burdened, and I will give you rest. Delight in Me, and I will give you the desires of your heart. I have come that you may have life, and have it to its full.*” (Matthew 11:27, Psalms 37:4, John 10:10).