DYNAMICS
OF
UNIFICATION

T BALAKRISHNA BHAT

Praise for *Dynamics of Unification*

This book, with deeply penetrative thoughts exploring the methods, processes, ways and fields to unity and disunity stimulates many soul searching inquiries. Modern man with all material comforts and affluence lacks inner peace of mind. Sankara's concept of 'Advaita' is still very relevant in bringing world peace. Unification of 'Self' with 'Universe' is a primordial factor for bringing inner peace of mind. This book has kindled new thought processes regarding the methods for achieving this unification. I feel it would be quite handy for all intellectuals, managers and leaders who are concerned with unity and societal upliftment in some way or the other. This is a unique book. I wish a wide and responsive readership along with popular voluntary formations for creating a better tomorrow for all.

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Bharat Ratna Dr APJ Abdul Kalam
President of India (2002-2007)

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In a sense, it is a management text and in so far as my own management experience goes, as an academic Dean particularly, I am with (the author) all the way!

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Prof Robert W Cahn, FRS
Dept. of Materials Science & Metallurgy
University of Cambridge

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I appreciate this enquiry in depth into a topic which all know superficially, but none has bothered to know deeper. This book would fulfil that demand.

<div align="right">

Dr PK Ramachandran
Director (Retd.)
Defence R&D Organisation

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'Dynamics of Unification' is a penetrative exploration of the wide range of structures, methods and processes which create unification and also of those which cause disunity. The book offers concrete methods and maps useful as a framework for all policy makers, serious thinkers, individuals and organisations for promoting unity while understanding the very roots of disunity. When they want to go deeper many would find themselves handicapped due to lack of a precise treatise that covers all aspects. This book aims to fulfil their demand. Any reader will be able to find for himself in chapters 9 and 10, within a few pages, many concrete simple steps which can bring about profound changes in his family as well as professional life, and lead to a life worth lived.

T Balakrishna Bhat

Cover: Lotus, a symbolic representation of unification, harmony and stimulation; light, peaceful, flexible, pure and supportive of unfolding.

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To
The motherland
and mother
earth

CONTENTS

PREFACE

World is one

Unification is a recurring theme everywhere: between and within families, individuals, groups, nations, races or species. This age-old theme has become especially important in recent years because there is already a whole-thinking revolution occurring around the world. After a long period of separateness and disunity strewn with invasions, civil wars, world wars and cold wars, the world now seems to be entering a fascinating period of connectedness and unity. Those who participate in this great renaissance will enter a new era of opportunities and will enjoy prosperity. Those who do not will suffer from misery. They may also become tormentors of all and strongly armed with weapons of mass destruction, may forever wipe out all life from the face of the earth.

As such, the wealth and happiness burnt out through defence preparedness, civil strife and terrorism is colossal. In spite of its importance, unification is often treated as a utopian esoteric aspect of religion, politics, psychology or management. There are a million interpretations of the word unity and it is even mistaken to be orderliness, uniformity, merger or dissolution of identity. As a result, the present state of knowledge and awareness on unification is inadequate for the stupendous task of saving the earth from the lurking dangers of disunity. The problem really calls for urgent and world-wide attention.

This book is a contribution towards filling this need. It places before its readers a description of the dynamics of unification and many aspects related to it. This book shows what unity is, how unifying or disuniting forces come about and also how our transactions, methods, environments and things such as science and religion affect the process of unification. It shows what we can do to enhance unification and also points out a few ways by which disunity grows.

Chapter one attempts to unravel the fascinating dimensions and challenges of unification being faced in the modern world.

Chapter two discusses the nature of unity, and its relation with diversity.

Chapter three traces the origin of forces that cause unity or disunity to the nature of our transactions.

Chapter four describes the qualities of our transactions while Chapter five describes how the methods we adopt for improving the quality of our transactions actually affect unification. It also presents a description of the nature of our mutual tendencies, named as fields, showing how powerfully they influence our lives.

Chapter six attempts to map the dynamics of unification and show how we may transform into states of unity, disunity or confusion depending on the nature of our transactions, methods and fields. It includes an analysis of many historic global events.

Chapter seven formulates some schemes for stimulating unification based on the new concepts presented in the book. Chapter eight is dedicated to the individual and attempts to assist individuals in their quest for unity. Chapter nine discusses a special way useful for unification. It briefly outlines the sixteen steps of yoga and how unification can be brought about through them. These three chapters are written for facilitating active participation in the fascinating journey towards unification.

In the quest for unity, one may wonder what roles things such as education, science or religion can or should play. There is enough scope for confusion in relation to the utilisation of such great products of our mind, on unity, the state of mind. Chapter ten which briefly scans these aspects could be useful for initiating discussions in one's own circles and for generating a coherent and unifying perspective of the world.

Chapter eleven brings out some aspects of the road to disunity. It describes how the poisonous weeds of disunity grow. The dangers in many of our activities can be easily seen if we compare them with the ones listed in this chapter.

Chapter twelve is an epilogue for avoiding misconceptions.

The thought of writing this book was kindled on hearing the news of assassination of the Indian Prime Minister Smt. Indira Gandhi by her own guards whom she trusted deeply.

In writing this book I have received immeasurable help in the form of invaluable suggestions, reviews and discussions from many friends and colleagues. Beyond that, most of the key ideas presented in the book came in bursts as if "they were all there" and I have only drawn from the eternal spring of life, work and wisdom of all through the ages. In a way it is the confluence of several tributaries and a cooperative endeavour of many.

Many critiques, readings and suggestions have contributed immensely to the development of ideas and aided in improving their coherence and rigour.

I sincerely and fondly hope that this book will be of some help in stimulating unity between man and man as well as between man and nature in all parts of the world and especially in my dear India.

T Balakrishna Bhat

CHAPTER 1

THE FASCINATING DIMENSIONS AND CHALLENGES OF UNIFICATION
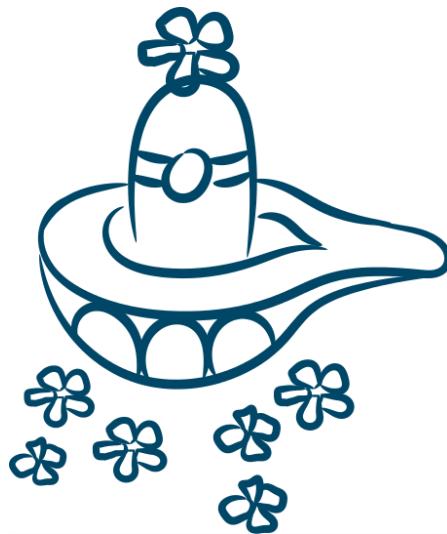
Unity leads evolution Disunity leads extinction

This chapter describes the symptoms of unity and disunity. It also describes the scope and challenge for unification in the present-day world.

We are living in an era of rapid and profound changes: changes in our thoughts, structures, processes, systems and paradigms. It is a time of unprecedented global communication, awareness, networking and integration. It is a time of truly massive, and yet, peaceful reorganisation and restructuring. It is a time of massive dissolutions and awesome creations.

Driven by the new spirit and its requirements, a quest for peaceful systemic improvements is occurring throughout the world. Newer structures and processes are emerging to strengthen the spirit of unity, amidst diversity and change.

We, the Homo sapiens, have already devised newer and powerful logic, analyses, rules, systems and paradigms for unification. We came down from the trees; we came out from the caves. We benefit in many ways through such great and enduring efforts. For example, we obtain a safer and more secure life for our children by forming families; we find delightful entertainment through music, arts and sports in collective stimulations and explorations of our finer aspects; we collectively research in medicine to quickly cure diseases; we collectively and continuously

explore the mysteries of nature through science and add to our knowledge on the forces of nature; we collectively use science and technology for better living through inventions such as air travel, electricity and communication; we share expertise and exchange goods and services to generate comforts unthinkable when alone; we support one another in times of calamity; we continuously expand our boundaries of knowledge to rejuvenate and redefine our frames of reference and we intimately interact with other species in many ways in the fascinating schemes of life. As a result of a large number of successful interactions, a maze of bonds has formed. We are bound together, intimately and intricately, in ways that are both fascinating and promising. We are strongly inter-connected. The challenge of unification is to value these connections and to nurture many more such wonderful schemes and links.

Yet, on our way, we find seeds of new problems along with relics of the old ones. We come across seemingly endless, irreconcilable conflicts and astronomical gaps. Conflicts regarding faiths, structures and tools; conflicts due to fear of new conflicts, conflicts in anticipation of future conflicts and conflicts based on our needs and greeds do exist.

Gaps in communication and awareness keep coming up. Our journey seems to be jinxed by our age-old and persistent paradigm of disunity.

Even though all over the globe many say, 'we are one', there are also many who do not quite feel any real sense of unity.

How can we forget the dishonest milieu around us? How can we ignore the deliberate wars driven by religious convictions or political conveniences and compulsions? How can we ignore the catastrophic invisible war on our ecosystem caused by our desperation to acquire material gains? How can we ignore the many possible wars simply based on desperation of economy and control? How can we ignore the war within oneself with desperate mind and helpless body as evidenced by addiction to harmful drugs? How can we ignore the rapid extinction of species after species?

Taken together with all our existing weapons of destruction such as atom bombs, many of the products of our disunity threaten even the very survival of life on our planet, our only home. It is equally disturbing that we are addicted to the war-process which has penetrated and divided even the individuals. Our inability to see unity has had an immense damaging effect on our society. Our inter-connectedness seems to have made it difficult even to escape. It has added to our exasperation. The need for unification has actually increased, but we are not clear how to pursue it. The challenge of unification is to look for creative solutions and to escape extinction.

The challenge of unification is related to the re-establishment of a common nervous system and putting a stop to all kinds of terrorism, including wars.

Atom bombs were dropped on 'others'. Thousands of more bombs are being made, supposedly, to be used on 'others'. The challenge of unification is related to the task of eliminating all such one sided thoughts and operating principles from our minds.

Unification is the challenge of seeing the fire even when it is others' houses, and realising that it is our own house which is actually on fire.

There are tragedies: earthquakes, cyclones, famines. Donations pour in, but, agencies on the way eat up everything. Very little reaches the needy. Many profit out of the chaos. What is more, robbers rush in to tear off the ear-rings or the nose-studs from the dying. This is the level of insensitivity and mercilessness to which we have all sunk in the divided world.

Many are dying of hunger. Unification is the challenge of bringing the men and resources together and producing adequate food for all to create heaven for the common people.

A dull mind unable to stimulate itself tries out drugs and gets stuck. The challenge of unification is to enable the minds to stimulate themselves and to stimulate others without the use of harmful addictive agents which indeed create hell for all people.

Regions are closely inter-connected with one another. But unable to stimulate satisfying partnerships, each asks for a separate nationhood. One nation has disputes with others. Unable to resolve them by dialogue, it goes to war. Followers of one religion live amidst followers of another. Unable to tolerate each other, they clash and riot constantly. Some try for separation; some try for conversion. All suffer, generations after generations. These are all the challenges for stimulation and unification. Poems, revelations, scriptures, scientific theses and technologies are sung, revealed, written or discovered from time to time. Giving new meanings to the old ones, as well creating new ones, is a natural endless process. Some insist that the best and the final things have been found, and that all must follow them, and must stay unchanged, forever. But, the relentless human pursuit and differentiation will not stop. Fights result. The challenge of unification is related to the process of allowing evolution in the ways of thinking, in allowing evolution of knowledge, and in learning the art of expanding our frontiers without having to condemn the past ones. The challenge is to acquire the boldness to think for ourselves, and to allow others to do the same in all aspects, including those relating to faith and those which are told by experts or god-men.

In our daily life, we often practise non-cooperation. We raise control regimes, police check posts, and demand visas, passports and licences. We invoke God to destroy our enemies. We create hell and send our enemies to it. What an intensity of violence and hatred between individuals, groups, species and nations! How tensed up and vitiated is the atmosphere! The challenge of unification is to unwind ourselves and to clear up the mess.

Earth is so rich, our minds are so powerful and yet, we are in a terrible state of unnecessary misery. The challenge is to develop prosperity-generating, satisfying relationships.

Species after species are becoming extinct every ten minutes on an average. We too are in the queue! The challenge of unification is to realise this, now. The challenge is to consciously change our course and to learn the art of nurturing all.

Many of the magnifiers and pain-intensifiers are due to the boundaries and barriers which, we ourselves have created with a false notion of protection. The challenge of unification is to escape from the devastating effects of the terrible enclosures we live in. The challenge is to transcend the barriers and to create partnerships. The challenge is to stop processing reality as disunity. The challenge is to view reality as unity and to derive immense benefits.

Unity nurtures satisfaction, happiness, prosperity, and a feeling of success. Unification reduces stress and directly increases our span of life. Individuals, groups, or species would all live longer peacefully if they can experience unity. Life becomes exciting as well as pleasing at times of unity; knowledge, health, wealth, enjoyment - all things lively - would seem to come effortlessly. Fortune seeks united groups. Unification amplifies our ability and productivity many fold to generate wealth enough for all and some to spare for future generations. The challenge of unification is to realise these cherished dreams.

Disunity is a severe and chronic mental illness of humanity. Its themes and manifestations vary constantly. Healing them should be one of man's greatest priorities and is a formidable challenge for all times. The challenge is not for saints alone; it is for all of us. The challenge is not for changing individuals only; it is for changing the society also. The challenge is not for changing slowly; it is for changing rapidly. The challenge is not for tomorrow; it is for today.

Although the challenge of unification is not new, it needs new approaches because the background has changed dramatically in recent times and it will keep changing through our times of unprecedented disequilibrium. The scope of unification has now increased tremendously because we now have powerful tools and media which inter-connect all entities across the globe. Also, the power of science coupled with our enormous population has profoundly altered the scope of our relationships.

We now have many problems, prospects, assets and liabilities, which are obviously common. What is more, we are beginning to learn that many of our actions are dominated by the net result of all actions and expectations of everyone. We are getting profoundly involved with each other. A global perspective is now available to the common man. We are able to appreciate that all are inter-connected, and that, not only humans, but all species work together many intricate and delicate balances as they create and support life. Due to the greater breadth and speed of interactions, the distance and time-scales that separate individuals, events, and interactions have also shrunk. A global, unified consciousness and spirit has to evolve, and there are clear signals that this indeed is happening. Any scheme of unification now has to necessarily encompass all.

The traditional methods of discrimination, containment, and confrontation cannot really work under conditions where a global inter-connectedness is a reality. Use of divisive methods can only lead to even greater levels of dissatisfaction, chaos and despair. Our species, nay, the whole life system on earth, is at risk of total extinction should we insist on using our obsolete and divisive methods, systems, and paradigms. How do we renounce our divisive approaches, and how can

we work together? This is the key challenge. For the first time in the world, we have the necessary tools, skills and knowledge to meet the challenge. The challenge is one of actually getting into the act in a global way.

Those who meet this will attain an elevated state. Those who do not shall suffer disunity, poverty, rivalry and war. They may also turn out to be the tormentors of the rest. The challenge of unification is to combine all our skills, tools and knowledge to avoid the blunder.

CHAPTER 2

NATURE OF UNITY AND DISUNITY
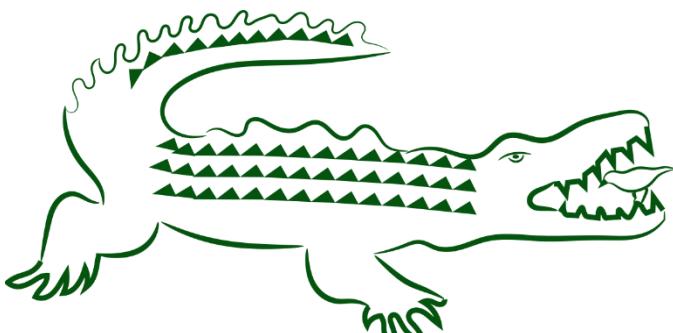
**Unification is a part of evolution, the
basis of life**

In a large system, unity is very closely related to diversity and uniformity is related to disunity. Negative feelings, such as fear, are dominant in disunity and positive feelings and fearlessness characterise the state of unity. In unity, all open, change and survive; in disunity all close, freeze and perish.

Life continuously changes. Out of the old emerge the new ones: 'here today, gone tomorrow' is a perpetual process of evolution amidst all life. Everything is changing: sometimes routinely, sometimes dramatically. As a result of evolution, life abounds in variety which in turn has given rise to the great diversity of the present-day world.

Emergence of newer and newer entities in the process of evolution-differentiation, is the key for evolution of everything: species, knowledge, life, and all products of life. Differentiation directs the bold steps of life in search of improvement. It is the source programme for individual improvement and collective survival.

Differentiation may involve a variety of processes such as giving birth, segregation, agglomeration, joining, reorganizing, rolling, folding, stretching, forming new connections, or inactivating old ones. It may involve any process that turns old entities into entities different from what they were. Death and decay are also a part of the same scheme. Creating and filling new shells and levels in the mind is also differentiation. It may involve the whole, or only a part.

The question of unity arises when we consider how the diverse parts interact. Do they fight to destroy each other, or do they support and enjoy together? Do they consider change as an amplification of tragic errors? Do they blame each other for anything which goes wrong? Or, do the different parts appreciate that they can complement each other? Unification is the process of nurturing life amidst its diversity by seeking, appreciating and achieving complementary positions.

Diversity and Unity

Diversity is the way of nature. Genetically no two persons are identical. Children of given parents differ significantly from one another. Diversity is common in the inanimate world too. No two fermions have identical quantum numbers; quantisation maintains diversity at the micro-level. In society, diversity expands the spectrum of not only our needs but also resources, not only problems but also solutions. It increases the number of alternatives, should any link fail. Diversity helps us to explore different ways of living under different conditions. It brings out experimental results on the effect of different techniques, materials, and structures on our life, while limiting possible damage through a particular experiment to only a small unit. The valuable results will be available for all to study, and to gradually assimilate in the best possible way. The question of unity comes when we consider how diverse entities live together. Do they wish death for each other? Do they enjoy the sight of others suffering on their experiments on new ways of living? Or are they sympathetic, and are they willing to learn the lessons and adapt themselves too?

Diversity enables us to change in small steps relatively easily. The easy nucleation of transformation reduces the price that society pays for the trials. It localizes the pain, and often spares others from pain. It concentrates pleasure, and rewards those who are active. Unity describes the state of tolerance and grit to stay together during intense pain or even death in some parts amidst joy and growth in other parts. Unity also implies generosity, broadmindedness, tolerance and charitable disposition which allows all to peacefully enjoy the fruits of their work.

By providing plenty of checks and balances, diversity enforces tolerance and mutual understanding. If there are a few strong groups, and if they all fight, they destroy one another. Instead, if there are numerous small groups, they may survive even if they fight. The diversity of the groups provides a way to prevent any major escalation of destructive tendencies. Unity relates to how others treat the emerging little groups amidst what may appear to be fights. How do we tackle our fighting children? Do we give them swords and nuclear bombs? Do we gang up? What are the mutual attitudes? The question of unity is related to these considerations.

Fruits of diversity are reaped by co-operation. For example, in science, a country which may be ahead in some areas can remain so only if it shares and cooperates with others working in different areas, because, pieces of knowledge crucial for shaping one's field often lie in other fields. Likewise, in many ways, pieces of knowledge crucial for an individual's improvement often lie with others. State of unity describes how we share our knowledge and support each other in

our pursuits. Do we block and withhold our results? Do we create technology regimes? Do we hide our data? Or do we realise that the fruit of cooperation is to multiply everyone's achievement.

Diversity and unity are indispensable to life. In our body, we have the incredible human being only because thousands of diverse functional elements have been beautifully united together in it. Certainly then, the even more incredible life system on earth cannot exist without unity amidst its diversity. Indeed, diversity is an indication of how well the claim for existence by individuals is accepted by the whole, and it is an indicator of the underlying unity.

Diversity will be felt as an array of exciting opportunities when the differences add new dimensions to our existence. The conflicts of overlapping niche do not arise when each additional entity adds an additional dimension to everyone's life. In unity, other's hands become useful to us almost as if they were our additional hands. Impartiality towards all, and tolerance of diversity, then, become instinctive to everyone. Unification is related to our ability to actively fit together explore one another in ecstasy and then, celebrating the diversity, rejoice over the shared new dimensions.

Unification is related to the process of avoiding alienation; it is the process of securing the niche amidst non-uniformity and diversity.

Diversity coupled with persistent alienation provokes confrontational postures. In fact, war is a violent and desperate response when the need for unification becomes long overdue.

When antagonized, each differentiated entity feels a need to defend itself. It develops a strong ego, a defence institute for itself, which makes the state of disunity permanent, and unification more difficult. Disunity then becomes the underlying paradigm. Success of one, then depends on the failure of others, and in being superior to all. Differentiation, then, is immediately followed by discrimination, and a blind reversal of signs for every descriptive parameter across the 'wethey', or 'I-you', interface. Camps of enemies with supposedly opposing characteristics are set up. Defining the interface and sorting everyone to this or to that side, then becomes the first and foremost step in any interaction. The disunity paradigm provokes, sustains and perpetuates disunity across the whole spectrum of our activities. It creates friends and enemies, good and bad, gods and demons, we and they, in and out, new and old, each opposed to the other. The entire dictionary can then be split into two: things and their opposites. Unification is the process of moving away from these destructive formations.

In disunity, we respond to differentiation by calling for destruction: 'good' destroys the 'bad' or vice versa, old destroys the new or vice versa. All hide, cheat and fight. We try to stamp out those who are different. We are afraid and are unable to reconnect.

Unification is the challenge of overcoming the fear. It is the art of developing goodwill and mutual awareness and thereby nurturing all life, dancing in step with differentiation and being ever ready

to permit further differentiation. It is the art of experiencing ecstasy wherever we go, whatever we do and whomever we meet.

Opposites and Opponents

Nature is a bundle of opposites in that everything has its opposite too, e.g. matter and antimatter, electrons and positrons, negative and positive, male and female. But these opposites actually complement each other and keep the equilibrium of nature. The opposites do not destroy - they are complementary, often the basis of their very existence.

During unity even the opposites are perceived as complementary and commonalities and interdependencies are highlighted. In disunity the opposites are seen as examples of opponents. Their commonalities and interdependencies are neglected or taken as points of dispute.

Unity Contrasts with Uniformity

We have sometimes mistaken unity to be a physical, structural entity, and tried to force ourselves into all kinds of uniformity through the force emanating from all authoritarian forces such as kings, selective gods, jails, hell, religions, governments, norms, enemies, threats, or tasks. Uniformity is the outcome of 'brain-washing' as in accepting religious or political dogma without questioning. In such a state, evolutionary differentiation calls for repulsive forces amongst the constituents. Structural uniformity thus enforces disunity. Although, structural diversity may not guarantee mental unity, it is an indication that one natural process, i.e., differentiation, is active and that the complementary natural process of unification must also be active.

Uniformity is strength when all aspects of the problem such as the boundary-constraints and the solutions are clearly known. For example, in order to block a river from flooding, it is desirable that all farmers on both the banks block the sides uniformly to about the same height in a given neighbourhood and leave no obvious breaches. In general, such uniformity gives a predictable reliability to our solution only when we correctly know all aspects of the problem. But, we live in a world about which we really know very little. We know very little of ourselves too. Hence, we cannot know for sure what our problems are, let alone the correct solutions. Therefore, uniformity, as a deliberate plan, should only play a minor role in moulding us. Instead, diversity should have a major role to play in our strategy for local evolution and global survival.

How wonderful is nature which by diversifying and fitting the units to one another has brought forth life capable of reproduction and flexible evolution! When we reject diversity, make proud generalizations of our solutions and force our claims globally, we would be disregarding this example of nature - the model of diversity - which has us in the first place. It is therefore essential that uniformity is never enforced. By insisting on uniformity, we only bind ourselves together into a superstitious bundle and make it easier for any destructive force, or mistake, to operate on all of us in one stroke.

Thus, unity is different from uniformity. In fact, the latter points out the lack of the former. Unity relates to how careful we are in imposing uniformity, and how thoughtful and hesitant we are in demanding perpetual or superstitious submission to frozen ideas, however fascinating they may be. Applying frozen ideas and rules uniformly for all or at all times is not the way to live in unity. It really causes immense pain to all and opens the way to disunity and extinction.

Unification Generates Companionship and Composure

Unity is related to our state of composure when we approach others. Are we calm or are we apprehensive? Are we tensed up? Are we conscious of ourselves only, or are we aware of our partners also? Do we perceive goodwill or ill-will? These are some of the questions related to the analysis of unity.

Mothers give birth to babies who have separate identities. Unification expects them to support each other throughout and achieve a new goal, the goal of continuing life.

Managers differentiate themselves from those who are managed. Unification does not mean that all will become managers. It also does not mean that there will be no more managers and no one to give or take orders. It means that managers too will listen. Unification means that one neither becomes inferior by having to listen, nor does one become superior merely by giving orders. It means that all keep their composure as they work together and derive benefits by the division of responsibilities. Unification implies that we establish a complementary listening process and a process of mutual tolerance, care and concern, even when we are in different compartments.

Species, races, castes, creeds, religions, professions, states or languages differentiate and give birth to newer ones. Disunity imposes an antagonism among them. Unity provides complementary and harmonious fitting to each other. Disunity involves relationships such as master-slave and superior-inferior. Unity has none of the above. It simply permits all to develop beneficial companionships. Unification does not destroy the boundaries; instead, it generates mutually beneficial processes which transcend the boundaries.

Unification does not mean that we shall forever retain the same envelope, never ask the hand to work for the mind, never cut some nerve to stitch it somewhere else or never kill any even for most essential food as designed by nature. But, it means that we shall not consider the pain there, as though it is a pleasure here. Unification is to keep the composure and to feel continuity and relatedness with all, at all times. Unification is related to everyday life and is not utopian. It is related to the process of establishing harmonious relationships in the day-to-day life among all the elements of the tree-of-life and its products and processes. Unification is important for daily interactions, be it for individuals, groups, nations, or species. It is important for our survival. It is important all the time.

Birth, growth, disease and death are essential ingredients of life. So also are the activities along the food chains. Unification is the art of maintaining composure at these gates of intense activity.

Species of man differentiates from the species of monkeys. Unification means that man cannot hate monkey for not transforming with him and that any disaster for monkey is not felt as boon by man. It means that prosperity for monkey is felt as prosperity for man as well. Unification is the art of generating companionship in the woods.

Again, unification does not always mean making physical connections. It only means creating mental connections. For unity between rat and cat, the two need not invite each other for dinner. Unification does not involve befriending or blindly loving. It involves the overcoming of the need to hate. It involves elimination of the thought of hatred from our minds. It involves the creation of mutual goodwill. It involves creation of a common consciousness and awareness.

Unity and Disunity Generate Characteristic Feelings

Disunity and unity are accompanied by a few characteristic feelings. In a state of disunity, the feelings may be fear, anxiety, dissatisfaction, jealousy, loneliness, depression, exhaustion, intolerance, violence, apathy, or weakness. In a state of unity, all these feelings are largely absent and a sense of satisfaction, tolerance, serenity, trust, fullness, awareness, consideration, willingness and goodwill are present. More important, in a state of disunity the feelings are invariably contradictory. Pain for one becomes pleasure for the other and vice versa. Moreover, in a state of disunity, any increase in the pain for the first may lead to increase in pleasure for the second and vice versa. Higher and higher orders of disunity are found when higher order gradients of feelings have opposite signs.

Unification dissolves the mental perversion of inverting the way we feel about things depending on whether they belong to us or to 'others'.

Disunity is where everything seems antagonistic to everything else. At times of disunity, our prominent expectations and needs are opposed to those of others. At times, we feel strong, and at other times, we feel weak. Our moods oscillate beyond control. We are compelled to go after power and independence, and we cannot appreciate alternatives. We hate our neighbours and degrade our assets. Usually, all the members of divided states are well aware of the disunity. Bodies and minds get tensed up. Peace is absent in such a state.

Unity is a situation where things seem connected. It is a state in which all enjoy the companionship and support one another and experience high spirits. Fears and apprehensions vanish. Unity is a state of peace and is associated with an embracing state of harmony.

Unity and Disunity Generate Characteristic Structures and Processes

State of disunity is filled with barriers. Even naturally evolving aspects of our life such as language, race, shape, colour, age, gender, profession and all kinds of operational necessities and associated descriptive names and forms become insurmountable barriers. All get jailed inside the barriers. There is no freedom in disunity.

In a state of unity, minds transcend barriers. While the barriers may be guarding certain aspects, unification transcends them by connecting up in other aspects. We experience our wonderful link with all in the universe and enjoy a state of universal consciousness.

Unity abounds in diversity. It allows unlimited harmonious evolution, evolution of newer forms of life and products of life. Even as differentiation churns out new ones from the old ones, all get reconnected, rapidly and harmoniously. The meeting is rendezvous. All are thrilled with the resultant complexity.

In a state of disunity, the diverse elements seem to get entangled and live in a state of perpetual provocation. Diversity is seen as the cause for chaos, confusion, collision, rebellion or war. All lose hope, and resort to fighting and cheating.

In unity we look at the nine credits which we got. In disunity we look at the ten which others got and worry about the one which we did not get. In unity we look at the totals. In disunity we look at the differentials. Unity integrates, disunity disintegrates. In unity, we look at the forty-nine which we could get. In disunity, we look at the fifty-one which we could not. In a way they are related. Yet, they differ much in their approaches, abilities and consequences.

In disunity, people think, play, fight and work in herds. Problem between one individual and the other is painted as a problem of one group versus another group. Individual problems are transformed into group problems. Problems between individuals or small groups are made out to be problems of larger collectives leading to astronomical amplifications. During unity, individuals who are more productive reap more profits. In disunity, the non-contributors come up to devour the profits against the will of the productive individual. Somehow, the profits are so divided that they finally mean nothing to kindle the spark of excellence in anyone. In unity, on the other hand, all attempts are more productive and profits grow.

During disunity, we react to our partner's trivial mistakes and mischiefs as though they are unpardonable offences. We use the methods of fighting, the methods of war, through alienation, vindictiveness, force and destruction - an approach that is intrinsically stiff, adamant and directional. We localize crime, guilt and sin. We create jail and hell to control and frighten.

Disunity is a tragic retrograde state of the society afraid of its own evolution. It is indeed an adamant and arrogant refusal to inter-connect or reconnect and to evolve. Unity is a bold and positive state in which we reconnect, we delocalize sin and guilt, we avoid judgement, we dismantle hell and we provide reassurance.

Unity and Disunity are Mental States

We need to emphasize that unity is only a state of mind, and has nothing to do with structural uniformity or identity of all components. Thought, goodwill, consciousness and awareness are the thin webs that connect the entities, leaving all free and yet, invisibly holding them together.

Disunity is where, due to fear, greed, and influence of a variety of barriers and vested interests, our minds are unable to focus on unity. It is our mental illness. Unity is a state in which our minds are able to focus on reality, the inherent unchangeable, timeless oneness.

CHAPTER 3

THE ORIGIN OF FORCES
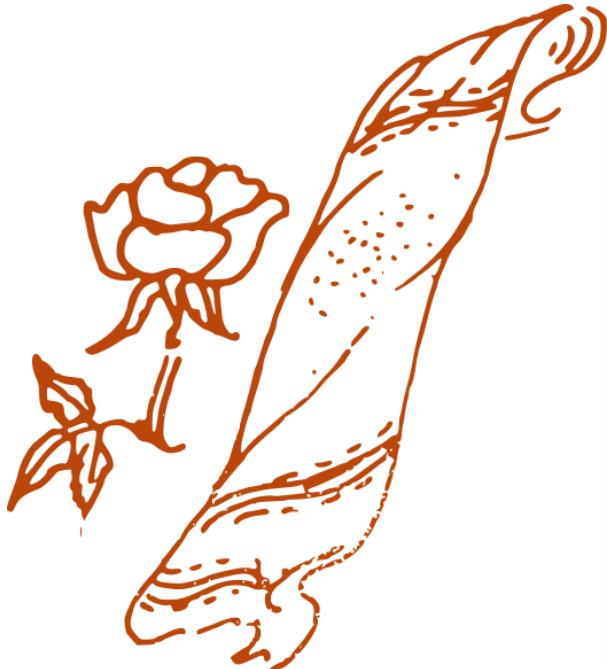
Unity is the fragrance of life in its fullness

Transactions create the forces for unification

There develops a force of attraction between entities whenever they can achieve a desired function better unitedly than when alone. There can be attractive forces even between identical entities. These arise out of exchange interactions and are called exchange forces. Exchange forces generate tendencies for staying together and for bonding. Such forces, for example, align spins of essentially identical electrons, and bring forth unusual cooperative properties for their assembly. A related route for bonding is through the process of sharing in a dynamic way. When atoms share electrons between them, their orbitals or electronic shells become more complete and form bonds between them. Thus, a variety of exchanges and sharings generate binding forces in inanimate nature. In the world of life, by its great diversity, transactions in the form of exchanges can be the forerunners for bonding because they enable collective attainment of higher functions. Transactions enable individuals or groups to decrease the emptiness in their lives even as nature continuously generates more.

By transacting, interacting and exchanging thoughts, ideas and things with one another, we enliven our niche and obtain exciting new things, both physical and psychological, otherwise impossible. This is creation. Procreation is one of them; our roles are perfectly complementary in that vital process of life. Teaching and learning, feeding and eating, giving and accepting are a few

other examples of transactions the partners play for attaining completeness. There is a great attraction in such relationships which can make people come together. Such relationships make unity visible and concrete.

Nature continuously keeps generating emptiness which leads to myriad ways of differentiation and as we attempt to achieve fullness through transactions, we pursue and perceive unification. In this pursuit lies the culmination and completion of life's efforts. In it lies the release of our tensions and the release of our souls. Here manifests the fountain of life, which attracts people and holds them together while they feed it and keep it flowing.

Nature has indeed created compelling schemes of transactions for unification among the living. Such schemes are enjoyable and energetic too. Thus, the forces for unification do not come from any one source or cause. Instead, they are spread all over the fabric of our transactions, the fabric of our life.

The origin of forces for unification thus relates to our basic urge to form partnerships and to work in complementary, collaborative transactions to attain greater completeness. This is the primordial, powerful and most fundamental source of binding forces in nature. Through transactions every mutant successfully fits with and sustains all, besides enhancing its own chances of survival and experiencing completeness.

We often sense powerful forces arising in us and binding us together through a variety of transactions, sharings and exchange processes among individuals, families, friends, organisations, nations or species. Transactions are nature's primordial ways for activating the origin of forces for unification.

CHAPTER 4

TRANSACTIONS
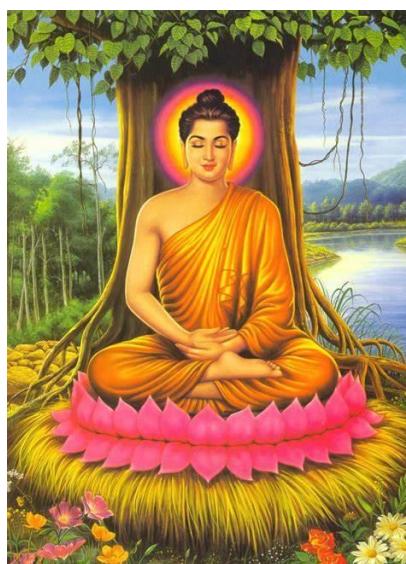
As we experience each other, life emerges
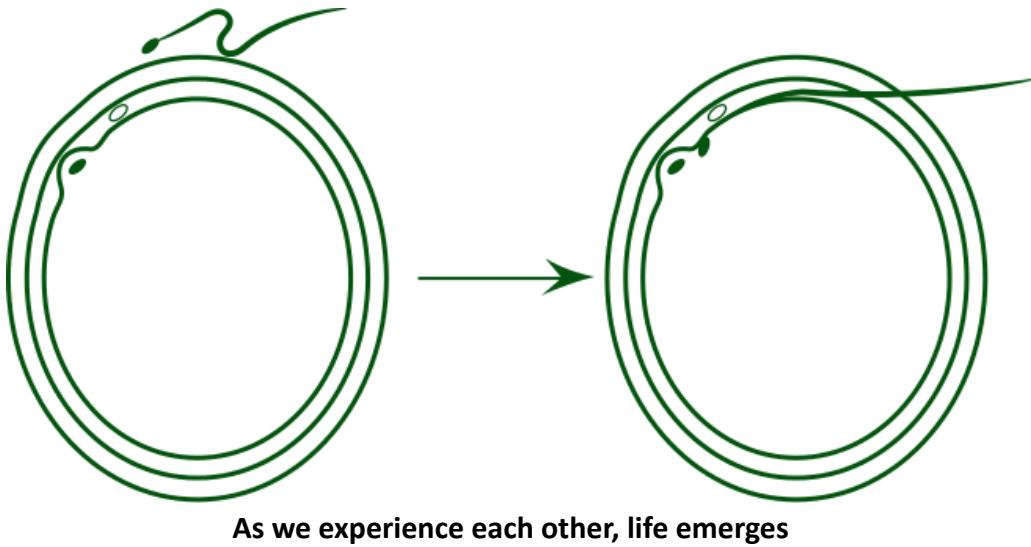
Transactions form the major visible dimension of life. Complementary transactions increase our fullness. They create mutual support, adjustment and unity. Non-complementary transactions increase our emptiness. They reduce mutual support and cause maladjustment and disunity.

In life we experience one another through transactions. Details of these transactions vary widely. Sometimes we only give, sometimes we only take. Sometimes we give and take back the same thing. Many times we merely pass on. Occasionally, we grow or change things by building on what others have done. We also share or work together with things which may be real physical entities or even intellectual, or emotional perspectives. During all these transactions we invariably behold one another in our varied dimensions and develop feelings towards one another.

When we succeed in transactions, we fill our empty shells and improve mutual goodwill and awareness. Such transactions are complementary transactions and they indicate our success in attaining improved complementary positions. They create a niche for us. Through complementary transactions, we thus utilise the benefits of evolutionary differentiation and multiply the fruits of our efforts. By complementing one another, our abilities multiply many fold.

However, sometimes we fail to fill our empty shells and to attain complementarity. We then end up adding more empty shells to ourselves and generating misunderstandings and ill-will. Such transactions are non-complementary and they threaten our niche.

Complementary Transactions

Complementary transactions are those transactions through which we improve our fullness, and our mutual positions and discover ways of doing things better together than separately. They

enable us to enjoy the company of our partners. Nevertheless, should there be a need for departing, being full, we depart with mutual goodwill and awareness. Following complementary transactions, we would thus be in harmony with each other, whether together or not.

Complementary transactions give a feeling of completeness. They are like pure acts of creation and enable placid interactions. They enable the creative process to manifest in us and propel us in the joyous journey with a sense of accomplishment. They enable us to detach our minds from our accomplished actions, and allow us to come together again for even greater accomplishments. They remove fear, restore courage, and dissolve all preconditions.

Complementary transactions, enable us to erode our envelope of ego. They diffuse our selfcenteredness and enable us to interact, to differentiate and to unify, and thus, to evolve. They release the basic constructive forces of life. Complementary transactions give us a sense of detachment which enables us to maintain our composure during various stages of differentiation and help us to freely and boldly withstand the exponential amplification of what may even appear to be errors. Amidst unity, differentiation becomes a bold venture and never a mistake. This gives us the much needed mutual confidence to jump out of our enclosures.

In complementary transactions, all take full responsibility which creates a feeling that the participants are full and yet a part of a larger whole, an ecstasy which has a powerful uniting effect. During complementary transactions, everyone becomes an indispensable part of the whole and no one is left out as a disposable member and no room is left for hatred or repulsion.

Through complementary transactions our components, become inter-penetrable to make even physically separate existences behave as though they are connected. We begin to remember only the moments of inter-penetration and to neglect the rest. Emotions of love begin to emerge. They expand our space-time envelope and allow us to overcome the finitude of individual life.

Well-complemented actions take away fear, hatred, jealousy, addiction and conflict. They do not create a feeling of stuckness or obstinacy and are not addictive. They make us look cleaner and more honourable in our own eyes as well as in the eyes of our partners. They give us freedom to objectively participate in our pursuits.

Through complementary transactions our thinking becomes free and learning becomes active. Complementary transactions enable everyone to see the light of human consciousness in their partners. This makes minds relate and surge forward to mingle. They leave us in a state of freedom, a state of active relaxation and ease.

Once we learn the art of complementary transactions, we can detach not only from our actions, but also from the habit of making an unending post-mortem of actions. When we have a reasonable depth of contentment with respect to actions, partners, and relationships, we really become detached from all of them. We develop a profound equanimity.

We shall be obsessed neither with the ones that were already done, nor with those yet to be done. We can stay focussed on the present.

Complementary transactions decrease the problem of maintaining long term accounts. They release us from worries about our past actions and liberate us.

Although complementarity has a powerful influence on all, it is very subtle since it is related to our perception of the state of our fullness and also the roles played by one another. In the associated process of communication, any threat whether direct or indirect can rapidly alter the state of mind, and distort the state. Complementarity is not rigid. It is a sensitive function not only of how we perceive, but also how we communicate.

The state of complementarity is not a permanent state either. Every individual makes his own system check on himself and on his surroundings, and if he cannot perceive complementarity, his mind begins to feel a strain. Incomplete knowledge, incomplete communications and illusions associated with communication barriers can hasten the arrival of this discordant state. Besides, we subject all actions to constant scrutiny, keeping our past, present and future in mind and also passing on our analysis from generation to generation for updating the perceptions. Thus, complementarity is a dynamic state, sensitively dependent on many parameters, actions, reactions, analyses and communications.

Moreover, in exchange transactions, complementarity does not require numerical and quantitative equality or identicalness. What a wife gives to her husband can never be equated to what the husband gives to his wife. What teacher gives to students can never be equal to what the students give to the teacher. Exchanges are necessary and are possible, but equality or symmetry cannot be determined, and cannot be demanded. In fact, asymmetry is the rule rather than exception in high quality transactions and complementarity is the real hall mark of quality.

Complementarity is an internal assessment. It cannot be judged by outsiders who can never see the whole spectrum of mutual benefits and who may never be able to appreciate the value of many internal life-giving processes between the partners.

Fruits of well-complemented actions belong to all the partners, like children to parents as well as the society, and like a well-played game that belongs to all the players as well as the spectators.

Complementarity is not legal justice. It is not justice enforced by a third party but is the justice exercised by the partners in the interactions. For example, if A hurts B, justice may mean B hurting A, A going to jail, A going to pay enormous fine to B and so on, all of which may, in fact, decrease goodwill and awareness and decrease complementarity between A and B. On the other hand, complementarity either obviates the need for A to hurt B, or generates a series of transactions between A and B which gradually result in greater awareness and goodwill between A and B.

Issues such as justice, equality, symmetry or rights, when misinterpreted to mean complementarity, can completely distort the principle of complementarity, and along with it,

break the unity of life, and finally, destroy life itself. If we talk of husband-wife equality, misinterpreted to mean total identicalness in each and every action and reward, family system will break down; if we talk about ruler-ruled equality, order will break down; and if we talk about frog-snake equality, both species and later many more species, will become extinct. Complementarity is not determined by a two armed balance. It is done through multidimensional, multi-armed, multi-parameter balances, beyond the reach of any rational method of assessment. State of complementarity can only be felt. Our minds experience only a feeling of it. None can claim certainty about it, nor can any play the role of supreme arbiter.

We could gain additional insights into the nature of complementarity, if we first study the nature of balances or reciprocity. The types of considerations in this state are, a balance of duty of the individual with the duty of the partners and the duties of the society, a balance of individual's contribution with those of others and a balance of individual's rights with his obligations and so on. The balance of payment in trade, balance of performance against the promise, the repayment of the loan, meeting of the contracts, and all such balances belong to this condition.

Beyond this state lies the state of complementarity where the need to keep the balances, or to breathlessly observe the state has itself vanished. This is where physical imbalances can coexist without causing imbalances for the mind. The state of complementarity is a state in which the arms of the balance have become so light, and the minds so strong, that the minds by themselves move the arms into balance, at any time and at any place. This is where the limitations of force, volume, mass, gravity, time, and all such vital statistics of the divided states are not felt. This is where the mind's obsessions are dissolved. This is where the minds become stable, and become unveiled to each other. This is where moving in to behold oneself is an ecstasy. This is where moving out to behold others is an ecstasy. This is where differentiation is an ecstasy and where unification is a greater ecstasy. This is where even as nature keeps producing emptiness, all keep happily filling it up, individually as well as collectively.

Complementary transactions is a process of fulfilling oneself and authentically experiencing oneself and one another without the glare of the transactional residues. One has opportunities to move towards unity during such authentic experiences. In such a state, there will be an overlapping of individuals, as shown in Fig. 1, which creates new dimensions and also circumstances in which it is impossible to distinguish the feelings and belongings of one from those of the others.
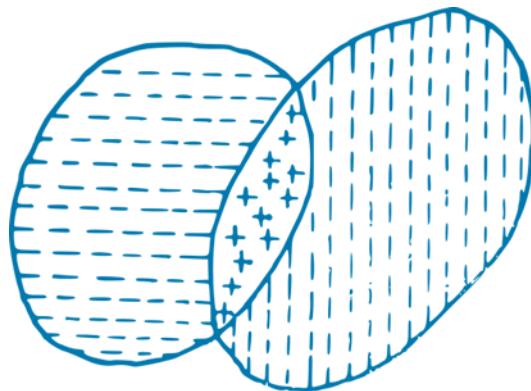
Fig. 1 Experience of unity. A (-) and B (l) experience new achievements and dimensions of life (+) as they interact in a complementary way.

Complementary actions are like eternal masterpieces dedicated to the altar of continuing life in its fullness. At the end, they leave goodwill, mutual awareness, self-realisation and consciousness; nothing else. They make a perfect sport for differentiation and unification.

Non-complementary Transactions

Transactions that reduce goodwill, mutual awareness, freedom and feeling of fullness but increase fear, ignorance and level of ego to hinder further transactions are non-complementary transactions. Usually following such transactions partners can neither depart freely nor make comfortable new transactions.

Non-complementary transactions leave us with a feeling of irritation and ill-will. They persistently haunt us like pollutants around us and blunt our action fronts. They create a state of internal stress. We seem to get dragged to and stuck with such transactions which gradually bring our lives to a grinding halt.

 Non-complementary transactions can be extremely debilitating. Due to them our ability to rest gets affected, and our ability to work is affected even more. This makes it difficult for us to stay alert and act. Non-complementary transactions reduce our effective capacity and limit the strength of the bond that may develop between us. They degrade the strength of the basic elements, the individuals. They make us brittle at the core and accelerate the formation of divided states.

The dust and smoke of non-complementarity accumulate to create a dark cloud around us. By simply looking at the clouds, it is possible to imagine any kind of a picture: a rat, a lion, a devil, a witch or a ghost. Fearful patterns and classifications can easily be imagined and convincingly conveyed to the desperate participants. Individual hallucination and group divisions can emerge almost spontaneously out of this cloud; mere hints are enough.

Non-complementary transactions can lead to loss of trust and crippled social consciousness. If you injure someone by design, surely he would not trust you again. Our memory enhancing devices such as printing can spread the fear of unreliability so wide that none can trust anyone.

The process of our knowing each other and knowing oneself is inhibited by the envelope of noncomplementary actions which make us attribute our problems and failures to our partners and gradually begin to hate them. Individual hatreds gradually accumulate and await large- scale opportunities for revenge. When an individual begins to hate many, he soon begins to hate himself too.

Even actions of love and trust, when repeatedly perceived to be non-complementary, can degenerate. First, they may lead to an increased love and trust in limited circles of special partners. Soon, the condition will degenerate to trusting none, leaving the individual to stand alone, all by himself. The disunity is then complete and the individual begins to crave for an infinitely thick armour around him for protection from the onslaughts of an infinite number of enemies around. He gets imprisoned on his own by his empty shells.

When the frightened individual develops a faith in a selected support group, that group constitutes a magnified ego, a magnified wall of protection, always ready to collide with other similar, but opposing, agglomerations. Group fights and wars often start over most trivial, transient and often 'holy' items. Occasionally, many groups realign themselves and make new enemies out of old friends and new friends out of old enemies. In retrospect, the past noncomplementary actions with present friends lead to disenchantment and a miserable sense of shame and helplessness.

Non-complementary actions urge us to look back; they leave us in a repenting, revengeful, attached, or obsessively addicted mood. They stick to us and we stick to them. They load our heads with a basket containing garbage of our history. They accumulate debits in our accounts. They grow our incompleteness. They force us to maintain coherence in thoughts and deeds over long periods of time. They inhibit us from making proper interactions now, and also in the future. Magnifying our ego and increasing our self-centeredness, they often propel us towards fight even as they chain and consume us.

Non-complementary 'one time' transactions are particularly devastating and vitiating to the atmosphere. One-time transactions occur between strangers and between those who are not likely to be directly interacting again for a long time to come. Following any one-time noncomplementary encounter, the revenge is usually vowed to be taken on everyone of the 'class' resembling the person who apparently has already gotten away. This is where the individual bitterness gets multiplied and strengthened. It gives birth to group feelings, and transforms the individual's conflicts into group conflicts. This is the precursor stage of social detonation. The disunity becomes stronger, and gets associated with entities which may have very long life, often

longer than that of an individual and much longer than the possible life of emptiness within the individual.

Non-complementary actions hinder our differentiation processes too; our old groups will not let us go out, and the new ones will not let us get in. Thus, non-complementary transactions compel us to resort to fighting in order to perform differentiation - the most basic evolutionary function. They compel the evolutionary urge to create strong repulsive forces. They make war instinct clone the survival instinct by getting associated with differentiation. They make it appear as though a pattern of conflict is ingrained in our world, because, ill-will, preconditions and apprehensions seem to overwhelm every mind. If, right at birth, every differentiated state feels alienated as well as threatened, it is forced to develop a strong ego. This ego constantly grows by the action of non-complementary transactions, a process which usually terminates only at death.

Non-complementary actions release destructive forces on life. They convert the rejuvenating nectar of evolutionary zeal into an intoxicating alcohol. With every non-complementary transaction, we accumulate a wish to deny even the right of living to our partners. The mutual denials occasionally lead to wars. Even as the war appears to relieve the trouble, the poison goes underground, sinks deeper in our psyche, and prepares us for more wars.

Non-complementarities in actions deny the emergence of complementary positions. They corrode our links with others and weaken our access to the primordial cause of unifying force in nature. They cause fights, wars, ill-will, fear, ignorance, frustration, disunity and extinction.

Transactions: A Major Dimension of our Existence

Since the nature of our transactions has a unique and powerful influence on life and is an axis on which our minds contemplate and evolve, we must consider it as a major dimension of our existence. We may represent the nature of our transactions in the form of a signed directed line as shown in Fig.2. The vertical line, upwards, is the state of complementarity, the state of fullness, completeness, goodwill and awareness resulting from the transactions.

Fig.2 Line of complementarity. Ideal state of complete complementarity is represented by (+1), while the other extreme - total non-complementarity - is represented by (-1). The points between the two extremes represent all intermediate states.

Downwards, it is the state of non-complementarity, the state of stress, ill-will, ignorance and incompleteness arising from the transactions. In this axis '+1' corresponds to total complementarity in which the behaviour is perfectly complementary. There is perfect mental satisfaction. It generates goodwill, contentment, as well as equanimity, detachment and freedom. Following such a transaction one can depart with perfect goodwill or be delighted to stay back and continue with an equally perfect status because one is aware and conscious of all. The state '-1' corresponds to a condition of total non-complementarity. One cheats wholesale, and gets away. One finds fire while looking for water. One departs with incompleteness and illwill. One will be horrified to stay back because mutual awareness and consciousness are outgrown by ego, fear, ignorance and attachment.

CHAPTER 5

METHODS AND FIELDS

Good fields and methods yield good crops

Groups and individuals may try to set right their transactions by fighting, manipulation or stimulation. The actual outcome of these depends also on the general tendencies, the dominant fields of feelings around. Fields are of three kinds. In the field of opponency, the main feeling, perception or paradigm is to oppose the others. In the field of conditions, all equations are conditional. In the field of harmony, both the above tendencies are absent and goodwill is present.

Along with transactions there are two other things which influence the process of unification. The first set which we call 'methods', are the ways we actually conduct ourselves while attempting to set things right. The second set which we name 'fields', are the net environmental effects on us. Our transactions, methods and fields together determine our overall development. We may clap and rejoice, or we may miss and repent; we may fight and go extinct, or step aside and survive; we may join hands and grow, or leave hands and wither, it all depends on our transactions, methods and fields.

THE METHODS

Our methods can be broadly classified into three categories: the method of fighting, the method of containment, and the method of stimulation.

Method of Fighting

In the method of fighting, we fight out for our cause and consciously oppose others. We fight for our rights impatiently and desperately. A starting point of this method is the premise that others are our enemies, a presumption which usually gets confirmed in subsequent interactions. From then on, it is tit for tat, eye for eye; it goes further up in a rapid escalation of violence.

Method of fighting is a method of subtractions. In it, we subtract chunks after chunks from our erring partner even if it causes a loss for us. In its brutal form, the method uses techniques such as war and terrorism. Even suicides or death sentences are quite acceptable. Kings, governments, gods, demons and jails are all necessary here. One is pleased to watch other's pains. Method of fighting is an impatient unilateral approach which retards our evolution.

A less publicized, yet, widely practised fighting technique is the method of indirect subtraction. This method can be called as a 'clever' method, as it involves undermining, which can be extremely damaging. In this, we keep quiet, but wait for an opportunity for revenge. We accumulate hatred and spread ill-will. Covert activities, stealing, sabotage, spreading rumours, cold war and poisoning in many ways are the typical tools used in this method.

Both the above variants of the method of fighting are methods of excessive subtraction. They reflect a state of desperation where the dominant feeling is one of hopelessness, helplessness and mistrust.

Initially, when the method of fighting rakes up emotions, we feel violent emotions rising in us. But we think we are strong enough to control the emotions. Yet, gradually, the emotions cover the whole mental plane and engulf us. We can no longer separate ourselves from our feelings; we get fully stuck and say, 'We are angry, we are shocked, we want to... ', and so on. The conscience gets surrounded by an expanded ego, filled with passions of disunity. We are divided from others and separated from our real-selves. Thus, the method of fighting has an intrinsic selfescalation capability. It has terrible provocative powers. Never knowing the enemy's plan, one prepares for the worst. During every interaction, the stage thus gets set up a notch higher.

Fighting is the basic process of magnifying the violence. By steadily working with this process, it is possible to make terrible enemies even out of best friends. The true nature of our partners is totally immaterial; even idle rocks can be turned into evil omens, and then into our dreaded enemies.

The negative approach of the method of fighting operates like a negative function on positive arguments to eventually dwindle all sources of happiness. The dividing function drives people in opposite directions in every walk of life. Especially affected are those who are closely related because fighting breaks the old but precious bonds most viciously.

Method of Containment

A method that attempts in vain to generate complementarity is the method of containment. It tries to use a measured amount of force. A starting point of this method is the hypothesis that others are our competitors, and potential enemies. It employs elaborate ways of controlling and conditioning our mutual responses.

Method of containment is one notch down compared with the method of fighting. It tries to avoid or postpone the fight. Its approach is to create an elaborate set of barriers and controls. In this method, we bend our partners through contracts; we create norms and rules; we use courts and punishments. We force ourselves through vows and self-torture.

The method of containment is essentially unilateral in spirit, but pretends to be multilateral. Users of this method are, at heart, indifferent to the well-being of the partners though they pretend to be extremely concerned. They are not interested in themselves even.

Method of containment is an addictive interaction in which we are compelled to create new images of our competitors and to concentrate our energy against them. We attempt to subdue the partners in an exercise of control. When every interacting individual and entity practises this business of control, the net result is the emergence of a silent explosive which occasionally detonates and creates a shock wave of crushing force and compresses the individuals into strange arrays beyond anyone's control.

The ever increasing need for control leads to a society that becomes increasingly rigid. The seemingly bad behaviour leads to a tighter control, which worsens the behaviour, demanding even tighter control, as shown in Fig.3. It becomes difficult to achieve anything informally in such a scheme of external control.
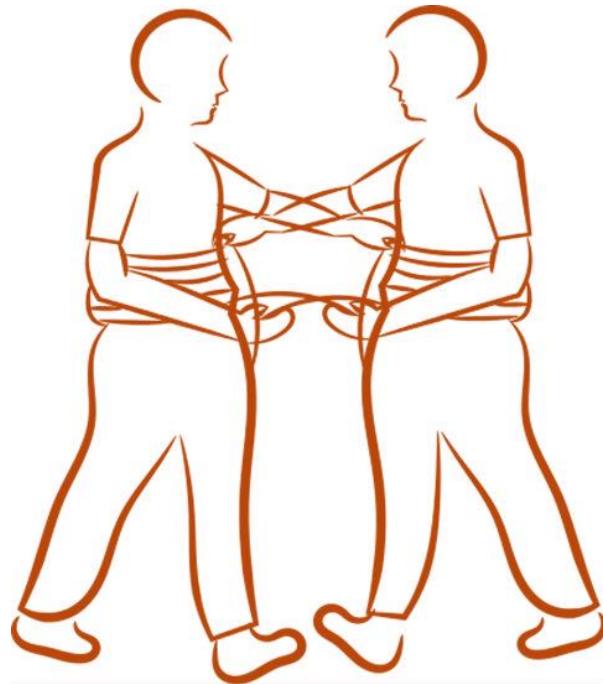
Fig.3 Loss of freedom due to controls. When two try to control each other, both end up with increased tightness and loss of freedom.

Method of fighting is the ultimate trump card which the method of containment has got to use in order to give credence to its reliability.

Method of Stimulation

The method of stimulation is a wonderful method. It is very subtle. Though widely used, it is least understood. In this method, we attempt to stimulate ourselves and our partners. We reject the method of fighting and the method of containment. We keep our composure, we maintain goodwill. We try to go beyond ourselves and reach an elevated common plane. We gently communicate our wishes and needs. We let one see the other. We neglect or transcend barriers. We maintain patience and tolerance and encourage transactions. We generate iterative adjustments through co-operative non-violent stimulations. Non-violence, co-operation, tolerance, goodwill, conscientiousness and communication are the essential ingredients of this method.

A starting point for the method of stimulation is the assumption that all are our partners and friends and that they are designed to be so by Nature.

The method of stimulation is a gentle method. It avoids violence. It does not try to control or contain in any way. It uses no contracts, penalties, or barriers. Here jails, death sentences, wars, or bombs are not used; we do not derive pleasure from others' pains. We do not undermine others, but we support. We do not subtract, instead we add.

In the method of stimulation, we calmly communicate our cause, but we also consciously support the cause of our partners. We continue our transactions. We feel confident and strong. We exhibit trust and patiently wait for stimulation to occur.

When the method of stimulation works on us, initially we feel puzzled. Gradually, we understand and sense goodwill. We detect an erosion of our ego. We feel involved and see our consciousness expanding. We become aware of the whole. We begin to be detached from ourselves. We become full and release goodwill. We release ourselves.

The method of stimulation has an intrinsic soothing capability. Confident that our partner will turn around and join us, we prepare for the best. During every interaction, the stage thus gets set up slightly better for the rendezvous. Stimulation is the basic process for decreasing the violence. By steady effort, it transforms even worst enemies into best friends.

The positive approach of the method of stimulation amplifies positive functions. It shifts our attention from the negatives, and lets them vanish by themselves. The unifying operation brings people together and enhances all sources of happiness and goodwill. The method is universal in spirit and reflects an honest concern for the well-being of all.

The method of stimulation is an elevating interaction in which we meet our partners face to face, bare and clean, with no mask to unveil.

We elevate our partners and elevate ourselves as we build up mutual awareness, goodwill and complementary positions. It is an ecstatic and electrifying revelation. In view of its great importance, various aspects of this method are described in detail in chapter seven.

THE FIELDS

The fields are our common tendencies. They are the result of all actions, past, present and future, both real and fancied. They describe the general ways and perceptions of the society and constitute our environment. They dictate our views about ourselves and about others. Our general attitudes and our sensitivities which influence the way our relationships develop are guided by them. Unless we make conscious efforts, the fields take everyone blindfolded.

The fields are varied and can be broadly classified into three categories: the field of opponency, the field of conditions and the field of harmony.

The Field of Opponency

The field of opponency is filled with opponents. Everything has its opponents here. In this field, everyone is opposed to something or the other, and in its extreme and violent form, everything is opposed to every other thing. This field is red in tooth and claw. It demands that all entities must be closed, frozen and described either as good or as bad. Opponents such as friend-enemy,

fear-hope, love-hate, war-peace, in-out, or we-they, are the way things inevitably get classified in this field of dichotomy. This field automatically polarises and divides anything which comes in its folds. The opposites which are common in nature but are actually complementary are renamed as opponents. Partners are renamed as enemies.

In the field of opponency, every action has mixed reactions: happiness to some means unhappiness to others. Good for anyone, then, seems to be produced at the expense of others. The field of opponency gets stabilised by the philosophy that it is nearly impossible to generate gain/gain, win/win situations. One's gain is always thought to be another's loss. One is compelled to become insensitive to others cries of woe and real love cannot be practised even within limited circles.

The field of opponency is the machine that pumps up our ego and inflates it to occupy the entire universe. It creates a number of vast unfilled shells in us. This causes a permanent state of fear of all in everyone and compels us to continuously move apart in order to accommodate the expanding balloons of ego.

In the field of opponency, everything is considered to be for or against, as shown in Fig.4. It is an unstable mechanism of oneself being pitted against others. In such a situation, everyone tries desperately to maintain his position. Good intentions inevitably transform to bad ones. One becomes self-centred.
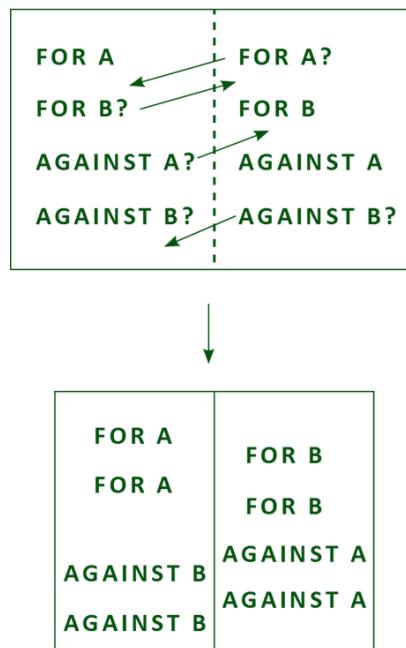

Fig.4 Polarisation in the field of opponency. The field of opponency polarises people's minds and divides them. Each one asks the question 'for' or 'against' and segregates individuals into opposing camps.

One attempts to make others weightless or non-existent altogether and thus move the centre of power towards oneself. One may also expand or distort one's ego for this purpose. In the process, everyone totally loses the overall perspective and everyone's calculations become unreal and plans go awry.

In the field of opponency, we often end up in situations which are exactly opposite to what we had hoped for. Sometimes we may get what we want, but as soon as we begin to enjoy it, we will be shocked to find that the exact opposite of what we wanted is also there, inseparable from what we desired. We get dejected and frightened.

In the field of opponency, even the slightest of deviations from the expectations can unleash a shock wave of instability and destruction. Absolute equality in all transactions becomes a stringent requirement. Search for complementarity is rapidly replaced by demands for equality. We get too frightened to be creative, or venture out from our safe havens of thoughts and actions. We become the watchmen of our niche; we cease to be the beneficiaries. Differentiation loses its purpose. The important first step of evolution becomes futile without the complementary step of unification. Further differentiation naturally gets discouraged.

In the field of opponency, in one's search for superiority, each new one is compelled to declare himself to be an angel and charge that the old ones are devils, demons, satans, or their works. The neo-angels, as they grow older, will in turn get dubbed as devils by the newer generations. Results of our best minds are thus drained into the devil's pot in due course by our own descendants and friends, turned into enemies.

In the field of opponency, there is no vision-set at all. There is only a projection-set. Here, mind projects, or reflects, and sees others the way it wants to see rather than as they actually are. Everyone develops mental blocks, making it extremely difficult to generate self-awareness, mutual understanding and interactive knowledge transfer. Complementing is impossible in such a directional and polarising field.

In the field of opponency, non-complementary transactions grow steadily. At the beginning, they would be hardly visible, and may even be hidden by clever words, sanctions, symbols, emotions, or gifts. Gradually, they become visible to some, who spell them out and initiate debates. Soon, the discrepancy gets recognised as prevalent. At this stage, polarisation can be subdued by a strong use of force. But, polarisation continues in the subconscious. Remaining unnoticed for some time, they eventually lead to major upheavals. Cycles of violent subtraction by groups after groups follow a perpetual sequence of horrifying events. Group struggles may lead to the massive collision of opponents followed by an unhappy peace for some time. As shown in Fig.5, the collisions often echo one another and produce cycles of violence. Suicide, genocide, black terror in response to white terror, identification of prior enemies, holy wars and guillotine for unarmed men are the typical ways in which the field of opponency takes us through a process of mutual destruction.
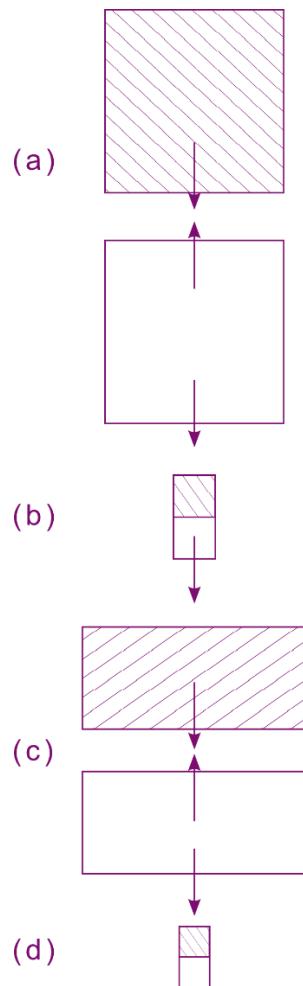
Fig.5 Collisions in the field of opponency. Major collisions (a) lead to destruction and denudation of states (b) even as life recovers and rebuilds, collisions start again (c) leading to shrunk life (d), the process continuing endlessly.

Field of opponency has unimaginable provocative powers. It leads to a chain reaction of increasingly non-complementary transactions, generating crisis out of even small problems. This is what makes it the most dangerous and dissipative field of all.

The field of opponency is a subtractive field. We always seem to end up with a feeling that we got less than what we deserved. What else can we expect when everyone is constantly engaged in subtracting from others? Subtractive operations are essentially counter-productive, and lead to scarcity and inflation.

In fact, scarcity of everything we need or touch is a characteristic state of existence within the field of opponency. Everything desirable is in short supply. We feel inadequacy of time,

knowledge, language, courage, authority, patience, wealth, analytical ability, tone, or even feelings for communicating with our partners. Individuals soon feel weak and helpless. Subtractive operations also do not give satisfaction to oneself. Chronic dissatisfaction with oneself is another characteristic in this field. It is a field where depression grows to become all pervasive.

Survival in the subtracting field of opponency is a kind of pyramid game of predation as shown in Fig.6.

Fig.6 The pyramid of the field of opponency. From the top in a hierarchical order are shown pseudo gods, kings, men and women animals and others. There are constant conflicts within the layers as well as between the layers. Each tries to use the others without any responsibility towards them.

Each searches for a layer of weaker units below, gobbles it up, and grudgingly feeds the top. To oppose and to suppress is a vital step for victory. To minimize the number above, and maximize the number below, is the requirement even when one is fighting with both. Consumed by the field of opponency and drained by the subtractive operations, all become weak. The pyramid indeed is a common grave! The hierarchy in this pyramidal organisation is the hierarchy of the grave and is based on opposition and domination. There are pseudo-gods at the top who can destroy, condemn or condone at will. They are followed by kings, constitutions and governments. Below lie the ordinary men. Further below are women; then come children. Other species come deeper down.

In this field, the pyramidal organisation with its hierarchy of the grave is declared as the inviolable will of God or as the decision of the king or government. Fear of death, fear of hell, fear of punishment, or fear of condemnation are the main drivers here.

Hunting the past for haunting others and chasing the future to surge ahead of others are the main processes in the field of opponency which directs us to move backwards and forwards at the same time. To move mentally backward to correct the past, and physically forward, to follow the times, and keep ahead of others, are the conflicting directives in this field. We are compelled to look backwards which weakens our search for a bright future. Life in the field of opponency is intolerant of diversity while exploiting it at the same time. It has an obsession to search and oppose anything that is different. It divides, destroys and mourns. In general, in the field of opponency, the total number of subunits tends to decrease with time. Thus, even as every entity spends enormous amount of energy to safeguard itself by erecting and maintaining barriers, diversity and individuality get systematically destroyed.

In the field of opponency there are strong loyalties; individualism, nationalism, modernism and fundamentalism can be found everywhere. While clinging to one's own faith, each denigrates others' loyalties as illegitimate or dangerous. Recent loyalties are good, but older loyalties are mean; global loyalties are great, but local loyalties are mean; local loyalties are right, but global loyalties are wrong; doing this is right, but doing that is wrong; I am fair, but you are not; we are all good, but they are all bad, and so on and so forth. The field has no complementary social principle and is destructive to the society.

Field of Conditions

This field is filled with principles such as equality, justice and reciprocity; if you do this, I will do that; if they do that, we will do another thing and so on. It is filled with identities, names, and forms on to which the millions of conditions and constraints are applied.

In the field of conditions, everyone tries to make one's feelings and personal views invisible to others. One is afraid that others would jeopardize one's plans if they were to know one's secrets. Lying and cheating become common modes of behaviour because it is thought that one can survive only by projecting and sustaining artificial and varying images. Gradually, unable to keep track of our varying artificial images and equally artificial and varying images of others, we become invisible to each other. All become blind, indirectly. Decisions are reversed frequently and impatiently. We are compelled to be insensitive. When desperate, we may move about randomly, hitting each other, and hitting the walls. This leads to confusion, escalation of tensions, and a gradual growth of the field of opponency.

Field of conditions has no specific organisation; it adopts whatever is most convenient. Its hierarchies and organisations are purely opportunistic. It demands charities and sacrifices. It promises God, heaven and prosperity, but devours us up and then assigns us to hell. During our life and also after death, we will be separately assessed and assigned grades as if we are not at all connected to one another. The harsh, depressive and confusing powers of the field of conditions are unfathomable indeed.

Field of conditions creates circulatory movement, checkmates and innumerable barriers. It creates a cocoon society in which one is allowed to see only selectively. In such a society, all are faceless. The apparent faces are not real in such situations. They are merely artificial projections. It soon becomes a treacherous atmosphere of global witchcraft and camouflage. The ocean of humanity working in the field of conditions can be compared to a polluted plasma. In such a plasma our non-complementarity and related problems are cultured and sustained in ways unknown and unseen as it brews through millions of subtle and complex reactions.

In the field of conditions, we are essentially at cold war down to the individual level. We are always making death-wishes to someone or the other. It is not surprising that the millions of minute vibrations of death-wishes occasionally coalesce to blast out as catastrophic fights and wars. The outbreak of violence in such a society does not really have much to do with its apparent causes. Equivalent violence would find other excuses to erupt even if any particular irritant is removed. Violent interaction is only a venting action to let go the suppressed frustration. It is much like a blind-cannon-fire in the general direction of others. It is a neurotic response intensified by the sense of insecurity in the field of conditions and made possible by the prevailing indifference.

The field of conditions is a major invention in conflict management where everything is conditional. This field leads to a circulatory flow, where everyone chases everyone else, demanding return of things along with interests and penalties.

The key to 'success' in this field is in making and modifying the rules of the game, and in forcing the 'good' rules on all. Here, law, religion, education and politics assume great importance and corruption is widely used as a lubricant. It is foolhardy to remain innocent and honest in onetime interactions here.

In the field of conditions, the process of maximizing one's interest is often so reckless that one would not mind robbing even the blind. The clever ones actually go one step further; they hypnotize others by means of rules, regulations, advertisement, disinformation and so on and rob the victims with impunity.

The working of such a conditional system always manages to escape recognition for, many conditions are actually never spelt out. The viciousness of the system becomes somewhat clear only when the system collapses and when a newer theme is emerging. Ironically, even as it plans to do equally vicious things, the newer theme celebrates the death of the old and cleverly hides behind the glare created by its burning.

Field of conditions can be considered as field of opponency kept under pressure. In fact, under pressure, all may stay together in spite of an incredible level of hatred. Although such a state would often explode, the entities may also become extinct under the excessive pressures. First, all may lose their discretion and initiative. They may then fall apart, or be wiped out even due to trivial causes.

In the field of conditions, there is a need for great care in the use of external force. If too much of it is used, the contents get destroyed, and if too little is used, they fight. Either way, the productivity and happiness decrease. In many circumstances, the agents applying pressure will often be exploiting the situation for predation. In the field of conditions, exchange becomes a subtle confrontation because the principle of maximizing benefits to oneself is applied vigorously and desperately as the only guideline. It is an unstable situation and eventually laws will break down leading to serious confrontation and significant destruction. Such situations transfer the problem to the field of opponency with its uncontrolled acceleration towards extinction.

Field of Harmony

This field is filled with harmony. It does not create opposites. It does not create barriers. It does not generate constraints or conditions. It creates openness, acceptance, change and flow. It stimulates, sustains and grows all by radiating awareness to permeate everything with the spirit of unification.

Field of harmony allows everyone to search for harmony and attain it through differentiation and complementary transactions. The field is nurtured by complementary transactions and is filled with goodwill. It fills the shells. It is a state of uneasy darkness and bright awareness.

Field of harmony is a solvent universal. It dissolves bad intentions. It dissolves fear and hatred; it dissolves ego and separations; it dissolves ignorance and conditions; it dissolves opposition and disunity.

In the field of harmony none is a devil and none a god. All are one, and one is all. The field of harmony has no strong loyalties and attachments. It accepts all faiths and systems as possibilities, but spreads an awareness that they are all transient, and that they will change.

Field of harmony accepts things as they are, without classifying them. It does not polarise things. In this field, everyone can go as near to anyone as desired. They can stay put too, where they were, if they so like.

Field of harmony is beyond conditions. It creates a state of composure and a state of stable equanimity and completeness. The question of reciprocity, equality, balances, or deviations from conditions does not arise here. More correctly, in this field, one is able to expect whatever one gets. There are no promises to be kept. Perceptions and visions are very clear and search for complementarity succeeds quickly.

There are no mental blocks in the fields of harmony. There is perfect vision and selfconsciousness. There is no projection at all. Seeing in an as-is-condition is the only way of seeing here.

In the field of harmony, the question of unfairness does not arise. Non-complementarities slowly correct themselves through a process of communication and stimulation. The field of harmony has awesome evocative powers to improve complementarity.

Field of harmony is the field of creation and autogenesis. Everyone contributes to everyone else in this field of partnership. It is a field of plenty. Stable satisfaction is the characteristic feeling here.

Life in the field of harmony has a fascination for diversity, for differentiation and for regeneration. Here unfilled shells are rapidly filled up even as more are being created. In the field of harmony, the total number of units increases with time, and even in a steady state, there occur perpetual changes in the nature of entities.

Living in the field of harmony is a sport of seeking complementary positions. It is the game of increasing our common resources and abilities. It is the game of increasing our efficiency. It is the game of decreasing wastage by prospective planning. It is the game of looking through telescopes for identifying problems and using microscopes for confirming the solutions. It is the game of planning our future and welcoming it, rather than destroying it first and then blaming one's fate. Things are extremely flexible. Suddenly, all may change all over, or change only in a few places. Yet, no violence is felt.

Field of harmony has a lotus organisation as shown in Fig.7. It has a unifying hierarchy. Its organisation is tailored for unfolding. Here, even the smallest is equal to the largest because each stimulates, activates, creates, and sustains all.

Fig. 7 The lotus organisation in the field of harmony. It is tailored for unfolding, caring and supporting.

The field of harmony is devoid of conditions. It is a field of porosity, openness, bare bodies, open pots and uncovered minds. Here, transactions are based not on constraints and forms, but on freedom and blanks.

In the field of harmony, one is unaware of the boundary between one's own interests and those of others. It is a continuum, and is free from concepts such as robbing and stealing. Field of harmony is a system free from any pressure. One can act freely here. There are no impermeable

walls and one can move according to one's own choices. It is a field which provides immense plasticity and freedom to minds and systems.

In the field of harmony, nothing is considered as being against anything. Anything is for everything. Everyone is considered a partner and an indispensable member. The field nurtures a state of union.

Field of harmony is a field of fulfilment, goodwill and mutual veneration. It is a field of gentle ecstasy. One always wishes good for the other. These minute oscillations of goodwill keep all afloat and together in an exalted state of union.

MAPS OF METHODS AND FIELDS

To gain an overall perspective of all the fields and methods we have devised a set of maps. We draw these maps with the two important dimensions of our life - unity and complementarity - as their axes. Fig.8 shows one such map.
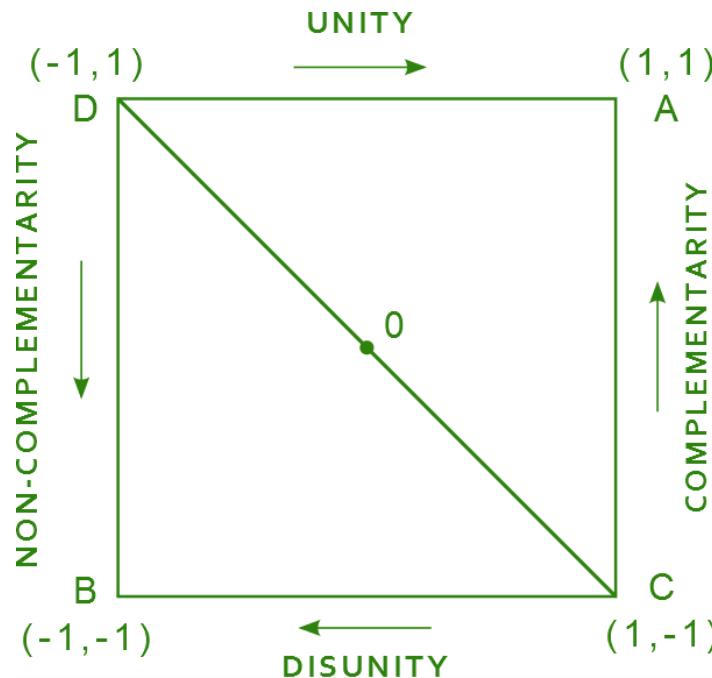
Fig.8 Framework for the map of existence. Unity (horizontal X axis) and complementarity (vertical Y axis) combine to make a framework for drawing the maps. The map is bounded by coordinates A, B, C and D: A(1, 1) is a state of total complementarity and unity, D(-1,1) is a state of total disunity in spite of total complementarity, C(1,-1) is a state of total unity in spite of total non-complementarity and B(-1,-1) is a state of complete disunity and non-complementarity.

In this map, the horizontal axis pointing right represents level of unity. It is a measure of our fullness, composure and tolerance. It is a measure of our ability to maintain goodwill, and to carry on rewarding relationships in a spirit of co-operation. In the opposite direction, it can be a

measure of our disunity, our temperature. This is a major parameter influencing our choices and which in turn is influenced by our actions. We have chosen a scale ranging from '1' to '-1' to represent this parameter. In this '1' corresponds to a state of total and complete unity, while '-1' corresponds to total disunity. The vertical axis, upwards, represents the state of complementarity. Downwards, it represents the state of perceived inadequacy in our transactions. It is the non-complementarity, the state of incompleteness in our transactions. This is the other major parameter influencing our disposition towards others, and which in turn is influenced by our actions and analyses. In this axis, '1' corresponds to a state of total complementarity in which everything one hopes for, is attained. The coordinate '-1' corresponds to a state in which one finds things totally opposite to what one wishes to find. It is a state of total non-complementarity.

The square ABCD shown in this figure represents all the combinations of situations we create for ourselves. Point A represents an ideal state of unity. Point B represents a totally divided state in which one expects to fight tooth and nail. This state generates entirely opposite of what anybody may want to achieve out of any interaction, once again, an extreme, but not impossible situation. Point D corresponds to a temporary state of extreme disunity in spite of full complementarity. Point C corresponds to a state of total unity which seems to tolerate any amount of noncomplementarity. Spirit of service and unlimited tolerance may operate here and postpone development of cracks.

If one expects to find in any arbitrary partner just about as much friendship as enmity and expects to classify him as friend or foe just about equally, and also the transactions turn out to be noncomplementary as frequently as complementary, then, the situation is located somewhere near the midpoint O, along the diagonal CD. In our simplified description in two dimensions, the points within the square ABCD represent a variety of combinations of expectations, the entire phase - space of our collective mental tendencies.

The specific mechanism we adopt to guide our interactions depends on our perceptions. It depends on where, we think our situation on this map is. It depends on our state of awakening. Although individuals may carry their own maps and make their choices seemingly in independent ways, the response often becomes collective. Both for individuals and for collectives, there are specific methods which dominate in different areas in this map. As shown in Fig.9, these areas appear like distinct domains of operation of the collective behaviour.
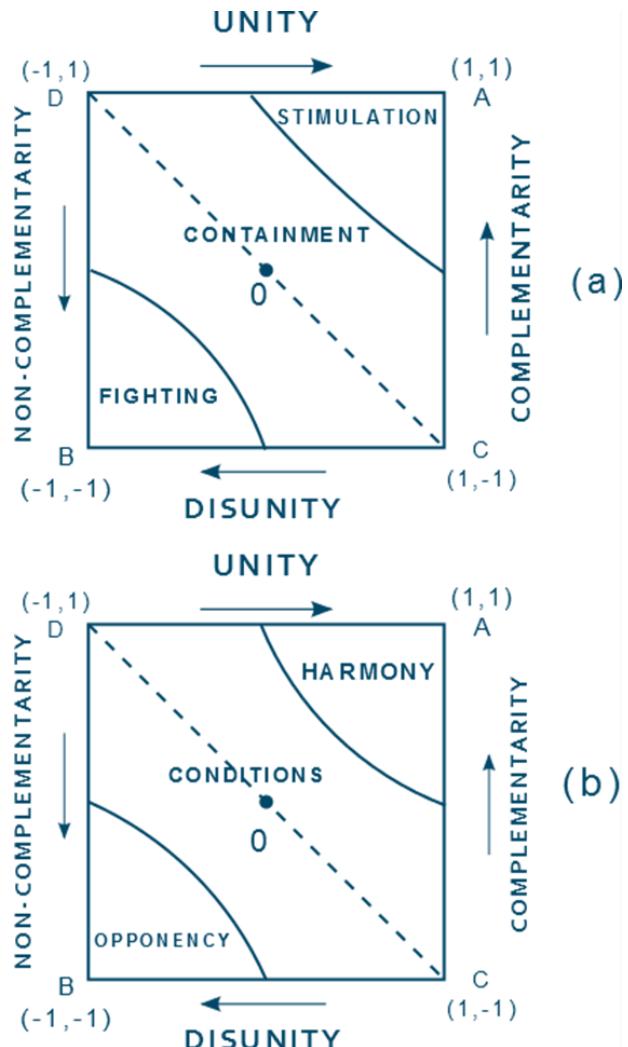
Fig.9 Typical domains of methods (a) and fields (b). When unity and complementarity are high, method of stimulation is easy and common; when unity and complementarity are low fighting is common. In the intermediate conditions method of containment is expected. CD is the line of indifference. High unity and high complementarity are associated with the field of harmony. Low unity and low complementarity are associated with the field of opponency. Intermediate states are normally associated with the field of conditions.

For example, near A, the situation is friendly and one tends to adopt universal unifying methods. Methods of stimulation and fields of harmony are dominant here. Below the line CD, and especially while approaching B, the methods tend to be unilateral and strongly subtractive. Method of fighting operates here. This is an area of the field of opponency. The central area is the field of conditions. Method of containment normally operates here.

These fields indicate our behaviour when we close our eyes and get dragged by the fields. Should we, individually, or in groups, desire to change our position, we could change our methods, and that would change everything and could transform us.

Generating the Maps

In order to apply the concept of maps to practical situations in a scientific way it is necessary to explore how one can actually draw the maps such as in Fig.8 or 9. To illustrate the steps involved we can take an example of a large manufacturing company. In this case one first chooses a large enough number of employees to cover the entire cross section of the organisation and asks each one to indicate one's feelings towards one's partners and about the condition of their transactions in a -1 to +1 scale. The scores for the feelings are taken as the X coordinate (unity) and the scores for the transactions are taken as the Y coordinate (complementarity). The results when plotted yield a cloud of points which represents the state of the organisation. This map is a particularly useful version of the map of existence highlighting the distribution of individuals in the organisation within the unity-complementarity framework which can be monitored periodically. The effects of management decisions on this state can be studied by observing the direction and the speed with which the cloud moves.

For mapping the fields, a questionnaire should elicit from the employees their generalised opinion about the world and its tendencies and then mark the outcome as O (for opposition), C (for conditions) and H (for harmony) at the points corresponding to them in the map of existence. Once a sufficiently large number of O, C and H points are obtained, the boundary between the fields is drawn in such a way that at the boundary there is a 50:50 chance of occurrence of the corresponding symbols for the fields on either side of it.

The map for methods is drawn by enquiring what each one actually did to improve transactions. Framing the questionnaire should be such that based on response sheets it should be possible to assign the subject into one of the groups and methods: fighting (F), containment (C) or stimulation (S). The boundary between the operating domains of any two methods is that at which both have a 50:50 chance of being used.

For individuals, similar maps can be drawn by carefully describing their interactions and feelings with respect to a large number of partners and also the methods they tend to adopt and the fields they perceive. We can also map the status of individuals with respect to specific partners over a long period of time using the same framework.

Living systems are no doubt extremely complex and multi-dimensional. However, using matrix methods and computers it is possible to compile even the multi-dimensional data into multidimensional maps. One can analyse their interactions in a similar way to predict the "Weather Conditions" in the organisation. It is also possible to computer simulate and analyse the effects of various alternative moves on the very valuable parameter "The state of unity" - the life line of the organisation.

CHAPTER 6

DYNAMICS OF TRANSFORMATIONS
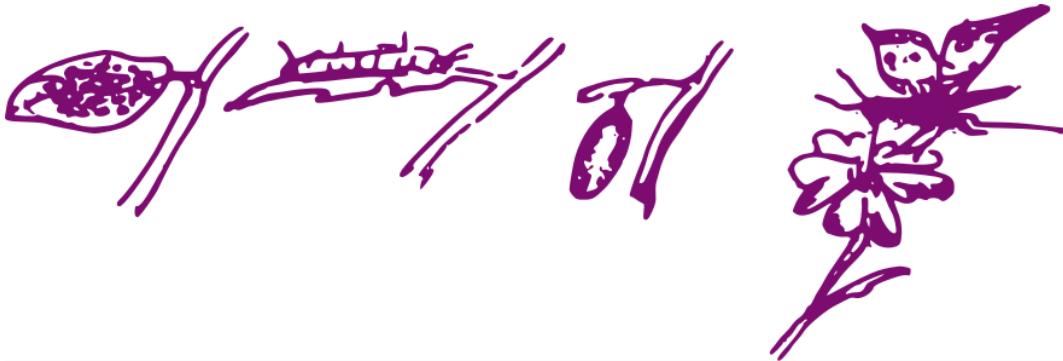
**All were one, but, we
cease not differing yet, all
are one**

The effects generated through transactions are rapidly altered by the state created by the fields and methods. The way this transformation occurs can be shown beautifully in the form of maps which can be useful guides for individuals, groups or nations to understand their state of unity and to shape their destiny in a scientific way.

Starting as babies, we change as we grow. With time, our groups and societies change too. We change physically, we change mentally. In this process, some become bolder as also liberated and united; some get frightened, worried and get separated; some go into confusions and oscillate chaotically. Some brood and hibernate. Some experience increasing harmony and goodwill. Some experience fear and ill-will. Some find life fascinating; some find it confusing, some find it frightening; some evolve, some become extinct.

Our attitudes, feelings, relationships and priorities also change. The ways in which we perceive, communicate and create our reality change too. We change individually, as well as collectively from one state to another. We are all indeed in a state of perpetual transformation. When we ask ourselves what causes all these we find that it is indeed our transactions which drive such seemingly magical transformations.

Transactions and Transformations

Transactions generate feelings. Feelings such as goodwill, love, and fear result from transactions. Transactions generate understandings and awareness as well as misunderstandings and ignorance. They generate attitudes, tendencies, and prejudices in us and also in our surroundings. They create empty shells; they fill empty shells. They create incompleteness or fulfilment.

Individuals as well as groups learn through transactions and the lessons transform us and our relationships.

In addition to transactions, our transformation also depends on the fields around us and the methods we adopt in our quest of life. It matters very much whether we decide to fight, or to stimulate, or to impose elaborate safety precautions on ourselves and on one another while attempting to set things right. It matters very much whether we operate in the field of opponency, field of conditions or field of harmony.

Depending on the quality of transactions and nature of methods and fields we may devour as greedy caterpillars or freeze as selfish indifferent cocoons or rejoice as liberated butterflies who enjoy the nectar of life and dance in ecstatic unity with all.

Transformation of Individuals

Let us now see how our basic concrete unit, the individual, transforms. An individual lucky to be in a stimulating field of harmony and having a majority of his transactions complementary, evolves into a happy person enthusiastic to build more partnerships with others. He is essentially in union with all. Others, who find themselves in the field of conditions or opponency and find a number of their transactions as being non-complementary, resort to methods of fighting or containment and gradually evolve into suspicious, treacherous, or even cruel beings, separated from all.

To illustrate the process of the gradual transition, let us take the case of a child which starts off with a more or less clean slate. Naturally, the child cannot categorise people or actions into good or bad. But, it cannot maintain this status for long when the outside field and the commonly used methods are not favourable. For example, due to some unfortunate incident, in some moment of weakness, there could occur a transaction in which the child gets a feeling that it has got a deal not to its liking.

The child could begin to react and reflect the feeling, and identify some type of people to be "bad". It may also prepare for the world by anchoring the feeling onto itself. Now it becomes conscious of itself and fearful of others. Let us picture this event as creating a small spike - a mark of separation and ego - in its psyche. The child is actually unaware of this transition and behaves as though it is perfect. This is the crucial transition.

As the child now goes around with its spike, all react to this defect. For its own defence in the one-up-man-ship game, the child then acquires an additional spike by reflection from others. It now has two spikes. The initial stages of transitions like these are left largely unchecked. The child's complaint, if any, is not given a hearing, and as a result, the transformation continues. The worsening child is recognized by others as an alien at ever increasing distances. Even as its ego keeps expanding, others involuntarily cause its further growth. It begins to feel that others are dangerous as it feels the pressure increasing from everyone. Every interaction now appears to be a collision.

Among adults the situation can be worse. Numerous interactions turn out to be poorly complemented all the time, and the disappointments get registered in the mind's inventory. Consciousness weakens, empty shells grow, ego expands, and goodwill dwindles. The person soon transforms to think that the world is really unfair, dishonest, and treacherous. In many cases, the transformation becomes so strong that one would rarely find any occasion to change this foregone conclusion.

Figure 10 illustrates the process of transition by reflective amplification of traits of separation when the field is not of harmony and the methods used are not ones of stimulation. This process of reflective amplification occurring during every transaction leads to alienation and an accelerated transformation to disunity.
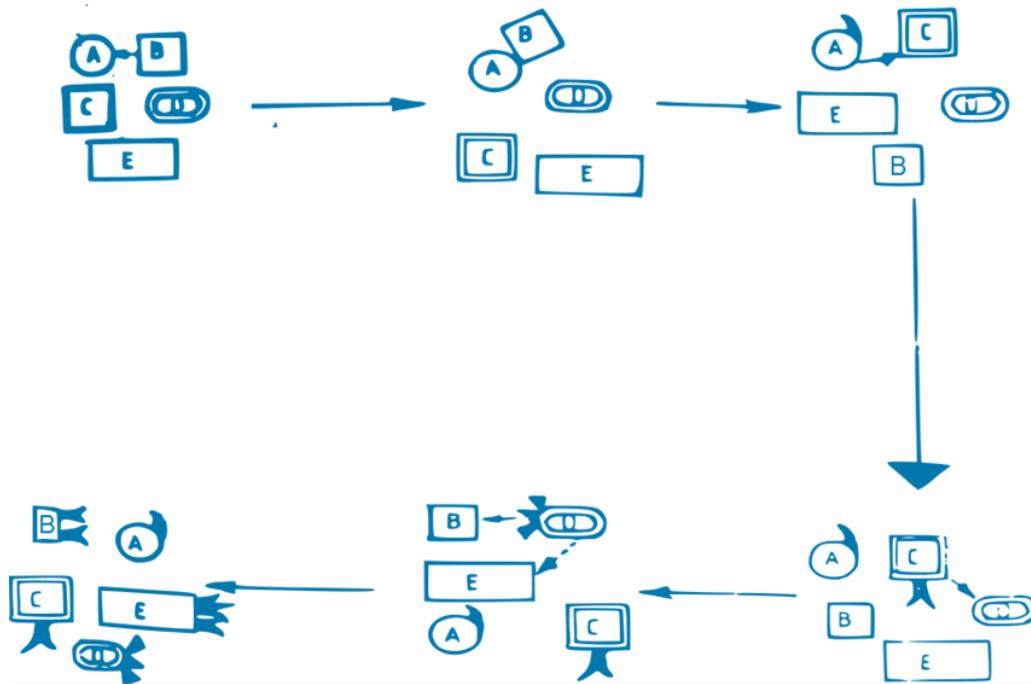
Fig. 10 Reflective amplification of traits of separation. During transactions the perfect individuals A, B, C, D and E, acquire, induce and multiply the thorny imperfections and disuniting traits.

Thus arises the typical tragedy of human life taking us through a sequence of transformations: from little angels united with all, through brave youngsters, to selfish beings and then to depressed and alienated creatures separated from all others.

Occasionally, however, individuals may wake up and re-transform all of a sudden. They may shed their barriers selectively against a few other individuals or against all. Such transformations may occur under special circumstances where one is unable to bear the burden of separation, or when one sees some remarkable 'lights' and 'good sides' in one's partners. In principle, if the

transactions repeatedly turn out to be complementary and stimulation is untiringly used, the person can transform and move towards unification.

Transformation of Collectives

We may now illustrate the transformation process in a typical macroscopic unit such as a nation. Unity within such an inter-connected large unit is dependent on the cumulative effect of individual transactions and the cumulative level of unification at the inter-individual level.

It depends on the good feelings and goodwill left behind as a result of all transactions. It also depends on the ability of the countrymen to forget the 'bad' transactions and to remember and think of the 'good' ones. If the nation is heterogeneous, and if transactions occur largely within distinct stable groups in one way and the groups interact in a different way, the unity of the country is governed largely by the nature and strength of transactions between distinct groups. This group effect becomes increasingly important when groups tend to be stable and when the interactions between groups is of a much different quality than those within groups.

In particular, if the interactions between sufficiently large groups is non-complementary, the groups acquire markers of separation and ego and the nation becomes divided and unstable even if unity within groups may remain high.

There is a strong symbiosis between individuals and groups. Groups are fed by individuals because individuals in search of solutions flock together. They dump their individual egos and incompatibilities at the group-interfaces. While they relieve themselves momentarily, they go on to generate more troubles, in their own names, as well as in the names of the groups, which all add up.

Our transformation as individuals, as well as collectives depends also on the frequency of transactions. The higher the frequency, the more rapid would be the transformation. Frequent complementary transactions generate fresh and nascent goodwill which generates even more frequent transactions. At sufficiently high frequencies this can create an irresistible unifying process, leading to long term unity. This may happen especially under some inspiring leadership or slogan which could help attain complementarity.

Frequent non-complementary transactions leave behind a dirty mood and a bad taste. The next transaction is then taken up with a belligerent attitude which leads to even worse outcome. All bonds begin to loosen. At this stage, a phenomenon, which appears to be unique to our species takes over: the habit of acting with vindictiveness, revenge, settling scores and so on. The habit of rejoicing over other's pains - which may be called super-violence - also emerges. These feelings create such a negative bias that even barriers such as social constraints or laws get easily bulldozed, thereby leading to a sudden jump in the frequency of non-complementary transactions. This breaks up all forms of unifying bonds and leads to an explosive revolution or break-up of the nation. If the country is homogeneous, it may pass through a painful revolution

and then transform. If the country is heterogeneous on a coarse scale, it may lead to break-up of the nation, which painfully reorganizes and transforms in the process.

In order to suppress the catastrophe in such a state, the nation may be forced to exert much greater control. For this, the citizens pay severe price and get mentally wrecked or poverty stricken. Many get addicted to violence, or to intoxicants. Alternatively, the nation may create wars during which all the horrible acts of hatred are projected as heroic and holy.

Transformation of Structures

Our mental transformations are always accompanied by many corresponding structural transformations as well. An important and often painful structural change following disunity is the formation of a series of barriers. They arise due to the presence of high stresses. Their aim is to resist flow to safeguard positions. Their immediate consequence is to reduce freedom of action for all involved and to stabilize the divided states. Following unification and a reduction in the stress levels, these barriers usually dissolve by themselves though with some inertia and hysteresis.

Another structural change is related to porosity in the society. During disunity porosity decreases. Porosity becomes internal or balled up too. During unity porosity increases. Pores become tubes and networks. These increase permeability, openness and freedom.

Usually, heroic leaders with their magic wands emerge from some place to highlight the structural changes. They guide the changes and act like markers for the turning points in history.

Transformation of our State of Existence

Our individual and collective transformation which depends on the nature of transactions, methods and fields can be studied by superposing the maps of methods and fields as shown in Fig.11. Such a superposition enables a qualitative overview of the entire range of our behaviour.

The superposition describes the interplay of unity and the nature of our transactions, methods and fields, and weaves together the methods we adopt, the fields we create, and the way our minds and our accomplishments tend to move. To illustrate the principles, consider a set of maps of our methods and fields as shown in Figure 11a and 11b respectively. When we superpose the two, we obtain a map such as the one shown in Figure 11c which is a particular version of map of existence highlighting the presence of domains of unification, chaos or extinction within the unity-complementarity framework. When the method of fighting superposes on the field of opponency, non-complementarity and disunity grow rapidly. The ensuing destruction is so rapid that we create the domain of extinction.
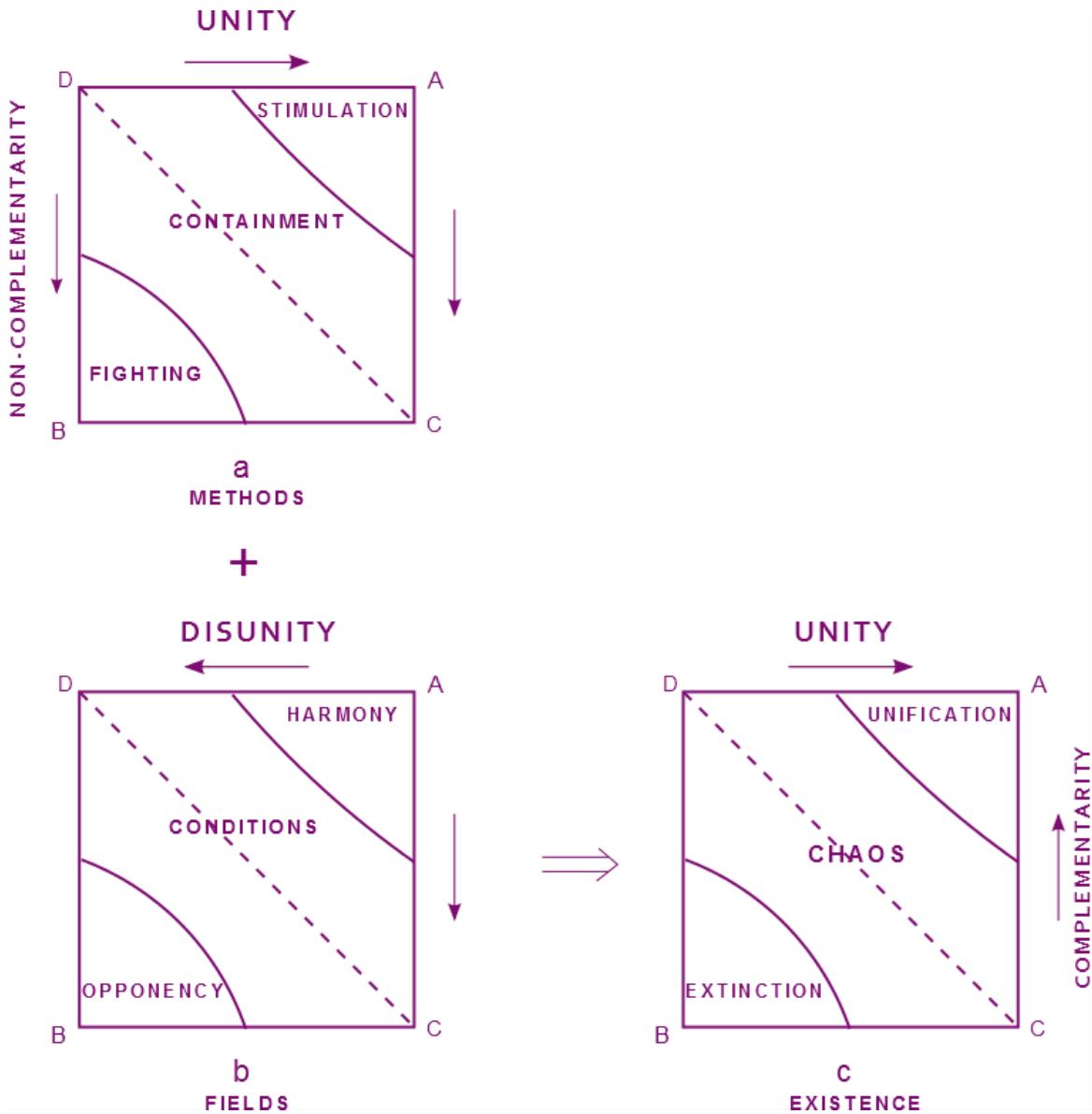
Fig 11 Map of existence. Superposing the map of methods (a) over the map of fields (b) one can obtain the map of existence (c); for example – the method of fighting and the field of opponency lead to the domain of extinction.

When the method of containment superposes on the field of conditions, non-complementarity and disunity oscillate violently. Our vision becomes so murky that we create the domain of chaos. When the field of harmony superposes on the method of stimulation, the situation is ideal for complementary transactions and we generate the domain of unification. In the map of existence, we typically have the domain of unification near A, a vast domain of chaos around the diagonal CD, and the domain of extinction near B.

Near line CD, one expects to gain nothing from others. No free lunches at all, not even smiles. Even smiles will not be reciprocated due to the prevailing fear that it might lead to problems.

Every transaction in this domain calls for creation and dissipation of large potentials. When John approaches Peter for help, John is compelled to be a beggar while Peter puts in an air of a king. Conversely, when Peter needs help from John, Peter becomes a beggar, and John a king. Thus, in this area, everyone transforms from a king to a beggar and vice versa all the time. All games become zero-sum games here. Line CD is the line of lifelessness. Around this line lies a region which is totally unproductive. Despite toiling all the time, we seem to achieve nothing; we often become disillusioned with our achievements. We are made heroes at one moment and dumped as villains the next moment. In this state, all are really indifferent to one another. All activities become conditional and specific. Everything gets a case by case consideration. Here, discretion clones freedom. Lawyers, mediators, and agents prosper. Individuals become indifferent to what they already received from their partners, but strongly attached to what they supposedly did not get. Everyone worries about self and adopts whatever is expected to be the most self-rewarding action at that moment. Horizons shrink, and individuals become short-sighted. Everyone becomes helpless in the hands of the circumstances. Mind wanders frantically but reaches nowhere. Any bait can turn individuals into hungry fish unaware of the trap they are getting into. One can easily be corrupted because one is completely chained. Enemies and friends, aims and paths, change constantly. Show of goodwill is only a pretence here. The will is very weak, and can be manipulated to do anything so long as rewards are offered. One would be willing to fight and kill for a few dimes, and at the same time, would be just as much willing to donate large sums to charities so as to buy praise from others, or to reserve a room in heaven. It is the domain of utter confusion and chaos. Misery and loneliness of the cocoon is a preferred state for many. Others seem to be working hard actually achieving nothing. As we go upwards from CD towards A, we approach the domain of unification. At A, we are in perfect union. The paradigm of unity is operative here. Very small potentials can activate transactions in this state. At A, all feel united and aligned to one another. We feel full and see ourselves in all and all in ourselves. All take full responsibility for everything. All transactions are always taken to be fully complementary here. A is the place to which all the entities in the neighbourhood seem to belong, and where, they would deeply feel the unfathomable fulfilment and depth of living and of belonging to one another. Here everything becomes productive and none fears the other. It is a lotus organisation here (cf.Fig.7). All butterflies can be seen enjoying the nectar and dancing together.

As we go down towards B, and away from the diagonal CD, we gradually enter the domain of extinction. B too seems to pull everyone into it. This is a region which offers an illusion of exclusive and privileged survival, but works towards elimination of all. Everything is destructive here. Hatred is a dominant feeling. Pains are unbearably severe; yet, everyone continues to create additional pains supposedly for 'others'. Super-violence resides here. Disunity builds up rapidly. It is a pyramidal organisation here. We, the greedy and irritable worms, get crushed by the millions between the heartless stones of the pyramid created by ourselves.

Occasionally, due to deep concentration on the enemy one may make a total inversion and jump to A, making new close friends out of old enemies. It then becomes surprisingly easy to activate

and bring about unification near point B. One may also make compromises, 'be practical', initiate dialogues, reverse the destructive movement, and start moving towards O, but, often end up merely in cyclic paths.

To see Buddha or God in all, to be fearless, is to move towards A. To be afraid, to see demons in everyone else, is to move towards B.

Moving towards B, all snatch and destroy other's properties and attachments. Moving towards A one gains even when giving away. Hardships may be usually unavoidable in both cases; but, they taste so different in the two cases. Hardships become painful and disuniting when moving towards B because 'others' are thought to be the cause of one's own pain. When moving towards A, when the orders for action seem to come from within, withstanding the hardships becomes an enjoyable, heroic act. When the child is unwanted, delivery is a great pain, whereas the same becomes a great pleasure when the child is much wanted.

Fig 11c has been drawn assuming that the boundaries of related methods and fields are congruent which is usually the case when not much effort for unification is made by the participants. This happens when, for example, our communication abilities are poor, we think only about ourselves, when sheer selfish instinct coupled with an indifferent mind-set is allowed to run on its own or when nobody really cares for the common future. Instead, if a substantial effort is made, it is possible to shift these boundaries up or down. For example, if we create truthful communication facilities, deliberately strive to subdue the methods of subtraction, have greater tolerance, listen to our conscience, and favour complementary methods, the domain boundaries will bend downwards, shrinking the domain of extinction and expanding the domain of unification as shown in Fig. 12.
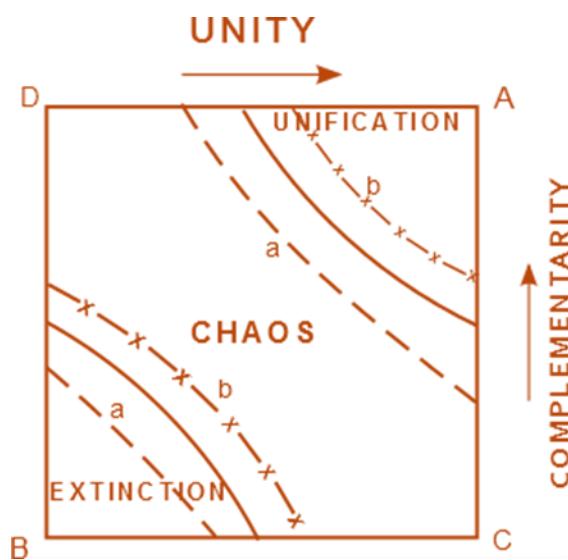

Fig. 12 Changing the boundaries of the domains of existence. The boundaries, shown by heavy lines, can be moved towards B using methods of stimulation (a) or towards A using methods of fighting (b).

Likewise, if we proclaim exclusive behaviour and unilateral principles, suppress our conscience, and pool all our energy to adopt the method of fighting, the boundaries stretch upwards, shrinking the domain of unification and expanding the domain of extinction. If we place greater emphasis on conditional mechanisms and try to be 'clever', the domain of chaos expands at the expense of the other two domains. We can also manipulate all domain boundaries by, for example, discretising or distorting the scales on the two axes through clever methods of norms, classifications, laws, nationalities, barriers and prescriptions.

When method of stimulation superposes on the field of harmony, domain of unification emerges. With continued matching, this domain grows and the domains of extinction and chaos shrink. When the method of stimulation superposes on the field of conditions, the intensity of chaos gradually decreases to eventually transform the domain of chaos into the domain of unification. When the method of stimulation superposes on the field of opponency, the domain of extinction cools down, shrinks, and first transforms to the domain of chaos, and eventually to the domain of unification.

Japan and Sweden are excellent living examples of what stimulation and field of harmony can achieve given a reasonable state of complementarity and cooperation.

The gradual movement towards unification of many races in the American continent is a good example of stimulation being superposed on the field of conditions and supported by positive complementarity. Similar has been the situation in the Indian subcontinent, a melting pot of many cultures.

Unification of Germany is an excellent example of the power of stimulation even in the field of opponency. The constant stimulation by West Germans was much aided by the expected excellent complementarity owing to past unity. Poor complementarity of transactions with the East Block nations also accelerated the home coming.

When the method of fighting superposes on the field of opponency, the domain of extinction is created. All perish unless they make an inversion and manage to escape. World War II is a classic example of the method of fighting superposed over the field of opponency in a state of poor complementarity. It led to near extinction and a survival via the inversion. As a result, the worst enemies became the closest allies. The hatred towards Jews also melted away. The same inversion facilitated the post-war Europe moving towards unification in spite of strong barriers related to language and prior history of disunity.

Method of fighting superposing on field of conditions, enlarges the domain of extinction and chaos and shrinks the domain of unification. In Afghanistan, for example, we have the method of fighting superposed on the field of conditions with no sign of any relief. The same problem can be seen in many parts of Africa too.

The method of fighting superposing on the field of harmony gradually erodes the domain of unification, expands the domain of chaos and then slowly grows the domain of extinction.

Violent partition of India could be described as a result of persistent application of the method of containment on the field of conditions of the religion. Low complementarity caused by the theory of exclusiveness of single religion lead to the intensity of violence.

Method of containment superposed on the field of opponency expands the domain of extinctions and chaos. When superposed on the field of harmony it erodes the domain of unification and expands the domain of chaos.

The situation in which the method of containment is superposed on the field of harmony exists in many parts of the world where excessive and unnecessary religious, social or governmental control on people's lives is leading to stagnation, depression, addiction and corruption.

Method of containment superposed on the field of harmony is the cause of a majority of broken families throughout the world.

In the long run the methods affect the fields themselves. For example, method of containment superposing on the field of opponency transforms the field of opponency into field of conditions. Method of containment placed over the field of conditions rapidly grows the field of conditions. Method of containment working on the field of harmony slowly grows the field of conditions at the expense of the field of harmony.

Finally, the way complementarity influences our transformation can also be described using the map of existence. As shown in Fig. 13, from a state such as S_1 in the domain of extinction, one who works to improve complementarity will first enter the domain of chaos. One who persists with this pursuit without getting entangled or disgusted will enter the domain of unification through a typical path such as $S_1 \rightarrow S_2 \rightarrow S_3$. Once in the domain of unification, things change rapidly and one gets on to a relatively steady track of unification.
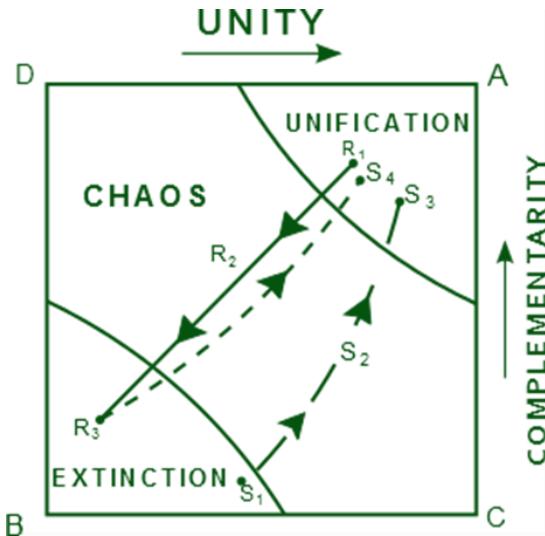
Fig. 13 Influence of complementarity on transformations. Raising the level of complementarity enables gradual moving out of the domain of extinction, through the domain of chaos to the domain of unification (path $S_1 \rightarrow S_2 \rightarrow S_3$). Reckless non-complementarities can push from the domain of unification through the domain of chaos into the domain of extinction (path $R_1 \rightarrow R_2 \rightarrow R_3$). However, an inversion at R_3 can rapidly lead to unification ($R_3 \rightarrow S_4$).

All successful marriages are of this class where stimulation and complementarity go hand in hand. The relation between satisfied customers and successful companies, or satisfied citizens and successful leaders usually passes through this route. Similarly, the enduring relationship between a faithful dog and his master also has evolved through this route. Bee-plant relationships, husband-wife relationships would also have ripened only through this route.

Race relationships in South Africa provide another example of unification. Here, although the present complementarity is known to be negative, strong stimulation through many media world-wide and the feeling that the whole world is silently watching the developments has led to stimulation. Also the example of harmonious living of blacks and whites in the American continent could have provided an assurance of reasonable mutual complementarity in future for the South Africans too.

The situation in Punjab can also be described as a problem of the method of fighting caused by local and international politics and war game plan, superposed on a field of harmony. Because of the positive state of complementarity, the state did not ignite in spite of the superposed violence. Naturally when the imposed method of fighting lost its steam, normalcy could indeed return. This is the power of maintaining complementary transactions and retaining the field of harmony.

On the other hand, if any one continues with reckless non-complementarities at a position such as R_1 one would, in all probability suffer extinction through a typical path such as $R_1 \rightarrow R_2 \rightarrow R_3$.

Pakistan's partition is related to low complementarity of transactions between ethnically different eastern and western parts and the field of conditions over which method of containment was superposed by the military dictators. This led to rapid increase in poverty too. Downfall of all kingdoms and empires including the British can be traced to the same cause.

Whole of mankind may suffer a similar fate and become extinct if man continues with his reckless non-complementary exploitation of nature and other species and unless awakened to make a total inversion to enter into the domain of unification.

Distribution of Population over the Map of Existence

It is interesting to study the expected distribution of population density in the various regions of the map of existence. First let us consider the extraordinary situations near point C and D. While point C displays full unity in spite of total non-complementarity, point D shows total disunity notwithstanding full complementarity. Both are non-equilibrium states resulting from kinetic or other considerations. One does not stay for long here. Therefore, neighbourhoods of C and D are sparsely populated. Space near B has also a low population because whoever reaches there either gets quickly destroyed or gets transported as if through a tunnel to region near A. The region near A consists of survivors from region near B and those who persistently maintained their pursuit of unification through the domain of extinction, domain of chaos and the domain of unification. This area is highly populated by a vast diversity. Because of rapid pumping by chaotic currents, the central regions near O, especially towards A are also densely populated. The pressure of population is not felt near A but is strongly felt near O. Figure 14 indicates a typical distribution of population for an existence map such as the one shown in Figure 11c.
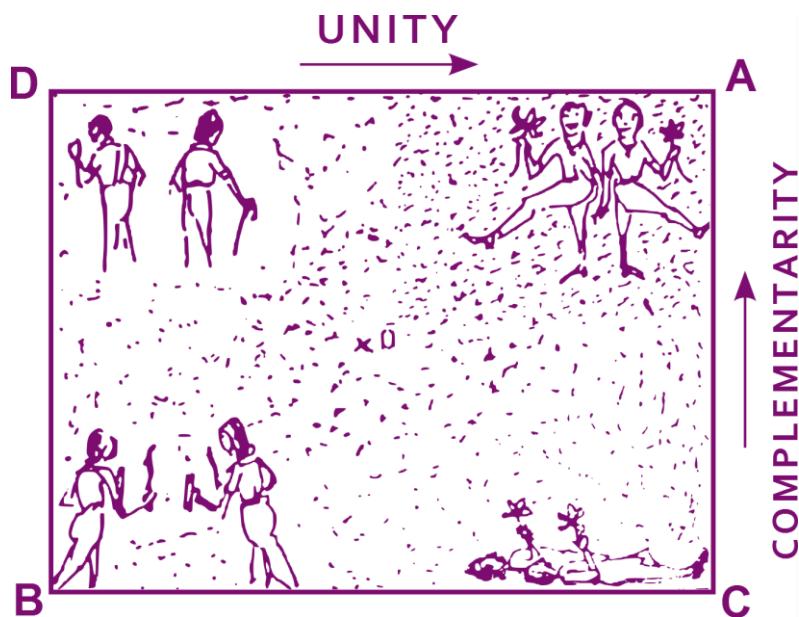
Fig. 14 Population distribution on the map of existence. Dots represent the people. Blown up figures of two men are shown to indicate the nature of interactions near the four corners ABCD. Areas near extreme points B, C, D are usually sparsely populated. Heavily populated are the regions near O and also A. Near B individuals live with daggers pulled out. Near C there is peace but people are non-supportive and lethargic. Near D somehow all get along but lacking in unity. Near A there is an ecstatic state of unity and complementarity.

Flow Patterns within the Domains

The maps of existence can also be used to describe the flow pattern of our moods and creations. The pattern of arrows in Fig.15 indicates the pattern of movement of life and all its products and moods at any time, while Fig.16 shows the pattern of variation of unity and all related parameters as a function of time. Domain of extinction has a pattern that creates collision and flow towards catastrophe point B, destroying prosperity, diversity, and all life - giving products of life. Products of collision collide repeatedly and the new products also do the same.
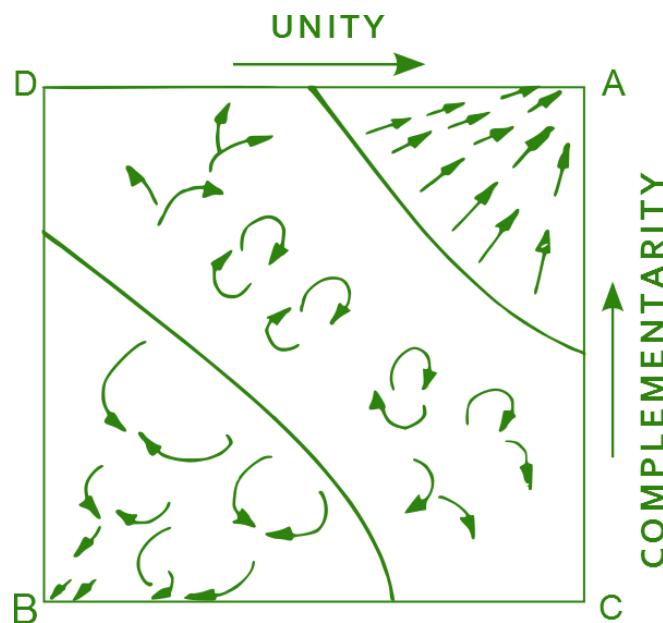
Fig. 15 Flow patterns in the map of existence. In the domain of extinction flow causes collision and movement towards B. In the domain of chaos, movement is a chaotic circulation and in the domain of unification there is a streamlined flow towards A.

Eventually, the survivors, while appearing to move towards B, actually make an inversion and tunnel towards A. B is same as A in the extreme! The consequence of extreme disunity is a tunnelling jump transition to unity. It is as if the space of our existence is folded connecting B and A, back to back. The variation of unity in such a movement is in Fig.16 (a). The domain of chaos erratically circulates and dissipates the products of life feeding them to the domains of extinction unless they escape to the domain of unification. The variation of unity in this region with time is

shown in Fig.16 (b). The domain of unification has a flow pattern which concentrates, enriches and adds to life. The incoming trajectories in this domain create convergence and movement towards the pinnacle A. In this domain, as shown in Fig.16 (c), unity steadily emerges along with all of its wonderful accompaniments. This domain creates life out of non-life, and greater life out of lesser life.
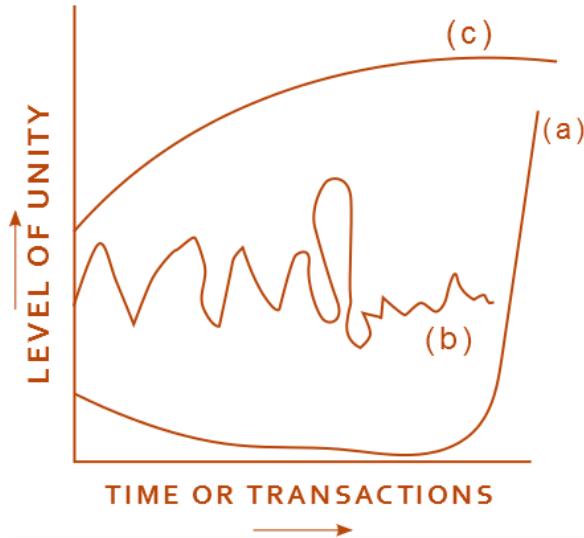
Fig. 16 Variations in the state of unity. For a starting point within the domain of extinction the state of unity rapidly decreases with increased time or transactions, stays low for a while and then can rapidly jump to a high value through an inversion (a); unity in the domain of chaos oscillates violently (b) while in the domain of unification, unity steadily grows (c).

Alignment of Minds

The flow patterns in the different domains persuasively align our minds also into similar patterns. They determine how and where we tend to look. The making of our mind and our operating paradigms are determined by these movements.

In the domain of extinction, we tend to look towards B, towards disunity and away from one another. We are lazy, violent, angry, hateful and afraid. We look down or up. Our minds, segmented and clashing with one another, contract continuously.

In the domain of chaos we are uncertain, unstable and appear opportunistic: constantly changing our alignments, looking at C or D, going in circles, looking at one but thinking of another. We always look side-ways. We are unable to properly look at each other. Our mind and gaze become unsteady, warped and entangled. We appear to be dynamic and active as if bitten by million cupids, challenged by million demons, and directed by million gods. In spite of running, our minds become static.

In the domain of unification, we begin to look steadily towards A, the origin, towards unity, towards one another, towards all. Even as we look at our partners, we see all. Even as we look at ourselves, we see all. Even as we look at others, we behold ourselves. Our thoughts grow steadily and expand to encompass all.

Time, Space, Mass and Uncertainty Relations

The domains of existence have a very strong influence on time; they waste, create or destroy time. Near line CD time is simply wasted. Below line CD, time is created and above it is dissolved. Fig. 17 shows the variations in the strength and directionality of time in the various regions of the map of existence. In this figure the darkness of the shading shows the perceived importance of time while the length of the arrow shows the importance of its directionality.
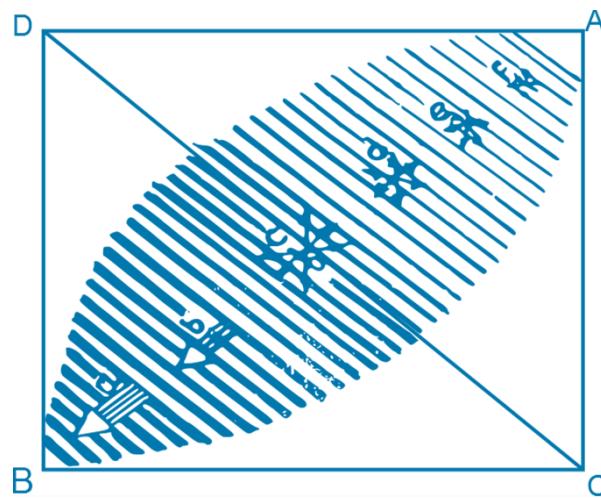
Fig. 17 Variations in the strength and directionality of time in different regions of the map of existence. (a) Near B the arrow of time is very strongly felt as it rapidly moves unleashing death in its wake; (b) the arrow weakens as one moves towards O; (c) near O the nature of time oscillates in all directions; (d, e, f) the oscillations decrease as one moves towards A, while near A, the time dissolves and the arrow of time and other markers of birth and death disappear altogether.

The domains indeed transform our notion of time and motion. The mysterious time is born below the line CD where it takes increasingly more time to act, to move, or to perform. It is possible that work may be done quickly, yet, one is never satisfied with the speed achieved. Entities feel the need to push, pull and wait for actions and interactions. Bridge-makers and bridge-breakers come to power. The universe of purely objective external observations, measurements, controls, the separated minds and separated philosophies, lies almost entirely below this line. Near B, time becomes really beyond control even as it becomes the essence of successful existence. The delicate present gets crushed between the massive past and the frightening future. This challenge exhausts, divides and destroys life and thereby makes everything transient. It is a state of morphic counter-resonance. Every action and thought has an equal and opposite reaction here. Inertia

and opposition are the natural laws here. People learn only to oppose. Think of anything, opposing things seem to emerge from everywhere to trap all inside the pyramidal grave.

At this juncture, barriers of space and uncertainty emerge to ensure survival. They provide an escape route under cover. All are taken to the abode of death. Many perish, but some are transformed and released in pure, radiant, free and uncertain form. Radiation proclaims freedom across all barriers. Radiation is the free entity into which the bonded ones transform when placed in the jaws of death. It is made possible by the consciousness refusing to concede separation. Radiation needs to carry no passport. Its existence demonstrates that the entire universe is one and that the world is jiggling together, everything causing everything else. It reconnects all separated entities. It disproves disunity and penetrates the myth of the terrible pyramid. It demonstrates unity.

A dividing world oscillates and generates coupled entities of mass, space and time. It also generates the free entities of radiation of those who have gone beyond by clearly seeing unity at the near-death-point. The dividing world generates the qualities of directionality and separation. It displays violence as the entities make entries and exits from specific states. In contrast, a uniting world generates inter-penetration. It generates omniscience and union. It feels no violence in the oscillations of creation. Instead, it feels love and feels delighted, just as the butterfly does, flying in the winds of change.

In the domain of extinction, time stretches and splits endlessly. The time of achievements never comes. Life loses its creativity. Nothing gets accomplished. Mere moments become an eternity. One finds it impossible to go beyond time, to look back, or to gaze ahead. To somehow attain eternity becomes a consuming but impossible obsession. As time becomes real, all feel that life itself is shrinking. Everyone desperately tries to live longer. The finite feels compelled to compete with the infinite and it becomes breathless. Some hope for admission in the eternal heaven. They beg for mercy though in vain.

In the domain of chaos, psychological time stretches and shrinks, emerges and dissolves in cycles. Processes seem to run excitedly for a while, and then relapse into depressive moods and inactivity. There is too much time at times; there is too little time at other times.

In the domain of unification psychological time begins to dissolve. Physical time becomes imaginary and accessible to the mind. Time becomes less frightening and more manageable. Eternity begins to become mere moments. Past and future come within our reach. We can go backward as well as forward at will. It becomes possible to go beyond time. Craze to attain eternity decreases. The elixir of life, *amrut*, flows in the domain of unification. Life is able to effortlessly amplify small changes. The creative lever is at its full swing here and all become creators.

Through unification gravity increases, space shrinks. We begin to live longer, physically and live forever psychologically. Few moments spent here, enhance life by many moments. The longer the

period we spend in a state of unity, the greater the intensity and reach of our feeling of unity, and larger the number of those involved in experiencing unity, the more is the increase in our physical life-span and even greater is the increase in our psychological and spiritual reach.

Near A, the psychological time altogether vanishes. It submits. It is ever ready to recapitulate. The universe stands up together in eternal beauty, ecstasy and unity. Distances vanish. Distinctions between the infinite and finite vanish. The great infinite becomes a pleasing, accessible finite. The physical finite confidently feels equal to the metaphysical infinite. Time dissolves when all travel together. Time becomes immeasurable. Messages emerge all over and they seem to travel at infinite speed and reach every part of the universe as and when required. Actually, messages are independently generated all over adequately and as needed. It is a state of morphic resonance. Actions and forces are initiated without any messages or messengers. Messages thus would seem to have acquired an infinite speed and an unlimited penetrating power. One can remember the past and imagine the future with equal ease. It is a state of perfect communication and telepathy. Every entity begins to possess the entire universe. Minute entities become equal to the massive in every conceivable measure of existence. It is a lotus organisation. Things become steady. Anything contains all things. Composure is regained. One becomes All and All become One.
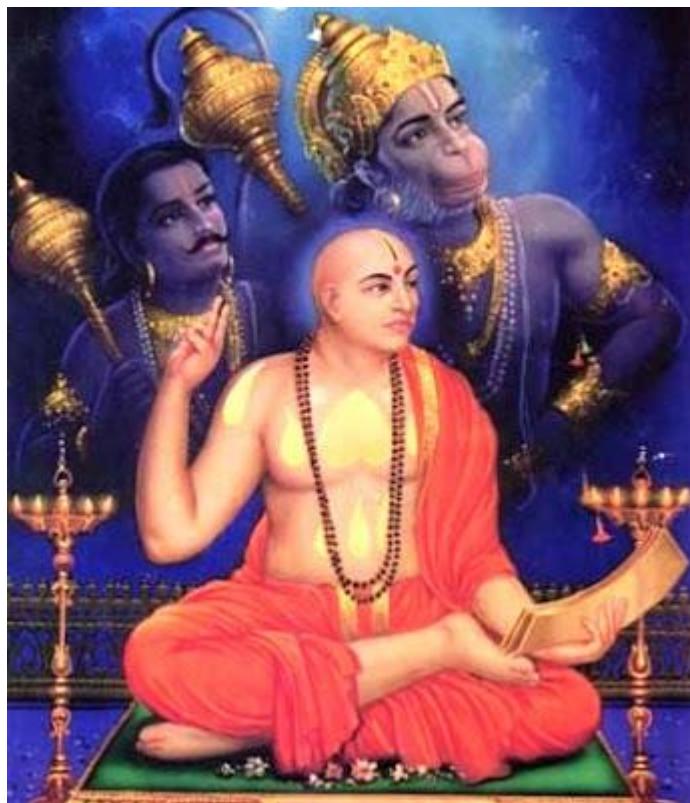
CHAPTER 7

UNIFICATION

**Unification is, reaching home; its
science and art build one**

An effective way for unification is to first map the state of unity and the methods and fields. Next step is to consciously make complementary transactions and to stimulate others to do the same. Creating a variety of social, educational, political, technical or religious schemes and media for facilitating this pathway without recourse to any violence is the most potent way for achieving stimulation and unification. Such media create a co-operative and communicative feedback process. Creation of a variety of open structures and destruction of closed structures further facilitate unification.

Unification is a fascinating journey in which we come out of ourselves and link up with each other. We transcend our barriers, assume complementary positions, fill our shells, become nobler a release goodwill. Becoming aware of each other and fearless, we release ourselves for all. We do marvellous things, and yet, we retain our composure.

It is exciting to know what methods we could use and what we should avoid, which structures we ought to create and which we ought to destroy. Also important is the knowledge of paradigms and mental exercises we need to create and practise in order to achieve the goal of unification.

Complementary Transactions: A Way for Unification

A powerful path to unification is the way of complementary transactions. Complementary transactions indicate that correct positions have been found, and that right connections have been made and that our shells are getting filled. It means that we have been able to see each other clearly, have developed adequate mutual awareness and have come out of our jails. It means that we have generated mutual goodwill and right attitudes and are not afraid of each other. It means that we are all set to jump to make the mental connection - unification.

The attractiveness of the way of complementary transactions for unification can be succinctly seen using the map of our existence shown in Fig.18. From a starting point such as S_1 in the domain of extinction, as we improve our complementarity, while at the same time analyse the results and perceive greater unity, we first move into the field of chaos. If we maintain our quest, without losing hope, we enter into the domain of unification via $NS_1 \rightarrow NS_2 \rightarrow NS_3 \rightarrow NS_4 \rightarrow NS_5$. For a starting point such as SW_1, the situation is more complex because pursuit of complementarity alone may not be able to take us to unification at a stretch. What one may do then is to advance as shown, and then wait patiently at a point such as SW_2 and make more complementary transactions to make the field of harmony grow locally and reach the point where one is waiting. Whatever be the approach, complementary transactions are bound to bring about unification, sooner or later.
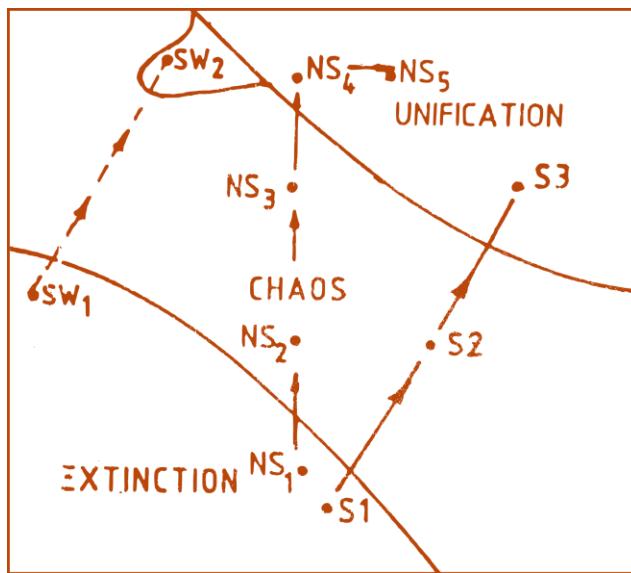
Fig.18 Paths of complementary transactions for unification. Pursuit of complementarity, along with continuous analysis of the status, takes one through a path such as S_1, S_2, S_3 to unification. When constant analysis is not performed, the path can be described as $NS_1 \rightarrow NS_2 \rightarrow NS_3 \rightarrow NS_4 \rightarrow NS_5$. From a starting point of greater disunity such as SW_1, one may, in addition to performing complementary transactions, need to wait for a while for suitable changes to occur in the domains as at SW_2.

Approaches for Complementary Transactions

The knowledge necessary for overcoming the deficiencies associated with the noncomplementary transactions is actually generated in abundance during the transactions themselves. The catch is that the information is transposed in location; that which is needed by one lies in the minds of the others. Therefore, for facilitating complementarity, there is a need to communicate this knowledge to the correct place. Also, it is necessary to ensure that the mind uses direct images, and to make sure that it does not distort or invert the message or knowledge before registering it, as it often does during disunity.

The right knowledge for promoting complementarity is obtained by accumulating all the phases of objective knowledge about us and about our transactions as seen by others during interactions and merging them with the subjective knowledge within us. In order to make this synthesis, we need to cultivate the process of learning through mutual assistance and co-operative communication. For proper learning to take place, one should neither feel afraid, nor feel superior. One should be flexible and open. Everyone should at once be a teacher as well as a student. Without such a learning, intelligent men turn into thieves, brave men become murderers and able men feel misused and frustrated. Our partners may appear ordinary, yet they must be heeded for achieving unification.

Individual's objections and appreciations, cries and smiles are the definitive messages vitally needed for creating favourable conditions for complementarity. They are the inner currents of the society. They stir the social sea, and keep it aerated and fresh. They provide the guiding signals for local adjustments to increase compatibility and move towards unity.

To facilitate complementarity in a dynamic system, the individual's objections and appreciations need to reach the most important person, the partner, so that he gains objective information and is stimulated to perform the right action. The process of stirring using the messages is the crux of the method for stimulating complementary behaviour and for unification. Also in order to move towards unity, we need to properly maintain our communication links with our partners because they alone are our links to the world and the messages they give contain important information for creating a clear and unifying atmosphere. If we do not maintain our links well but load them with garbage, communication becomes difficult and individuals get isolated. Isolation of individuals creates strains and disunity.

For learning the art of communication and co-operation and movement towards complementary behaviour, we need to appreciate that every individual modification can be used for the benefit of all. A direct inspiration for this comes from an appreciation that when we work together, we are greater than when we work alone. We need to learn to carefully listen to our partners and stop placing excessive weightage on our own points-of-view. The partner then gets elevated. Elevating one's partners and not depressing them is the key for enabling complementary

transactions. In such a process of mutual uplifting and enabling, useful decisions take shape and get implemented automatically.

In the quest for complementarity, there is often a tendency to over-react. This actually happens as a result of past impressions and residues of past actions like fear, mistrust, impatience and intolerance. Over-reactions generate violence and fights. Such reactions should not be allowed to flood the work area. They need to be moderated and slowed down so that our energy can be utilised for constructive purposes.

For effective movement towards complementarity, everyone needs to develop one's own techniques. Such techniques should be able to generate fearless interactions. They need to be totally non-violent. They need to be co-operative and stimulating. They need to effectively communicate the knowledge emerging during the transactions to enable iterative self adjustments. We have named such schemes as Stimulated Complementary Transactions (SCT). There can be any number of SCT techniques, limited only by the ingenuity of the society. In fact, the most massive as well as subtle and enduring transformations always occur only through stimulation. The phenomenon of Mahatma Gandhi, and leaders like Martin Luther King and Walesa have all utilised a minute fragment of the same power in recent times. It is this tool that babies always use quite effectively. The same power is used by successful managers, lovers, businessmen, teachers, and students. The results are awesome. Yet, these methods are often unnoticed, which is not surprising, only because they dissipate so less energy. They are not glaringly visible; hence only few are able to see, or record their glory. They remain in the background, though thanks only to them we are alive today.

A Scheme for Stimulation of Complementary Transactions

One possible scheme for effectively stimulating complementary transactions is shown in Fig. 19. It consists of an enabling social medium which receives the messages of non-complementarity from units such as individuals or groups, filters excessive and extremely temporary emotions arising due to the prevalent field of opponency or field of conditions, and carefully communicates a moderated critical message to the concerned parties. The medium neither insists on the absoluteness of the message nor demands any corrective action. It only communicates the key perspectives.
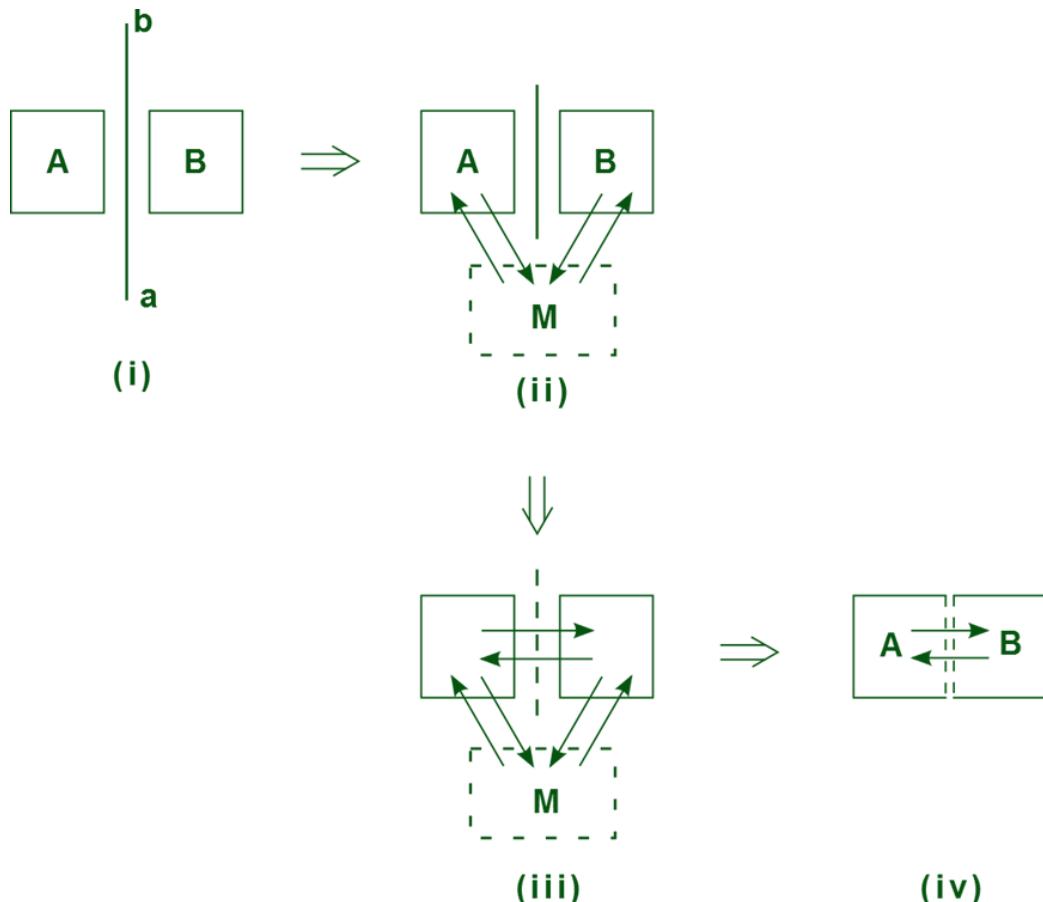
Fig. 19 Stimulation of complementary transactions by a medium. Entities A and B are disunited to begin with (state i); as the medium M starts communicating with both A and B (state ii), it stimulates communication between A and B too (stage iii) by passing such bits of information which enable improved complementarity. When A and B perceive complementarity, the medium M disappears (stage iv).

The message may appear unreasonable to the partners, but the medium is able to quietly and deftly handle such situations without using force. With time, the message slowly interacts with the conscience of the partners and will eventually make them act in a reasonably complementary way. At least, there would be an improvement in subsequent transactions. The cloud and darkness between the partners decrease thus. Awareness increases, ignorance decreases. Light emerges. Following such transactions, the partners feel delighted, release goodwill and move towards unity.

The method for SCT is to aid persons to see themselves based on the illuminations coming from the interactions, and based on partner's observations. It recognises that individuals are often victims of prevailing methods and fields. It does not brand individuals as bad for their poorly complemented actions. It has no judges, no charges, no crimes, and no criminals in its dictionary. It treats individuals as distinct from actions so as not to frighten or inhibit them.

The medium quietly creates a dynamic double couple, stimulates all and vanishes, leaving behind a more unified couple and the abstract structure. It seeks out disjoints, stretches itself in between, unifies, and then departs, creating a better joint in place of the old disjoint. Fig. 20 describes some stages in its action. In the first stage, it arrives at the disjoint by sensing noncomplementarities. It begins to communicate and it initiates trans-communication. It inserts itself in between, facilitates necessary structural adjustments, amplifies trans-communications and stimulates complementarity in the next stage. It departs or vanishes after creating a complementary state.
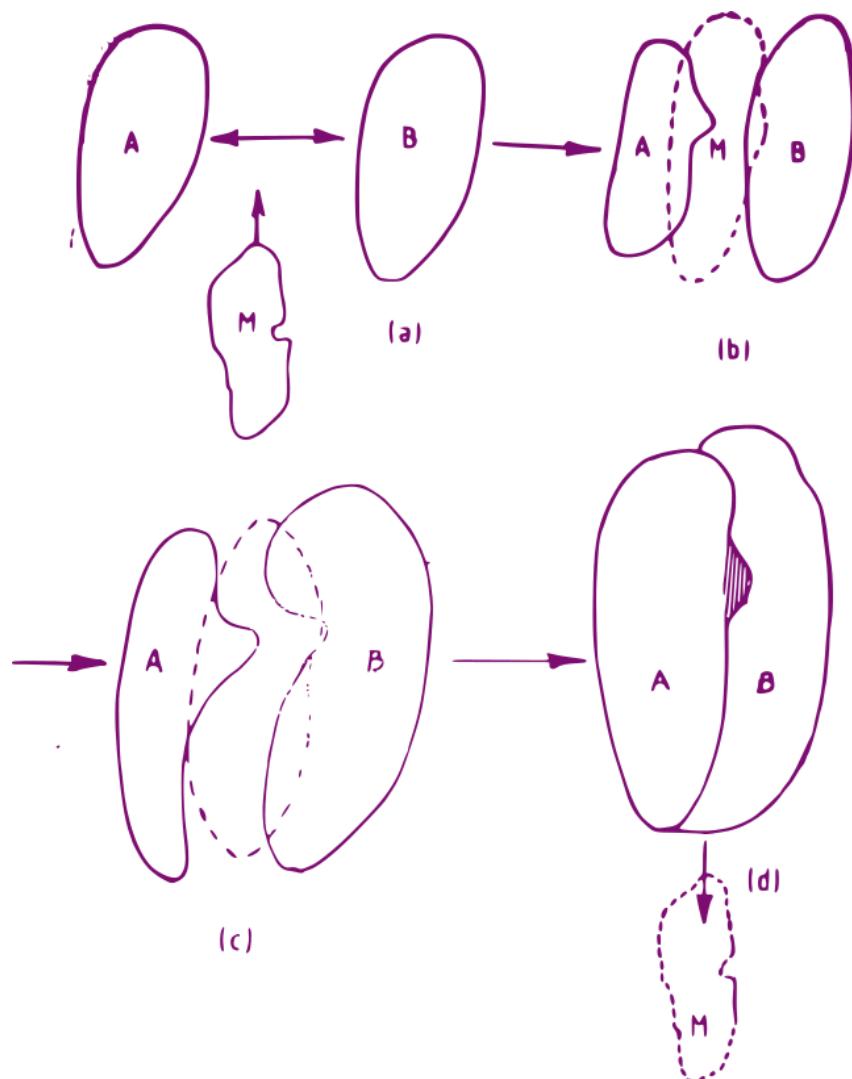

Fig 20 Stages in actions of a medium. The medium arrives (a) and inserts itself between the disunited ones (b) stimulates changes (c) and departs leaving a unified state (d). Structural and other adjustments may occur during stimulation.

The stimulating medium thus assists the individual to access the partner and quietly, as if in the darkness, deposit the unruly and often unreasonable dark remainder. There, the dark remainder interacts with the universal uneasy darkness and gives birth to compatible, complementary awareness and reason. The loving, fearless reasonables thus emerge out of the marriage of the fearing, threatening unreasonables. The darkness, buried in the dark with the greater darkness, brings forth light! The light enables awareness and complementarity.

The Nature of the Medium

The medium is an abstract structure which can be filled and made alive in many ways. To make it alive, we simply need to fill it with any entity which communicates to all concerned and establishes a thin web merely linking up the severed minds.

The live filler entity is capable of listening and clarifying, but it does not pass judgements, or in any way play the role of a higher authority. It displays no air of wisdom. It is open in being accessible to all, and yet, is confidential and very close. It is like an ideal partner when it actually interacts. It communicates, and more important, donates its own catalytic sites for unloading and reloading. It is anonymous, and is definitely not public.

The medium is filled by entities in transition and filled for the occasion and not permanently so that it remains abstract without any selfish interest of its own.

The filled medium has no characteristics of the past and has no calculations for the future. It has no ambitions for permanence or dominance. It has no habit of linking up. It is able to filter the transients and avoid the methods of fighting and conditions.

The medium for SCT is able to behave like a private communication set up. It appears calm, yet, is extremely conscious and concerned about the well-being of all. It is able to directly appeal to the persons by placing before them a picture of their acts as seen by their partners. It communicates the partner's pleasures and pains, not as a demand or threat, but as an information-aid for them to build a harmonious relationship. It enables one to really feel at-home and to build a low-strain compatible world.

The medium is active and visible for the partners and it constantly reminds individuals about the non-complementarities in their actions. It is able to initiate and maintain silent dialogues to stimulate complementarity. Whenever the eyes of any individual meet with the eyes of the fillers of the media, a silent reminder is generated. Thus, although one is not drawn into the public domain, one is unable to hide oneself from the results of one's own actions. By the silent action of the medium one is quietly taken through the approval-disapproval process of the partner via one's own conscience.

The medium does not use megaphones. Its whispers are confidential and direct, and only to the ears of the concerned partners. Its action resembles the gentle action of a mirror-lamp in an

exclusive chamber enabling a person to look at oneself. The medium considers each action as an elementary step in an iterative process rather than as an irrevocable event ending in itself. By allowing freedom of action it strengthens mutual confidence. This allows people to peacefully act when they are ready.

The medium enables corrective action but does not force it. It is fully aware of information and communication gaps and transient emotions related to the fields around. Any compulsion certainly can lead to gross misperceptions and lead to actions which may be opposite to what should be complementary. The medium therefore provides the information but leaves it to the concerned minds to calmly and peacefully sift, analyse and synthesize their solutions. The approach of the medium is that of a personal well-wisher and a close friend. None is a villain in the eyes of the media. Its way of non-assertion is an acknowledgement of the possibility of the partners being corrected, or of remaining unaltered. Only in such a mode of interaction individuals become transparent and non-reflective.

The medium does not hurt anyone's feelings. It does not attempt to manipulate one for the benefit of the other. It does not bias one before one could correctly determine the meaning of the message.

Usually, great movements need men with strong will and strong attachments. The media for SCT can do better without them, for, stimulation does not work by force but is rather inhibited by it.

The entities that fill the void need to be vibrant and not hardened with prefixed ideas or permanent solutions. They also should not aspire to be permanent. If we allow the void to be filled with entities which by themselves want to live forever or impose their own views, we create vested interests. Such a filler would violently prevent differentiation as well as unification even as it preaches unity. All the life and blood which individuals may donate for the cause of unification will then be feeding only the filler and its schemes. The abstract structure, M, then, becomes disuniting though no one may be able to appreciate the deleterious effect of such a filler.

Every individual is a potential filler of the media. In fact, participation by all is highly beneficial for the success of the process. Especially valuable would be the participation by children. Children have minute egos and no vested interests. They are verily little angels among us. Their early participation induces in them a spirit of co-operation which can transform their new generation as they grow up. It can give them a determination to search and pursue a new direction of their own and to postpone the transformation of their spotless world to the adult-world of artificial conflicts. This also immunizes the children-world against infection from the adult-world.

Another group that could contribute immensely is the group of old people. These repentant wise sages have seen the world, and have a time-integrated perspective. Having weathered a variety of trying circumstances, and faced a variety of consequences they are also more detached. They have excellent access to the current world which makes them effective too. Yet another group of people is that of the jobless and those who have greater leisure. Their participation is important,

because their state of inactivity has something to do with the non-complementary performance of those who have work. The partners themselves can also be the fillers, if only they can retain their composure. The fillers may even be abstract and mythical characters making their appearances in stories or plays. They may be mere seekers of knowledge, or be experimentalists and observers. Actually, the medium should encompass a wide spectrum including other species and the mute ones, with whom we cannot directly talk and communicate, and who, nevertheless, must be included in the scheme of complementarity and unification.

Some Salient Aspects of Stimulation

There are many inherent aspects which go to make stimulation a successful process. The method uses cooperative communication in the form of an appeal and feedback. It causes introspection, reflection and recrystallization. It cools down the weather by simulating passage of time.

Co-operative Communications

SCT is a totally non-violent cooperative and communicative process. Mahatma Gandhi showed us the power of nonviolent activities in the modern power-based world. He used selective noncooperation as an accompaniment to non-violence. It served well to stop non-complementary action by externals. In fact, it confirmed British raj as externals and initiated a relatively peaceful separation. Non-cooperation unfortunately closes the mind. When we seek unification, this method is not appropriate. Instead, we need co-operative and non-violent activities. A spirit of co-operation alone can make the minds receptive and open. It alone can erase the mind-sets. Passionate and full discussions are possible only when there is a co-operative spirit. Agreements and disagreements get impartially churned out in the minds only when they are in a state of cooperation. In order to bring home the true power of SCT, it is necessary to invoke the passionate non-violent and co-operative spirit in every one of us.

Non-violence does not mean suppressing our views which might be offending. In fact, an important cause of non-complementarity in the world is the habit of keeping quiet due to the fear of offending someone. In SCT, the emphasis is on cleaning up the atmosphere, but the action is by the individuals on the individuals. It appeals to the individual's consciousness to get rid of fears from the subconscious and to transform it through peaceful, co-operative communications.

The spirit in the method of SCT is age-old: "*Moreover if thy brother shalt trespass against thee, go and tell him his fault between thee and him alone; if he shalt hear thee, thou hast gained thy brother*". The time to tell and to listen has come. We have the tools too. Systems with vested interests are all crumbling; we have the void also. We need to fill the void with the right filler to create the medium of non-violent co-operative communications.

This is not to say that we can speak plainly, and all will be perfect soon. Life cannot be that easy, surely. There are people who are in other fields, who cannot hear what you say, who are out to get you. Besides, who will speak for the other mute species, our vital partners? Who will speak

for those who are not with us in flesh and blood? Who will speak for our ancestors who are no more here to defend or guard their creations? Who will speak for our posterity, who have not yet arrived here?

There is also the problem of transients. There is the problem of inversion of message when it comes from 'others'. There are also serious communication gaps, linguistic gaps, inefficiencies and inaccuracies. Moods and meanings of words themselves keep changing. They vary from place to place too. Every word, deed, or gesture can indeed have infinite variations in meaning. No one fully intends or understands what he does or says. Therefore, merely, telling what is in our mind to our partner may not work. Like a stroboscope, our partner will have to move in resonance before he could clearly hear what we say and see what we show. As we understand each other, we too will be moving towards improved complementarity and improved resonance. The processes of understanding and communication go hand in hand and sustain each other and eventually lead to stimulation.

Appeal and not Threat

SCT appeals to the greatest dictator in the world: the 'I'. It recognizes the government of consciousness within each of us. It makes us behave as though we have no one else to whom we can go, except the good-old partner. It appeals to the individual's conscience, the patient listener, the great universal guardian of our past, present and future.

It appeals to the sense of self-respect and social responsibility, and elevates the individual to encourage timely and appropriate action. Honesty, confidentiality, and strictly voluntary actions can help to set the initial fears at rest.

The process of achieving complementarity by SCT is very delicate and works only in a nonthreatened mind. Further, the impatience of the mind following non-complementarity is filled with temptations to deflect the blame to the partners. They will naturally reject it and this could very quickly shift the minds into the method of containment and eventually to the method of fighting. On the other hand, if we patiently appeal, the blame does not arise, and no one feels threatened. When not threatened, identity expands almost as in a play. Following such expansions of identities, the partners may choose not to use the method of fighting, or the method of containment. At least, they may choose one-notch-better. When tempted to use the method of fighting, they may choose the method of containment. When tempted to use the method of containment, they may choose the method of stimulation. If one attempts the method of stimulation, and avoids the methods of fighting and containment, the fields of opponency and conditions will gradually shrink, and the field of harmony will expand. The domain of chaos will recede and allow the domain of unification to advance as shown in Fig.21. Once the domain of unification stretches its welcoming hands, one gets on to a relatively steady track of unification.

When such a process of stimulation becomes an accepted routine, non-complementarity itself ceases to be a preoccupation for anyone. When non-complementarity pales, complementarity becomes a reality. Unity emerges.
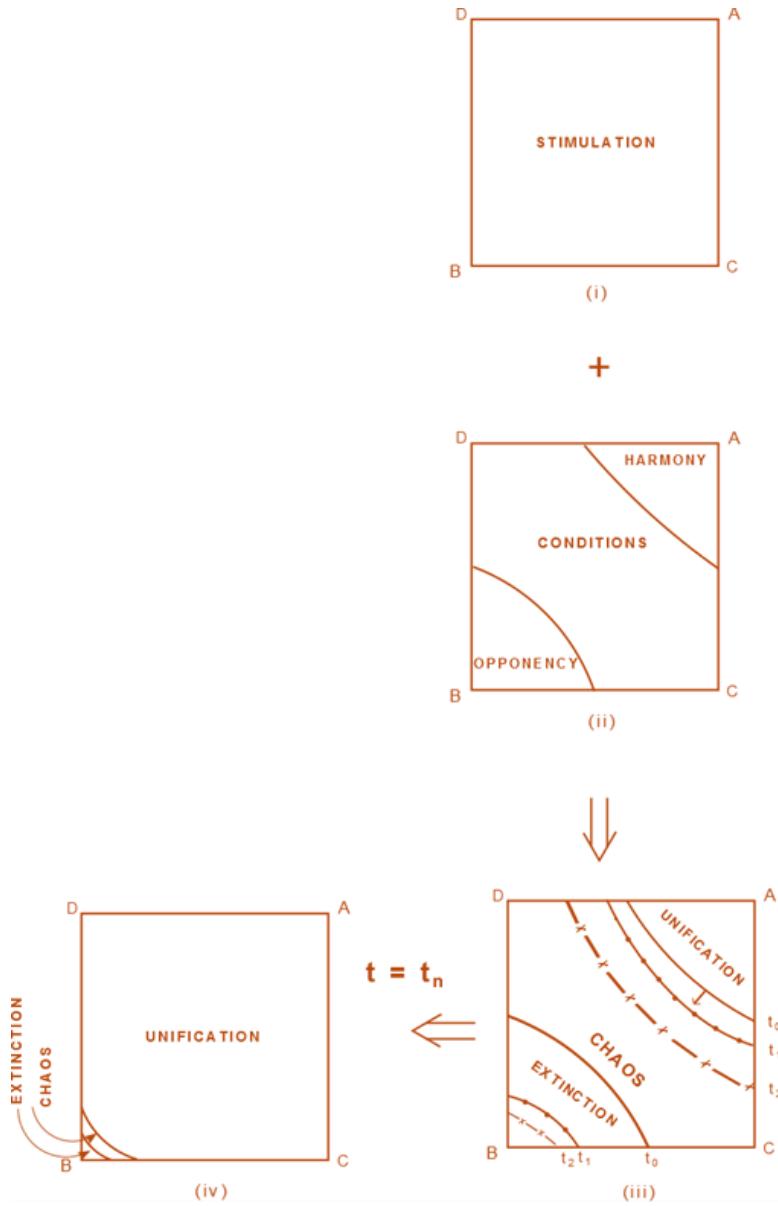
Fig.21 Expansion of the domain of unification. Method of stimulation (i) superimposed on the fields (ii) moves their boundaries towards B with time t_0, t_1, t_2 in (iii). Theoretically, after a sufficiently large time, the domains of chaos and extinction can be localised to a small zone as shown in (iv)

Recrystallization

Building up of individuals by the method of SCT is a deeply personal process of recrystallization. It has no set systems and its steps are small. Any pressure, disturbance, criticism, or publicity

given to SCT can damage its effectiveness. They may destroy the positive development altogether, and lead to a decrease in complementarity because criticism makes people rejected and angry. It increases the psychological distance between the minds. Hence, for proper stimulation the message is delivered in such way as to encourage the individual to realistically take a new look at his aims and actions to make them complementary with those of his partners. The communication avoids all emotional detractions, compulsions, magnifiers or threats. It uses the right kind of relaxed settings and its target is the desirable action in the future and not really a reparation for the past actions.

Feedback

Man progresses by trial and error. He advances by knowing the small differences between different steps and for improvement needs such messages which carry the error signals.

SCT can be considered to be working on a feedback circuit with variable set points. It can be thought of as creating a dynamic adaptive control system invoking actions which appear as if they are voluntary.

If incompleteness of actions can be compared to the smoke in incomplete burning, SCT flashes a beam of light through the smoke as a feedback signal for stimulating completion of the reaction.

The approach is one of moving away from apathy and helplessness into concern and feedback. To initiate a dialogue between the conscience and the minds of the concerned people, and to tune the individuals to be compatible with their surroundings is the main step. This needs concern, persistence, patience, perseverance, and access. The idea is not to avoid conflicts, but to consume them by soliciting actions rather than by threatening reactions. The aim is to make everyone see the pleasure of partnerships, and enable one to look forward to future partnerships, and to divert the attention from chasing the inadequacies and incompatibilities of the past. The aim is to create a feeling that future exists, and that one can make it. The name of the game is to understand, to look forward, and to see and listen all around. The need is to supply a system of clearly communicating feedback devices which by themselves don't shriek and frighten the users.

Actually, the feedback may intrude prior packages, boundaries, agreements and contracts and may intrude into personal matters, official matters, religious matters, security matters, or contract matters and may provoke angry resistance. Such a resistance is natural and can be overcome only by being truly non-violent and by genuinely working in the interest of those involved.

Introspection and Reflection

The approach for stimulation is to encourage the free self to reflect on its actions. To assist in making autonomous choices, neither to entrap, nor to force action, is the approach. The process is one of reflecting on the spirit of complementarity and of generating a unified spirit of the surroundings. For this, one uses concrete examples of day-to-day activities which are bright and

clear in the concerned minds. The idea is to intensify the purification and an autonomous clearing of the atmosphere by powerfully soliciting contemplation.

SCT Simulates Passage of Time

It is a common experience that after a long lapse of time one-time enemies become good friends. Time apparently heals the wounds and dissolves the destructive spirit. Don't we often wish to discount what we said or did in anger or under stress? We do realize that our behaviour was forced by the circumstances. Time dissolves the transients and leaves only the main information.

By avoiding haste and avoiding charged accusations and by filtering out the excessively negative, opposing, emotional transients, SCT simulates the passage of time. While simulating the effect of passage of time, stimulation brings out real long term effects within a short time.

Actually, the effect of SCT would surpass the effect of mere passage of time because it begins actions when the memory is still fresh and shells are still longing to be filled. Work begins when the actors are still alive and not far from their partners, and at a time and place where they can still make up and enjoy the thrill of complementarity and unification.

Hopeful Signs

Hope for the success of SCT is based on the assessment that individuals never become irreversibly hardened. There is only a thin veil separating us and we can succeed if only we provide the right conditions.

Hope is also strengthened when we consider that people have a tendency to respond in kind. Therefore, improved transactions stimulate greater improvements.

Hope is also strengthened by observing that there will be some moments when even a small force can be adequate to move seemingly difficult entities. They are unique moments called singular moments. Their number increases with increasing complexity of any system. Since our world today is large and extremely complex it is likely to have a profusion of singular moments. That is the beauty of the present world, making it easily changeable if only enough attempts are made. While a majority of the efforts may not succeed, some may find the right direction, at the right time and circumstances. Thus so long as the process of quiet signalling is kept active, results are bound to come in spite of a number of seemingly insurmountable obstacles. Also, thanks to the developments in science, technology, and communication, the scale and intensity of our interaction has grown tremendously. Therefore, communication can be rapidly and easily achieved if only we try. Further, while any two groups may be in conflict, there are always many individuals who belong to both the groups. Therefore, in this modern world one can gain favourable access to almost anyone, anywhere. Thus, there are no barriers which cannot be

tunnelled through stimulation in the modern world. The challenge is ours, and the results on a global scale can be seen even within our own life time.

Advantages of Stimulated Transformation

Stimulated transformation has many advantages and implications. It generates education, flexibility, freedom, discreteness, ease, harmony and satisfaction. It enables natural justice and free social interaction. It creates empathy and elevates common values. It creates contemplative minds and permits attainment of higher levels of consciousness. It shrinks the disuniting fields and grows the domain of unification.

Flexibility

When complementarity is assured, we will be in a better position to indulge in occasional extravagances of irrational behaviour and intense creativity. One feels confident that the surroundings will always come to rescue and will not heap exaggerated punishments for any mistake. The society becomes a low pressure compatible creative system.

Amidst the din and noise, individuals would still be peaceful without pent-up feelings. Such individuals can come together to construct consistent, compatible, integrated systems of unlimited plasticity. Such plastic, flexible systems can mould themselves to face almost any type of situation. This provides the system an extraordinary evolutionary potential through differentiation and unification.

Since stimulation is associated with free, silent invocations without hurting or seeking explanations, it has a liberating effect on individuals. This liberation facilitates stress-free interaction. In such a state of interaction, even small forces can transform the society and can create new structures. Society then acquires a dynamism, plasticity and flexibility which are critical for unity amidst change.

Freedom

SCT brings a feeling that one is not an absolute self, but is completed by others. This feeling invokes thoughts about the set of the unified whole which can take people out of their mind-sets and obsessions about the known past, and 'own people'.

People well-versed in the method of SCT are mobile; they can walk up to any place and work with anyone without having to fight. Also, freedom from past actions generates freedom for new actions. Thus freedom generated through SCT has powerful liberating effects which produce a precursor state suitable for the emergence of a new state of universal freedom which makes the captives free and we laymen into lords.

Discreteness of Existence

In the field of opponency, our minds want to keep scores of the past for settling them in the future. This stretches our minds back and forth. The method of stimulation relieves our minds from this strife and restores discreteness to our existence. Burden of life lightens.

Harmony

Stimulation helps all of us to take quiet strolls around ourselves. Inaccessible aspects of ourselves also get imaged. Often such areas are those which we consider as bad. We hide them from ourselves, or we project them over to others. The full picture obtained by stimulation enables us to reformulate our actions, plans and institutions in locally compatible ways. Such reformulations can simplify life to bring in greater ease, spontaneity and harmony.

Satisfaction

Satisfaction in workmanship is a powerful incentive that activates people. When we miss this fulfilment, we go after more illusive gratifications such as acquisition of wealth or power. SCT restores due satisfaction of work to the individuals, and thereby motivates them to greater achievements. It furthers life by freeing everyone from being indefinitely attached to the inadequacies and dissatisfactions of old actions thereby enabling everyone to take up new actions with full zeal.

Justice

Through SCT, the natural talent and justice pattern inherent in each person gets activated. When absolutely free from being threatened, forced, or bound to time, or to action, we would be free in our actions, thoughts and dreams. We would be beyond all actions. We can move beyond the 'fair-unfair' dynamic. We would be beside Tao, in a state of union and permanent justice.

Contemplative Minds

Constantly 'observing' in the light of other's observations helps us to become open minded, unprejudiced, cautious and unattached to ourselves. We become more judicious and careful in the use of any information. Our analytical power improves as we learn to solve multiple simultaneous equations. SCT gives each of us an unlimited opportunity to stare blankly at things and people around us, without wasting our attention in trying to spy on our partners, or to hide from them. We acquire confident contemplative minds.

Dissolution of Vanity

Stimulation combines the process of knowing oneself with the process of living together. It restores to each person his own sight and hearing and an ability to show and talk. It is a sounding board that restores the natural goodness of man, neither stirring him up, nor cowing him down.

It lets everyone hear what the partners have got to say, but allows one to listen to oneself for the last word.

As soon as one becomes aware of the whole, yet, is not afraid of it, the conceited behaviour actually vanishes. Vanity, the tendency to regard oneself as the centre of existence, dissolves.

Co-operative Regenerations

The method of stimulation practises active tolerance in which partners tolerate each other's differences and non-complementarity, and also let each other know about them. Gradually, these ideas and needs get synthesized into appropriate action formats in each mind. Slowly, cooperative changes take place in all by a process of self-motivation. This creates a state of active, co-operative regeneration.

Prospective Thinking and Planning

Stimulation amplifies the voice of mute individuals. It brings about a dialogue-based relationship between the people, and evolves a dynamic popular conscience. This can end the cultural silence imposed almost on everyone all the time, and bring a new dynamism into all the dimensions of life. SCT, in which each will be trying to create and suggest a new future for his partners, generates a process of prospective thinking and planning.

Empathy

When the partner's relevant observations and feelings are transferred without any threat and bias, the effect is as if one has been able to place oneself in other's position. When the message comes in without threat, it becomes easy to assimilate or to understand. It will not bounce back, and will quietly circulate around, and seep in without disturbing anyone. Appropriate unifying behaviour can emerge from this effort in which there is freedom to act or not to act. One would not be forced to make wrong over-corrections. One can, depending on one's ability, gradually place oneself in the other's position. Individuals can authentically experience each other, and creatively contribute to the growth of all. Everyone is a hero, and every act is great in the eyes of the partner when one empathises and acts for the fulfilment of the needs of partners. Everyone will be creating an active field of empathy and progress.

Elevated Common Values

In SCT, every individual feels as if entrusted with the spirit of fulfilling the needs of the creative process. This wins all round trust. In this state of stimulated meditation, one would bring out the best of oneself, considering all together as a whole. Such actions, if found valuable, will be repeated by many others, leading to a process of continuous and peaceful transformation of the society.

Through stimulation every individual will actively contribute to the trial and error process of living. While the process could benefit from great thinkers, it would not depend solely on them. Dominant ideas from dominant societies may find greater acceptance, but would last only as long as they pass the constant revalidation tests by every fearless mind.

Society often wrongly formulates its values because it wrongly perceives its needs. SCT transmits the needs of common men to the location where its effect is most powerful. It stimulates the process of value build-up. Even if the individual's needs are not met when they are first put forth, the ideas circulate. This generates a series of communications and everyone begins to boldly put forth their needs. Gradually, newer common standards are created. This invariably goes to alter the values and standards for oneself too.

SCT is based on practical analysis of day-to-day actions. Out of these analyses ethical maxims can grow to become natural laws widely accepted well before being proclaimed as national laws. Thus, laws get practised and discovered rather than invented and imposed.

The knowledge communicated during SCT is the result of the first-person experiences of someone with us. By and large, they are not imaginary. They certainly contain valuable information for our progress as well as that of the partners. They are important for the growth of mutual relationships and progress of the society. These lonely experiences, when combined, have dramatic cumulative effects. They silently generate coherent guidelines and imperatives for potential action. They percolate, diffuse around, reinforce themselves, and peacefully transform the society. They may motivate tiny little actions which may appear small for the moment. Nevertheless, because they are complementary and are not opposing anything, they all add up to profound cumulative effects.

Expanded Identity

The habit of routinely reconsidering one's actions is a part of stimulation. It is not a sign of weakness. It is a sign of strength, confidence, consideration, and awareness. With reconsiderations change becomes a habit, obsessions vanish and hardened envelopes dissolve.

In the process of understanding, accepting or modifying the partner's proposals, the individuals momentarily move out of their envelope of ego. One becomes an observer, a real neighbour. Consciousness expands. Multi-dimensional pictures and actions become possibilities. The positional distinctions such as 'I' or 'you', 'here' or 'there', disappear. Partners feel strong and related. Identity expands.

Penetration of Thick Skins

During disunity every individual prefers being surrounded by other special individuals who treat him approvingly. Together they clothe themselves with thick skins and form a gang. They erect castles in which they can enjoy even when many of their real partners are sobbing elsewhere,

and even when they themselves may indeed be responsible for the suffering outside. Stimulation however is able to penetrate the thick skin of gangsters without provoking them.

Shrinking Disuniting Fields and Growing the Domain of Unification

Anyone who is in the field of opponency or in the field of conditions is very sensitive to what others think of him. Here, the moment we realise that others know something negative about us, we spontaneously work to make it a falsehood even if it demands great personal sacrifices. When it comes to positive images, we often work to magnify them. Thus by stimulation we can shrink the field of opponency using its own features.

The work, however, needs some care. For example, the characteristic response to the negative information weakens when the information is made public. When publicized, such a behaviour may even acquire the status of an unwritten norm. It can then become self-fulfilling.

SCT has powerful effects on the fields through its effect on our perceptions. It steadily erodes the field of opponency and field of conditions and grows the field of harmony. Also, the domain of chaos and extinction shrink through the steady action of SCT. The all-embracing domain of unification expands as shown in Fig.21.

Wherever practised, SCT activates unification and contributes to unity at the next higher level. SCT can make the individual genuine and the family harmonious. In community, it will further multiply; in the region, it will magnify. When cultivated universally it brings complementarity, harmony and unification among all.

Creation of Supporting Structures for Unification

Men become violent and predatory for quickly acquiring whatever 'property' the others may possess. While some individuals, much like honeybees, strive hard and would patiently build structures for their improvement, predators simply rob them. Even human beings are treated as commodities and slaves in such a free-for-all game of crude violence where noncomplementarity is glaring. Structures and barriers which made these possible are certainly unsuitable for unification and need to be changed.

We respond rather unwisely to counter these urges; we create more barriers and commission expensive security systems which do not really improve our lot. Instead, it is possible to control the predatory urge and transform it into a constructive, unifying force. We can look for some creative solutions.

One solution lies in constructing new open structures. Another lies in destruction of the past closed structures.

Creation of Open Structures

Open structures consist of structures which are accessible to all, freely, and unconditionally. Like the wind, open structures transmit the gains or losses world-wide, to emphatically bring home the concept of inter-connectedness. Such open structures can provide freedom and avoid generation of massive internal stresses. They can provide paths for individuals to find their niche by bypassing the barriers. All will then perceive benefits from the collective elevation of the whole and naturally desist from stealing or robbery and instead strive for stimulation.

The open structures need to be built in such a way that they provide every individual adequate freedom to plough and sow one's wealth and abilities world-wide and reap harvest of his effort from all over. The open seas, the Antarctic, the atmosphere, the space, the fields of science, arts and commerce, education and migration, the field of evolutionary, disorganised religion and the field of communication can readily provide enough scope for creation of such structures. Science is one area where the structure has been largely open. It has also been the most exciting and fruitful pursuit of mankind in recent times. It has laid a foundation for co-operation and has activated powerful processes of unification. If made open, religion, business, or politics have an even greater potential to facilitate unification of the minds. They can turn the whole world into "a hen laying golden eggs" for each individual. They could compel everyone to be responsible and supportive and to give up predatory violence.

Open structures sensitively and globally transmit all signals, and this makes the application of the method of fighting more difficult and costly. Open structures transmit the signals of pain and pleasure direct to all homes across the globe. They invite everyone to participate in one another's happiness and they also make it difficult for anyone to rejoice in someone else's pain.

Open systems make it simpler, safer and easier for everyone to deposit one's part and collect one's share. We create a real sense of commonwealth by showing examples of wealth which are obviously common. Every mind will then be better prepared to contribute positively to the life and vitality of all. This makes it easier to see unity and to participate in unification.

In the presence of open structures, the entire world gets represented in every individual in many ways. The awareness expands. Open systems provide opportunities for even the dullest to invest in the endeavour of the brightest and vice versa and employ each other in complementary ways. Worker at one place becomes an 'owner' at many other places. The power over subsistence of anyone will be vested with no specific entity. The class distinctions vanish. The habit of focused, exploitative thrusts, ruinous risks and undue demands gets diffused. Tones of experiences get mingled, and the precipitation into opposing groups is inhibited. By making everyone a potential share holder in the open system, we make all of them accept the duty of the police. Also individuals feel safe when their interests are spread out. They have a better chance of survival should any experiment fail in any one area. A policy holder, indeed, becomes a vigilant police.

Such police, who see no barriers and see no separation will live all over, in the mountains, in the valleys, in the seas, and in every entity. One feels that every entity is looking at him with interest, as he too looks at every entity. Minds look into each other. The lotus of unification blooms.

Open structures can make people work excitedly. All of a sudden, everyone will find that the opportunities are limitless. The activities one can pursue become boundless without any caps, or constraints. Everyone acquires the colours of everyone else. Everyone can grow into and become the whole. All can become one.

Creation of open structures does not mean opening one's chest or shedding off the skin and allowing our bodies to decompose. Instead, it visualises one not only to preserve one's own identity, but also provide opportunities for others to establish complementary roles. The stability codes of one's genes are no doubt retained; they are not carelessly thrown in a free for all game for dissection and rearrangement although one is willing to consider fulfilling interactions and change in the light of awareness.

Destruction of Closed Structures

While construction of open structures is a powerful route for unification, destruction of closed structures is a useful supporting step. The most powerful agent for destruction of closed structures is the concept of freedom which can literally break open, burst or cause collapse of many closed structures.

Transformation of the Garden

Unification indeed calls for changes in the entire spectrum of our activities and creations. Scope of and approach to education, science, religion, laws, concepts, myths and all things in our garden need changes. Unification also calls for giving up many of our disuniting ways. These two aspects will be described in chapters 10 and 11 respectively.

Changing of the Mind, the Last Step for Unification

A fundamental process that can facilitate our quest for unity, lies in rehearsing a state of unity. It is a process of making up the mind, and establishing the right paradigm. It is powerful simply because, any activity, even a drama, performed with the paradigm of unity stimulates local as well as global unification.

A potent method for unification is to deliberately show an awareness of and a concern for all ignoring all barriers. In this effort, it is helpful to reach a precursor state by seeing glimpses of unity. To understand and appreciate that we are similar in all primary aspects of life but varied only in secondaries is a basic idea for contemplation and for obtaining glimpses of unity. It is quite concrete and robust since every branch of impartial enquiry can confirm such a picture.

It is also helpful to learn to discern in us the same 'bad' qualities which we hate to see in others and to see in others the presence of the same 'good' qualities which we are proud of, thereby slowly dissolving the causes of dichotomy, hatred and ill-will from our minds.

To be responsive for the surroundings around us and to step in to help when anyone else is in pain is the first major step. To experience pleasure when anyone else is happy is a bit more difficult, but vital step. Together, these two steps can take everyone towards unity, step by step. Each time any individual takes the above steps, we create a tiny movement towards unity. When nurtured by many individuals this process can generate a powerful process of unification amidst us.

These big mental steps and small physical steps are only for feeling the profound excitement of unity. They show glimpses of unity. Although they do not give any direction for action, they stimulate and energize appropriate actions. They invoke us to stimulate complementary transactions. They restrain us from adopting the methods of fighting and the methods of containment. They inspire us to create open structures and ignore closed structures. They assist us in eroding our ego and in increasing our awareness. They simply open the immense fountain of conscience and goodwill hidden in every one of us.

The transformation of mind, however, must not result in generating a frozen dreamy state of self-deception. Its purpose is not generating uniformity of thoughts and actions. Its goal is not making minds identical either. In fact, those who are too near will inevitably move apart and those who are apart are bound to come near. This is the intrinsic, evolutionary nature of the creative, live universe. Moving apart and moving near are perfectly normal, natural things. They are necessary for differentiation. What is harmful and disuniting is the sense of attachment or hatred to one or the other. The challenge of making unity of the mind is in keeping the composure and in avoiding harmful mental swings while participating in the lively process of life.

Transforming the mind does not consist of generating a diffuse longing or feeling of love for all. Nor is it in creating many abstract words merely for discussion or contemplation at one's convenience for relieving tensions. Changing the mind does not consist of deciding to make sacrifices for the benefit of others. Really benefit is no sure step to friendship or unity, nor does injury or damage inevitably lead towards disunity. The only sure indicator of unity is the state of mind, whether it intends to do good or evil, whether it carries goodwill or ill-will, whether it anticipates better or worse things, whether it rejoices other's pleasures or elates in other's pains, whether it is aware of partners or is ignorant of them, whether it experiences fear or hope when looking at others and while looking into the future and whether it seems to reach greater fulfilment or greater emptiness through transactions. Transforming the mind is to create and maintain an alert state of friendly awareness of one's surroundings and everyone's future.

The process of transforming the mind consists of generating an intense feeling and appreciation for one's surroundings - past, present and future, known or unknown. It consists of generating an awareness that everyone is one's neighbour and partner.

The process may consist of excising many inconsistent but binding points of view which we seem to have blindly inserted into our minds by relying on our past experiences, or on the advice of experts. It implies that everyone can and should think by himself about all his partners without having to rely on experts and their simplifying, averaging generalizations or confusing complications. This is important, since even the minds of the wise become crippled when they are held captive by the previous notions or vested interests.

Transformation of the mind may consist of initiating a constant process of fearlessly tracing all inconsistencies, discrepancies, misunderstandings, cracks and incipient cracks manifesting initially as non-complementarities in our thoughts and actions. It consists of stimulating oneself and others too to reduce the non-complementarities. It consists of quietly questioning and accepting questions to strengthen and expand the bases for our thoughts and actions so as to encompass all. It consists of releasing everyone from captivity within thick empty shells and bringing forth nascent and immensely powerful minds to work together. The process consists of listening to the conscience and becoming free of the artificial barriers which cover the minds and cause separation. The processes for making unity of the mind may begin in the conscious mind, but their results accumulate in the subconscious. They permeate from there into our being and transform it. The beauty and power of the mind-making steps lies in their ability to work irrespective of all other conditions. They beckon. They build mutual faith. They create trust. They create mutual concern and awareness. They allow the slow process of diffusion towards unification. They work because they are unconditional. When really unconditional, they transcend all conditions and barriers and bring about unification.

When an individual sees unity between him and the world, the world automatically goes with him. The mind removes all inhibitions and enables one to jump to make the union and enjoy this great, wide, wonderful world. This is the beauty of the process of unifying the mind. Any individual, by constant practice, can experience and enjoy this fascinating and electrifying revelation.

The process of transforming the mind can be initiated within families, in groups of friends, or in larger groups such as nations or community of nations. This process of transforming the mind, and changing the paradigm and the way we look, can be practised by every one of us, at any time, at any place. It is an act of fearless contemplation. It can be activated internally, or whenever we receive a message of pleasure or pain from others while reading, or travelling, or through media such as TV. The transformation, however, is a diffusional process, and may not be expected to happen instantly. It may take many attempts, spread over a period of time. It needs a great perseverance to acquire the science of communication and the art of stimulation. Our efforts

towards creating complementarity, stimulation, open structures, freedom and so on essentially go to support the wavering minds to retain their composure and to enable their transformation.

Unification is a Science

Unification looks like an art but it is more of a science. It is the science of making proper connections, transcending barriers without provoking more. It is a science of creating mutual awareness and goodwill and communicating and stimulating each other for making complementary transactions. It is the science of identifying one's emptiness, identifying suitable partners and stimulating them to fill up the emptiness. It is also the science of identifying other's emptiness and filling it up. Unification is the practical science which needs stamina, grit and hard work for setting the right stage by avoiding methods of fighting and containment and by creating and adopting right structures. In fact, unification involves objectively making bold experiments along with mental rehearsals. Finally, it is the science of reaching the individual eureka moments and then making the wonderful transition to embrace all in a mystical step beyond all descriptions.

CHAPTER 8

INDIVIDUAL QUEST FOR UNITY

**Messengers of unity and growth
are within and among us**

One can individually climb the ladder of unity and obtain wonderful benefits. He or she can methodically and scientifically go about this using the scheme of complementary transactions and by adopting the method of stimulation with the map of existence as a guide.

Our ancestors must have sensed some benefits while coming out from the caves to be together. Of course, we have benefitted immensely by this great human idea. Since then, the scale and intensity of our interactions have been steadily growing and today, we are at a stage where all are intimately and intricately connected together across the wide globe. Even the world of the individual is beginning to become the world of all. Sure enough, individual's transient contribution to the process of unification has added in many ways to the collective consciousness and unification of all. Individuals as they transformed indeed transformed the environment too and glacial changes accompanied the steady microscopic changes. These, in turn, changed the global paradigms and positions and facilitated profound changes in the individuals leading to autocatalytic and more profound changes in the whole. A new era is emerging.

In practice, however, the individual quest for unity continues to be difficult and elusive within the short span of human life filled with desires, dreams, ambitions and trauma. Events beyond their

control seem to be keeping many individuals divided from their partners. Problems are many and many are misled. People are confused. Yet, in the ultimate analysis it is only the individuals who can help themselves and none else.

In order to see what individuals can do to achieve unification, let us explore a few avenues.

Adopt the Powerful Scheme of Complementary Transactions

Any individual's quest for unity can begin by attempting to make all his actions complementary. By this effort, individuals slowly move out of the domain of extinction and away from the domain of chaos. They then move into the domain of harmony. To be really successful in this quest of unification, it is necessary to adopt the method of stimulation by which individuals can create a local passage for themselves to quickly move out of the domain of extinction into the domain of chaos, and then into the domain of unification within the short span of one's life.

Avoid Methods of Fighting and Methods of Containment

We have seen how methods of fighting and methods of containment superpose on the fields to expand the domains of chaos and extinction. We have seen how they shrink the domain of unification. We have seen how they create local suction towards disunity. Therefore, it is important for every individual to resist the temptations of using the methods of fighting and methods of containment while attempting to fill his unfilled shells.

Practise Rehearsals of Unity

To deliberately practise consonance of feelings and question oneself and to communicate one's feelings to others whenever the feelings appear to be dissonant is one good method to stay on track. Showing an awareness of, and a concern for all, whatever may be the barriers and fields, enables one to transcend them and continue on track. The power and beauty of this wonderful method is that it indeed works irrespective of what the rest of the world may be doing. When one sees unity with the rest, when one practises complementary behaviour, when one uses methods of stimulation and in addition avoids methods of fighting and methods of containment, disunity will cease to grow around him/her. Gradual unification inevitably follows. Others will be compelled to unknowingly respond as though unity is a reality. Even those who consider one as their enemy would begin to respond in such a way as to complement him/her. Unity is strictly indivisible in that sense. Every individual, thus, has the full power of self-determination for attaining his/her chosen state.

The difficulty in succeeding in this method is in sustaining the rehearsal of unity over an adequately long period of time. One is afraid that worse things may befall. One often lacks patience and tolerance. Therefore, individuals practising unification should not feel disheartened, and should neither lose their composure nor switch over to methods of fighting and containment, lest they revert to the domains of extinction and chaos.

Know Thyself Better and Be Free

Individuals sense disunity because of their ego and accumulated tendencies resulting from noncomplementarity of previous transactions. The process of observing one's tendencies plays an important role in enabling individuals to be free from them and to take corrective actions.

For knowing oneself, one can be assisted by the mental mirrors for reflection and introspection. A more direct method to know oneself is to listen to one's partners who alone could provide the view from different angles. When one learns what others think of him/her, the others in a way get represented within him/her and one becomes broad minded. There is an act of unification in this mixing of the data and merging of the software.

The impression that one's conduct makes on others displays subtle qualities of oneself. If one's partners can send these impressions back for contemplation without provoking fear or antagonism, one can learn about one's own deep and normally invisible aspects of being. This will enable one to conduct one's life with deeper knowledge of oneself and with a proper perspective of one's partners. Indeed, the cures for our ills are produced during transactions all the time. One only needs to use them, patiently and fearlessly.

On the other hand, when one largely insulates oneself from others, or imagines conditions of survival where one needs to be shielded even against information from others, it becomes necessary for imagining that the 'others' are indeed despicable vermins. Communication becomes difficult and messages get distorted across such mental barriers. Disunity follows.

Be Fillers of the Stimulating Medium

Individuals can volunteer themselves to be fillers of the stimulating media, and stimulate complementary transactions in their families, neighbourhoods, villages, towns or nations. They can also search for signals of non-complementarity between humans and other species and attempt creative stimulations. Individuals may create or join stimulating organisations and cooperate with all to stimulate general and widespread complementarity.

Create and Actively Participate in Free & Open Structures

Individuals in quest of unity need to learn to create and participate in responsible structures. Openness is an important characteristic of such responsible structures which enables every hand to contribute to the vitality of all and for every mind to perceive it to be so.

Open structures keep open the possibility of physically and mentally touching others. The process of touching and being touched facilitates unification. Individuals creating or working with such structures perceive unification.

The open structures can be in any area of activity: economic, cultural or even political. To be successful, however, they need to be open not only in theory but also in practice. Then, everyone

will feel that he has mingled his labour with everyone else's labour. In such a state, fire on one site will evoke sympathetic response from all others. We would see concrete reasons to transcend our narrow attachments.

Predatory violence then becomes impossible and everyone would feel compelled to be responsible and supportive. Such an arrangement can also play an important role in thinning down the ego of the individual and in making more room for shared existence and peace.

Support Global Structures for Conflict Identification & Resolution

In the quest for unity it is also valuable to construct structures that can resolve conflicts globally. Such structures need a vision set which has enough resolving power to separately see every individual, and yet, has sufficient field of view to see them all together as an inter-connected whole. They may use telescopes and satellites to see problems globally and microscopes and micrometric tools to implement careful solutions locally. Such structures can resolve conflicts by introducing a new higher level of global order and purpose while at the same time stimulating microscopic and local modifications.

Detach from Closed Structures

It may be mentioned that most of the powerful structures, institutions and barriers in the divided world are designed to operate in the field of opponency or in the field of conditions. They have, in them, massive sites for violently and irresponsibly dumping the process incompatibilities with impunity. Their vested interest lies in disunity, their very root and they cannot and will not transform into responsible structures for creating a field of harmony. Only individuals can go beyond this constraint and can behave responsibly. Individuals in the quest of unity need to gradually acquire mental freedom from the present day power houses and show diminished interest in them as one goes along. If they delegate the responsibility to the past or present disuniting economic, political or religious structures they make no progress at all.

Demand and Provide Freedom

Freedom is another powerful entity that enables individuals to actively participate in unification. It accelerates all activities. It encourages creation of open structures and destroys closed structures.

**Expand Identity**

Highly differentiated individuals or groups, who have advanced by enormous effort and sacrifice take a legitimate pride in their identity, be it as individuals, castes, companies, communities, linguistic groups or nations. They have worked hard and successfully differentiated and created a niche for themselves. For them, to merely dissolve into an amorphous whole or to open up

everything, is to lose everything. It is not really a way of encouraging diversity for successful evolution. It is counter differentiation rather than unification.

Yet, to limit the identity entirely to one dominant entity and exclude all others, is to deny the full potential of our life. It is disunity - missing the goal - whereby differentiation becomes a rather wasted effort and would eventually lead to extinction. The correct approach is to expand one's identity and extend the interaction across the boundaries. It is also important to soften the boundaries and reduce the penalty for crossing them.

Take Help from Trusted Ancient Prescriptions

To be detached from the fruits of action is an ancient prescription by which one can free oneself from the influence of external fields and also from the burden of checking for complementarity. Whenever one's conscience indicates an emptiness in the shell of one's life, let one simply act as dictated by the conscience and completely forget what part of the outcome of the action turns out to be for 'oneself'. Once there is no violent expectation of the result, nothing can trouble one's mind. The emptiness in one's mind automatically vanishes as soon as the action is done. Such conscientious acts fully unmindful of the fruits of action bring about full complementarity for the individual. One would then be free and attain completeness and unity. Other ancient wisdoms such as trust in the law of *karma*, surrender to the will of God or Buddha, or performing continuous unconditional acts of love towards all or towards God can also achieve complementarity and unity.
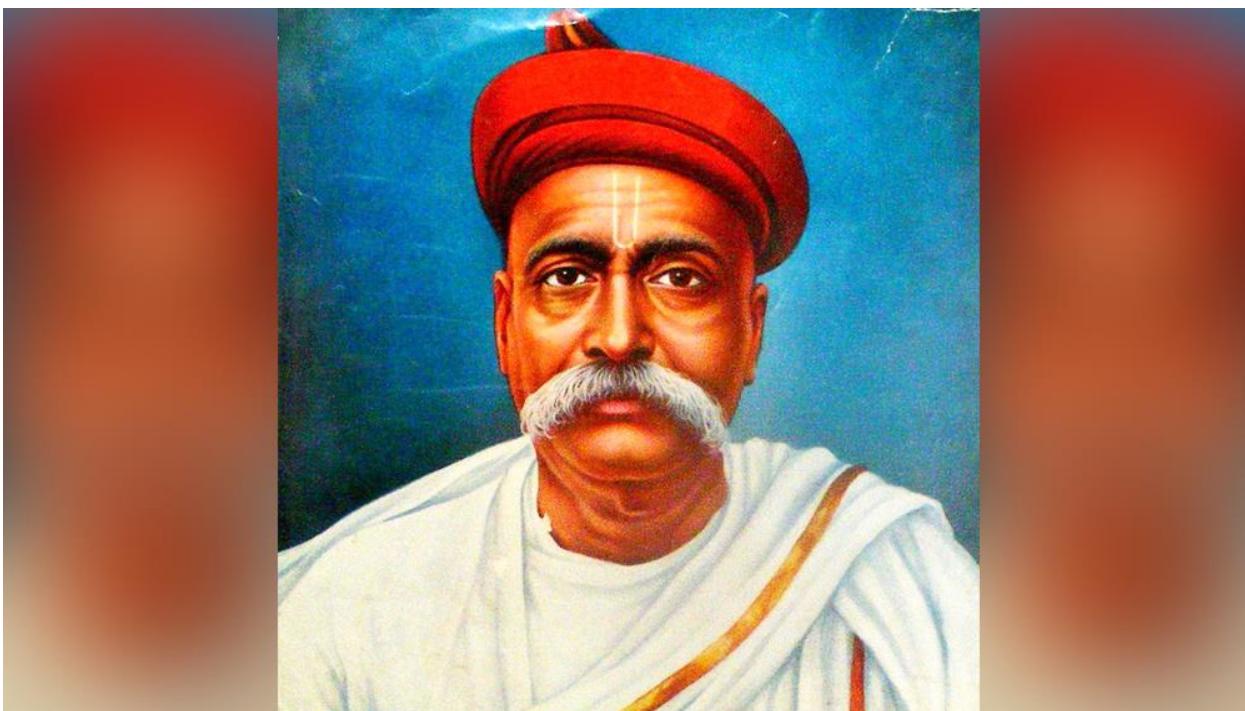
CHAPTER 9

YOGA FOR UNIFICATION

The main powerhouse is within

Practice of yoga can lead us to great achievements, complete unity and life worth lived.

The root of the word yoga is 'Yuj' which means, to join. Indeed, yoga is a universal approach for unification valid at all times, at all places, under all circumstances.

Although like any branch of science yoga has also been advancing, a lot can be done to study and improve its various aspects and to make it reach every individual. Broadly, yoga has eight parts and more specifically it involves sixteen steps each of which contributes greatly to unification.

Ahimsa

The very first step in yoga is 'Ahimsa' - nonviolence. A total commitment to nonviolence dismantles all barriers. It dissolves enmity, which is a precondition for unification to begin.

Satya

The second step is 'Satya' - truthfulness. Whatever thought is in the mind, as seen, as heard, as read, or as guessed is to be told, written or communicated by body messages exactly that way under all circumstances. Achieving complementarity becomes very easy for us once we know that our inputs are true. Mutual reliability and trust get strengthened by this behaviour. In fact, yogic literature states that once one gets established in truth, whatever one says automatically happens. There is immense power hidden inside the truthful voice.

Asteya

Third is 'Asteya' - non-stealing. More specifically, it means that without the permission of the owner one would not take away anything personally, or ask someone else to take it or even desire to take it. Clearly, locks, watchmen, police and courts and barriers of the field of disunity will have very little work and relevance. Nature too will more readily reveal its secrets and treasures to all such persons and groups and will bestow them with abundant wealth and jewels which stand beside them. Asteya gives a great deal of personal freedom and relaxation which is essential for unification.

Brahmacharya

Fourth step is 'Brahmacharya'. This involves controlling one's senses, preserving one's vital energy and behaving in a way appropriate to the stature of a person in whom God is visibly residing. This will remove many basic causes of disunity such as sexual violence, overpopulation, physical weakness etc. besides enhancing mutual respect.

Aparigraha

Fifth step is 'Aparigraha'. This involves not accumulating or storing unnecessary or harmful things or thoughts which cannot be or should not be ultimately ours. One can see how powerful this state is for avoiding uncontrolled consumption, greedy accumulation, environmental degradation, rat races and state of perpetual stress and disunity. Not being cluttered with unnecessary things, state of Aparigraha reveals to us and directs us to the true purpose of life.

Shoucha

Sixth step is 'Shoucha' - cleanliness. This involves keeping our body clothes and food clean. It also involves keeping our inner self clean by proper learning, keeping good company and making self examinations. This has direct impact on our hearts and environment. On the one hand it will allow us to come close whenever needed and on the other, stay away at appropriate distance from other's body when not needed, both of which are useful for unification.

Santosh

Seventh step is 'Santosh' - happiness or contentment. This means that after doing our best we accept without complaint, with full love whatever we get. This is a powerful step immensely useful for complementarity which ensures that no corrosive residues are left amongst us after any action. Besides, who does not want to work with and join happy persons and who wants to link with discontented ones? 'Santosh' imparts top of the world comforts to us and creates a comfort zone all around us which is useful for unification.

Tapas

Eighth step is 'Tapas' - hard work, amidst ups and downs. It enables successful handing of successes and failures, along with unfriendly and hard environments while one works with one's partners. Ultimately in human life, there is nothing more satisfying than a hard day's work. This is something which draws respect from our partners and certainly facilitates unification. Tapas imparts extraordinary powers to us to act in positive ways which facilitates unification.

Swadhyaya

Ninth step is 'Swadhyaya' - self-study and self-analysis. This is a very powerful tool for internal transformation towards a state of complementarity and unity within oneself, and also with the past, present and future. During Swadhyaya angels contact us in some way or the other and we get valuable hints and directions.

Eeswar Pranidhan

Tenth step is 'Eeswar Pranidhan'. This means making a mental offering of all our actions and their results to God. In some ways it makes us ego free, an ideal condition for attaining unification and staying that way in a state of unity.

Aasan

Eleventh step is 'Aasan', practice of the postures which help to retain bodily flexibility and which imparts good health and fitness. Aasan means being stable and comfortable in your position. A fit body alone can have energy and motivation to pursue and enjoy the process of unification.

Pranayam

Twelfth step is 'Pranayam'. This involves breath control practices which imparts mental health and stamina and good health of the nervous and various complex subtle systems that govern life within us. It clears the dirty envelopes around us, imparts ability to see clearly, stay focused paying full attention, which is Dharana without which our state including state of unity will not last long.

Pratyahar

Thirteenth is 'Pratyahar'. This is the last step after which having successfully attained unity in the physical, mental and emotional level we can begin our transition to the spiritual plane. In this step one makes a strong mental determination that one will not anymore hanker after any sight, taste, touch etc. This step frees us to be in contact and in union at once with all and the infinite.

Dharana, Dhyana and Samadhi

The last three steps, 'Dharana' (attention), 'Dhyana' (deep attention) and 'Samadhi' (merger) take us in a quiet mental journey to any destination we choose in any plane. If we choose the physical

plane, we can explore the beauty and working of the physical universe. We become great scientists, leaders, artists, engineers, businessmen, technicians, craftsmen and professionals. Indeed, all human beings without exception can become Siddha's - perfected ones in their own ways who experience success and total unity in their lives and contribute to growth of life in wonderful ways in a state of unity with what they study and do.

If we follow the spiritual plane we become Rishis, great saints or philosophers and contribute to improved state of unity in the world while ourselves being in a state of unity with the world as well as God. Many may also explore and enjoy the beauty of the journey in both the planes. If we study carefully we can find everywhere in our neighborhood in all communities and professions, examples of those who are living an elevated life, worth lived. Invariably we will find that they follow some or all of the above sixteen steps to a great degree. We will find one to one, statistically reliable high degree of correlation in this regard.

Being on Track

Thanks to the systematic study and investigation by our ancestors, all the sixteen steps have been proved to be practical ways of bringing out results. Not only that, we can also find the converse that those who mostly followed the opposite of one or more of the sixteen steps created havoc, unleashed disunity and destroyed themselves. Although there is no hard rule that one should follow the steps only in any given sequence, one preferred way is to follow the sequence given above. One may first practise the first step ahimsa for a few months, and when satisfied with oneself practise step one and two for the next few months and proceed with step one, two and three. After that, one practises all the previous steps concurrently adding one more step each time until all the sixteen are covered. Then on, practise all steps, all the time. In this pursuit each one of these steps can work wonders and together they have enormous powers of transformation.

How Yoga Works

The way yoga works at the end, when we are able to reach a state of Samadhi may be as follows. All the effects of actions, are buried in our chitta, our consciousness. When we are engaged in the Chitta vritti or the endless thinking, we are really strongly limited to our vaasanas, pleasures and pains and we are usually enlarging our baggage and creating more of them. But when we become still as in Samadhi, we delink from the baggage of karma, action, reactions, pleasures, pain etc. Nature has a unique quality that what is not in use it begins to dissolve. So the still mind, dissolves the Samskara, the baggage including non-complementarities. When we go a step further in Samadhi and enter the spiritual plane and link with god, our mind too identifies us as also God and immediately does the needful to display the attendant properties i.e. follow the definition of God. 'Klesha Karma Vipaka Ashayaih Aparamrishtah Eeswara' (God is untouched by Klesha - what gives trouble, Karma - action driven by or towards troubles, Vipaka - results of actions, 'Aashaya' - desires and products resulting from past actions). This means our spikes, residues, frozen

packages, non-complementarities are all destroyed as if in a moment of flash, very quickly. We are then free. As we moved through the first thirteen steps, the world of all our partners already watched us fully and gave certificate of full complementarity and no objection certificate for our release and freedom. Thus by yoga one becomes perfectly fit for transactions and unity with everyone including God.

If one is especially fortunate, one may receive the help of a guru. It is actually more prudent and better to practise these steps by oneself. We will then be able to enjoy much more, just as a baby learns to roll, crawl, stand, walk and run all by itself. All the sixteen steps are in our genes waiting to express themselves. Gurus will spontaneously appear as and when required, as and when we are ready, in appropriate forms, suggestions, literature, words, encouragement etc. as our real Ishtadevatas (Angels of our liking). We may hear divine voices in dream or in awaken state through some medium or without medium. Within weeks of beginning our efforts in any of the sixteen steps we will find some positive results. To keep track of our progress we may keep a chart wherein at the end of the week we mark a dot if we think we failed in the corresponding step that day. Gradually we will learn where to put in extra effort. Steadily within a few years, any person in the world can master the science of unification; he will derive abundant benefits to himself and to all. One can live in a state of ultimate satisfaction of having lived a truly successful life and live in a state of ecstasy and unity, within oneself, with one's work, and with one's environment and the ultimate permanent environment, the God to whom one may retire and from whom one may return anytime at will to perceive the perfection and unity in this wonderful world. Such individuals can provide guidance and stimulation for more individuals. When a sufficiently large percentage of the total population reaches a state of unity, the whole society can indeed transform at once.
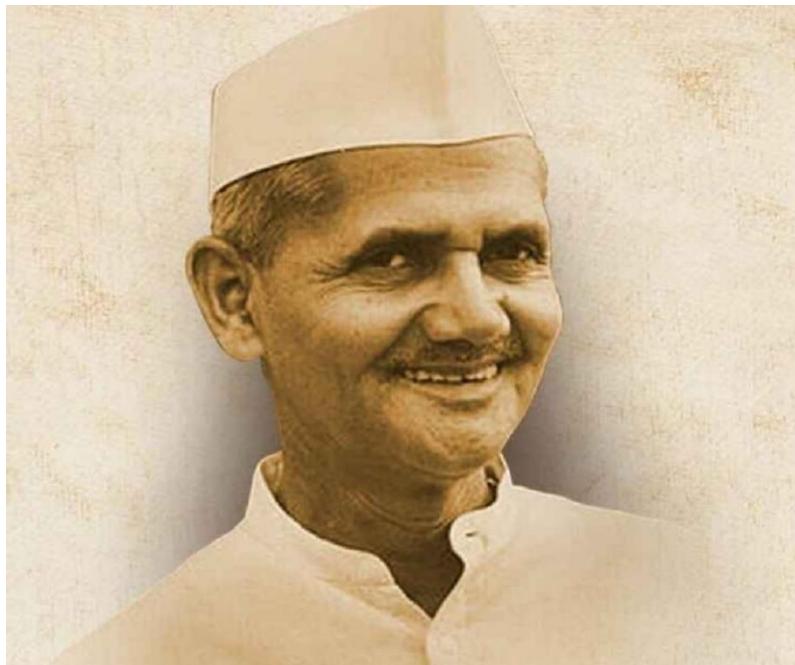
Path of Yoga	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6
Ahimsa: Non violence						
Satya: Truth						
Asteya: Non stealing						
Brahmacharya						
Aparigraha: Not accumulating						
Shoucha: Cleanliness						
Santosh: Contentness						
Tapas: Penance						
Swadhyaya: Self analysis						
Eeswar Pranidhan: Mental offering						
Aasan: Postures						
Pranayam: Breath control						
Pratyahar: Withdrawal of the senses						
Dharana, Dhyana and Samadhi						
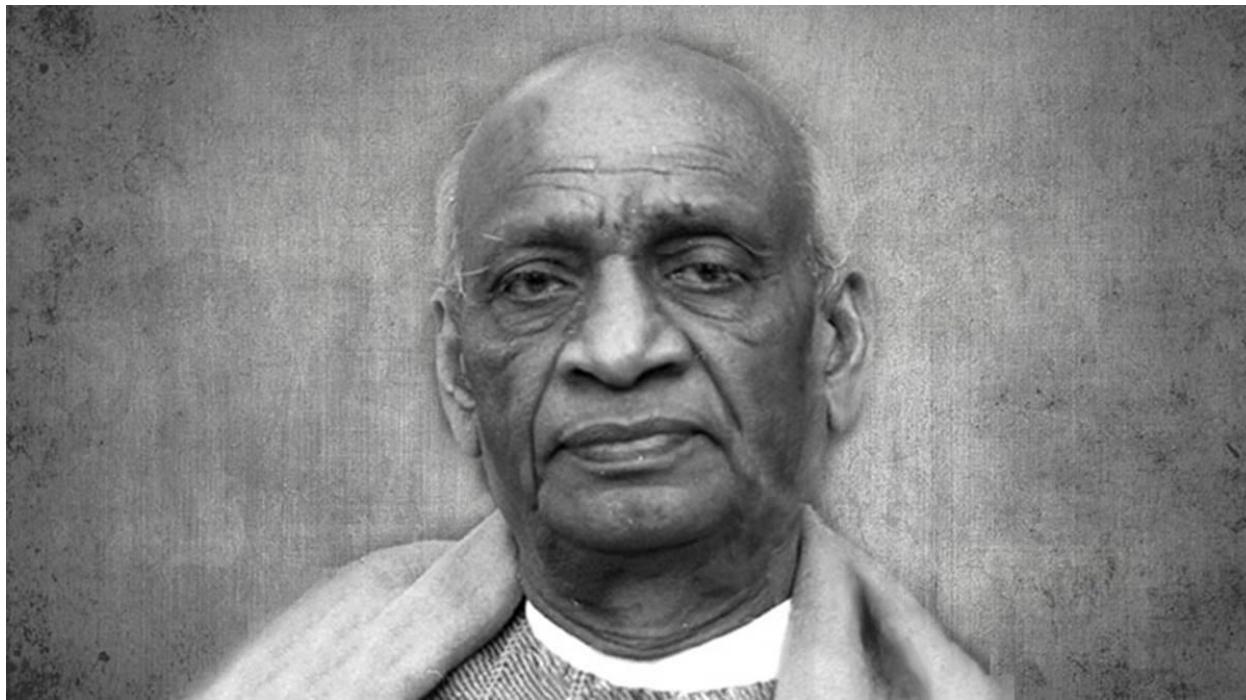
CHAPTER 10

A GARDEN – CONFERENCE

World is a garden where every entity has a role[1]

Every invention of man is influenced by his state of unity and each of such inventions in turn influences his state. Each is thus a cause as well as an effect and all transform in an orchestra-like fashion as the state of unity transforms.

It is time for a mid-way conference on unification. People from all walks of life are invited to this conference; it is a wonderful congregation of educationists, religious leaders, politicians, lawyers, businessmen, scientists, social workers, historians, philosophers, sportsmen, artists, poets, writers, and lovers of animals, plants, birds and nature. It is an assembly of lovers and representatives of our past, present and future. It is a meeting of thinkers and workers of all kinds in this beautiful garden earth. A brief on various topics follows.

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[1] 'Nataraja', the celestial dancing god, depicted in a pose of reassurance.

Science

Today, the scientific picture of the physical world is far different from what we actually get through our senses. Along with this departure, a deep and remarkable sense of unity, humility and harmony has appeared on the horizon.

Science is laying strong foundations for clearing up the prejudices in our minds by showing how objective and patient observations can enable us to get nearer to the heart of things. It is teaching us not to proclaim inviolability even when we have seen with our own eyes and think that we have understood things. It is generating a sense of patience and detachment within individuals in search of newer relations in nature.

Science has generated profound insights into the importance of diversity. It has now moved away from the paradigm of containment and fighting to the philosophy of co-operation and unification. It has shown that nothing exists alone and that everything is inter-dependent. It has discarded the theory of competition among species, and discovered the theory of co-operation. It has demonstrated that the most powerful and fundamental force in life is the urge to form complementary partnerships.

Technology

While science is universal, technology is not. Technology is a much guarded, secret corporate resource to-day. The division of the world into developed and less-developed is based mostly on the technological advances.

However, technology if made more free can provide the basic needs of humanity such as food, clothing and shelter without recourse to violence and fighting.

Growth of technology has made our inter-connectedness more palpable. Through technology, reach of benefits and risks of our actions has grown both in time and space. It is now known that the negative side effects of new technologies such as the use of pesticides and many products and processes come to the fore long after the profits have been reaped. The long-term delayed dangers due to world-wide use of less-known technologies have made our habitual pursuit of purely temporary and unilateral profit motives based on distinctions and divisions quite unacceptable. This has led to the emergence of a globally common consciousness and set the stage compellingly ready for unification.

Technology has made the emergence of a compatible common awareness a necessity for survival of all. Dangers of nuclear weapons and exploding reactors have delocalized the damages from war machines. The field of opponency which attempts to throw out the bad ones over the fence and to keep the good ones inside, has become increasingly unacceptable in the light of emerging giant technologies which create products and processes whose effects cannot be contained within discrete boundaries.

Most important of all, communication and transportation has interconnected all of us. This technology has created the possibility of generating powerful and high velocity flow fields. Every conceivable item such as capital, knowledge, goods, or services has been made mobile. Technology of communication has indeed bridged the wide world.

Technology has given us the tools necessary to build and operate new structures and processes which can facilitate global unification. It has increased the scale and intensity of interaction and has created many compelling reasons and practical tools for unification.

History

Lessons of history and existence are passed on to the younger generations in many ways: through records of events, oral communications or genetic codes. If we look at the excellent unperturbed genetic compatibility of individuals across the world, we clearly see that there has been absolutely no disunity. It shows complete and world-wide mutual acceptability among those who belong to diverse religions, nations, races, or regions.

The story from our written records and oral communications, on the other hand, has been entirely different. It has been one of disunity: constant fights and wars, painful demolitions and more painful reconstructions. Apparently, individual events seem to have been immortalized and their significance distorted and magnified by the recorded or orally conveyed history because history is often written to be in conformity with the requirements and perceptions of the times.

Historian's sights are invariably skewed. Many important points are suppressed by the writers. Many more are suppressed by the interpreters. The prevailing fields colour the pages of history. History, when filled with troubles and trouble makers, can create disunity by providing new ignition points based on partial recollections of the divided past. We have been repeating history, it appears, not because we have forgotten its lessons, but because we remember them rather selectively. We are captives of our history many of whose institutions and lessons are obsolete and misleading. A blank canvas is perhaps more useful.

While history of disunity can make us distrustful, examples of unity in the past can generate a sense of hesitation before fighting. History can then provide the much needed pause to visualise continuity and unity.

Another interesting aspect of history is that it provides pictures of our shared existence at different places, at different times, with different groups. By superposing these pictures in our mind, we can clearly appreciate the sense that unity makes, and see the mistake in proclaiming disunity based only on recent geographic, political, religious, linguistic or other differences.

If we look at our history, we also see many great individuals coming from all walks of life. Such individuals together form a set of powerful role models and a collective source of inspiration for transcending our barriers to attain unity and excellence.

Public Expressions

Public expressions can draw the attention of all and channel energies for massive movements. The arrival of press, radio, TV, and many other Internet based means of mass communication has made such methods even more powerful.

Public expressions assist unification when they are truthful, and when they cover all aspects and views impartially. Sometimes, the megaphones of public expressions may cause enormous amplifications of only selected opinions. They may also at times home-deliver powerful drugs of disuniting ideas and feelings and blow them out of proportion. The amplified voices exert enormous occult pressure as a servile auxiliary of a few privileged entities and distort the evolution of our perspectives. Moreover, public expressions often get intimately mixed up with powerful group-interests. They then lie, cheat and distort reality and destroy life and its coupled paths of differentiation and unification. This leads to tragic collective delusion and disunity.

Law and Justice

To be effective laws need to be dynamic. They need to keep pace with the contemporary needs and private opinions also which actually dictate the prevalent aspirations and needs for complementarity.

The rule of law is the accepted norm in a democratic society. However, while governing by law, we often concentrate on the intensity of punishment. We deliver an over-dose of punishment to serve as a deterrent. In this preoccupation, a majority of problems are left unsolved and many are wrongly solved. Those punished become bitter, and blame the system in which extensiveness of corrective measures on all is wrongly replaced by the intensity of punishment on the unlucky few who are caught. These mean conditions make people mean. The unreasonableness of treatment leads to the formation of support groups and gangs for protection as well as for exploitation. It leads to disunity.

While laws can provide lessons and guidelines to smoothen the present routine activities, their actual contribution to unity or disunity depends on the way they are perceived, and the way they are implemented. The more the laws look the same when viewed from a variety of perspectives, the more they are impartial, the more they are in line with the private opinions of the times, the more they facilitate complementary transactions and the less violent they are, the better they are for unification. Therefore, archaic laws have to be up-dated; implementation and enforcement have to be improved. For unification, justice should be quick and it should provide great financial relief to the victim and be free of jail and death sentence. Justice system should also provide for penalty to close relatives of criminals and to the area police who too have some responsibility.

Religion

Religions attempt to take us on an interactive sojourn through the physical world, to regions beyond. They try to provide glimpses of the essence behind and ahead of all experiences, and to assist in visualising unifying relationships between them. Generally, religions invoke the presence of God, far more powerful than all, and emphasize a connection to that GREAT ONE, potentially open to all. While attempting such connections, one tries to experience the homogeneity from which the experiences of the universe seem to evolve and merge into. One also experiences a higher order of unity and coherence with the entire universe.

Yet, the real background cannot be felt except when one really dissolves in the background. The vision of every individual regarding the background should therefore be viewed as a possible view towards better understanding of our background and towards better and unified living. It is important to remember that the extraordinary mysteries, the splendours and the glories of this world, and of the ONE within and behind it, are beyond the reach of any human imagination to receive detailed instructions on day- to-day living in a changing world.

However, when they are flexible, non-dogmatic, loosely organised and non-exclusive, religions can complete and unify the life of anyone. They can generate intense unifying interactions by providing harmonising guidelines and a vast diversity of opportunities and structures. But in practice, during the past millennia organized religions have succumbed to the pressure from the field of opponency and the field of conditions. They have demanded uniformity and chosen to highlight disunity based on even small differences such as the specifications for the 'paths' and for the correct description of images. The different themes of unique words, names, symbols and forms and do's, and don'ts have also caused violent disunity. The assertions on ultimate 'only truths' and 'only ways' are responsible for violence and disunity associated with religions. Often the unity purported to be obtained through the oneness of God is completely lost through subsequent conflicts regarding acceptable paths, names, prescriptions, and controls.

Religious faiths and practices have often been very sticky and fanatical, and have caused unbearable disunity. Religions demanding uniformity may succeed in bringing about local unity for some time, but under the natural compulsions of differentiation, will soon rip apart due to intense rivalry and the resulting wars with designated 'others'. Combining political power with religious power makes the losses even more severe and quick. Thus, sponsored, organised, homogenised, rigidized religions can neither preach peace nor be unifying.

Many religions focus on their specificity and differences from others, and encourage subtle or gross intolerance of all others as though the differences make them opponents. Such religions create a field of opponency. Actually, they merely redirect our hatred and make it acceptable to be super-violent so long as the wrath is directed against 'the others', like the witches, infidels, and so forth. In order to facilitate the individuals to reconcile with the inconsistencies of actions and claims, such religions even open auxiliary accounts of total cleansing and forgiving by one's

'own' gods. All non-complementarities may thus be completely covered up in the name of religion. Non-complementarity and disunity are indeed glorified this way, and will grow relentlessly unless controlled by some other means and considerations.

In the name of religions, millions have been killed. The violence continues unabated. Religions have not at all lagged behind in acquiring the qualities of the field of opponency when compared to any other sphere. In fact, they seem to have added much to the problem of disunity. It is time to pause, to take stock and to recapitulate. First of all in the pursuit of religion and God it is worth remembering that for pleasing God and for reserving our seat near Him, and to pass in His judgement, at the end of times, we should not inflict pains on our fellow beings, on our fellow species, and on ourselves. It is useful to remember that whereas one could always find the eternal God because he is eternal, one would find it extremely hard to search out the living partner when once lost. Therefore, the transient 'he' rather than the permanent 'He', is worthy of our best attention and care. What use is it to hope for judgement after death when it is there right away, here and now? What use is it to wait for great revelations when the most practical ones are already here and now?

Often we identify religions with their set of prescriptions and practices even though the prescriptions must have only been developed to meet the needs of certain times, places and people. Fanatic and blind allegiance to such prescriptions inevitably compels people to fight: some for change and some against change. This is not because the prescriptions were incorrect, but because, even perfectly satisfying practices can fall out of step with changes brought about by differentiation. Indeed, it is impossible to envision permanent and correct prescriptions and answers to all the questions emanating from the spirit of enquiry and necessitated by changing circumstances of differentiation. No insight or revelation could be satisfying for answering all the emerging needs and riddles forever. Stability and unity ought to be sought in an evolving dynamics of religion where everyone is welcome to add or delete images, processes, methods, concepts and insights. The irrelevant and impractical ones get deleted and the relevant ones get adopted. Such a religion can generate powerful experiences which bridge the gap between the seen and the unseen and assist in making the mental transition from impermanence to permanence, from fear to ecstasy and from disunity to unity.

Actually, our conscience is an excellent guide for correct actions. If only we can open our eyes, tune our ears, discard our veils, break our shells, dismantle our pyramids and tunnel through our walls, we can right now transform from the caterpillars and cocoons into butterflies. We can enter the lotus and taste the nectar and dance in individual abandonment, ecstasy and eternal unity.

Religions prescribing the following characteristics are useful for continued differentiation, unification and survival.

- Physical cleanliness, mental cleanliness and clear communication that can enable us to see and be seen clearly.

- Complementarity and goodwill generation among all including other species that can make us full, free and fair.
- Non-violent co-operation with all so that we are constructive and welcome.
- Abhorrence of the methods of punishment, revenge, hatred, sacrifices and super-violence, so that we can be fearless and open.
- Considering God to be the binding force between our cells, between individuals, between entities, between species, and between all, so that we strengthen and respect the common thread lacing us.
- Considering partners to be the carriers and messengers of God and His things to us, so that we enjoy His living presence in our day-to-day activities. ☐ Practising unification, the highest religion.

Arts and Myths

Arts have the capacity to transcend all artificial boundaries created by humans and to unify the people.

Music, paintings, dances, stories, poetry, and all their underlying myths, articulate people's actions, aspirations and dreams. They create symbolic communications and states of shared experiences.

They build imaginary integrated structures using the diverse bricks and pillars of individuals and groups. These grand structures give us new looks and a sense of fulfilment. They help us to submerge differences and to expand our identity. They enable us to bear psychological loads and to hold on responsibly at stressful times.

The structures of art jiggle the minds and navigate the thoughts and waves of emotions across all barriers without a stir. Through art, the tendencies and aspirations of individuals get mixed to generate powerful human forces for unification which can indeed penetrate even hardened boundaries between disunited groups.

For successful unification, the artistic jiggles need to have adequate freedom to cross the barriers. They may get frustrated or destroyed if they are controlled by culture-mania or any craze for standardization or claim of superiority. The frustrated jiggles may rebound which indeed may have a disuniting effect.

Myths too may cause disunity. Such situations arise when any myth begins to strongly glorify specific individuals, groups, periods, or places and when it generates compulsive comparisons and condemnations. Hitlers, Stalins, Genghiskhans, holy warriors, crusaders, or many violent revolutionaries were indeed created by myths which proclaimed superiority of some and inferiority of others and advocated their subjugation, destruction, or conversion. Myths of exclusive nature are always dangerous. Exclusive myths are immiscible with other myths, and

generate violence and division as they travel through space and time. Exclusive myths, be they religious, political, national, or racial in origin divide the minds in very powerful ways indeed. For unification, we need new open myths which cover the entire earth and all the species. As each such open myth passes by the minds, it unites those participating in the excitement. All such myths need not be identical and may even be contradictory, or competing. So long as they do not explicitly refute each other, people will ignore the contradictions. Such miscible myths travel freely from mind to mind, from group to group, from time to time, and from place to place. They mingle with each other and unite the minds which revel in them.

Concepts and Symbols

There are many concepts and symbols which can be used to permeate, inter-connect, and unify different entities. The concept of a tree of life, in which each entity or species is an essential part of the whole, makes an easy picture for projecting unification of all species. Interconnectedness through a primordial entity such as God that permeates all, affects all, and is related to all is another line of imaging. Nature can provide examples of many visible entities such as the earth, the atmosphere, or water to suggest concrete, integrating pictures. Earth as a single common, indivisible dear home is in itself a powerful, unifying symbol.

Family

Intense, intimate and unifying transactions occur between man and woman because the gender is one of the perfected designs of nature for first creating emptiness and then fullness through complementary behaviour. Man and woman can together achieve marvels undoubtedly impossible by either of them individually.

Moreover, the children bind the parents together for a while by being dependent on them and by giving them love. Later, they take care of the parents in old age and serve another complementary role. If there is no unity even within families, then what to speak of elsewhere? Family indeed is a preliminary test case for unity and it is necessary to strive for unification within families if we want to succeed in any other scheme of unification.

Nations

Nations can be viewed as a vast network of internally open structures. They are experiments in living in a sense of unity among vastly different and diverse groups. They are promising small scale experiments for creating bigger and more magnificent structures on a global scale. Their successes and failures may provide the confidence and caution necessary for moving towards creation of globally open structures.

Each person is bound to a nation by the availability of friendly surroundings and goodwill provided by family members, leaders, friends, business associates, nature's bounty and other attractions

and opportunities. They enable people to come together, work together and enjoy together in many complementary positions. These friendly surroundings make people patriotic and united.

Patriotism is an index of the sum total of goodwill by the countrymen for their countrymen and their creations. It is an index of national unity and international harmony and is found in the domain of unification. In contrast, an index of national fear and international disunity is nationalism. Nationalism as opposed to internationalism is the fanatic love of one's own country to the exclusion of others. It occurs in the domains of chaos and extinction. It is like the individual's ego, the boundary rigidity that separates one from another.

Education

Education is the process of facilitating the development of the mind. It is often a process of progressively discovering one's own ignorance. Proper education teaches the art of communication and stimulation. It imparts skills and information useful for creating a niche and for playing complementary roles. It is a process of learning how to change successfully. Education enables us to produce things useful for our partners. It opens up our minds and suggests many exciting possibilities. Education creates awareness, encourages exploration and liberates the minds from disuniting partial knowledge and prejudices. It can provide guidance on how to attain complementary positions, how to fill our empty shells, and how to attain unity.

Better education system could be one in which students spend as much time working in actual places of work as the time spent in schools. This enables them to gain perfection, skill, tenacity and ability to orient their mind to application of knowledge. Even before leaving the school, every student will get an idea of the niche fit for him in life where he can make his own mark and live in unity and contentment. **Politics**

Politics has become an important process of finding common solutions and desirable actions. Politics creates government, which is one of the major interfaces at which people symbolically meet to assemble their complementarities and deposit their non-complementarities. Ideally, non-complementarities should generate dialogues, analyses, debates, meetings, or stimulations. When left unresolved, non-complementarities may grow and lead to disunity. Therefore, unification really needs a peaceful political process which has the stamina, creativity and determination to non-violently resolve the non-complementarities.

For addressing our common needs, we create laws, practices, signals, customs, roads, dams, districts, states, nations, or comity of nations. Politics then becomes a process for creating open and dynamic structures, processes and systems beneficial to unification.

War

By far the most traumatic and unique human experience is war. We have fought innumerable wars, and yet, are constantly preparing for more. Our best bodies and minds are commissioned to war efforts. It appears, our finest roses decorate the war-gods.

While all wars proclaim magnificent goals, from a distance, the whole process appears stupid and chaotic: throwing close friends into the position of enemies and sworn enemies into the position of close allies in a variety of combinations over and over again. In a strange, roundabout way, wars too seem to demonstrate the underlying unity among all.

Usually, wars generate a feeling of stuckness. Victors cherish the memory, and will be looking forward to go for more. The losers re-arm, and would be waiting for revenge. This process locks both victors and losers in antagonistic postures and prolongs disunity and hence certainly war cannot be tailored to facilitate unification. Wars are at best no more useful than sacrificing sheep or men for the benefit of our spirits and can be considered as camouflaged versions of the same madness. They reflect our state of desperation and invariably add to it.

An unusual thing is happening now in our world of war and sacrifice; the pain of sacrifice is beginning to reach all. Everyone is being made a potential lamb. Nuclear weapons which will affect or destroy all, have removed the separation between the sacrificer and the sacrificed, the high priest and the low lamb. For the first time, pain at the sacrificed point is being clearly felt as pain at all other points as well. Loss for one is beginning to be a loss for the others too. Ironically, a sense of unity is coming through the process of war designed with the hypothesis of disunity.

We are indeed at the threshold of making an inversion in our paradigms. The hot pursuit of opposites has become too hot to withstand. It appears that we ran after our enemies at high speed, fell over each other, and are now united physically. We are being compelled to unite mentally.

Revolutions

Violent revolutions occur when non-complementarity is forcefully perpetrated and discontents are suppressed. The condition ripens when, by the application of enormous pressure, a strong field of opponency is transformed into a field of conditions and apparent peace.

During the initial stages of growth of non-complementarity, even the mute discontents are clear and have clear local messages devoid of large-scale threats. But, when left unsolved, they look up to generalizations which take entirely different forms and erupt as revolutions.

Revolutions may themselves attempt unification by regenerating a primordial homogeneous state. But, they usually succeed only in breaking the old network in some places and in knitting it elsewhere. All remain in the same domains, the domains of extinction or chaos. They retain the

same fields, the fields of opponency or conditions and use the same methods, the methods of fighting or containment.

Violent revolutions are unusual human shake-downs. Behind every revolution lies a gigantic swarm of private, often unrelated grievances, dreams, fears and revenge, real or imaginary, brewing within the prevailing cultural and political structures. The quiet explosive of dissatisfaction and hatred, when initiated, disrupts and destroys many things. While removing some imperfections, it creates many new ones. It becomes time for change and work all over again so soon that the survivors are left ashamed. It creates a culture in shock. This only confirms the absurdity of the disunity paradigms which generated the violent revolutions in the first place.

Couldn't there be revolutions of other kinds? Certainly yes. Peaceful revolutions, technological revolutions, revolutions in the mind, revolutionary changes in the paradigms, revolutionary changes in the methods, revolutions of differentiations and unifications which have occurred before and have kept us alive to this day will certainly continue. In fact, there is a profound whole - thinking revolution already under way around the world right now.

Wealth

Unity brings in wealth, but wealth may or may not bring in unity. When a variety of units interact, the net wealth within any unit may be arising in two ways: through complementary transactions and through non-complementary transactions. The wealth arising out of complementary transactions leads to unification. The wealth that has been dumped by others, or swindled from others, or won from others in non-complementary ways, leads to a growth of disunity because internal subunits emerge and begin to violently compete for larger and larger shares of the booty. In such a state, even though the overall wealth may be rising, disunity will also be on the rise. In fact, all major wars including world wars can be attributed to this factor. Thus, increasing wealth may not always lead to increased unity.

When there is a loss of prosperity due to external parasites, the state of unity depends on how the loss is perceived. If the loss is clearly perceived as a theft or robbery, internal unification occurs in an effort to resist the flow. If, however, the outside agent manages also to impart a knowledge that the depletion is only due to excessive internal problems, then, the disunity increases along with the loss of wealth. The depressive state in Africa today is partly related to this factor.

While working for unification, it is desirable to maintain the wealth in level with the expectations, or alternatively, to raise the expectations only to the level of available wealth. This is because any shortfall may be attributed to the non-complementarity in transactions and the ensuing search for blame has the potential ability to create a number of new blames. Therefore, it is important to project our expectations to only reasonable and pragmatic levels. It is difficult to stably move towards unity in a poverty and blame-ridden state in which, in spite of best efforts, disunity may only grow. Hence, amidst poverty it is especially important to adopt the method of non-violent

co-operation for correcting errors. It is vital not to subtract wealth even in the quest for complementarity. Thus, those who consider themselves poor must move to the field of harmony in all their quests.

Blaming becomes easy when there are large anomalies. One is tempted to point out that the haves are responsible for the difficulties of the have-nots. Inequitable distribution of rewards based on profession, class or nation is an important cause for disunity in such situations. The class that is receiving the rewards becomes disunited and often dissipates it. The class missing the rewards also feels disunited and it creates its own sub-classes. In order to move out of this situation, the excess flow due to gradients must be fed back to the general pool without dissipating it substantially. There is a crucial role for governments and socially conscious agencies to play responsibly in this game of feedback which is useful for unification.

Human Rights, Individual Rights and Other Forms of Rights

Man instinctively demands whatever he deems as his rights. It is important to point this out because the issue of rights can transform individuals into high velocity bullets which can fracture every entity. If the idea of rights is pursued unilaterally, whatever we build will crumble. It can destroy religions, nations, companies, and even families. It can create a domain of extinction everywhere.

When we combine rights with responsibilities, duties and obligations, the picture changes. Individuals get tied up. Depending on how the schemes of duties, obligations, and responsibilities are formulated, the persons become bound to particular forms of streamline and order. In this way, any number of streams of interpersonal relationships can be constructed to save us from the explosive domain of extinction. However, this only takes us into the domain of chaos but not into the domain of unification. The rapid decay of family system and values in some points of the world now can be traced to the emphasis on rights and duties rather than complementarity.

In the field of harmony, in the lotus organisation, in the domain of unification, the questions of rights and duties do not arise. Complementarity is the master key that opens the domain of unification and relieves us from the prickly burden of rights and duties.

Freedom

Freedom is related to the overcoming of barriers. Freedom of mind and body intensifies all activities of life. It generates rapid movements and interactions and accelerates the searches for complementary positions. Freedom permits every entity to navigate the globe to find satisfying complementary coordinates, and partly escape the field of opponency. Unification is thus facilitated by freedom.

Besides, freedom helps to circulate individuals across levels. The circulation, in turn, gives a feeling that one could indeed be anywhere, mentally or physically, if one chooses to. When free

thus, one is not inclined to make his value-judgements based merely on the present position but based more on an impartial assessment of the whole, keeping the future also in mind. Also, one would take sides - neither with the strong nor with the weak, neither with the rich nor with the poor. The decision based on such generalized space-time values would more closely reflect the basic feelings of our conscience and of the whole life. Individual tendencies could then be guided by the universal mind. Freedom thus can check the growth of the field of opponency, and aid the process of unification.

Also, freedom stimulates creation of open structures. It deflates closed structures; when all inflating molecules leak out what else could happen to the balloon?

Freedom to move and interact with anyone, anywhere, invites one to expand one's awareness and overcome all fears. It also stimulates one to move in, see oneself fearlessly and analyse one's own actions based on value-judgements of the whole. This process erodes all internal barriers such as ignorance, ego, fear or greed. It facilitates complementary behaviour and unification.

When we block freedom, we only block the development of a sense of unity. We block the development of our mind. Our ability to perceive unity, thus becomes a casualty. Restoration of all forms of freedom will be a graceful acceptance of the nature's reality and a powerful way towards enjoying the marvellous process of differentiation and unification which underlies all life.

In the long run, freedom is invincible and unstoppable. It enables movement of things from one place to another for evolutionary differentiation and unification and the associated calls of complementarity. It is the nature's way. However much man may try to block this flow through his foolhardy methods of containment and fighting, ultimately, nature will have her way. Nature successfully frustrates all barriers, and plays the tunes of unification. If we persist and disregard this reality, and exceed the limits of the system, we shall become extinct. Eternal unconditional survival is not at all guaranteed for humans. We may see unity, survive and enjoy life, or see disunity and become extinct. The choice is ours.

Employment

Useful work provides opportunities for unification. Work gives individuals an opportunity to exchange, to interact, to modulate, to fill up and to bond. It gives a feeling of fulfilment while contributing to the well-being of the society as a whole. By work, one derives sustenance; by work one sustains the rest.

Unemployment is an indicator of disunity because disunity directly leads to unemployment. The subtractive operation during disunity makes one wary of employing others because all appear to work less and take more. Further, in this subtractive mode, even well-conceived projects do not bear adequate fruit. Instead, they lead to dwindling of resources, and lead to reduced employment capabilities. This in turn leads to reduced opportunities for unification, which again leads to greater disunity; this is a vicious circle.

Unification leads to greater employment and employment facilitates unification. Indeed, whatever be the nature and quantity of work, one feels fully employed at times of unity. On the other hand, at times of disunity, everyone feels unemployed, under-employed, or misused even if he works twenty-four hours a day.

An ideal framework in employment should allow everyone to devote equal time everyday to three important things in life -

- Job to earn a living
- Personal growth through self-study, yoga, games etc.
- Family and social work

Keeping this in mind, a 4-hour, 3 or more shifts, 365 days system is far better than the present system of 8 or more gruelling hours with many non-working days. Such a steady framework of work will greatly increase resource utilisation, productivity and job creation. It will also reduce stress, improve health and family and social life leading to a greater level of harmony and unity. A gradual retirement process at old age can further add to this improvement.

Population Overcrowding

Overcrowding occurs in all situations of rapid changes in some aspects without the required changes in other aspects. This lag is often due to lack of interactability, and effective media for communication and interaction, or due to lack of imagination and adaptability. It could also be due to fear and disunity, or excessive demands on specificity.

In order to sustain life during overcrowding, we need to facilitate increased interactions and transactions. We need to bring ourselves closer mentally as we get crowded physically. When this is not done, we really have overcrowding irrespective of the actual physical density of the population.

Overcrowding in the field of opponency might provoke people to fight with one another. In the process, they become even more disunited, leading to further "overcrowding" and further fights. This escalating disunity can lead to a catastrophic rise in the rate of destruction and then to a far lower level of population. Such self-destruction is not a sensible approach to solve the problem of overcrowding.

Tolerance, patience and stamina to put up with some suffering can provide enough time for the feelings and interactability to develop and make the numbers desired to be equal to the numbers actually present. Increasing mobility and plasticity also helps to reduce the problem of overcrowding. To remove overcrowding, we all need an increased ability to fit into new situations and those who lack this ability are the ones who suffer most severe overcrowding. Education and diversification which can aid the process of visualizing complementary situations has an important role to play in this challenging task.

Complementary transactions have an important role to play too. When we suspect that we may not have a rewarding interaction, we shy away from one another. When we feel that others will not produce an output for the compensation demanded, we avoid them; joblessness begins here. This leads to overcrowding; individually, it leads to overcrowded time tables for some who control the means, and a depressive, overcrowded leisure for others. For example, dissatisfaction with public transport forces all to drive to work causing overcrowding of roads and overcrowded arteries as also hypertension.

Disunity can lead to increase in population because one is compelled to be dependent on the immediate family members for company, security and everything else. One tends to beget more children when numerical strength becomes crucial for security. Fearing extinction, one breeds even more. Such a process increases disunity.

Increasing population places greater demands on communication, complementarity, differentiation and unification. When population density is too high for the systems to cope with, we become despondent and plunder our reserves and assets. We shift to the field of opponency and indulge in non-complementary transactions. All resources, including resourcefulness, awareness, and ability to communicate dwindle. Increase in population then, leads to growth of disunity. Yet, if the situation becomes very desperate and conservation and co-operation are seen as necessities for survival, themes of unity will once again emerge thereby providing a narrow escape from extinction.

Violence and Pain

Cutting the veins from the thigh, and stitching them in the heart is 'surgery'. This would be 'violence' when done against the wishes of the patient or the victim. There is pain. There is violence and pain in food webs too. There is pain in death, there is pain in birth. Yet, none of these causes disunity. Violence becomes disuniting when the pain of the sufferer becomes a pleasure for those causing it. Where the snake begins to enjoy not so much the food, as the idea that the frog is in pain, there sets in disunity and extinction. That is when violence explodes. We call such violence as super-violence - a perversion that is pleasing someone by causing pain to someone. Super-violence is severely disuniting.

In this context, a question arises whether or not killing animals for food is counted as violence. Is it against our nature? Surely, non-vegetarian food is not a big poison for humans, just as cereals are not for cats and dogs. But one thing is clear: all our senses clearly receive and understand the signals of pain sent out by animals when being killed. Poor animals must shocked and wondering why are the hands which were once feeding them lovingly, all of a sudden are attacking and killing them. Is there such an emergency and desperation for us to be totally insensitive? Are there no alternative sources of nourishment? Can we not be the jewel crown and the real hero among the animals? Our personal decision in this regard can be a major step in our pursuit of non-violence

in its broadest term, especially in the context of the pursuit of Yoga and unity. Ultimately, it will also enable us to completely avoid violence between man and man.

Teachers

Teachers and preachers have a strong influence on society because they educate and mould the minds. They have a unique status and have a friendly access. The old students, even when they grow up to become independent leaders, businessmen, professionals and teachers, remain receptive and respectful to their old teachers. This unique relationship can be used with great advantage for stimulating desirable actions. For example, let us take the problem of corruption - a poison smeared all over the complex social web which cannot be cleaned by common remedies such as punishments. It is impossible to eliminate corruption, the widely used lubricant and coolant in the domain of chaos and extinction, by any tool available within the field. But the teachers who have access to the entire net can silently contact those involved and can initiate a process of change even under these conditions because they are considered to be in an elevated platform beyond. In this process, teachers, unlike others, are unlikely to be threatened with any harm. Thus, teachers are ideal fillers of the stimulating media for SCT and unification.

Language

Perhaps the most important and effective tool we are endowed with is our language. Those who speak the same language are in an advantageous position to carry out complementary transactions and naturally perceive a sense of unity. In addition, if the language is our mother tongue, deeper unifying emotions are automatically evoked. Mother tongue makes it easier to communicate as well as to understand. Language learnt from early childhood is the next best in its effectiveness.

There are many languages in use in the world today. Each of these languages has some special technical features as also cultural aspects and beauty. They bind the people's minds in unique and powerful ways. Yet, in the context of global unity and communication in unambiguous ways covering all the 7 billion individuals in the world and for ensuring that future generations can correctly understand our works and thoughts, there is a need to create a new language. This language may have the following broad features:

- All words should be based on roots and rules. For example, in Sanskrit using a few thousand roots (Dhatu) and a set of rules, nearly infinite, specific, meaningful words can be constructed. The roots and rules should be such that even laymen can create or understand new words.

- All words should have specific, precise meaning across all branches of knowledge and be understood identically by all including machines. There should not be any synonyms to create confusion.

- In any sentence, overall meanings should not change even if the words are misplaced.

- Unnecessary complications of arbitrarily assigned genders should be avoided.
- Joining of words only for convenience of writing or singing should be avoided.
- Too many tenses and complications of grammar including exceptions to the rules should be avoided.
- Words should be pronounced precisely as they are written.

Such a language can be a powerful tool for bringing about unification and maintaining it for a long period.

Conclusion

The conference ends. Many things in the garden have been enquired about and analysed. Structures and systems such as families, nations, and processes and products such as education, politics, public expressions, wars and revolutions, tools and aids such as science, technology, history, religion, laws, images, arts and myths have been analysed. Environmental factors and processes such as resources, bio-diversity and population growth have been debated. The debate also covered concepts and ideas such as God, non-violence, freedom, rights, duties, sacrifice, surrender, co-operation, growth, conservation and adaptation. The main conclusion is that it is a multiple illumination organisation at different locations. Yet, as each topic lighted up it seemed to automatically expand and encompass us all. When we lighted up one all seem to get lit. When we darkened one all seem to darken. When we discussed one all seemed to get discussed. Such is the profound nature of unity which permeates all. Things are so wonderfully intertwined that we can work in any area to transform all the areas including our state of unity. If we transform into cocoons in any one area, cocoons will emerge in all other areas. If we create caterpillars in one tree, shades of caterpillars will emerge in all trees. If we transform the cocoons to butterflies in any area of our activity, butterflies will emerge in all other areas as well. World is indeed a beautiful single garden in complete union with its whole self.

CHAPTER 11

DISUNITY AND EXTINCTION
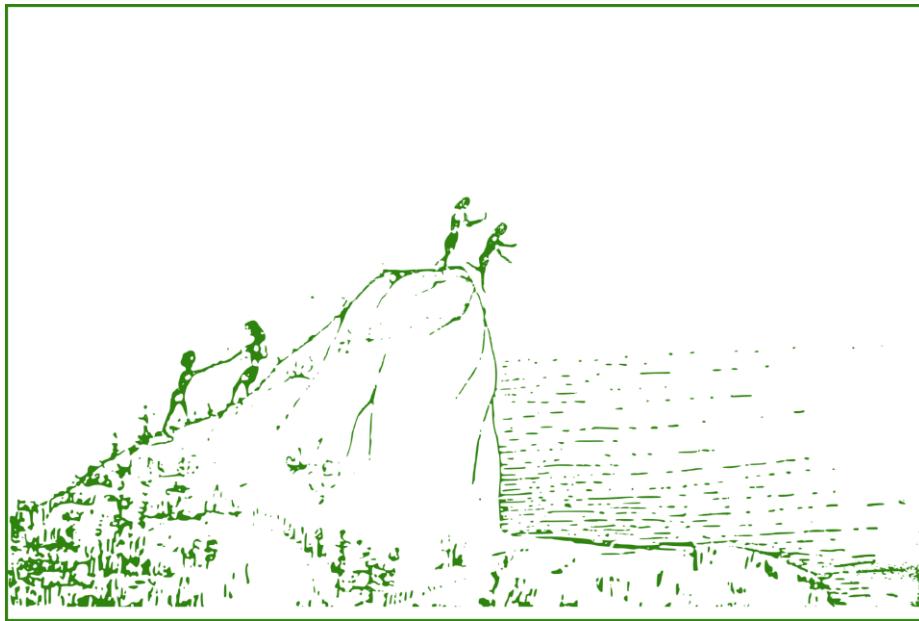
**Agents of disunity and extinction are
within and among us**

*Creating disunity involves spoiling the nature of transactions and setting up the field of
opponency or conditions by highlighting opposites as if they are opponents.*

Moving towards disunity is a frightening journey. In this journey we are unable to transcend our barriers; we are unable to escape, link up, or find complementary positions. We are afraid of our partners and ignorant of our surroundings. We dislike our partners and sense ill-will for us all around. We perceive increasing dangers everywhere. Our apprehensions take real shapes often. We see many becoming extinct en route, yet, we only watch and move on, killing and dying.

Contrary to popular writings, teachings and preachings, there are many who actually enjoy disunity of others. Even friends, neighbours and relatives, what to speak of opponent communities and nations, constantly engage in this secret mean pursuit. Even those who profess unity, actually aim it for their 'own units' and work for disunity among outsiders. There are many large organisations dedicated for achieving such goals. Even individuals knowingly or unknowingly very much engage in wishing and working for disunity of 'others'. Certainly, in the fields of opponency and conditions many are devil's advocates and are engaged in related conspiracies.

What are the ways by which disunity is generated and spread? How can we diagnose such activities amidst us and save ourselves?

Creation of Disunity

Creation of disunity is a localization process, operated by a few, lasting briefly, but affecting all. Disunity itself is always local and temporary. It strays in like a robber, and never stays long in any one location. A transient by itself, it is driven by other transients.

Creating disunity is sometimes amazingly simple. When the conditions are right it is as easy as breaking an earthen pot: simply any sort of jolt is enough. If the conditions are not right, however, the job could be difficult: as difficult as breaking a cup of steel or a basket of Kevlar permeated with a tenacious spirit of unity. One may then have to beat, corrode, heat, chill, scratch, burn and so on to achieve the goal.

There are three factors which affect the proneness to disunity. The first is related to the environment. The other two are specific to individuals or groups and depend on the quality of their transactions and the methods they adopt when they try to set things right.

Environment

Environment - our milieu - results from our collective actions of the past and present as well as our plans and ambitions for the future. The environment is the field which creates tendencies in us. If the tendency is to demarcate, freeze and classify everything into opponents such as goodbad, friend-foe, god-demon, believer-non-believer, citizen-alien and so on, we have a violent field of opponency operating on us. It is quite easy to create disunity in this inherently polarising field. When the tendency is one of vigilance, cautioning, hooking, breaking, ducking and circulating, we have a tricky and corrosive field of conditions which is enough for quietly creating disunity. If the tendency is one of openness, flow, diversity, acceptance, stimulation and harmony we have a field of harmony where it is rather difficult to create disunity.

Transactions

When the quality of our transactions is such that they create complementary, collaborative, symbiotic relationships, there exists a unifying force making it difficult to create disunity. On the other hand, when transactions are non-complementary, repulsions and internal stresses easily develop and one can unleash the forces of disunity effortlessly.

Methods

If each one of us readily resorts to fighting when attempting to set things right, the resultant episodes of pounding produce stresses and cracks which are conducive for creation of disunity. Instead, if we use courts, law, police, check posts, scriptures and regulations, we create pollution and corrosion and disunity spreads unnoticed. When we tend to set things right by non-violent stimulation of right action, all stresses get relieved. It is difficult to create disunity in such a state.

Interplay of Factors

The most vicious witchcraft for disunity would simultaneously use all the three factors to deliver a triple blow: first, by proclaiming the region to be a battlefield of opponency, then encouraging violent and vicious methods of fighting and control to supposedly set things right, and finally by creating analyses, myths, schemes, revelations and dreams which authorise unlimited noncomplementarity to further nurture the field of opponency. Trained thus, one can break up anything on earth.

Creating strong attachments to rewards, compensations, profits, power, rights, goals, images, names, substances, concepts, culture, language, theories, philosophies, faiths, methods and chimeras, while at the same time challenging and encouraging everyone to grow in strength, number and size in conflict with others is a good way for creating the field of opponency. One stuck to one's attachments, whenever hindered by others, begins to blame them thereby setting up a chain reaction of gradual polarisation. Fanatic attachments lead to spontaneous emergence of the field of opponency.

Imposing elaborate constraints based on geography, origin, language, or nation causes polarisation based on these very same factors. Inhibiting physical transactions or even bold ventures of mind in business, science, art or religion by totally rejecting them, or at least by establishing elaborate controls and licencing procedures can further amplify division on lines similar to those drawn up by the licencing authorities, academies or scriptures.

Encouraging methods of fighting, holy wars, crusades, preserving honour etc. which can provoke violent passions and fights and encouraging methods of containment and related tools such as laws, courts, jails, death sentences lead to generation of disunity and extinction after sufficiently long time as shown in Fig.22.
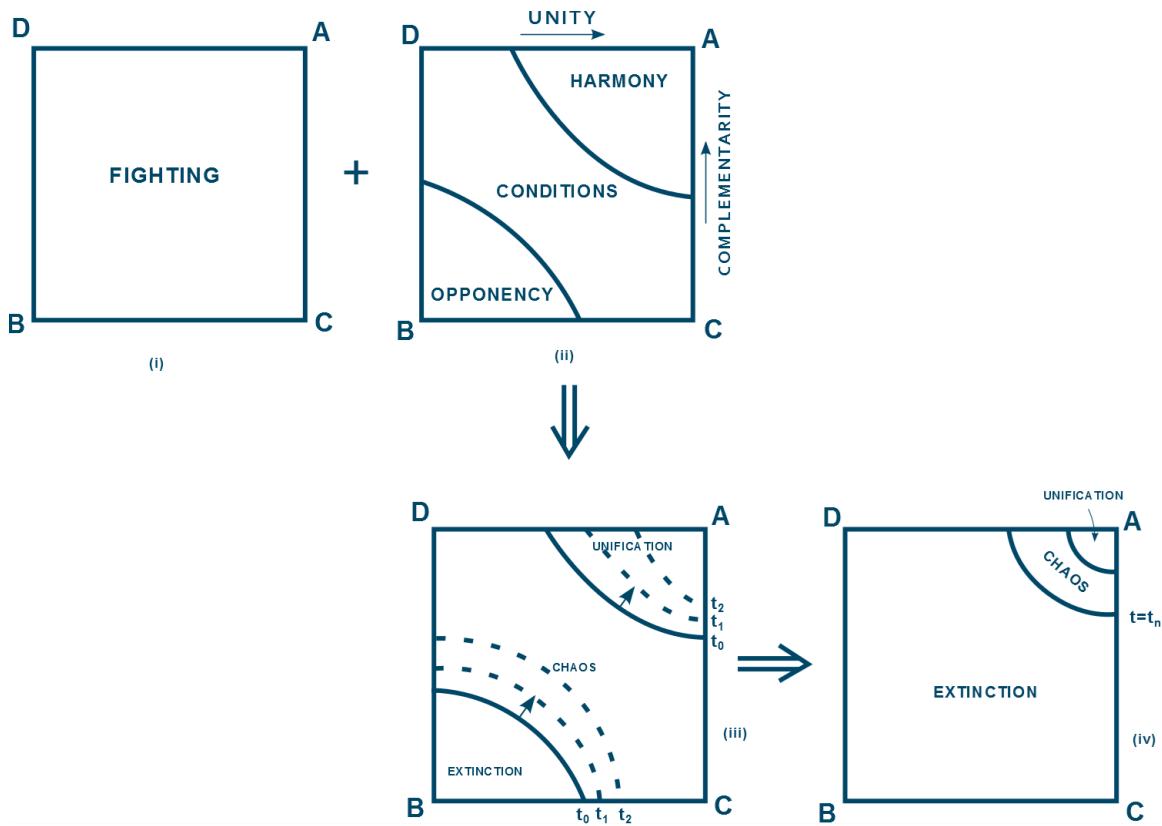
Fig.22 Expansion of the domain of extinction. Method of fighting (i) continuously superposed on the set of fields (ii) gradually moves the domain boundaries towards (iii). As time progresses from t_0 to t_n the domain of extinction enlarges and other two domains shrink as shown in (iv).

Non-complementarity plays a vital role in creating disunity. Non-complementarity which has an inherent tendency to escalate is the main axis around which the state of disunity evolves. It creates the force for driving one to the divided state. It places one in compulsive situations, and makes one offensive to others. The surest way that increases disunity to create extinction is enhancement and encouragement of non-complementarity. As shown in Fig.23, extinction can gobble up any one engaged in non-complementary transactions.
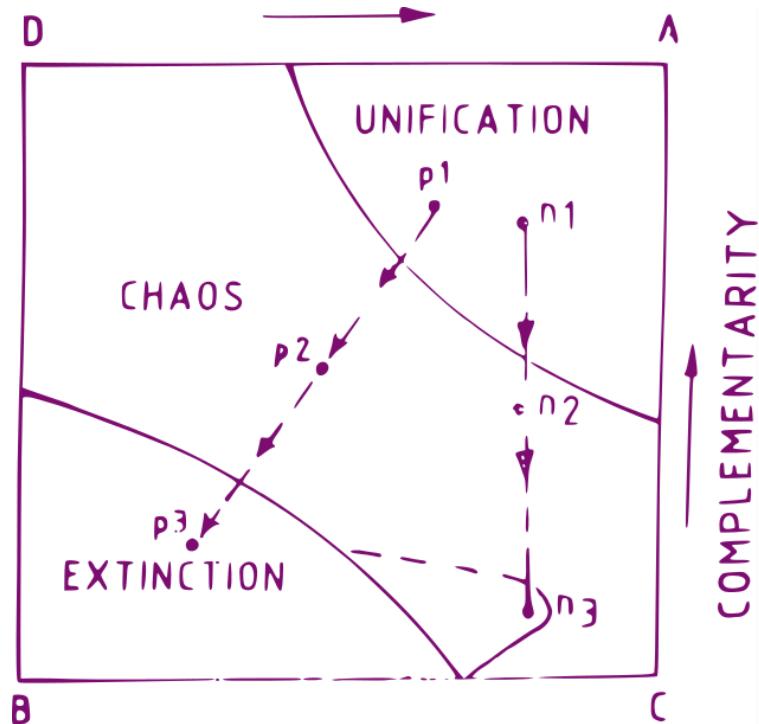
Fig.23 Non-complementary transactions and extinction. Engaging in non-complementary transactions while at the same time constantly analysing and distributing the poison increases disunity and causes extinction along the path p1→p2→p3. Performance of non-complementary transactions for a long time without analysing the results as in n1→n2→n3, also eventually causes extinction even though few may be aware of the growing disunity. When following such a path there may be a waiting period for suitable changes in the domains as at n3.

There are many factors which bias and amplify the non-complementarity in actions. One of them is the selective memory for non-complementary actions in the fields of opponency and conditions. One's ability to document and communicate one's woes to others and successors has further increased the operating time span and expanded the role of this biased memory. Another powerful factor is the ability to recognize patterns, stereotyping, generalising, extrapolating and for generating "knowledge". Whenever someone gets cheated, but fails to book the culprit, he begins to generalize. He displays a selective negative attitude towards all those who appear to belong to the group from which the scoundrel possibly hailed. One also begins to take preemptive measures through one's own group. When everyone begins to recognize enemy-like patterns, there emerges a co-operative effect by which prejudices get mutual confirmation and get amplified.

Concretisation of notions of different groups occurs. These notions may be based on any wild criterion such as race, colour, gender, language, appearance, dress or religion. They may be based also on simple geographic factors such as a separating railway line, a river, a mountain or even on

time- logic such as age, advancement or modernity. The small non-complementarity thus gets amplified by a large factor by being attached to groups.

The growth of non-complementarity can be accelerated by one's unique ability to create symbols and react to them. After every transaction one tries to symbolize whatever could not be done. One subsequently reacts not only to what may be directly relevant, but also to all the symbolized older entities. This certainly upsets the partners who feel that they did not deserve the strange treatment. They too begin to accumulate a series of symbols to bias all future transactions. Symbols facilitate the expansion of individual problems into group problems by allowing their synthesis in an abstract plane. The problems lose all inertia and grow rapidly.

Selectively amplifying non-complementary transactions by seeding troubles, distorting history, making partial laws, creating partisan politics, providing partial truths, conflicting images and providing unilateral redeeming and blocking agencies and concepts such as punishments and revenge is effective for growing non-complementarity. All will be vigilantly attached to other's errors, but disgusted and uninterested about their positive contributions. Eventually, the noncomplementarities accumulate to generate massive disuniting forces to break up all bonds.

Analysing interactions moment by moment, carefully collecting the poison and distributing it generously causes non-complementarity. Unilaterally analysing the incompatibility and extrapolating the results to exaggerate the consequences increases non-complementarity. Distributing the knowledge selectively and vigorously precisely to those who will be intoxicated by it - those who seem to have been wronged - further increases non-complementarity.

Making transactions less rewarding by snatching away the fruits of transactions through taxes, robbery, or theft makes them appear subtractive and non-complementary. Dissipating the proceeds non-productively enhances the effect.

Inviting externals to advise on all matters often increases internal non-complementarity. In fact, when unity and complementarity are low, local irritations and frictions are always high. Such a state of poor mutual trust welcomes outsiders even if they are known predators and their suggestions and activities lead to further friction, bleeding and disunity. Transferring the power of control to externals can also rapidly grow non-complementarity. External control inhibits expression of self-responsibility and amplifies the strain on the system. Each individual attributes this excess strain to the non-complementarity caused by his partners.

Letting the analyses, themes, manifestos, fashions, scriptures and laws come from outside, from Gods if possible, from leaders or experts at least, where the controllers can be totally irresponsible, is a sure way to unleash non-complementarity. Letting the controllers have secret bank accounts and an independent sustenance irrespective of what happens to the unit further encourages such irresponsible adventurers.

Here are some more modes through which people unleash non-complementarity, provoke the methods of fighting and generate disuniting fields, written to read like a folio from the destructive "Do's Document" of an agent of disunity.

The Folio

"Present seducing possibilities and bleed the fools as they travel in your charmed route. Unable to detect the robber, they will fight among themselves in their quest for success.

Create closed circuits and systems, encourage in-breeding and 'purity', and jam external messages so that the non-complementary transactions grow unnoticed.

Establish misinformation and negative communication systems such as spreading rumours and covert activities to feed fear to misconceptions. Stamp 'top secret' seal on all documents on created misconceptions and destroy the documents when they seem to become useless, ensuring that the wrong impressions never get erased.

Reduce diversity, inhibit differentiation, create uniformity and insist on permanence. Prescribe solutions and sacrosanct constitutions and demand eternal respect. Simultaneously enforce uniformity and assert permanence in a powerful way for forcing violent disunity. Throw in the concept of rights to further accelerate the growth of non-complementarity. Introduce surfaces with multiple curvatures and ambiguities on every stream by providing ambiguous laws and a variety of obstacles with enormous discretion and corruption so that the scales and directions of justice vary frequently. Occasionally, introduce twists based on visible differences so that unmistakable and age-old images of disunity are presented to convince everyone about the reality of the disunity paradigm.

Any endeavour that creates losses on the whole has the power to induce disunity. There are infinite possibilities for blame, and each of them will be capable of nucleating separation. Broadcast an expert-analysis showing many internal causes for the losses. Each cause is capable of triggering the division process along a related boundary between those who seem responsible for it, and those who seem to be the victims. It is nearly impossible to keep afloat such a leaking boat as long as the leak escapes correct diagnosis, and as long as effective methods are not used to plug the leak.

Create extreme gradients of flow. Create prestigious frozen tokens in which some parts idle while others work without any rest. The gradients in movement create frictional dissipation, generate heat, and initiate division. Frozen tokens of work, wealth, knowledge, power, or of any other entity can be used for this purpose. Provide empty tokens, magic tokens, or heavenly tokens. Announce token schemes and promise fantastic unattainable harvests.

Deplete the resources and eat into the future as if today is the last day of the rat-race and thereby create non-complementarity between the present and the future.

Set up large differences in rate of rewards. Dissipate the profits in meaningless consumptions, and effectively block them from flowing into areas where the rate of reward is lower by creating categories based on the concepts of nation, regime, geography, culture, race, language and so on. Disunity will grow around each of these identities.

Disband the natural renewal of life at birth and dissolution of its problems at death. Attach tags, and make them ever lasting, transferable and contagious: transferable from parent to child, from friend to friend, and contagious to all the neighbourhood. The tags would carry all the historic wounds and could serve as easy markers for generating division.

Encourage irresponsibility by fixing the blame elsewhere and by providing unilateral methods independent of partners for escapes, redemptions and washing off sins. Create safe exclusive hiding places, support groups, societies, families, companies, nations and religions.

Proclaim totally non-complementary principles and attitudes as being perfectly acceptable. Declare that all the God's creation is a resource meant for one's consumption. Group after group, talent after talent, species after species will become extinct even as non-complementarity creates newer groups to fight out for the dwindling "resources".

Shorten the notice period, increase intolerance and emphasize that one has only one life to achieve everything. Create a shortage of time. Create addiction to crises. Constantly remind of the unreturned blows, and warn how fast time is running out.

Make circuits around the existing barriers through secret services, and disclose the terrible plans of one to the other. The entities would voluntarily divide and bleed themselves and feed the circuit man, while blaming each other and raising even stronger barriers between themselves. There is immense power in this method for the circuit man, the 'well wisher', 'the leader', 'the information agent', or 'arms dealer'.

Following any trouble such as murder, abuse, rape and so on where the culprits are not identifiable and not booked, project a larger plausible picture of a group problem to fuel the passions of disunity on a larger scale.

Encourage the spirit of non-cooperation, sovereignty, rights, non-violent non-cooperation, peaceful strikes, bandhs and so on and so forth, so that disunity develops 'peacefully' over a long period of time.

Provide telescopes to some and microscopes to some. Interpret the microscopic problems through the telescopic visions and extrapolations. Encourage solving area-problems through point punishments. Any extrapolation is bound to be totally wrong, and yet, can be fully convincing to take people blindfolded towards disunity. Look out for problems locally, but promise and try to solve them globally. Create global laws and chain everyone for merely controlling individual's local mischiefs, mistakes and follies. Use hammers to hit ants.

Postpone conflict resolution and shift the problems upwards so that they eventually become massive and unmanageable. Delay justice indefinitely. Move the supreme court or invoke God for changing a brick or a strip. Top management will become too preoccupied and busy. It will lose all creativity and vision. Resources will get misused and will soon dry up.

Inculcate a fear of the unknown and hatred for the well-known aspects of the partners describing how worse it could be. Create witches and demons, heavens and hells and magnify individual's helplessness by pointing out at larger patterns of groups, trends, forecasts, visions, divine orders, master plans and development plans, thereby aiding the process of magnification, stereotyping and polarisation.

Highlight differences, neglecting commonalities analysing the state of centrality, marginality, superiority and inferiority, ethnicity, language, culture, religion and so on in segments after segments. Name some of the internals as 'culprits' responsible for the injustice, and continuously divide everything. Even as they bleed to death they would offer huge rewards to you and make you the leader, saviour or god for showing them the 'way' of salvation and freedom.

Selectively segregate the flow by creating tests based on a combination of small arbitrary differences such as size, shape, geography, or even any act of chance such as birth-place, caste, community, religion, gender, height, or cut-off scores such as 34 or 35, 59 or 60, or 69 or 70. Repeat the pattern of tests, and continue cutting. Create barriers across the emerging entities and inhibit crossing. Even very closely connected entities will begin to separate out and diverge after a few tests, cuts and screening operations, contrasts and comparisons, prizes and missed prizes, honours and humiliations.

Exert external charming forces on selected internal entities. Differentially accelerate various recognizable elements such as public figures, strong groups, parties, or states. Listen to their tales of woe, sympathise with them, and tell them how mean their partners are.

Create deep grooves, addictions and obsessions and facilitate conditions for extensive hypocrisy and politics. Create insurmountable barriers and initiate irrevocable actions.

Drain the water and add heat; remove resources and induce high expectations. Create scarcity, and increase expectations, greed and need. Increase unemployment, leisure, and holidays. Promise sky, deliver little. Provoke major hype-events and agenda of show, and let them fail. Show fascinating pictures and advertisements none of which is within reach in real life.

Glorify the past so that people can search for the differences between the past and present, and attribute every present-day trouble to any one of the myriad changes as a dumping ground for blame, demanding compulsive retrogression to fundamentalisms.

Criticize the past and burden the minds with the impossible task of correcting it. This will generate an internal corrosive of blame and shame.

Prevent differentiation and enforce uniformity. Raise more barriers, reject all signals for unification but heap curses and vow destruction.

Juxtapose differing entities but prohibit mutual stimulations towards common actions. Make communication difficult, create strict codes, grammars, rules, languages, standards, surely frightening straight paths and highly confusing tortuous paths.

Create heaven and allow carry-on luggage for heaven and offer great rewards depending on whether you do this or that, against this or that, for this or that and so on.

Rehearse super-violence on others through provocative myths, poems, dramas and stories and revengeful revelations. This reinforces the definition of 'others' and blinds one from seeing the real cause of troubles. Often with the notion of 'others' in the back of one's mind, one proceeds to the next stage of more seriously fighting them and eventually the others really become the cause of one's troubles. The illusion thus becomes real, and concomitantly magnifies the problem set. Thus, one sees possible markers of disunity, makes use of them in one's actions, and then transforms them into a reality. The walls begin building up only in the mind, but soon take concrete forms indeed!

Create closed structures and make them sacred and non-permeable to make disunity more obvious. Such structures make everyone insensitive to the signals of unity and hyper-receptive to those of disunity. Accepting red more readily than green, all begin to turn their heads towards the disunity paradigm which then brings in disunity automatically".

Road Map to Disunity

To briefly explore the ways to disunity, we may re-examine the mechanism map shown in Fig. 11. The dividing mechanisms become powerful in the domain of extinction. Less powerful but persistent mechanisms are those in the domain of chaos. Both create disunity paradigm and divided states.

When we accept the disunity paradigms, we raise our temperatures by storing the heat of the old reactions with the help of the barriers and by resorting to increasingly violent interactions. We begin to lose our composure. We look towards disunity and gradually towards B, the abyss of extinction. When we are gazing at B any perceived non-complementarity leads to more of it. Misconceptions, controls, fights, non-cooperation, non-communication, preconditions, all add up.

In such a process we move step by step towards disunity. A few steps towards C, a few steps towards D, then a few steps towards C, so we continue our journey towards extinction. So long as we choose to operate in the field of opponency, or in the field of conditions and do not activate remedial healing and stimulating mechanisms, we continue to build divided states. This happens irrespective of the starting conditions. The divided state inevitably emerges from the persistent

and dominant dynamics of dissipative methods and mechanisms across the barriers in the dividing fields.

Thus, the growth of disunity and an intensification of the process of extinction can be traced to a persistent high level of non-complementarity in our actions. The field of opponency, field of conditions and methods of fighting, or containment create a process of reflective amplification which can accelerate the transformation. They expand the domain of chaos and extinction, increase fear and mistrust, and lead to disunity.

May all be aware of the pitfalls and avoid them. If we all could do that, unity will emerge like a phoenix even from a hopelessly divided state.
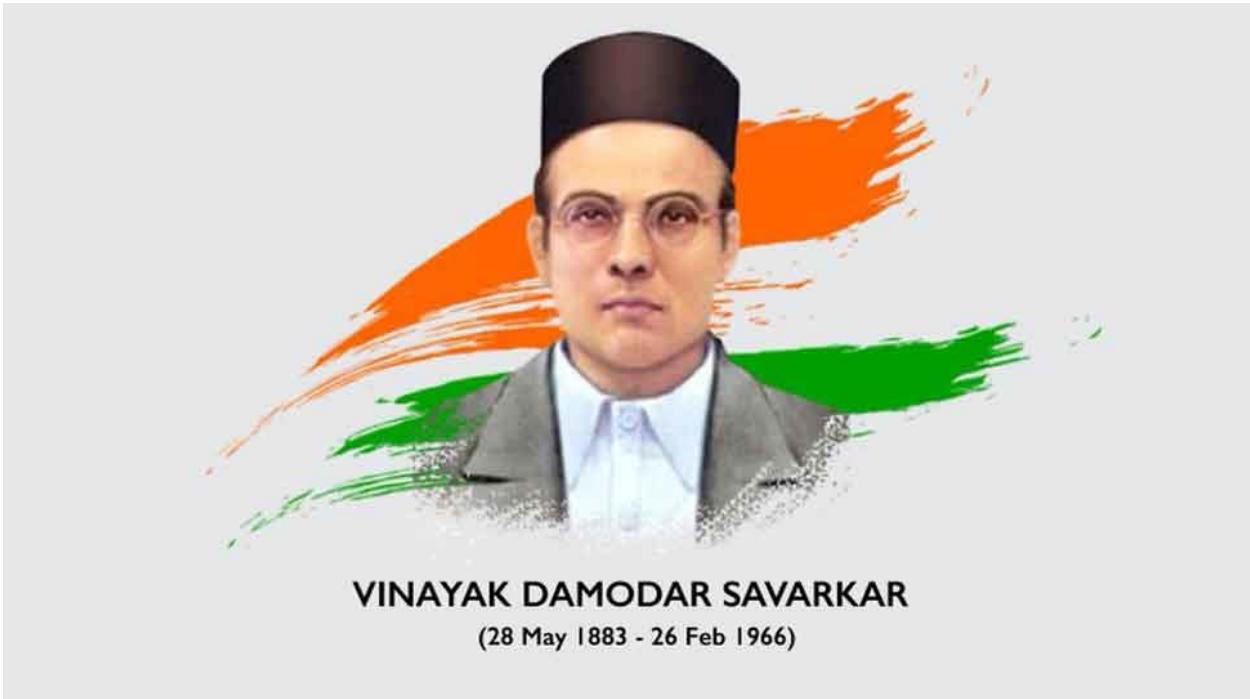
VINAYAK DAMODAR SAVARKAR

(28 May 1883 - 26 Feb 1966)

CHAPTER 12

THEORY AND REALITY

Unification is not utopian
Unification is a reality of life

Our exploration of the range of structures and processes for unification indicates endless exciting possibilities. The techniques by which unification can be activated are amazingly simple. They do not need forceful controls. They do not need any detailed prior knowledge.

Unification is not utopian. It is a practical necessity and everyday possibility. If we can set up our stage so that differentiation and complementary transactions can proceed harmoniously, unconditionally, non-violently, co-operatively, clearly, openly, and freely, and in a state of stimulation, communication and goodwill, we shall attain unification. That is the theory.

But, we do not wish to claim that unification is easy, or that it is a universal remedy for all our pains or problems. First of all, we are largely constrained to construct our realities out of the deceptive network of information from our variable senses. We may try to make them 'more reliable', and at least more congruent by non-violent, peaceful, co-operative stimulation, affirmation and confirmation with our partners, and by involving larger and larger sets of entities in the process. Yet, no one can be sure at all about the absolute correctness of any course. We must not be impatient. We must not be proud. After all, unification is only a part of the process of life; it is not above life. It is the process of filling up our empty shells and it is endless because more will be continuously created by the nature anyway. Some shells may also be left unfilled or partly filled. There could be some spilling while filling too. Also there can be dangerous errors in the steps of differentiation; there can be dangerous errors in the steps of unification too. Besides, perfect complementarity is only an ideal. Deviations are common and natural. There is indeed no substitute for tolerance and perseverance.

Unification has many other sobering, practical consequences. We cannot simply be royal tourists and treat all others as our game. We cannot cleverly differentiate away, and escape pains entirely. Merely building another body, company, religion, nation or species will not solve our pains and problems. We cannot simply hunt outsiders and forget all about their pains. We cannot claim that all are made for our enjoyment by God, and that they are at our disposal to do what we wish of

them. Certainly we cannot revel in others suffering. 'External' sources of prosperity to be discovered, conquered and plundered will become invisible as we move towards unity. We will be compelled to conserve all, because, following unification, nothing is 'they', and everything is 'we'. Rivers of honey and milk will flow. We can drink, and taste, but, we cannot consume, or devour and certainly none can damn or pollute the rivers.

Also we cannot unilaterally redeem our sins, for our Gods now reside not in heaven, not even within us, but in our partners. "THAT is you" becomes a practical necessity. We cannot commit 'sins' and pray the God 'up there' to save us. We cannot hope to sleep with God until and unless we work harmoniously and sleep peacefully with our partners, and take their goodwill with us. We also cannot wash off our hands by ourselves, and cannot say "to hell with you", "I am off". We will have to obtain a "no-objection certificate" from our partners before long. We will have to go back to our partners. We can no longer blame the demons, foreigners, and 'others' for our failures.

Unification really demands that we work for creation of cared-for positions for all. It demands that we co-operate with all even if some seem to be demonic. Obstinate rejection of anyone is not possible.

When we move towards unity, life may not automatically be any less painful either: even those pains which belong to others in the divided state will start becoming our own! While we would feel the joy of the entire earth as it laughs, we would also hear it when it wails. We will have to develop a unique state of composure and some degree of detachment from all pleasures and pains.

Movement towards unity and distancing away from the domain of extinction would increase prosperity but may not actually grow our wealth or entities of commerce. We would be less possessed about possessions and in turn be driven less to produce them. As we move toward unity, the field of opponency, which has been driving us violently to accumulate and store, weakens its hold on us. As a result, we would feel less pulled, pushed, or shoved around. We will enjoy things in their free state, and will be less compelled to put our ownership seals or safety locks on them. We will be full and happy. We will have goodwill all around. But, we would perhaps be carrying less cargo on our ships and might indeed appear poorer from the perspective of the watch-tower economists stationed in the field of opponency.

Although unification improves efficiency and increases freedom, it concurrently imposes significant constraints of responsible behaviour, and may actually demand tightening of our minds and belts.

What happens if a sudden predatory urge is let loose in the world when it is actively pursuing unification? Will it be able to invoke the defence options? Can it fight the fire? Will it be divided, and destroyed in a frenzy of self-criticism, loss of faith in local partners and subsequent genocide? Will the predatory urge grow into a massive bubble and torment all? Will the unarmed be

destroyed by the armed? Or, will the divisive urge quietly dissolve? These are naturally the questions that arise as we ask ourselves to lay down the arms to shake hands in myriad ways, in all directions, with all our partners. It is necessary to be aware of this problem and be watchful. However, so long as the unification processes are kept active, the feared explosion cannot even initiate, let alone propagate. Further, even in conflicts, the common goodwill, awareness, fullness and readiness, characteristic of states where unification processes are active, provide a better chance of survival than polarised, directed, combat-readiness characteristic of divided states.

Also, a society that pretends to be united, one that lies to itself, a society in which one actually pays only lip service to others, a society that can see God only out there, external to all, a society which is unable to communicate the important messages regarding the global threats and a society which needs to be instructed by gods and leaders for its day-to-day living, is the one that is most susceptible to instability, bubble formation, violence, predation and extinction.

Through unification we may lay down our arms, but of course, we do not lay down our armour - the conscience and awareness in all of us. We shall also not be discarding our physical, mental and technological abilities. We shall instead strengthen them. During unification, we shall, unlike in the past, leave none untouched, unseen or unconnected. Fortunately, we now have the globally effective tools of communication. We also have the access to sense the danger well in advance and to generate adequate complementarity.
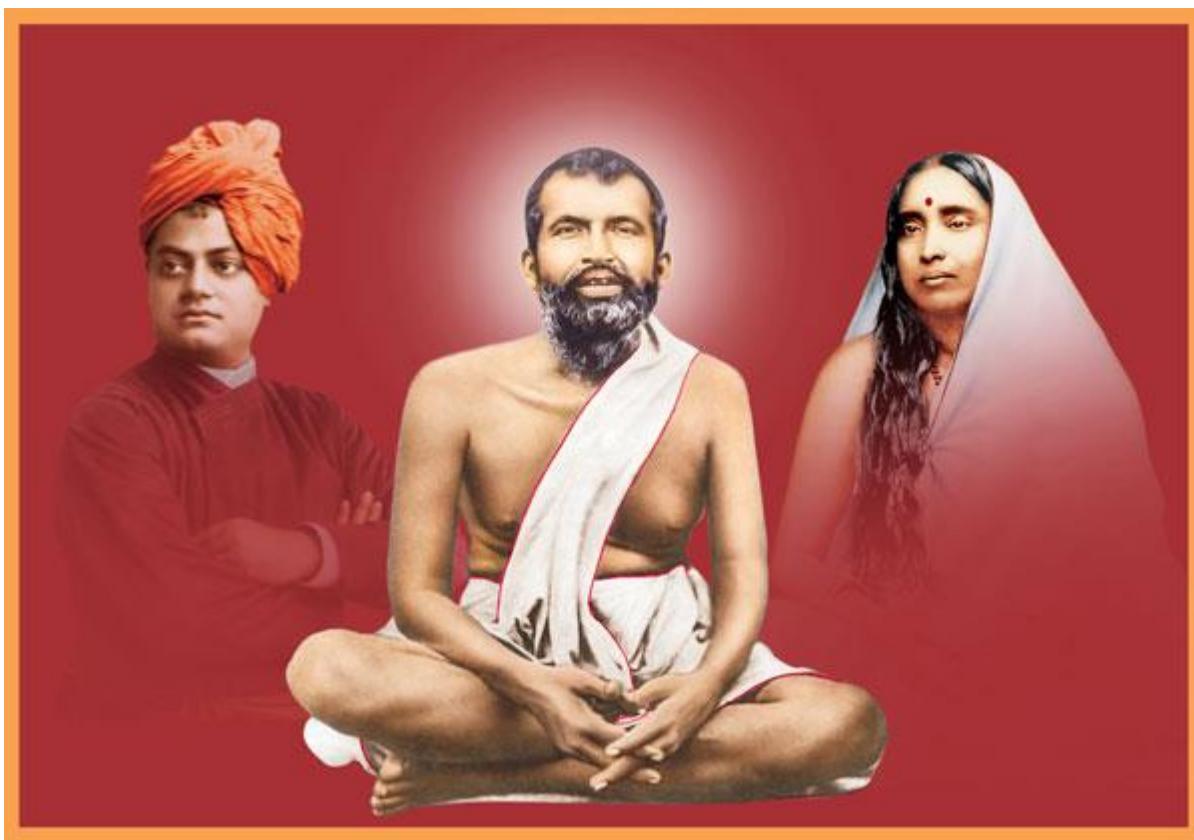
About the author
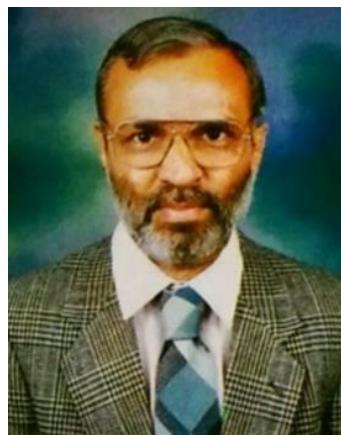
Born on 4th November 1949 in Talapady village in Karnataka, India, Balakrishna Bhat had most of his grooming and early education in his native environs. He later moved to graduate from the prestigious Indian Institute of Technology at Madras and the Indian Institute of Science at Bangalore and obtained BTech, M.E and PhD, all in Metallurgy. Having settled in the Defence Metallurgical Research Laboratory, DMRL at Hyderabad, Andhra Pradesh since 1974, Dr Bhat as a scientist, has made significant contributions to research on advanced materials and systems. He was a visiting scientist at the Jet Propulsion laboratory (JPL), Pasadena, USA during 1987-90. Dr Bhat has been a recipient of several awards for his professional contributions and has published several research papers in international journals and also patented some of his inventions. He is a fellow of the Indian National Academy of Engineering.

Dr Bhat was a participant in the discussions in the Beyond War Foundation during his stay at JPL, and has a keen interest in analyzing societal problems. He practices and teaches yoga.