

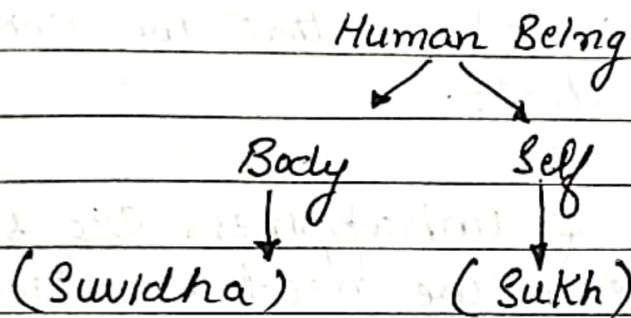
## UNIT-II

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Understanding Harmony in the Human being.

Introduction Human being is a combination of sentient (I) which relates to all the feelings & material body which refers to all physical facilities available to us. There is an exchange of information between our body acts according to the instruction given by our 'Ivan'.



Harmony Harmony is usually identified as a human value, referring to compatibility & accord in feelings, actions, relationships, opinions, interests etc. It denotes a state of balance among forces influencing & even opposing one another.

As human beings, our living extends from the self to the entire existence. The four levels of our living are

- living in myself
- living in family
- living in society

living in natural existence.

Harmony in Myself (1) The self (I) is the basis of everything we do. All the desires & expectations we have be it to be famous, get marks, get a great job, become a politician, having good relationship in our family or wanting something, it is all these in 'I'. Hence it becomes important to understand these desires, thoughts & activities in 'I' so that we know whether they are right.

(2) Happiness & unhappiness are states in the self (I). Hence we need to study ourselves to understand happiness better & the cause for unhappiness.

(3) Studying ourselves helps us have more clarity about how we are within. As we gain clarity about ourselves, it helps us become self confident. It also helps in establishing proper synergy b/w the self & the body.

(4) Since we are in relationship with other people, the more we understand ourselves the more we understand the other person as well & our relationship with

them.

- (5) It allows us to better understand our program i.e. what is valuable to us or what do we ultimately want & how do we fulfill them.

Understanding human being as a co-existence of the sentient 'I' & the material 'Body' of

A human being is a co-existence of self & a body & there is exchange of information b/w the two.

in co-existence with

Human = I (self)  $\rightleftharpoons$  Body  
information

When we talk about the coexistence of the self & the body, we share & exchange the information b/w the two, we can make the distinction b/w the self & the body in three ways in terms of needs, activities & types of these two entities.

I & body both are different entity in terms of need, activities & type but love together & helped to each other to survive in nature as a living life.

		I	BODY
NEEDS	Needs are. →	Trust, Respect	Food, Clothing
	→	Happiness (sukh)	Physical facilities (suvidha)
	In time, needs are	Continuous	Temporary
ACTIVITIES	In quantity, needs are	Qualitative (No quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by	Right understanding & right feelings	Food, Clothing etc.
	Activities are →	Desiring, Thinking etc. Knowing, Assuming, Recognizing, fulfilling	Breathing, heart-beat etc. Recognize, Fulfilling
TYPE	Its type →	Conscious (Non-material)	Physico-Chemical (Material)

## Human being



(1) Happiness is associated with self.

(2) Need to be happy is permanent with respect to time & has qualitative nature

(1) Physical facilities is associated with material-body.

(2) Physical facilities is a need that is temporary with respect to time & limited on the basis of quantity in nature

Human being is co-existence of the self & the body & there is exchange of information b/w the two. i.e. I & body exist together & are related. There is a flow of information from 'I' to be body & from body to the 'I'.

self is a conscious entity & the body is a material entity.

All the needs of I, say respect, trust etc. can be called as Happiness (sukh), while the needs of body are physical facilities (sukidha) like food.

(6) The activities of 'I' are activities like desire, thinking, selection, while the activities of body are activities like eating, breathing etc.

Needs are fulfilled by :- (I & Body)

- (1) The need of the self 'I' for happiness (sukh) is ensured by right understanding & right feelings.
- (2) While the need of the body, for physical facilities (sukidha) is ensured by physico-chemical things.
- (3) Feeling like respect, trust give happiness. For example of physical facilities are food, clothing etc.
- (4) Happiness (sukh) is qualitative whereas physical facility (sukidha) is quantitative. For example ~~one~~ One can't say that one needs of Trust or Respect. But one does quantify the food, clothes, means of transport.
- (5) The need for happiness (sukh) is continuous, need for physical facility (sukidha) is Intermittent. For example Need for respect is

Continuous, need for ~~physical facility~~ ~~(suwidha)~~ as food is temporary.

(6) Happiness (sukh) is ensured by right understanding & right feelings while physical facility (Suwidha) is ensured by appropriate physio-chemical things.

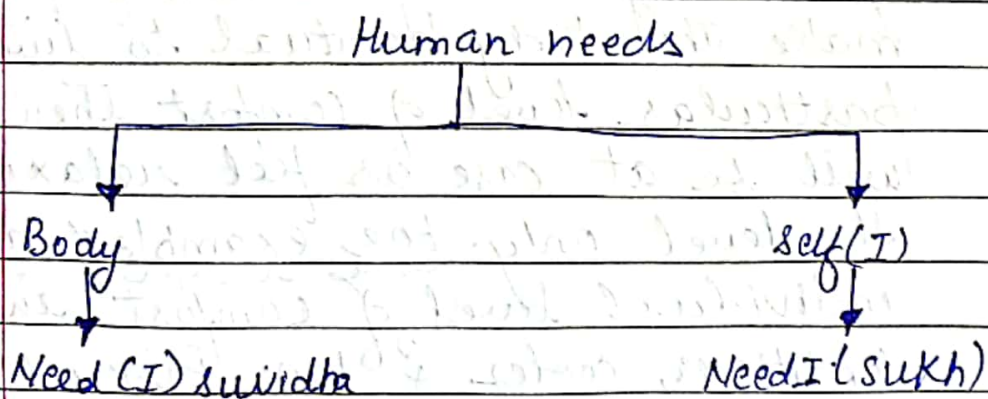
(7) Having physical facilities ensures the fulfillment of the needs of the body but it doesn't fulfill the needs of the "I".

(8) Hence, for every human being, we need to fulfill the needs of both:-

I = Happiness (sukh)

Body = Physical facilities (suwidha)

Sukh & Suwidha - Two imp. parts of human ~~imp. minimum~~ needs are sukh & suwidha.



(1) Sukh & Sukh is that it is an all-inclusive & holistic state of mind which helps in making inner harmony. Man has a natural acceptance towards happiness & comfort due to which he proceeds towards making continuous ambitions & desires to get more enjoyment from life. It also collects various facilities in order to lead a comfortable life. Sukh is based on our thought process. People, most of the time, might remain dissatisfied even after being surrounded by several possessions. They assume that Suvidha provides happiness to them but it is not true because our thoughts & mental satisfaction gives us happiness.

Suvidha & Suvidha stands for all types of physical facilities & the modes of attaining those facilities. If people make their body habitual to live in a particular level of comfort, then they will be at ease or feel relaxed at the level only. For example, an individual level of comfort in air conditioner, cooler & fan. Every individual doesn't have the same perception of Suvidha & they could perceive a specific level of Suvidha in their own



Context.

		I	Body
NEEDS	Needs are - In term of time,  In terms of Quantity	Trust, respect Happiness (Sukh) <u>Continuous</u>  Continuous Qualitative (No quantity)	Food, clothing Physical Activities (Suvichha) Temporary Quantitative (limited in quantity)
ACTIVITIES	Needs are fulfilled by	Right understand- ing & right feelings  Desiring, thinking etc	Food, clothing  Breathing, heart-beat etc
TYPE	It is a type of	Knowing, assuming, recognizing, fulfilling Conscious (Non-material)	Recognizing, fulfilling  Physico- chemical (Material)

## Understanding the Body as an instrument of 'I' (I being the doer, seer & enjoyer)

There is a relation b/w the self & body abt as an instrument of self. whatever self thinks body performs it physically. Body doesn't decide itself.

I am the seer when we are reading a book or listening, when someone is explain something to us, when we are watching a scenery or when we are thinking - we are engaged in the activities of 'seeing' or understanding. Now when we see some nice scenery. we say 'I am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instrument, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see 'inside' in me also - without the eyes. For example I can see that I am getting angry when I see outside the body works as an instrument.

I am the doer if I have seen OR understood something. I am the one

who decides what to do or not to do.  
I am the doer.

~~For example~~ when I see the scenery I ~~am~~ am the one who decide to take a picture of the scenery. I use my hand to pick camera & click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands & legs.

~~I am the enjoyer~~ I saw the scenery & I took the picture. I am the seer & does so far. when I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer & enjoyer. Similarly when I eat, I am the one that gets the taste from the tongue.

Relationship between I & Body The body is incapable of taking care of itself. This is only done by 'I'. 'I' doesn't control activities such as digestion, breathing & other involuntary activities of the body, but they take place with it consent. However, 'I' decides activities like singing, dancing etc which are performed by the 'body'.

For example if the focus of a person is on ~~my self~~ pain, he would observe that 'I' will make him feel it more than what the body feels. If the person tolerates it through 'I' without responding to it, then it mostly gets recovered & if it doesn't recover, then it is the job of 'I' to identify the external factors which cause the pain. External medications would be required in such circumstances.

Understanding the characteristics & activities of 'I' & harmony in 'I'

There are two possible flows the activities & both keep taking place

Activities in self 'I'

- |                   |                         |
|-------------------|-------------------------|
| (I) Analyzing     | (ii) Imagining          |
| (iii) Dreaming    | (iv) Desiring           |
| (v) Understanding | (vi) Feeling            |
| (vii) Power       | (viii) Thought          |
| (ix) Expectation  | (x) Selecting / Testing |

[A] Activities in the self of thinking, Dreaming, Imaging, Analyzing, understanding

Activities involving both self & body → Seeing, Taking, Listening, eating, walking.

Activities in the body → Breathing, Digesting, Blood flow, heart beat.  
Recognizing lead to → Fulfillment

Activity	Desire, Thought, Expectation	Eating, walking
In time	Continuous	Temporary
Type	Knowing, Assuming, Recognizing, fulfillment	Recognising, Fulfilling

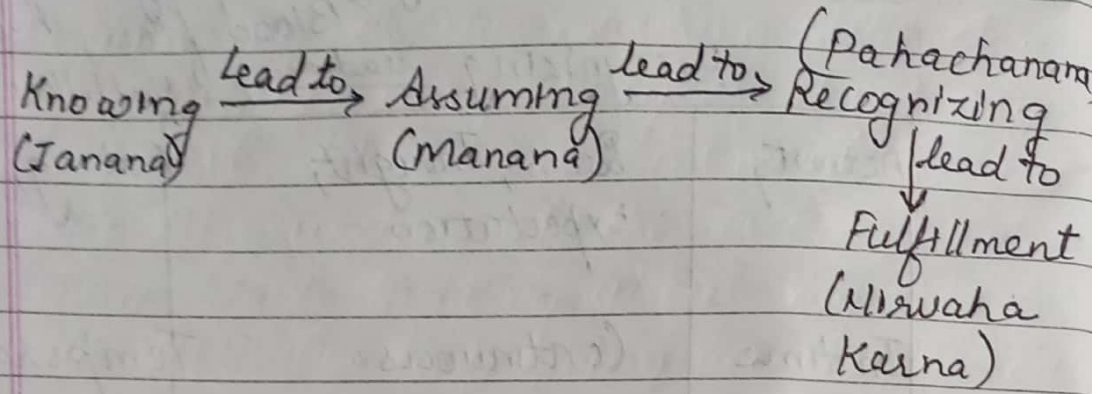
[B] Activities of Knowing, Assuming, Recognizing, & Fulfilling in the self.

(1) Knowing (Jnana) - Recognizing or fulfilling will depend upon knowing.

(2) Assuming (Mannana) - Our response depends on assumption.

(3) Recognizing (Pahachaanana) - we recognize a variety of things eg water, our parents, friends etc.

(4) Fulfilling (Nirvaha Karna) - The response that follows recognition is called fulfilling eg. once we recognize water we take it



If Assuming is based on Knowledge which is correct, then Recognition will be correct & fulfillment will be correct  
 If Assuming is not based on Knowledge, then things may go wrong.

Form outside (the body) to inside (mI) of

- (1) Self receives sensations from body tasted in (I) eg. ourself see a car through the information via 'eyes'
- (2) Based on taste, thought could be triggered eg. we start thinking about the car
- (3) Based on these thoughts, desires may be set. e.g. when we starts thinking about the car it forms an image that we

are leading a good life by using a car & this way a good life by having a car becomes a desire.

Form inside (in 'I') ~~to~~ outside (the body)

(1) when desire is set we start forming thoughts about fulfilling this desire. For example if desire of a good life v<sup>ia</sup> the car, we start thinking about how to get the car. what is the cost of the car, how can I have that car, etc.

(2) Based on this we make selection to fulfill these thoughts. For example if we choose the car its shape color etc & then end up buying it.

We make choices with the external world based on our imagination today.

Imagination = Desires + Thoughts + Expectation

This activity of imagination in 'I' is continuous & not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting / tasting is continuous. Also what we

analyze may keep changing the activity of analyzing is continuous. For example, my object of taste may change from sweet like rasgulla, to engineering or vice looking bike etc. Similarly, I may analyze about my personal life at one moment & about my surrounding at the next moment & may start thinking about my relationship. The activities keep going on us irrespective of whether we want them or not. This is what happens when we say 'I was going to the exam & that song kept repeating itself in me, it was so distracting.'

### HARMONY OF SELF (I) WITH THE BODY - Sanyam & Swasthya

The human body is a self-organized & highly sophisticated mechanism. The body is made up of several organs & glands & the different parts of the body keep working in a close co-ordination. All the activities keep the body fit for the use of 'I' (self/Jivan) so that 'I' & the body may work in synergy as a human being. The silent aspects of this harmony b/w I & the body are



- (1) The body acts acc. to the needs of I.
- (2) There is harmony among the parts of the body
- (3) What our body follows only by the permission of I.
- (4) There is a strong coupling b/w I & the body. If I am in disharmony, for example, in anger or stress or despair, it immediately starts affecting the body adversely.
- (5) There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hypertension etc. On the other hand, when there is a strong disturbance in the body, manifesting in the form of severe pain, it distracts I from its normal functions.
- (6) I have the feeling of sanyama for the body & the body has swasthya. Sanyama is basic to swasthya.

Sanyama is the feeling of responsibility in the self (I) for protection, nurturing, & right utilization of the body. Self control or control of the mind & its desires, urges, emotions & delusions. It is controlling the outgoing tendencies of the mind & the senses, bringing them back to our self within. Self-control is the key

to success in any field of life & it is an indispensable necessity for self-realization, the goal of spiritual quest. Practice of self-control is most purifying because self-control transform the quality of our mind

Aspects of sanyama  
will power

will power is an individuals activity to harness his or her energy

Energy may be

- (1) Physical
- (2) Mental
- (3) Emotional
- (4) Spiritual energy.

In order to achieve the goals & objectives one aspires for such energy is necessary if one's energy is a little deficient then the individual makes up with another, so strong is the will to achieve the goal.

For example It may be tired & thirsty & every body part may be aching but his mental strength drives him to complete achieve his goal.

As I come to realize that the body is my instrument, & that the body needs to be given nutrition, protected from the environment & utilized to work as an efficient & effective tool for the right purpose, I become responsible to the body. This sense of responsibility flows naturally & doesn't have to be imposed. Thus, there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care of & use our body. When I live with sanyama, there is harmony among the diff. parts of the body & the body acts according to me as a useful instrument. Thus, we define swasthya as having two elements.

It is the responsibility of self (I) to nurture, protect & right utilisation of the body. The feeling of the above in (I) is known as Sanyama (self-regulation).

Sanyama (self-regulation) is the feeling of responsibility of the self (I) for nurturing, protection & right utilisation of the Body.

If there is sanyama in the self (I) the body will be fit & every body part will perform its expected function.

- ⇒ Nurturing of the body (Posana)
- ⇒ Protection of the body (Samsrakshana)
- ⇒ Right utilisation of the Body (Sadupayoga)

But today there is ↓

- ⇒ Lack of responsibility towards body
- ⇒ Tendency of medication to suppress the ailment.
- ⇒ Polluted air, water, food etc.

(1) Nurturing of the Body (Posana) - It is done through proper

food, air, water etc (Ahasa) includes ↓

- ⇒ Ingestion -
- ⇒ Digestion
- ⇒ Excretion.

(2) Protection of the Body (Samsrakshana) - It is done through

following program.

- ⇒ Proper unkeep of the Body (Ashwa-Vihara)
- ⇒ Physical labour & Exercise (Sharma-Vyayama)
- ⇒ Asan-Pranayam
- ⇒ Treatment of the body (Aushadhi-Chikitsa)

(3) Right utilisation of the Body It is used as instrument/equipments to help body.

there is need for the correct appraisal of our physical needs i.e.

- ⇒ Food for nurture is limited.
- ⇒ Cloth, shelter etc is limited
- ⇒ Instrument / equipments are limited.

Swasthya (Health) is the body acts acc. to the needs of 'I'.

(2) there is harmony among the parts of the Body

It is the condition of the body where every part of the body is performing its expected functions. There is harmony within the body & it is fit for use by the self.

On the part of the body, its being in harmony with 'I' is conducive to Swasthya - its fitness & readiness to serve 'I'. In other words swasthya means being anchored to the self, being in close harmony with the self.

There is a strong coupling b/w I & the body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely.

If there is Sanyam, health can be ensured.

& if sanyama is not there, a good health can also be lost. So, sanyama is vital for the swasthya & needs to be given due priority.

(1) Proper unkeep (vihar) of the body & when we work, the body gets tired. When we take rest, the body becomes fit to work. But again, there is a limit to the amount of work & rest. We need to provide hygienic conditions for proper functioning of the body. These issues are included in the unkeep of the body.

(2) Physical Labour (shrama) & Exercise (vyayama) of labour is another requirement. It means employing the body physically for production & maintenance of physical facilities properly while the physical Exercise, we are aware of physical exercises. While doing labour, some parts of the body may get stressed much while the others may not get employed to that extent. We can employ all the parts of the body in the desired way.

(3) Asan-Pranayam of this is another way to keep the body function properly. In Asan, we give the body proper sitting or lying & in Pranayam, we ensure regulation of breathing.

(4) Treatment of the body when the body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc, there is a natural tendency of the body to heal & come back to its desired state of health. We are required to facilitate this process, & not suppress it. Thus, when unpleasant sensations come from the body indicating disorder, they are to be properly interpreted & attended to. With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the body gets cured. Right choice for food may also help. The treatment of the body can be done by proper exposures of the body to air, water or Sun.

Use of herbs or medicines may also serve the purpose. The system of the body works in a self-organized way & I only need to facilitate the self-organization of the body.

by arranging for material things. One thing to take care about is that while curing the body of one problem, we need to choose ways which do not give rise to other problems.

Right utilization of the body (Sadupayoga)

Right utilization of the body as an instrument. necessary understanding the purpose for which this instrument is to be used. Normally believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to use our body to exploit other human beings or rest of the nature. which also ~~not~~ right utilization. It is imp. to realize that the human body is an instrument to facilitate right understanding & its actualization in life.

This is an imp issues. I need to ensure that I use my Body for right behaviour & work. When I do so, there is harmony in the self & it has favourable effects on the body. On the other hand, if I use it for acting in opposition with other human beings or nature like quarrelling, fighting, stealing etc, there is disharmony in the self which has adverse effects on the body. It also need to arrange for equipments/instruments for right



utilization of the body. They increase the efficiency & capacity of the body.

~~Correct appraisal of physical needs of~~

Aspects of Swasthya & Health or Swasthya ~~is~~ is a holistic term

which includes -

- (1) physical health
- (2) mental health
- (3) social health
- (4) Emotional health
- (5) spiritual health

Health provide a full picture of health as a change in any dimension affects the others. This interrelationship b/w the health is one of the key aspects that you need to understand for preliminary personal development health & physical Education (CPDHPE).

- (1) ~~Physical health~~ The physical dimension of health is the absence of disease & injury. Physical health ranges in quality along a continuous where a combination of diseases such as cancer, diabetes, CVS diseases or hypertension is at one end & a person who is at

optimum physical condition (think health not fitness) is at the other. Physical health can effect the other dimensions of health as a decline in physical health can result in a decline in other forms of health. For example, A person who suddenly gets the flu is often isolated socially as to not infect others, struggles to focus in order to study or learn anything new, & may feel sad as a result of their isolation.

- (2) Mental <sup>health</sup> Mental health refers to the cognitive aspect of health. Often mental health is linked to or includes emotional health. Mental health is more the functioning of the brain while emotional health refers to the person's mood often connected to their hormones. Mental health then includes many mental health issues. It refers to the person's ability to use their brain & think. This may be to solve problems or to recall information, but the focus is on the cognitive aspect of the person. Mental healthcare affect the other dimensions of health. As increase in mental health can come as a result of increased physical activity & good mental health can that leads to an

increase in self esteem as mental performance improves. Greater self esteem that leads to more confidence in social situations & can lead one to ask the larger questions about life leading to increased spiritual health.

(3) Social health of the social dimension of health refers to our ability to make & maintain meaningful relationships with others. The basic social unit of relationship is the family, & these relationships impact a person's life the most. Relationships are close friends, social networks, teachers & youth leaders. Social health affects the other dimensions of health in many ways. A bad social life can lead a person to question their purpose in life or feel. Such feelings can demotivate people from physical activity & lead them towards depression.

(4) Emotional health of the person's mood or general emotional state. It is our ability to recognise & express feeling adequately. It relates to your self esteem as well as your ability to control your emotions to maintain a realistic on situations. The relationship b/w emotional & mental health is clear & as such some

Illnesses relate to both, such as depression & anxiety. Emotional health affects the other dimensions of health as a person with a good self esteem is more confident in social setting, makes friends quickly & other performs better in physical activity.

- (5) Spiritual health - It relates to our sense of ~~purpose~~ overall purpose in life. People often find this purpose from a belief or faith system, while others creates their own purpose. A person who has purpose to life is said to be healthier than those who don't see a purpose to life. Spiritual health will very easily effect emotional & mental health as having a purpose in life can help you to apply yourself to achieving goals.

Meaning of prosperity in detail - The ~~idea of~~ ~~prosperity~~ ~~is~~ ~~the~~ feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity & try to explain this phenomenon on this non-existent or half fact. We are trying to achieve happiness & prosperity by maximizing

accumulation & consumption of physical facilities. It is becoming anti-ecological & anti-people & threatening the human survival itself. For prosperity, two things are required.

- (1) Identification of the required quantity of physical facilities &
- (2) Ensuring availability/production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity can't be assured.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

### Program to ensure Sanyam & Swasthya

- (1) Eat a healthy, well balanced diet.
- (2) Take care of personal hygiene & cleanliness (Brushes your teeth regularly, bath daily, wear clean clothes etc)
- (3) Keep your surrounding clean.
- (4) Drink clean & safe water.
- (5) Breathe deeply. Take deep slow breaths. You

body needs the oxygen.

- (6) Go for a walk regularly.
- (7) Exercise daily, play a game, go to the gym, jog or walk briskly.
- (8) Avoid fizzy drink, chips & junk food as far as possible.
- (9) Eat in moderate quantity - less is better than excess. But make sure what you eat is nutritious.
- (10) Keep your nails clipped & clean.