

CHAPTER ONE

Understanding Value Education

Value education may seem a vague term to many of us even though we may be hearing about it frequently. While beginning this foundation course in value education, let us understand what we are talking about and what its need is, particularly in the context of professional education. In this course, we are going to clarify certain fundamental issues which are important to all of us in our life - issues which directly relate to our happiness, our welfare, our aspirations, goals and success in life. In a sense, value education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way. It enables us to be in harmony within ourselves, with other human beings and with rest of nature at large. Such an understanding will be vital for the successful conduct of our profession as well. Let us appreciate the need for such an input more elaborately in the following section.

Need for Value Education

All of us consider something or the other to be valuable. We set our goals, our aims on this basis, and then set out to work towards achieving them. While the need for determining what is valuable to us may seem evident, let us investigate into this a little more to understand the need for value education. Let us look at the following aspects to appreciate the need for value education.

- **Correct identification of our aspirations** All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer, or a film star or something else. You must have made various plans for your future, be it immediate or long term. The planning may include your personal life, your family, your profession, your participation in the society and other such domains. But before you invest your energies to actualize your plans, it is important that you find out what you basically aspire for. Thus you

need to identify your basic aspiration. Based on the correct identification of this basic aspiration, you can frame your goals and sub-goals appropriately and working for these, you may hope to fulfil your basic aspiration.

- **Understanding universal human values to fulfil our aspirations in continuity:** Just identifying one's aspiration is not enough. We need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding. This is how human beings have been moving on, right from the primitive 'Stone age' to the present day world of modern science and technology. Complete understanding of human values gives us a definite way to fulfil our aspirations.

Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behaviour and actions. Once we have known what is valuable to us, these values become the basis, the anchor for our actions. We know what we are doing is right and will lead to the fulfilment of our basic aspirations. Values thus become the source for our happiness, our success, our fulfilment. Without an appropriate value framework, we will not be able to decide whether a chosen action is desirable or undesirable, right or wrong. Hence there is a prime need for correct understanding of the value domain.- Value Education is the input necessary to fulfil this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy. What are the values that you hold worthy in your life? Have you verified them to be conducive to your happiness? It is important to explore the value domain in sufficient detail through value education. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

- **Complementarity of values and skills:** In the endeavour to fulfil our aspirations, two things are essential:
 - (a) First and foremost, one has to know what really is conducive to human happiness - i.e. happiness for one and for all, and happiness at all times. This is what becomes universally valuable to human beings. This is the 'value' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction.
 - (b) Secondly, it becomes essential to learn methods and practices to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour. This is the domain of 'skills'.

Thus values and skills have to go hand in hand. There is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. I understand that health is the basic requirement for a human being. I then learn skills to judge what food will keep my body healthy, what physical practices will keep the body functioning properly, what would be the possible ways to do certain kinds of work with the body. All these fall under the domain of skills. Thus, both (values and skills) are important and these are complementary. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

- **Evaluation of our beliefs** In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values and beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in reality. For example, someone may believe that "A corporate job is the best kind of job", "IIT is the best college to go to", "Metro cities are the best places to live in" and so on. We can also have beliefs such as "I want to become a famous person. Being a world-famous person will make me happy", "Money will make me happy", "Success is the ultimate thing, by hook or by crook", "If I study longer I will have better grades" etc. All of us live with such beliefs. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see on the TV etc. i.e. there is a whole body of belief-system that we live with at any given time and these together constitute our worldview. These beliefs spread out far and wide into all our realms of living. The interesting thing about beliefs is that they usually change with time and we can trace examples of these by looking at our life in the past. We might have thought at one point of time that getting into a good college is the most important thing and now that may have changed to being able to get a good job. Once we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a good position may become important – i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs.

Another thing about beliefs is that they are usually not the same for everybody. Beliefs could be held by a small group or a large group of people but they are not universal. For example: getting good grades may be important to you, but being able to earn money may be important for your friends. You may think being environmentally - friendly is important, your friend may think that it is okay to pollute the environment. This is not only true for ourselves, but largely true for most people around us: the beliefs keep changing from person to person. What I may believe to be of 'value' to me may not be of 'value' to your belief-system so when we interact, it may lead to conflicts and unhappiness. We face this problem today because the conditioned beliefs and

values we hold today are usually contradictory, conflicting and unstable and not based upon the right understanding of values we are not very sure of their correctness.

Living our lives based only on beliefs can not ensure happiness for us. This is very important for us to understand. Do we want to live with such shaky beliefs? Or do we want to know things for sure, for ourselves? We can either blindly follow our beliefs and *assumed* values, towards making our choices or we can base our choices upon values which are based on understanding of reality and we can ourselves validate them as well. What would you prefer?

- **Technology and Human Values** Technology is only a *means* to achieve what is considered “valuable” for a human beings in an effective and efficient manner. It is not within the scope of technology to decide what is valuable. This decision lies outside its scope. It thus becomes primarily important to know correctly what is ‘valuable’. Without this decision, technology can be aimless, directionless and can therefore be put to any use, either constructive or destructive.

It is thus with the understanding of values that we can decide on the appropriateness of technology and its application. Both the structure and use of technology is are decided by values. For example: if we value the relationship with the environment, we will work to create environment-friendly technologies (the structure of technology) and also put it to right use (use of technology), say, for the enrichment of environment, replenishment of natural resources etc. Conversely, if the relationship with the environment is something we do not value, things could be the other way round.

As students of technology and management, we will be studying, creating, implementing and managing technologies which will affect the lives of a large number of people. Getting trained on technology without deciding what is valuable, could even prove counter-productive as our technical skills are likely to be misused. Therefore, it is essential that we understand how technology relates to us as individuals and to human society and nature at large before we attempt to put it into practice.

Thus, there is a need to supplement technical education with value education. This will enable a human being to decide and pursue what is really ‘valuable’ i.e. conducive to human happiness, human welfare, what is of ‘value’ to him.

To conclude, Value Education enables us to understand our needs and visualize our goals correctly, and also indicate the direction for their fulfilment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Value Education is a crucial missing link in the present education system which must be adequately replenished. It must be remembered that to become an excellent professional, the excellence of values along with the excellence of requisite professional skills is required. The present course is an effort in this direction.

*B*asic Guidelines for Value Education

Now that we have identified the need for value education, let us also visualize certain effective and widely acceptable guidelines which will enable the introduction of value education in the present system. Given below are broad guidelines to decide on what would qualify as an appropriate input in value education:

Universal

Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it need not restrict itself to a certain sect, creed, gender or nationality etc. So it has to deal with universal human values.

Rational

It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.

Natural and Verifiable

We want to study something that is natural to us. Being natural means, it is acceptable in a natural manner to all human beings. When we live on the basis of such values that are natural to us, it leads to fulfilment, leads to our happiness and also is conducive to other people we interact with, as well as with nature. We also would like to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here or written in a book, rather, each one of us will want to verify these to find out whether they are true for us. This has to be done by both checking for validity within ourselves, as being naturally acceptable as well as something which we can implement in our living and observe its outcome to be fulfilling.

All Encompassing

Value education is not merely an academic exercise. It is aimed at transforming our consciousness and living. Hence, it has to permeate into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels, namely, individual, family, society and nature.

Leading to Harmony

Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will

lead to harmony in us, and harmony in our interactions with other humans and the rest of nature.

The Content of Value Education

The value of any unit in this existence is its participation in the larger order of which it is a part e. g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present. Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans. What is the value of a human being?

This question implies - what is the participation of a human being in the bigger order? That bigger order includes human beings, plants, air, water, soil, animals, birds etc. The value of a human being is the participation of human being in this order. Hence, to understand human values, we need to study the human reality along with all that is there in the existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

Scope of Study

As mentioned above, any course on value education must include

- All dimensions- thought, behaviour, work & and realization, and
- All levels of human living - individual, family, society, nature/existence of human living.

Accordingly, the content of Value Education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate inter-connectedness, the co-existence in the nature/existence and finally the role of human being in this nature/existence entirety. Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being vigilant to one's thought, behaviour and work.

The Process of Value Education

The process of value education has to be ascertained before we proceed. Let us now acquaint ourselves with the process of value education which we are going to adopt. In this course, various aspects of reality facilitating the understanding of human values will be presented

as proposals. You need to verify these proposals for yourself and examine your living in this light. Let us see how we can verify these proposals.

- We will verify these proposals through self-exploration. We shall investigate into these proposals and try to verify within us in our own right.
- This self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner – i.e. they need to be naturally acceptable to us and not just imposed externally. We shall explore this concept further in the next chapter.
- Self-exploration will also include verifying the proposals through experiential validation, i.e. by living according to them. Experiential validation will ascertain that when we live our life on the basis of this education, our living will be fulfilling to us as well as our surroundings.
- Since the process is of self-exploration, and not of giving sermons or prescribing do's and don'ts, you need not agree to all that is said, but **only be ready to investigate into them sincerely**. We don't want to just theorize and impose stated truths.
- This process of self-exploration has to be in the form of a dialogue, a dialogue between the presenter [teachers] and the receivers [students] to begin with; and slowly to translate into a dialogue within the receiver [students/the reader] himself/herself. Each one of us can conduct this verification within ourselves.
- This process is expected to initiate a transformation in our understanding in our consciousness and our living.

This process of self-verification needs to be applied to all the proposals. In this way, we will proceed forward, one proposal at a time. Life is a laboratory and we will work on the proposals and verify their truthfulness in ourselves and in our living.

Thus to conclude, whatever is being said in this book is to be taken as a proposal to be investigated and verified. This book is not about giving sermons or prescribing do's and don'ts, but input is aimed at facilitating the student to be able to become authentic about himself/herself through self-exploration.

Summary

- Value education is required to correctly identify our basic aspirations, understand the values that enable us to fulfil our basic aspiration, ensure the complementarity of values and skills, and to properly evaluate our beliefs. It also facilitates the development of appropriate technology and its right utilization for human welfare.

- Any course content on value education needs to be universal, rational, natural, verifiable, all- encompassing and leading to harmony.
- The value of any unit in this existence is its participation in the larger order of which it is a part.
- The content of value education is expected to include all dimensions of a human being and all levels of one's living.
- The process of value education adopted here is that of self-exploration which includes two things: verification at the level of natural acceptance and experiential validation in living.

REVIEW QUESTIONS

1. What is the need for value education in technical and other professional institutions?
2. What do you mean by values? How do they differ from skills? How are values and skills complementary?
3. What are the basic guidelines for value education?
4. How do you presently decide what is valuable to you? How do you ensure that your decision is right?
5. What is the difference between 'belief' and 'understanding'?

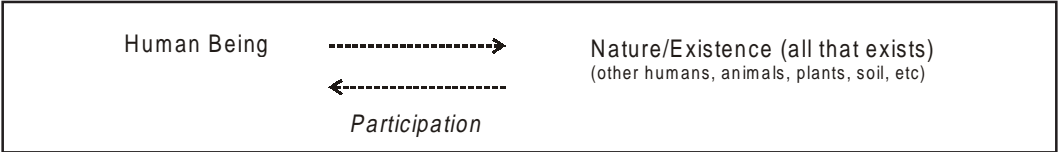
CHAPTER TWO

Self-exploration as the Process
for Value Education

We saw in the previous chapter that the process used here for value education is self-exploration. As the name suggests, the process is to find out what is valuable to me by investigating within myself. Since it is me who feels happy or unhappy, successful or unsuccessful, therefore whatever is right for me, true for me, has to be judged within myself.

We discussed previously that the value of an entity is its participation in the larger order. In the case of the human being, to understand what is valuable, we need to study ourselves and the “larger order” around us, which is, everything around us. When we look around, we find other human beings; we find animals, plants, birds, insects etc. and then things like air, water, soil, stones, metals, etc. All these are things we live with and there is a need for us to understand our relationship with all of these things.

This is depicted below:



We live with this entirety – we live with our family, our friends, air, soil, water, trees - the nature around us and we want to understand our relationship with all these. Understanding of all these is to be done by me - the ‘self’. To understand my relationship with all these, I need to start observing inside.

Starting to Observe Inside

Normally, we are used to exploring outside. For example: we keep looking around, we observe trees, animals and other human beings. Seldom do we observe “what is going on in

me while I am observing outside". Thus, it remains only external observation. When we say we want to self-explore, it means we have to now start observing within ourselves too and not observing just outside.

Let's take the example that we are seeing a tree. When I see a tree, here is what is happening: the image of the tree is available on my eyes. From there, the information is passed on to me, and then I say: "I can see a big tree, and it is about 100 meters away and so on". This is an example of observing outside. But when I start to observe what relation I have with the tree or, how does the tree relate to me, it is observing inside.

Now let's take another example. When I get angry, I 'know' I am getting angry. In other words 'I', can 'see' the anger, in 'myself'. I am no longer using my 'eyes' to see the anger, but I am observing this anger inside my own self.

What is Self-exploration? What is its Purpose?

Let us ponder over the following points to appreciate self-exploration and its purpose.

1. It is a process of dialogue between "what you are" and "what you really want to be".
2. It is a process of self-evolution through self-investigation.
3. It is a process of knowing oneself and *through that*, knowing the entire existence.
4. It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
5. It is a process of knowing human conduct, human character and living accordingly.
6. It is a process of being in harmony in oneself and in harmony with entire existence.
7. It is a process of identifying our Innateness (*Swatva*) and moving towards Self-organization (*Swatantratā*) and Self-expression (*Swarājya*).

Now, we will go over the above points in detail.

1. ***It is a process of dialogue between "what you are" and "what you really want to be".*** We will look into ourselves and find out what we are today, and how this contrasts from what we really want to be. If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction, this conflict within us.

Ask yourself this question: "Am I what I really want to be?"

When we look into this, we find that mostly we are not what we really want to be. These two are different and each one of us is faced with this contradiction. We are something and we want to be something else. This basic dichotomy, this basic contradiction has to be resolved. This dichotomy creates a conflict in us, which is a continuous cause for our unhappiness. What we are today- is the result of our pre-conditionings, our predispositions, our impressions and our beliefs. What we really want to be- comes from deep within us, that is naturally acceptable to us. This is something intact in us. It needs to be explored and found out.

“What I am” ↔ “What I really want to be”.

This dialogue needs to be started - between what you are and what you really want to be. On investigating into it, you will find that the contradictions are not outside of you. These contradictions are inside you. In fact, the contradictions that you see outside are mostly a reflection of the contradictions within. For example, we end up believing many things that are instilled in us since childhood – like “living is basically a struggle for survival”. And based on this belief, we plan our whole life. But have we even asked ourselves the question of whether this is the way in which I really want to live? We find that most of the time, we don't even care to know whether the things we have assumed are really true. We are defining our entire lives, all our desires, based on such assumptions, without even knowing whether these assumptions are naturally acceptable to us! This is a serious matter worthy of our attention.

All our unhappiness, all our discomfort, all our unease is because of this contradiction within – between what we are and what we really want to be. Each one of us lives with this feeling of discomfort, the unease within that keeps telling us “something is missing”. Each one of us is faced with contradictions and problems in various aspects of life – contradictions within ourselves, in our behaviour with people, in our interactions and thoughts about society, and in our interactions and notions about nature. And irrespective of where you are placed: in a nice school, in a great college, having a good job, having a lot of money etc., this discomfort is continuously present.

On careful self-exploration, we will find that we are being driven by a number of assumptions/ beliefs which are contrary to our natural acceptance and they cause contradiction within us. We have to start looking at these carefully.

Many times, you will find, *we want something, we think something else, we say something else, we do something else, and the results of our actions do not match with the expected outcomes!* This kind of dichotomy continues to exist in us, resulting in a state of unhappiness and as of today we don't seem to be doing anything at all in order to address these contradictions, whereas it is the basic issue that needs to be resolved.

2. ***It is a process of self-evolution through self-investigation:*** By self-investigation, we shall work towards being what we really want to be. Hence, the self-exploration leads

to our own improvement, our own self-evolution – we will become qualitatively better. We can be more in harmony within ourselves.

We saw in the earlier point that it is necessary to find out the contradictions in ourselves, to see that we are in contradiction. Where would we do this? Since the contradictions are in ourselves, it becomes necessary that we investigate into ourselves to find this out! Hence, it is necessary that we do self-exploration. It is not about exploring outside us, but inside us, in us. We have to start exploring ourselves. Through this process of self-exploration we can achieve self-evolution. This process of self-investigation needs to be started. It needs to start in each one of us. Once this dialogue within ourselves has been established, and we start evolving – we become comfortable within ourselves. The very process of being in this dialogue starts facilitating this self-improvement.

3. *It is a process of knowing oneself and through that, knowing the entire existence:* Thus, self-exploration leads to us knowing ourselves better. Today, we are largely unaware of our own characteristics, our own assumptions, beliefs and pre-conditionings. We will go beyond these beliefs to know ourselves. Once we have known ourselves, and we are sure of it, we can then also know all the things around us correctly. This way, we can be sure of these things in our own right, we can be authentic about them. We don't have to continue to live merely with assumptions about these things.

Ask yourself: Do I want to know myself? Do I want this self-investigation? Am I satisfied in living my life without having known myself? If I don't know myself, am not sure of myself, how can I be sure of what I want and what I do? – One finds that the need to know ourselves, to understand the self, is an innate need of every human being. This need to know does not have to be instilled from outside, once our attention has been drawn to this fact. Each individual would like to know himself/herself and can carry out this self-exploration and self-evolution.

As we know ourselves correctly, we are also able to relate ourselves correctly to the things around us. We can then understand the people we live with, the family we are born in, the people in society we interact with, in fact all the entities in nature/existence. Ask yourself this question: Are you satisfied with just knowing the immediate things around you, or do you also get curious about the larger reality around you? Each human being wants to know everything. Once we have known ourselves, we can also know the entire existence. This process starts with the self, and once we are sure of ourselves, we can, through that, also know the entire existence.

If we look at the basic fallacy in our current approach of understanding things around us, it is that we try to understand things around us without first being sure of ourselves. Since we don't know ourselves correctly, and it is *we who understand the world*, hence, all the pre-conditionings we have within, the contradictions we have within, reflect in

our perception of the world, and we start interacting with the external world, with the things around us based on these assumptions, based on these pre-conditionings. Therefore, it is important to know myself first, and when I am sure about myself and that there is no 'colouring' there then, I can know about other things properly. Then, I can be sure about the things I know, since I am sure of myself.

4. ***It is a process of recognizing one's relationship with every unit in existence and fulfilling it:*** Once we start knowing ourselves and everything beside us, we shall understand our relationship with them i.e. we shall understand our relationship with other humans, animals, plants and matter etc. We shall then know how we have to live in harmony with all these things.

What are the things we live with today? We live in our families – with our parents, grandparents, brothers, sisters, we live in society – we interact with our teachers, with various people engaged in making available goods and services in the society. We live with nature – with animals, birds, plants, insects, materials, etc, and of course, the larger existence – all that space, and all those planets, stars and other entities that are suspended in it.

Do we know our relationship with each one of these entities? Do we know and understand our relationship with our parents? With our teachers? With the person next door? What happens when we do not understand this relationship? You would find that this lack of understanding leads to problems. For example: if you wrongly assume that animals may breathe away all the air, and hence all animals need to be killed so that there is enough oxygen left for human beings, it would be disastrous! We need to start seeing various interactions in which we face problems: for example, the problem of misunderstanding in relationships, the problem of wars and crime in society, the problem of pollution in nature, etc. Are these not *due to the lack of right understanding of our relationship* at various levels? We find that our problems in our relationship with various entities around us are due to our *assuming* certain things about these relationships which are not really true. For example: if we assume that mistrust is basic to a human relationship, we shall have problems, since all the time we shall mistrust people we come across, and mistrust is not acceptable to us, not acceptable to any human being!

The fact that we are related to all these entities can easily be observed in our day to day life. We don't have to create these relationships. These relationships are already there. We have *assumed something else* about these relationships. What is needed for us is to *correctly understand* our relationship with each of these entities. When we are able to understand this, we are able to fulfil our relationship with them. For example, when we understand that trust is basic to a relationship, that it is trust which is naturally acceptable to every human being, we become at ease and are able to orient ourselves correctly and our relationships become mutually fulfilling. Similarly, once

we see that we want to be in harmony with nature, that nature itself is in harmony, our interactions with nature lead to mutual prosperity. On the other hand, if we continue to assume that human beings and nature are at loggerheads, then we shall continue to have problems in multiple ways.

Thus, we start with understanding ourselves, and then through ourselves, we understand the rest of existence, and also our relationship with all entities in existence and then fulfil this relationship.

5. ***It is a process of knowing human conduct, human character and living accordingly:*** None of us wants to live with uncertainty. If our state of mind, our own behaviour keeps changing, we are not comfortable with ourselves. We all desire for certainty and stability. Once we know our own true nature, we will also understand what is our participation with the other things we live with – this is the ethical human conduct or the humane conduct. This is what characterizes a human being. When we know this true human character, we start moving towards it in a natural manner.

All the entities in the existence are characterised by their innateness, by their specific characteristics which are invariant. We recognize any entity by this innateness. What is then the innateness of a human being? Is a human being expected to exhibit different characteristics at different times and with different people?

If you ask yourself, whether you want a definite character or indefinite character – what is the answer? The answer is, we all want to have a definite character, a definite conduct. We are not satisfied with having an indefinite conduct, though we are living with indefiniteness. Example: We can't be sure of how we are going to be this very evening! We are not sure what our mood will be tomorrow morning. Sometimes, we are not sure about what mindset we are going to have the next moment! Are we comfortable with this state of affairs? Or do we want a definitiveness in our conduct? Explore.

There is a need to understand this definite conduct in a human being and how it can be ensured.

Once we know, through self-exploration, our own true nature and the things around us, we shall also know what our relationship and participation is with the other things we live with, all the things around us – then we will be able to rightly understand ethical human conduct or the humane conduct. Thus, the process of Self-exploration will enable us to identify the definitiveness of human conduct and to live accordingly.

6. ***It is a process of being in harmony in oneself and in harmony with entire existence:*** Through the process of Self-exploration, I establish a dialogue with my natural acceptance. This enables me to be in harmony within myself. Through the same process, I am able to explore into the harmony in the entire existence. We slowly come

to realize (and we will keep talking about this in the entire book) that there is an innate harmony in the existence. I only need to discover this. And once I do this, I can learn to live in harmony with the entire existence. Thus the process of Self-exploration helps me live in harmony within myself and in all my interactions with the world around. Would you desire to be in such a state? Well, we need to work for it.

7. *It is a process of identifying our Innateness (Swatva) and moving towards Self-organization (Swatantratā) and Self-expression (Swarājya):* When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become Self-organized, i.e. I attain harmony in myself. This is *Swatantratā*. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards *Swarājya*.

Swatantratā : Being self-organised : Being in harmony in oneself

Swarājya : Self-expression, Self-extension : Living in harmony with others, and thus participation towards harmony in the whole existence

Ask yourself this question: Are you self-organized right now? Are you able to be in harmony with others?

If you are living in contradiction, then it means you are not self-organized. If you are living with pre-conditionings, wherein you have assumed certain things, have accumulated desires without having first evaluated them, then it means you are *partantra* (enslaved). If you ask this question: whether we are *swatantra* or *partantra*, what is the answer? Till there is a difference between what we are and what we really want to be, we are not *swatantra*, because we will always be in conflict. Hence, since we ourselves are not in self-organization, our expression in living: be it in behaviour with other humans or in our interaction in the form of work - the outcome is going to be one of conflict.

So, through this process of Self-exploration I begin by identifying my innateness (*Swatva*), what I really want to be. Then, living accordingly enables me to being in harmony within myself (*Swatantratā*) and finally being in harmony with the whole existence (*Swarājya*)

Content of Self-exploration

In the light of what we have discussed so far, the content of Self-exploration can be visualized in terms of finding answers to the following fundamental questions of all human beings:

1. *Desire:* What is my basic aspiration?

2. **Program:** What is the process to fulfil this basic aspiration?

Do you find these two questions relevant?

We will try to find answers to these questions by exploring within. These are very important questions since everything we do is related to some desire or the other we are trying to fulfil.

This is what any human being would like to know and work towards its actualization in life.

And if you have the answers to these two questions, is there any other question that remains to be answered?

We are going to observe and explore ourselves, our lives, what we do, why we do and how we do. We will study what human beings want, we will study what we really want. We also want to know how to fulfil what we want. We want to explore into what is valuable for us. Each one of us can explore this within ourselves.

*P*rocess of Self-exploration

In the sections above, we saw the need and content of Self-exploration. We will now move on, and find out how we will carry this out.

Following points are to be kept in mind regarding this process of Self-exploration.

“Whatever is stated is a proposal”.

Don't start by assuming it to be true or false.

Whatever we state here, is a proposal. Don't *accept it as it is*, or *assume* it to be true. We seem to have *assumed* many things to be true till now. If we *assume* what we are discussing here to be true as well, it would only *add to our set of assumptions and beliefs* and instead of being an aid for us, instead of helping us, it will only end *being a burden for us!*

Alright! If we don't assume it, how will we verify it?

“Verify it on your own right”

You need to rigorously verify all the statements and proposals being made here in your own right. No one else can do this for you; you have to do it yourself. It has to be self investigated by you. Verifying in your own right implies the following;

“Don't just accept or reject it-

- *on the basis of scriptures*
- *on the basis of instruments*
- *on the basis of others”*

Note: By the above proposal, we are not trying to undermine the importance of scriptures, instruments or the guidance obtainable from wise persons. Not at all! We are only suggesting that one should take all these as valuable proposals worthy of your own serious exploration and then acceptance.

Let us understand these in more detail:

“Don’t try to verify on the basis of scriptures/ what is written”.

By this we mean, let’s not compare what is being proposed here with what is written in some book, something that you have read or are reading i.e. we think we know certain things, because we have *read* about it somewhere, and *remember* it now. However, we are *not* talking about a *comparative study* between what we have read and what is being proposed here. Rather, we are talking about verification of these proposals *directly within yourself*.

“Not on the basis of instruments”:

Don’t assume these proposals as being true or false based on the conclusions somebody might have given after conducting experiments with physical instruments. The instruments only give information about some physical phenomena, but the conclusions we make are based on our own perception about the phenomena. Such perceptions also need to be subjected to self-verification.

“Not on the basis of others”:

Again, you may have heard something that some great person has said. You may *believe* what this person says to be true, and hence end up *comparing* what is being proposed here with what you *remember as being stated by that personality*. This would not mean verifying in your own right; it would mean *accepting on those great personalities’ right!*

“Firstly, verify the proposal on the basis of your natural acceptance”

Natural acceptance is a faculty that is present in each one of us. It is intact and invariant. We only have to start paying attention to it, to start “seeing” it. For example, ask yourself this question:

‘Is trust naturally acceptable to me in relationship, or is mistrust naturally acceptable?’ What is the answer? It turns out that trust is naturally acceptable to you in relationship.

Similarly, ask yourself another question: “Do I want to live in relationship with others or do I want to live in opposition with others?” The answer is - live in relationship with others.

We find that we get the answers from within ourselves and it is spontaneous. The answers are there in us, naturally. We only need to trace them. We call this faculty the *natural acceptance*.

For every proposal being put forth here, we shall pass it through our own natural acceptance. If it passes through our own natural acceptance, i.e. if it is naturally acceptable to us, it is true for us. If it does not, then it is not true for us and we can drop the proposal. Let's not assume what is being stated here to be true! You need to ensure that you pass every proposal through your own natural acceptance!

Let's ask ourselves another very basic question: Do I want to be happy? The answer is a very quick yes! How did you get this answer? Of course, through your natural acceptance. *This may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately right!*

Once you start asking the question deep within yourself, you will be able to start accessing these answers yourself. This natural acceptance is there in each one of us, it is what we most spontaneously, most naturally desire. You don't have to *import* this natural acceptance from outside; you don't have to learn it from somewhere! For example, when you asked the question "whether trust is most acceptable to me in relationship", did you *ask anyone else* for the answer? Did you *read or learn the answer* from somewhere? Did you have to *refer to some instrument*? The answer is NO. This answer came from *within* you. Similarly, about the answer to- "Is living in relationship with others is naturally acceptable to me". Did you have to learn this from others? Again NO!

Thus, as first part of the self-verification, every proposal being put forth here, is passed through our own natural acceptance.

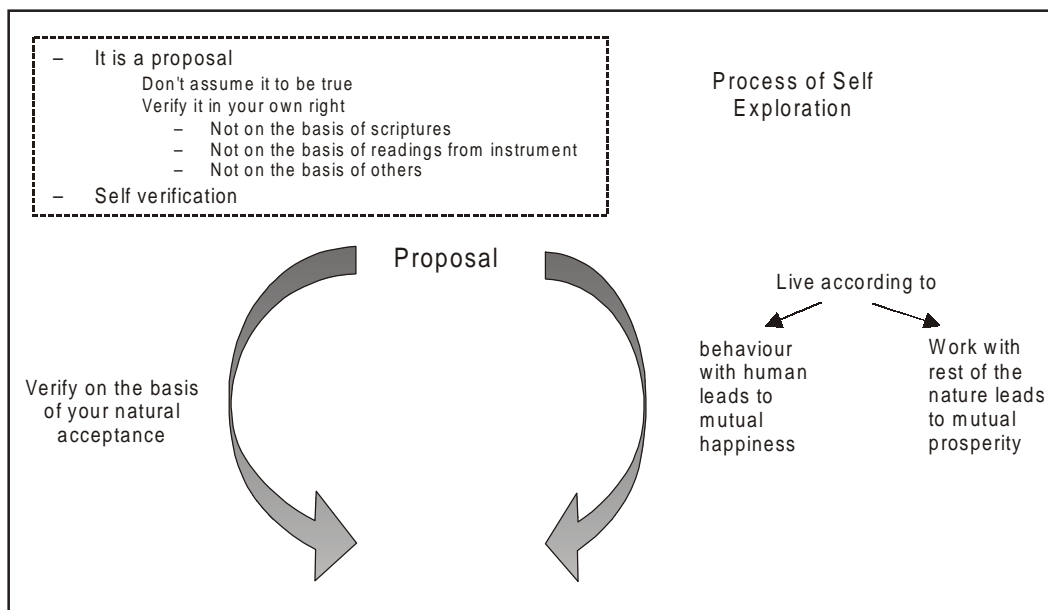
"Secondly, live according to the proposal to validate it experientially."

To verify the proposals, I need to live accordingly in my interactions with the world around. This involves two things: behaviour and work. If the proposal is true,

- (a) In behaviour with other humans,
 - (i) it will lead to mutual fulfilment
- (b) In work with the rest of nature,
 - (ii) it will lead to mutual prosperity.

I desire mutual fulfilment in my relations with other humans and mutual prosperity with the rest of nature. This way, I validate the truthfulness of the proposal.

The whole process of self-exploration can be represented as follows:



Natural Acceptance

At this point, we can make the following observations about natural acceptance:

- Natural acceptance does not change with time:** The natural acceptance does not change with time. It remains invariant with time. This can be easily verified. For example, our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance. We can try to verify this within our span of observation.
- It does not depend on the place:** Whether we are in New Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same!
- It does not depend on our beliefs or past conditionings:** We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.
- This natural acceptance is 'constantly there', something we can refer to:** Try this yourself: think of cheating or exploiting someone. The *moment* you think of this, you sense a contradiction within and feel unhappy that *very instant!* It happens very quickly, and we may not notice it, but it does happen! Similarly, the moment we think of

disrespecting someone, we become unhappy. The very thought is enough to cause a conflict, a strain within us. Thus, this natural acceptance is always there, and if we start paying attention to it, if we ask ourselves every time, for every thought and every desire we have, “Is this naturally acceptable to me?”, we will get an answer. Whatever we do, this natural acceptance is within us, it is telling us what is right. Every time we do something not readily acceptable to us. i.e. every time we think or do something not acceptable to us, there is a contradiction in us, because the thought/ deed conflicts with our own natural acceptance! The *moment* we think of cheating, we become unhappy. We don’t even have to carry out the action. It will become clear to us that while we want something else at the level of our natural acceptance, we think or do something else, based on our beliefs and preconditioning, which is contrary, it creates a disharmony in us; this is the cause for our unhappiness. Take for example, one may proceed with the act of cheating under the influence of say, an extraneous pressure but one keeps feeling unhappy about it and may even repent over this act in the course of time. If somebody asks, ‘why do you cheat?’, one starts offering explanations, inventing justifications. This is because it is naturally unacceptable.

- (e) *Natural acceptance is the same for all of us: it is part and parcel of every human being it is part of human-ness:* Let’s start exploring into this. We will find that no human being finds disrespect acceptable in relationship. No matter who the person, however bad or good, one always expects respect in relationship. For example, let us say a person ‘A’ disrespects ‘B’. This man ‘B’ may bear a grudge against ‘A’ and set out to “teach him a lesson”. This is because ‘B’ does not find disrespect acceptable and when he does not get respect, it offends him. This may actually end up leading to a large scale conflict!

We can start checking and verifying this for ourselves. All of us have acceptance which are same, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common issues like need for happiness, trust, respect, prosperity, we are all the same, all of us have the same basic acceptance.

Thus,

Natural acceptance is there in all of us. It is within us, all the time and we can refer to it, access it to know what is right for us. We only have to start referring to it. Each proposal in this book needs to be evaluated on the basis of your natural acceptance.

What is the State Today?

Today, we are not oriented enough to evaluate our beliefs or assumptions and we treat them as our personal domain. We generally keep them secure in the name of personal life and

freedom. We usually become very sticky about them without really verifying them. When these come in conflict, we try hard to search out justifications and make all efforts to defend our own assumptions. In the process, we cheat ourselves as well as others. But are our assumptions not taxing for us? Are these not costing us our own happiness, the stability and cordiality in our relations? These definitely are, and we need to focus attention on these.

Since we don't verify within ourselves, we continue to live with a set of assumptions and beliefs which may or may not be true. Hence, we are usually not sure of what we 'believe' since we have largely assumed these things and have not verified them for ourselves.

Since we do not verify it in our living with people and with nature, we are not sure of what the results are. In fact, this is quite obvious, since we find today that while sometimes we may have fulfilling relationships with people, may a time we don't; sometimes we contribute to enriching nature but, mostly we end up exploiting it. It shows that today:

- Neither are we verifying our assumptions/ proposals put to us on the basis of our natural acceptance,
- Nor are we verifying what we *think* we know, in our living!

What is the Way Out? What do we Need to Do?

We have to start verifying our assumptions, beliefs on the basis of our natural acceptance and experiential validation. Living on the basis of natural acceptance makes us more authentic. As long as we are living on the basis of assumptions, there is no authenticity in what we are thinking, no authenticity in what we are doing. Since we have not verified for ourselves, in our own right, we don't have the confidence about things. Ultimately, we are the judge of what is right for us, we have to verify and understand it.

Realization and Understanding

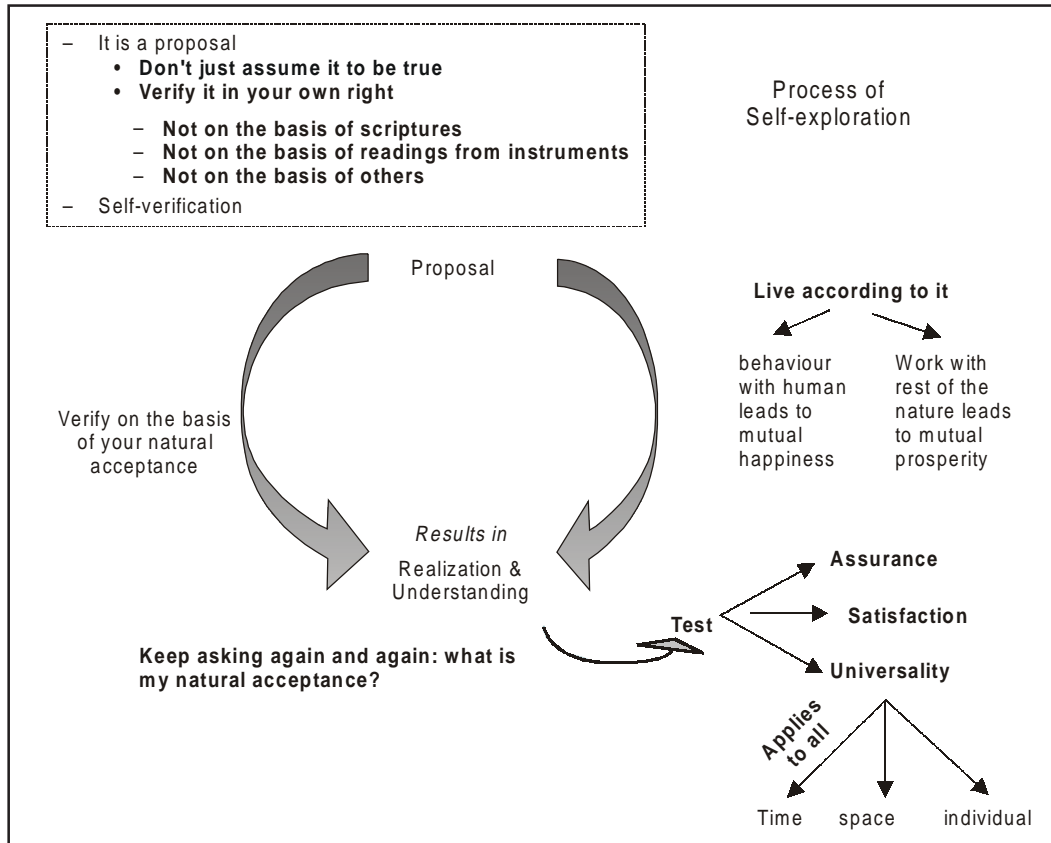
We saw earlier that the process of Self-exploration involves two steps:

1. Verification of the proposals on the basis of our natural acceptance
2. Experiential validation by living according to it.

As we do this, as we continue with this process of verification of the proposals stated here on the basis of our natural acceptance and test it out in our living, it ultimately results in "realization" and "understanding" in us. This means, knowing something to be "true", for sure, within ourselves. We will discuss this in more detail in the Chapter 6.

The realization and understanding is denoted below:

Accordingly, the complete process of self-exploration can be depicted as below.



The answers we get on having realization & understanding are:

- (a) **Assuring**: "I am assured of the answer or understanding in myself"
- (b) **Satisfying**: "I am satisfied that the answers are fulfilling for me."
- (c) **Universal**: "I know or realize that the answers I have got are the same for everyone. They are invariant with respect to:
 - (i) *Time*: These answers are the same at all times: past, present and future
 - (ii) *Space*: These answers are the same at all places or locations
 - (iii) *Individual*: The answers are the same for every human being

If the answers we get do not fulfil any of the criteria of being assuring, satisfying and universal; it means the answer is most likely coming from your past beliefs/conditioning and not from your natural acceptance. Hence, you need to re-verify the answer!

Let us not accept the proposals stated here because they are being repeated all the time! *Far from it! Each one of us* needs to start asking ourselves these questions and see what is acceptable to us! *You* have to start asking these questions yourself!

[This process of repeated self-verification of the proposals on the basis of my own natural acceptance and validating it experientially, and also testing the answers for assurance, satisfaction and universality ultimately results in what is called “Realization” and “Understanding”. When we have this realization and understanding, when we have this knowledge, it remains intact i.e. it stays with us at all times and is not moved or disturbed by external circumstances. In fact, it also starts expressing itself, in the most natural manner and starts impacting the environment and since it is true, it is readily acceptable to others too.]

For the remainder of this book, we will explore into these two basic questions

Desire: What is my basic aspiration?

Program: What is the process of fulfilling this basic aspiration?

Summary

- We need to undergo Self-exploration because we want to find out what is valuable to us, and secondly we want to understand our relationship, our participation with the things around us.
- Self-exploration is
 - ❖ a process of dialogue between “what you are” and “what you really want to be”.
 - ❖ a process of Self-evolution through self-investigation.
 - ❖ a process of knowing oneself and *through that*, knowing the entire existence.
 - ❖ a process of recognizing one’s relationship with every unit in existence and fulfilling it.
 - ❖ a process of knowing human conduct, human character and living accordingly.
 - ❖ a process of being in harmony in oneself and in harmony with entire existence.
 - ❖ a process of identifying our Innateness (*Swatva*) and moving towards Self-organization (*Swatantratā*) and Self-expression (*Swarājya*).
- The content of self-exploration is exploring into two fundamental questions: what our basic aspiration is; and the program to fulfil this basic aspiration.

- Process of self-exploration involves two things, firstly, verifying on the basis of natural acceptance, and secondly, validating experientially by living accordingly. When the proposal is verified on both the bases, it leads to realization and understanding. Understanding is assuring, satisfying and universal with respect to time, space and individual.
- Natural Acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it.

REVIEW QUESTIONS

1. Self-exploration is a process of dialogue between 'what you are' and 'what you really want to be'. Explain and illustrate.
2. "I want to become a doctor"
"I want to do research in astronomy"
"I want to serve the society"
"I want to be a film star"
"I want to earn a lot of money and fame"
In the above cases, what is the basic aspiration? Justify your answer.
3. What is the content of self-exploration?
4. Explain the process of self-exploration with the help of a diagram.
5. What do you mean by your natural acceptance? Illustrate with examples. Is it invariant with time and place?
6. What do you understand by the terms *Swatva*, *Swatantratā* and *Swarājya*?
7. What are pre-conditionings? What is their source?
8. Do you feel that you have some pre-conditionings? How do you evaluate them?

CHAPTER THREE

The Basic Human Aspirations – Continuous Happiness and Prosperity

As mentioned in the previous chapter, our first task is to understand what our basic aspirations are. What is it that all human beings basically want?

Continuous Happiness and Prosperity – Our Basic Aspirations

Make a list of all that you want in your life and reasons for wanting them. For example, when you start listing, your list may comprise of things such as- to be an engineer or an MBA professional, to get the highest grade, to be the first ranker in the examination, to be the smartest guy in the crowd, to be the master of all trades, to earn more wealth than the wealthiest person in the world, etc. Once you have made the list, see if there is anything basic to all of them? Is there any basic aspiration of yours behind all your wants? This is an exercise worth doing to find out your basic aspiration?"

Let us say, you want to be the first ranker in the class. Now, behind this desire to get the first rank, is there a more basic desire? Why do you want to get the first rank? If you keep asking this question, you will find that there is a basic desire. What is this desire, is it to be happy? Yes, it is! Take any other want or desire and you will find the same thing. You will find that each of your wants emerges from the basic aspiration to be happy. This can be verified by each one of you. This also implies that every human being is continuously trying to do things to make him/her happy, and every human being is capable of feeling this happiness in himself/herself spontaneously. It is intrinsic to all of us. We are all working for it continuously in different ways as per the level of our understanding. Sometimes, we succeed, many times we don't. But we still keep trying throughout our life for happiness. You will also find that we want the continuity of this feeling of happiness as well. We do not want happiness in spurts, in intervals, but we want it continuously. We do not want unhappiness even for a moment. How successful we are today in achieving this, is a matter

for serious exploration. But one thing is clear, that happiness is a basic aspiration of all human beings, and therefore, it becomes our prime purpose to gain the correct understanding about it. Going a little further in our exploration, we can also appreciate that being happy implies being free from contradictions, being in consonance with our natural acceptance, being in harmony.

In addition to happiness, we also aspire for adequate fulfilment of our bodily needs, i.e. the need for physical facilities. Physical facilities are the material things we use to fulfil the needs of the body. When we have enough of physical facilities, it gives us the feeling of prosperity. We want to have a continuity of this feeling too. Nobody wants to feel deprived, even for a single moment.

Thus there are two basic aspirations of every human being: continuous happiness and prosperity. These are at the root of all our aspirations and the efforts that go towards achieving these. We will understand the correct meaning of these two terms now.

Exploring Happiness and Prosperity

Happiness

Let us now explore into the meaning of happiness. Try to recollect situations when you feel happy. You will see that there is a set of feelings which you are able to accept effortlessly and naturally. These are feelings such as trust, respect, being confident about your future etc. These feelings are naturally and effortlessly acceptable to each one of us. We also welcome these feelings and desire them to continue in ourselves. When we observe such feelings, we find that these are the situations when we are in harmony and these feelings are a reflection of that harmony. Take for example: respect. Respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. Similarly, looking within me, when I have harmony in my thoughts, my feelings, I feel relaxed, happy. If this harmony is disturbed, I feel uneasy. Try to look at all the moments when you feel happy, you will find that there is an element of harmony in it, which you like. We will keep exploring about this harmony in the rest of this book.

We can thus understand Happiness as

“The state/situation in which I live, if there is harmony/synergy in it, then I like to be in that state or situation.”

i.e. **“To be in a state of liking is happiness.”**

When we are in such a state of happiness – we experience no struggle, no contradiction or conflict within and we enjoy such a state of being. And we wish to have its continuity.

On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict. These are the states when there is lack of harmony, either within us or between us and others. We do not wish for a continuation of these feelings within and want to try and change them – we can call this unhappiness. We can thus state unhappiness as:

“The state/situation in which I live, if there is conflict/contradiction in it, then I do not like to be in that state or situation.”

i.e. **“To be in a state of disliking is unhappiness”**

Thus, we can define happiness and unhappiness as

“To be in a state of harmony is happiness.”

“To be in a state of disharmony or contradiction is unhappiness”

It is important to point out that we do get an impression of happiness through our sensory interaction also such as while eating tasty food, seeing a beautiful picture, smelling a sweet fragrance, etc. However, these impressions of happiness are always short-lived and their continuity can never be ensured. In fact, all attempts to seek the continuity of happiness through sensory interaction only leads to more and more misery. This point will be elaborated further in Chapter 5.

Prosperity

We have spoken about happiness so far. Let us now look into prosperity and whether it is essential. It is easy to see that prosperity is related to material things or what we call as ‘physical facilities’. Think of all the things we need today. We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook and eat the food in, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone etc. So we need physical things to take care of our body and these need to be catered to. When we are able to cater to the needs of the body adequately, we feel prosperous.

Therefore,

Prosperity: is the feeling of having or making available more than required physical facilities.

To ascertain prosperity, two things are essential:

- (a) Correct assessment of need for physical facilities, and**
- (b) The competence of making available more than required physical facilities (through production).**

We need physical facilities as we saw in our earlier discussions. Do you think we can quantify the need for physical facilities? Is there a limit to the need for physical facilities? We will discuss about these issues in the succeeding chapters. At this point, one thing can be clearly stated that we can be prosperous only if there is a limit to the need for physical facilities. If there is no limit, whatsoever be the availability with us, the feeling of prosperity cannot be assured. A little exploration in this direction, which we will carry out more elaborately in chapter 5, will show that physical facilities are the needs of the body and their need is limited in time and quantity. Thus we can identify a limit to these needs and evaluate whether we have enough.

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

Thus, prosperity can be clearly understood and evaluated. Evaluate it for yourself. See if there is a limit to the need for physical facilities that you have listed for yourself. See whether you feel prosperous at the moment. This is an important thing to understand!

While understanding prosperity, let us also look at another point - the difference between wealth and prosperity. Is there a difference? For example, let's assume I have a lot of wealth; a lot of money. You come to my house, but I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it may happen. What would we call this state? A person has a lot of money, but does not want to share even a bit of it. The person *has wealth*, but *feels "deprived"*; in other words the person does not have a feeling of being prosperous. If one *felt* prosperous, he/she would have shared what one has, since there is more than enough wealth anyway. On the other hand someone who does not have a lot of wealth may welcome you into his/her house and ask you to stay back for a few days and help you out. This is an indication of feeling prosperous. Thus, we can see that:

Wealth is a *physical* thing. It means having money, or having a lot of physical facilities, or both.

Prosperity is a *feeling* of having more than required. Prosperity is a *feeling* of having more than required physical facilities; it is not just physical facilities.

This is a very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a *feeling* of having enough. Let's ask ourselves, "What is naturally acceptable to me?":

Accumulating more and more wealth while feeling deprived,

OR

Having requisite wealth and feeling prosperous.

We find the latter naturally acceptable. Not only do we want wealth, but we want to feel prosperous too. In other words, our basic desire is to feel prosperous, and wealth is a *means* to that end. In order to feel prosperous, we need to first decide how much wealth/physical things is needed, else it is like trying to fill water in a glass that has no bottom; the glass will never be filled, howsoever, one may try.

We see that today, we are generally unable to do this. We are busy accumulating wealth, but we don't feel prosperous! This is because, we do not identify our needs, and hence, no matter how much we have, it is always less, and we feel deprived!

It is also important to point out that since for all our physical facilities, we are directly or indirectly dependent on nature, the continuity of prosperity can be ensured only if our production systems are in harmony with the nature. This implies that we use natural resources in a renewable manner and utilize appropriate technologies so that the human needs are satisfied and nature is also enriched. For example, we need food for the body. We grow grains in our fields. If the farming method is such that it retains/enhances the fertility of the soil, we can continue growing grains on the same piece of land and keep feeding our body. Otherwise, the land may turn barren after sometime and we may have to go without food.

Look at the Prevailing Notions of Happiness and Prosperity

In the light of the above discussion, let us have a critical look at the prevailing notions of happiness and prosperity. In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness. This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

- At the level of the individual – rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- At the level of the family – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

- At the level of the Society – growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
- At the level of nature – global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these. This theme will be gradually unfolded in the following chapters.

Some Possible Questions/Confusions

We discussed about happiness and prosperity. Generally when a discussion starts on the issue of happiness, certain kinds of questions or confusions usually emerge, some of which are listed below:

- *I will be bored of happiness if I am always happy.*
- *I will learn and improve only if I am unhappy. If I become happy, my learning will stop.*
- *I need to be unhappy to recognise that I am happy.*
- *We think of others only when we are unhappy. Thus it is important/useful to be unhappy so that one can help others.*
- *Happiness and unhappiness go together, they cannot be separated.*
- *Yes, I want happiness. But my desiring does not guarantee it. So, why talk of desire?*
- *My happiness depends on the others. What can I do about it?*
- *We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy)*
- *Happiness is a small thing. We have higher aspirations, such as like contentment, peace, bliss etc.*
- *Do not bother me with such abstract notions as happiness. I have to live and deal with other things in my life.*

The above issues are open for the reader to self-explore. We are continuously working to feel happy and prosperous but carry many such confusions and contradictions within us! A little exploration will clarify these points. A few of them are being discussed below to help the reader.

A common saying is that *“Happiness and sadness are the two sides of the same coin”* or *“Happiness and sadness are the two banks of a river and one is doomed to travel back and forth between the two”* and this belief is in many of us. Now just think, do you want to continue with happiness and unhappiness both? Or, you want to choose happiness only?

“I cannot be sure of happiness unless I am unhappy” - is another common thing people may believe in. The simple answer to this question is: the acceptance or recognition of happiness is there in me innately, I do not have to compare with something to identify it. You ask yourself, do you first hate your friend to know how to like him/her; or, do you first disrespect your parents to know what it means to respect them?

Many of us have interesting reactions when we are asked to investigate our views about happiness in the context of our life. A few of us dismiss the effort to try and understand ‘happiness’ as something too simplistic, or too philosophical. A few of us feel that it is an intellectual exercise with little relevance to our life, *“Of course I want to be happy and I will be happy once I have achieved what I have set myself out to achieve”*. *“Do not bother me with all this”* is another common dismissal.

Many of us are unable to differentiate between “wanting” and “being”. We are preoccupied with *wanting* something or the other, without trying to look at what we want “to be” (something to do with our “being”). A few of us also live a very busy work and family life and find little time to relax and reflect about what we really want to be. We are preoccupied with our chores, our studies, our work and our families and find it difficult to give appropriate priority to reflecting on our fundamental needs. Indeed, we are just trying to somehow cope and deal with ‘all the stuff’ that is part of our life. In the process, we seldom try to explore into our own pre-conditionings which are themselves in conflict.

But is it really possible to ignore exploring our understanding of happiness, especially if we can begin to appreciate that its very fulfilment is the motivation behind all our aspirations, pursuits, work and choices? If only we can become more sensitive to this fact, perhaps we will find our current investigation difficult to ignore or even postpone.

Can we be bored of happiness? We can be bored of sensations, but can we be bored of the feeling of harmony? Is it that when we are happy, our activity level goes down, or is it that we work more efficiently, more definitely and thus grow faster. Take one example of your study. Try to make out when you are able to study better, when you are happy, that is to say, at peace within yourself, or when you are annoyed? Of course, when we are at peace. So we naturally improve and learn more when we are happy.

Summary

- Continuous happiness and prosperity are the basic human aspirations. This can be verified to be true by each one of us.

- Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony.
- Prosperity is a *feeling* of having or producing more than required physical facilities. Prosperity is a *feeling*, it is not just physical facility. It is to be distinguished from wealth. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement.
- Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature.
- We need to evaluate various questions and confusions that we are having on the issue of happiness.

REVIEW QUESTIONS

1. "To be in a state of harmony is happiness." Examine this statement and illustrate with two examples from your day-to-day life.
2. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?
3. What is your present vision of a happy and prosperous life?
4. Critically examine the prevailing notions of happiness and prosperity and their consequences.
5. "I will learn and improve only if I am unhappy. If I become happy, my learning will stop"- Explore the validity of this viewpoint.

CHAPTER FOUR

The Program to Fulfil Basic Human Aspirations

We saw in the previous chapter that the basic human aspirations are happiness and prosperity in continuity. In this chapter, we will explore how this happiness and prosperity can be ensured.

Basic Requirements for Fulfilment of Human Aspirations

To find out what our happiness and prosperity are related to, let's start with a very simple exercise. Let's make a list of everything we want today and see what these wants or aspirations in turn depend on.

Below is a sample list. Now, you should go ahead and make your own list! Yours might be longer or shorter, it may have different things than the one we have below:

List of Wants

| | |
|---|--|
| <ul style="list-style-type: none">• A big Car• Happiness• A great house• Big Bike• Lot of money• Clean city• Peaceful society• Respect• Better mobile | <ul style="list-style-type: none">• Take care of my parents• A good laptop• Get a top MBA• Own a big house• Not get angry• Knowledge• To be a well known person• Become a politician• Roam the world |
|---|--|

Contd...

| | |
|---|--|
| <ul style="list-style-type: none"> • Good friends • A nice music system • Peaceful life • Be loved • Peace of mind • Be a good person • Do social work • Have respect • Satisfaction | <ul style="list-style-type: none"> • Have great food • Be healthy • Protect Nature • Get good marks • A digital camera • A good guitar • Read a lot of books • Understand the purpose of life • Peace of mind |
|---|--|

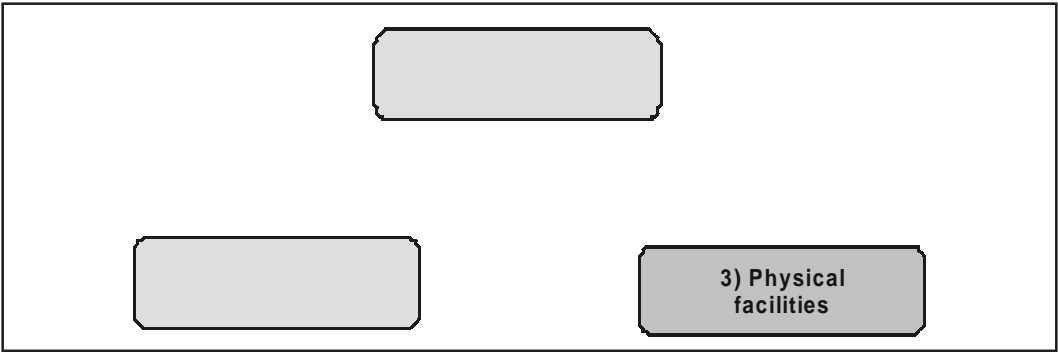
Now let us underline the items that are to do with something physical. For example: a guitar is a physical thing, while happiness is not a physical thing. Similarly, a big house is a physical thing, while the need to do social work is not something physical in nature.

List of Wants

| | |
|--|---|
| <ul style="list-style-type: none"> • <u>A big Car</u> • Happiness • <u>A great house</u> • <u>Big Bike</u> • <u>Lot of money</u> • Clean city • Peaceful society • Respect • <u>Better mobile</u> • Good friends • <u>A nice music system</u> • Peaceful life • Be loved • Peace of mind • Be a good person • Do social work • Have respect • Satisfaction | <ul style="list-style-type: none"> • Take care of my parents • <u>A good laptop</u> • Get a top MBA • <u>Own a big house</u> • Not get angry • Knowledge • To be a well known person • Become a politician • Roam the world • <u>Have great food</u> • Be healthy • Protect Nature • Get good marks • <u>A digital camera</u> • <u>A good guitar</u> • Read a lot of books • Understand the purpose of life • Peace of mind |
|--|---|

We see that some of our desires or wants are to do with physical things. We call these 'physical facilities'. We have desires which are other than physical facilities too. We will discuss about them subsequently and put them into other two categories.

Let us look at the following:

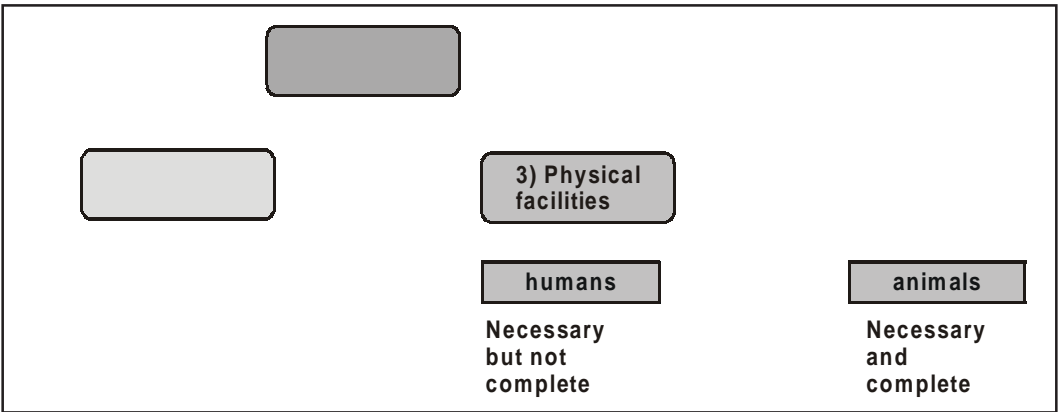


Now, here is a set of proposals:

“Physical facilities are necessary for human beings”

“Physical facilities are necessary for human beings and they are necessary for animals.”

“Physical facilities are necessary and complete for animals, while they are *necessary but not complete* for humans”



It is easy to verify this:

For animals: We see that animals need physical things to survive, mainly to take care of their body. Take a cow for example. A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure. Hence, we can see that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge, or a peaceful animal society or getting a good MBA! This is the case with humans, so let us look into how we humans fare.

For humans: Now let's take the human being. Let's take you. Let's say you are hungry. What do you do? You would look for some food, perhaps, some tasty food. Once you have had your fill, do you just sit around and relax? The answer is an emphatic “No”! We all have

other needs, other plans, perhaps we think of going to a movie, or reading a book, or go to college, or watch some TV, or spend time with family and friends... the list is endless. Thus, it is easy to see that while physical facilities are necessary for us human beings, they are *not complete by themselves* to fulfil our needs. Our needs are more than just physical facilities; we need physical facilities, but the need does not end there.

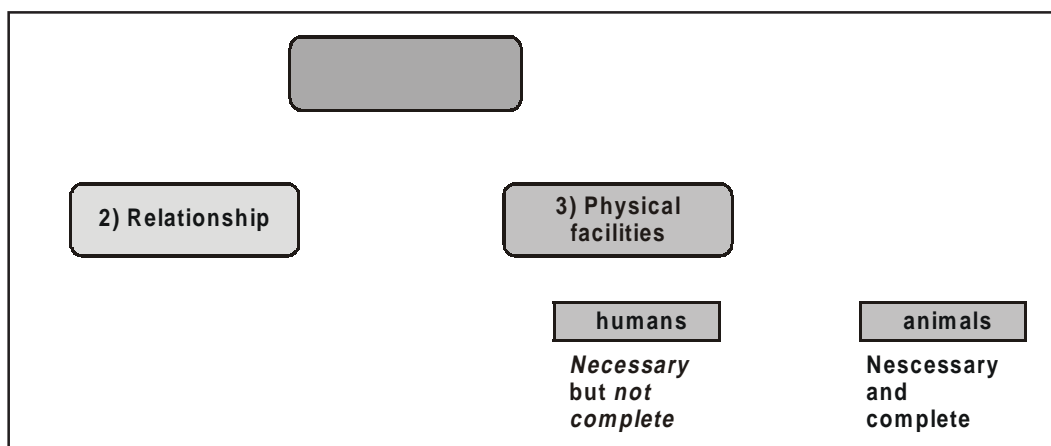
Hence, we can say for animals – “Physical facilities are necessary and complete”;

For humans – “Physical facilities are necessary but not complete”

Here is another proposal:

“Besides physical facilities, we want relationship”.

By relationship, we mean the relationship we have with other people, or human beings: father, mother, brothers and sisters, our friends, our teachers; we desire good relationships with all of them. When we have a problem in these relationships, it troubles us, we are bothered by it. So let's write down relationship as well:



So we have identified two categories of our needs so far:

- Relationship and
- Physical facilities.

Now let us see how we want to be in relationship and what we want from physical facilities.

In Relationship

Mutual fulfilment: We want to have mutually fulfilling relationships. [You can verify this for yourself]. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we

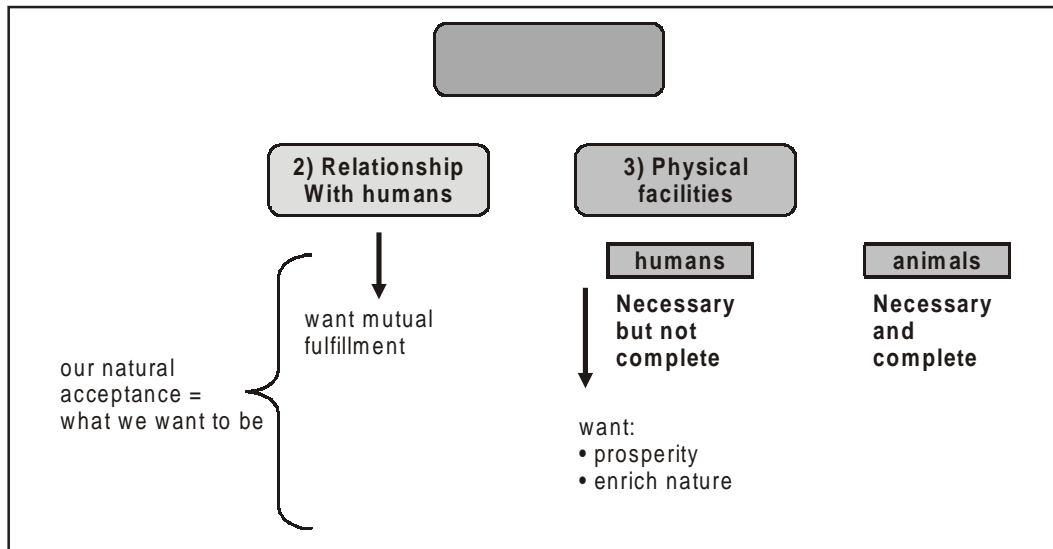
are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Both us and the person we interact with, need to feel fulfilled, need to feel satisfied from the interaction. You can check this in your daily life as well. For example, let's say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it *stays with you*. On the other hand, had there been no such problem with your friend, you are fine, you don't have any issues, and if you had a great time with him, then too it stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

From Physical Facilities

Prosperity in us, enrichment in nature : Let's ask ourselves, "Do I want to live with a sense of prosperity or with a sense of deprivation?" The answer is, I want to live with a sense of prosperity. We studied prosperity in the previous chapter. Let us have a quick overview again. Prosperity means the feeling of having or being able to have more physical facilities than is needed. (We had drawn a distinction between *prosperity* and *wealth*, wherein we saw that just having wealth is not sufficient for prosperity. For ensuring feeling of prosperity, identification of need for physical facilities is also essential, over and above having wealth. Further, feeling of prosperity will lead to sharing with the other, becoming an aid by enriching the other. Deprivation will lead to exploiting the other. This is a simple test of prosperity).

As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves "What is naturally acceptable to me? Do I want to protect and enrich nature, or do I want to exploit it?" The answer is the same for each one of us - we have a spontaneous expectation to enrich nature. We may not know how to go about it, but if we ask ourselves this question, if we ask it deep within, the answer is, given the choice, we want to live in harmony with nature.

Let us put down what we have found out so far:



What is Our State Today?

Now that we have found out how we want to be in relationship, and what we want from physical facilities, let us explore into how we fare on these two fronts today; what is our state today?

In Relationships

Ask yourself this question:

“Am I able to have such fulfilling relationships all the time today?”

What is the answer? Our answer is

“Sometimes I have good relationships, sometimes I don’t. Or perhaps, mostly I have good relationships, and sometimes I don’t,” or vice-versa.

We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of society as well. There are also larger issues like wars, fights and killing, which are extreme forms of problems in human relationships.

Have you wondered why this is so?

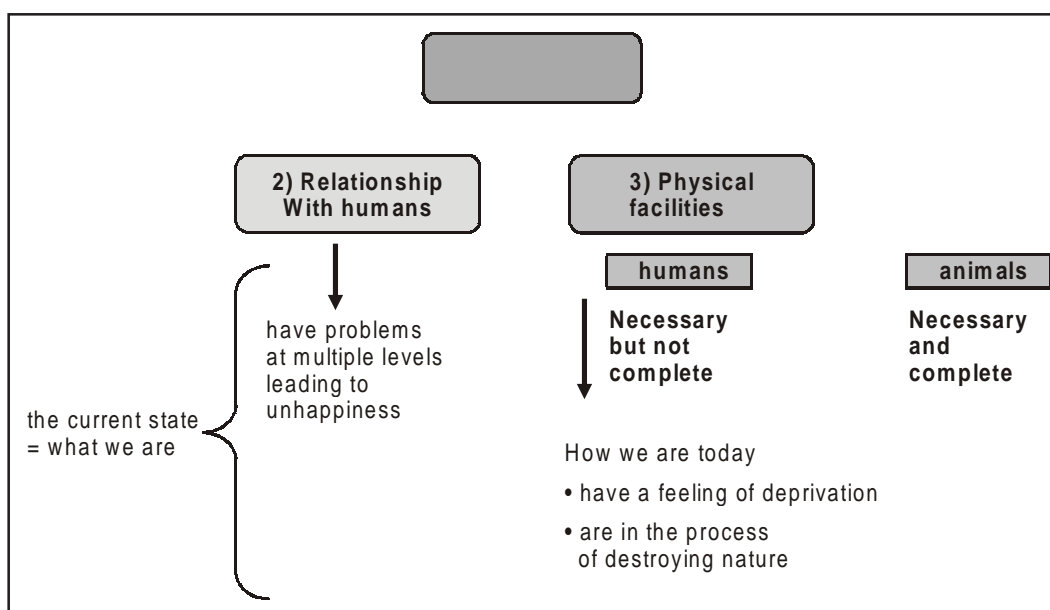
With physical facilities:

Let us ask ourselves these questions:

“Do I feel prosperous? Do I find that I have a feeling to share what I have?

Am I satisfied with my wealth today? Or do I want more? How much is this “more”?

From thinking over these questions and our response to them, it becomes clear, and increasingly so, that while we may have wealth, we are not able to feel prosperous.

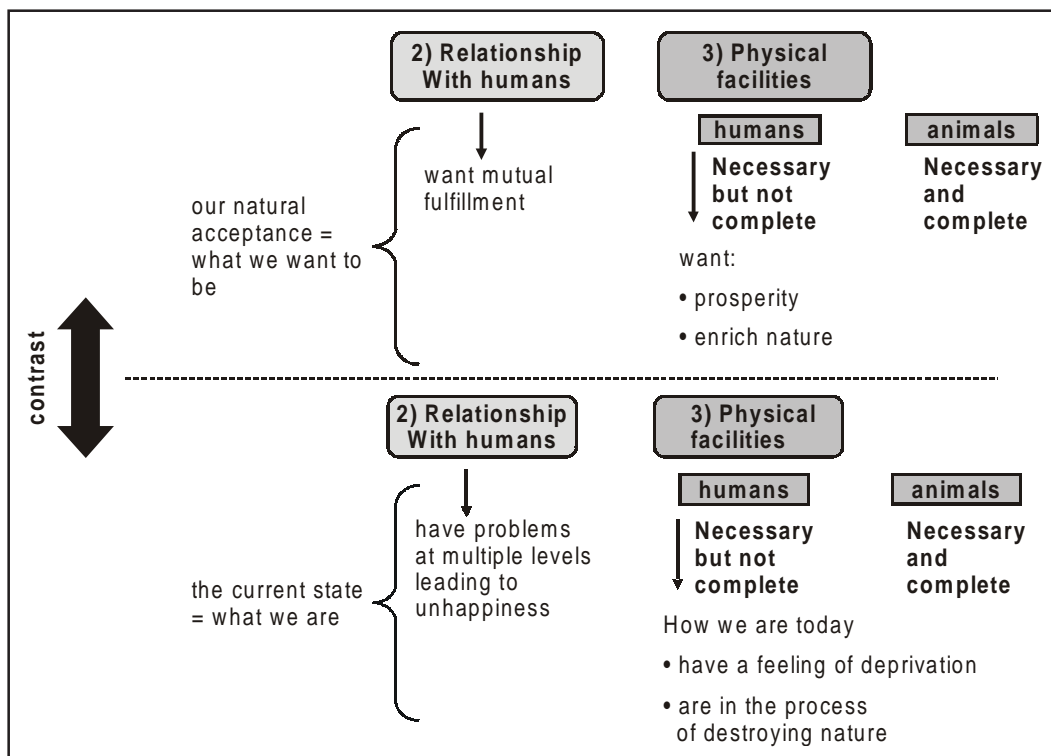


We thus seem to have quite a problem in our hands on both these fronts:

- **Relationship with humans**
 - ❖ We are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large
- **Physical Facilities:**
 - ❖ We want to *feel* prosperous, but end up working only for accumulation of wealth.
 - ❖ We want to enrich nature, but are exploiting it, destroying it.

Let us look into the reasons for these problems we seem to have in the next section.

Why Are We in This State? – Living with Wrong Assumptions



Look at the figure above. Can you see the difference between what we really want to be and what we actually are? Isn't it an irony? We want something, but we have ended up having something totally different. Let us investigate into this and see how we can resolve this issue. This is a significant point for us, since our basic desire is happiness and prosperity and its continuity, but on investigation, we find that our current state is quite unlike it! This has to be dealt with utmost seriousness! Let us look into this.

In Relationships

What could be the possible reason for the issues we have in relationships?

Let's ask the question in another way:

"Do I understand human relationships? Do I know what the other person's expectations from me are?"

The answer is,

"I mostly don't", OR

‘I am not sure about this’ OR

“It depends, It changes from time to time,” etc.

This seems to be our problem. We seem to be interacting with a lot of people, we keep getting ourselves into trouble in our relationships, but we don't seem to understand the first thing about relationships- the expectations! It may seem like a trivial thing, but it is very important. Problems in relationships can really disturb a person's state of mind to a very large extent. We live a significant portion of our lives in relationships. For example: If you had a tiff with your father or your brother, it can stay with you and bother you for a very long time, so much so, that till the issue is resolved, you may not be able to do anything else! This issue is basically because we *assume* something about relationships, and then we go on to live them on the basis of this assumption. But if our *assumption* is false, then we end up in problems. For example, we may assume, that we can become close to someone by being authoritative with them or taking decisions for them. While we may try and boss over the person, it is not going to lead to mutual fulfilment.

From Physical Facilities

Again, we can see here that we have *assumed* that accumulation of wealth is the only thing we need and the rest shall be taken care of. As we have seen, this is an incorrect assumption. Having wealth is *necessary*, but not *sufficient* for prosperity.

We have also made numerous assumptions about our interactions with nature, that we can exploit nature, that nature is present solely for our consumption and so on and so forth. It is easy to see today, with the widespread havoc we are causing in nature, that this assumption is incorrect.

We can make some additional observations here:

Question 1: “Is the unhappiness in my family today more due to lack of [3] Physical facilities, or due to lack of [2] Relationship”?

- Each one of us can explore into this. This exercise is worth doing. Find this out. We generally start thinking about physical facilities and assume that if we have physical facilities, life will be completely ok. But just think, that if we have physical facilities but lack relationship, what will happen in the family? And if we have relationship in the family but lack physical facilities, what would be the state of the family? If we have relationship, we can earn together for the family, but if the relationship is not there, we will think of taking away the share of the other. Think, why the families are breaking today- due to lack of physical facilities or fulfilment in relationship?

When you explore on these issues you will get the answer as : [2] Relationship. It is clear that when we are talking of a ‘rich’ person, the problems are certainly more due

to lack of relationship than due to physical facilities. If we ponder over this for some time, it will also become clear that even for a 'poor' person, the problems are more due to lack of relationship than due to physical facilities.

Question 2: "How much time am I spending today working to ensure [2] Relationship, and how much time do I spend working for, or preparing to get [3] Physical facilities"?

- The *likely answer is*: we spend more time for [3] Physical facilities than for [2] Relationship! It becomes clear that we are not spending enough time in trying to ensure relationship, whereas the problems are more due to lack of fulfilment in relationship than due to lack of physical facilities! In other words, most of the problems are elsewhere, and we are trying to work at some other place in the hope that the problem will be solved!

From the above, it is easy to make the following inferences:

- We largely operate on the basis of assumptions today. These assumptions can be right, or they can be wrong, and we are mostly unaware of our own assumptions!
- Since we are not even aware that we have assumptions, we have obviously not verified these assumptions for ourselves. We haven't checked if our own assumptions are naturally acceptable to us. As a result most of our interactions with people and with physical facilities lead to problems.

What is the Solution?- The Need for Right Understanding

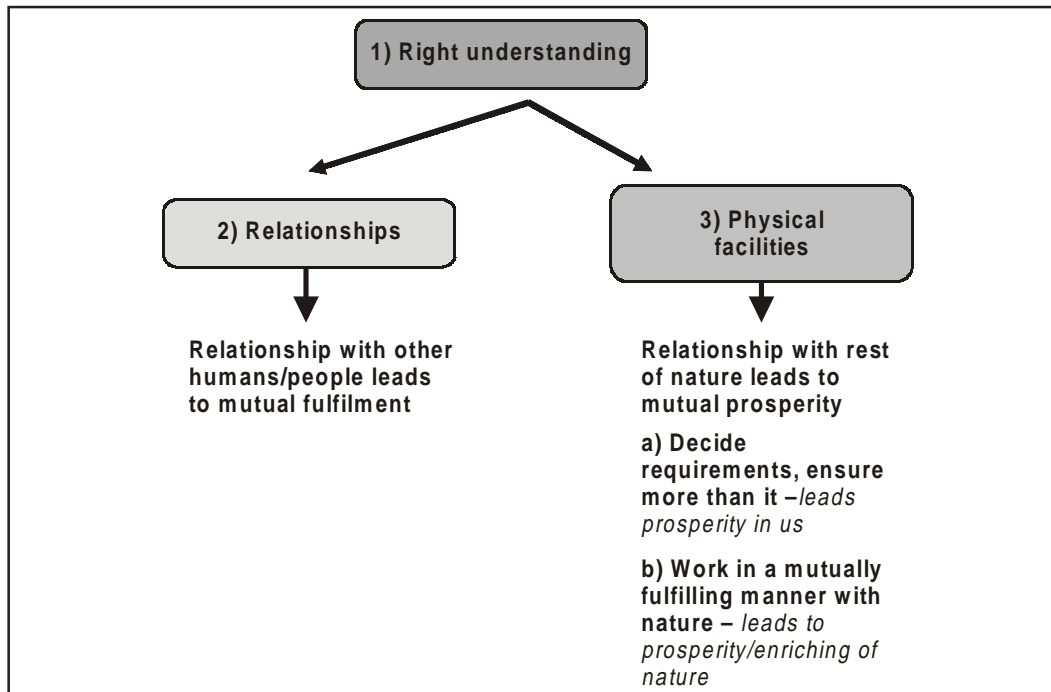
We have made a significant observation in the previous discussion: *"As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature"*.

In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '*right understanding*' of relationship.

Similarly, in order to be prosperous and to enrich nature, we need to have the '*right understanding*'. The '*right understanding*' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between *wealth* and *prosperity*. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

There is need for us to have the 'right understanding' so we can be sure of our own selves, our relationships and our need for physical facilities.

Thus, the three basic requirements to ensure happiness and prosperity for human beings are:



Here are a few questions:

Question 1: Does having [3] Physical facilities ensure [2] Relationship and [1] Right understanding?

Answer: No, (3) does not ensure (2) & (1)!

Question 2: Are all the three: Right Understanding, Relationship and Physical facilities required, or can we do away with one of them?

Answer: All three are needed. We can't do away with anyone of them. We can't say-

- "I need only Right Understanding, and there is no need for Relationships or Physical facilities" & neither can we say
- "Relationships are enough. No need for the other two!" nor can we say something such as "Physical facilities are sufficient. I can do without [1] & [2]"

It becomes clear that as human beings, all three are needed for us!

Question 3: Given that [1] Right Understanding and [2] Relationship are important to us, are we investigating into them?

Likely Answer: We are mostly not paying attention to [1] & [2] and seem to be focusing largely on [3] most of the time.

Question 4: If all three are needed, what is the priority?

Answer: We need to work for [1] Right understanding as the basis on which we can work for [2] Relationships, and then [3] Physical facilities!

Today, we can see that there are two kinds of people in the world:

1. Those that *do not have* physical facilities/wealth and feel unhappy and deprived
 - Thus, such people can be said to be ‘materially deficient, unhappy and deprived’ or ‘*Sāadhan Viheen Dukhi Daridra*’
 - The short form for this can be written as: **SVDD!**
2. Those that *have* physical facilities/wealth and feel unhappy and deprived!
 - Thus, such people can be said to be ‘materially affluent, but unhappy and deprived’ or ‘*Sāadhan Sampann Dukhi Daridra*’
 - The short form for this can be written as: **SSDD!**

Check, where do you stand- at (1) or (2)

Both these are states we don't want to be in! We want to move from this to (verify this)

3. Having physical facilities and feeling happy and prosperous.
 - Such people can be said to be materially affluent, happy and prosperous or ‘*Sāadhan Sampann Sukhi Samridhi*’
 - The short form for this can be written as: **SSSS!**

To ensure that we are of the 3rd category as described above, we need the right understanding!

Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

1. Right Understanding
2. Relationship
3. Physical facilities

Working with this order, we are able to ensure mutual fulfilment with human beings and mutual prosperity with the rest of nature.

Right understanding + Relationship = Mutual fulfilment

Right understanding + Physical facilities = Mutual prosperity

Our Program: Understand and Live in Harmony at All levels of Living

The need for right understanding has become quite clear to us from the previous discussion. Let us now explore into what this 'right understanding' is. Remember, the need for right understanding is tied to our need for happiness.

In order to find out what this right understanding is, we need to find out the various situations or states we live in, on which our happiness depends. Why is this needed? The answer is simple. If we ignore any of these states or situations, if we have incomplete understanding of any state or situation we live in, then we risk becoming unhappy and uncertain in that state or level. In order to ensure happiness and its continuity, we need to make sure we cover all states and situations we live in.

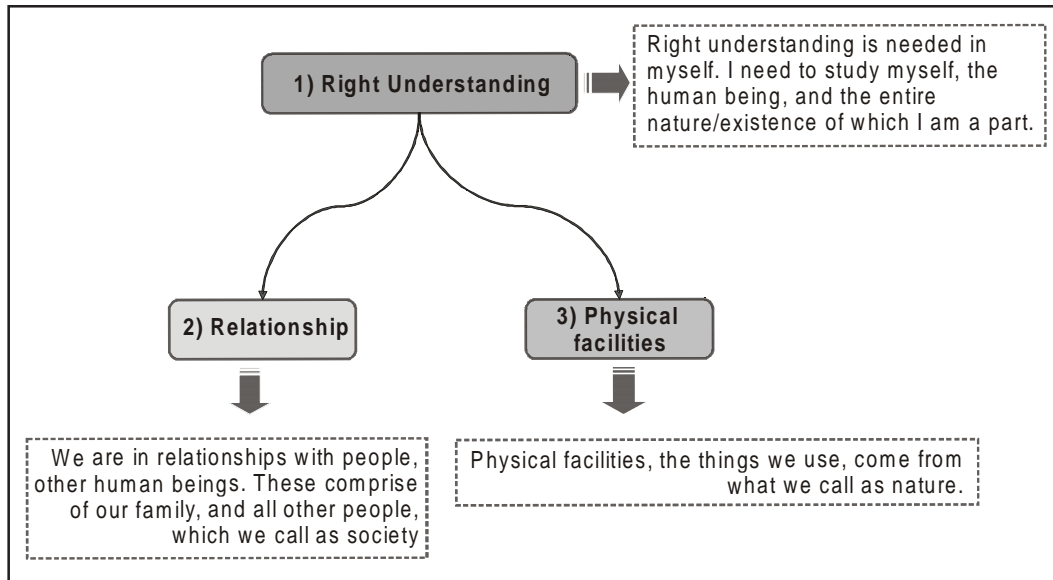
As humans there are several situations we live in. There are many aspects or levels to our living. It is an increasing expanse that starts with ourselves and expands to include things around us; namely, the people we live with on a daily basis i.e. our family, the larger society we live in, the nature we are dependent on, and then everything else, which we can call as 'existence' (existence means all that exists). Some of these we are aware of and of some we are not. Some of these we give significance to and to some we do not. But regardless of our attitude and awareness, we are in this 'totality' and live with this 'totality'.

Let us see if we can find out the expanse of our living from the point we discussed earlier, which is, our need for

1. Right Understanding
2. Relationship
3. Physical Facilities

It becomes clear to us that our state of happiness or unhappiness depends on the above three aspects. If we have the '*right understanding*', then we can be happy in ourselves and work to, have fulfilling relationships with humans and mutual prosperity with nature. If we do not have the right understanding, then we have problems. Thus, our happiness depends on the fulfilment of these three basic requirements.

We can represent this as below:



Thus, we can see from the above that:

1. *Where* do we need the Right Understanding? We need this in ourselves. Hence we have to study ourselves.

Conclusion: We have to study ourselves

2. In order to ensure Relationship, we have to study and understand people and our relationship with them, i.e. we have to understand family and society.

Conclusion: We have to study Family, and we have to study Society

3. In order to ensure right use of physical facilities, we have to study nature, and our relationship with it.

Conclusion: We have to study Nature/Existence

These can be called as the 'levels of our living'. We live in all these 'levels'. Let us list them down and explore them:

1. living in myself
2. living in family
3. living in society
4. living in nature/existence

Thus, we can see that there are four 'levels' in which we live. At this juncture, you can ask yourself this question:

- *“Do I live at all these levels, or can one of them be dismissed or ignored?”*

You can also ask yourself:

- *“Is there anything more than this that I live with?”*

We find that as humans we live at these four levels and none of them can be dismissed or taken away. Also, nothing more can be added to these and together they comprise of everything we live with.

Let us now explore these different levels of our living:

1. **Living in Myself**: We all have desires, thoughts, beliefs, imaginations and choices. This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from the other, it again passes through our internal processes. We refer to this as (our) Self. This inner world (or 'myself') co-exists with the body and together we refer to this as a 'human being'.

Most of the time, we see that we are busy in ourselves – making some plans, thinking about doing something, etc. We have to start with ourselves and study ourselves. This means to put effort to understand our own desires, our wants, and our behaviour. So far, we have ended up assuming things without really investigating into ourselves. We have read a lot of books, we have gone through years of silent and subtle conditioning about who we are, what we want and how we should behave, what work we should do, in short, 'how to live!' We have to begin 'knowing' ourselves and test our beliefs by passing them through our own natural acceptance.

2. **Living in Family**: All of us are born to our parents and this is the family we are born to. This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this 'family'.

How I see myself, decides how I see the other and my relationship with another human, another person. If I can understand myself better and clearer, I am able to see the other clearer and better. And this understanding becomes the basis of my relationship with the other. When we understand ourselves, we can understand the other and this forms the basis of the relationship, harmony with the other. In order to ensure harmony in family and society, we need to understand the expectations in human relationships and whether they can be fulfilled.

3. **Living in Society**: Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, services, health, education, justice etc. We live as a part of this human system. This is our society.

As we understand ourselves and our relationship with others in family, we also understand the other in society, and are able to fulfil our relationship with them.

4. **Living in Nature/Existence.** We are on this earth: with the grass, plants and trees, birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat. Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite stars and planetary systems that surround us. Our earth is a part of the solar system that co-exists with all that there is in this entire 'existence'. And then there is space between planets, even between you and the book right now! All these things present in space are together called as existence. 'Existence' means all that exists.

When we understand nature, we are able to engage with it in a relationship that leads to mutual fulfilment.

*O*ur State Today

Today, if we look into it, we can see that these levels of living are full of conflicts, opposition and contradictions. We are unable to be at peace with ourselves. Most of the time, we are under stress, unhappy about something or the other, and are worrying about things. We are increasingly having more diseases, are unable to live properly in relationships in the family and are disturbing and destroying the very planet we live on. In short, we are unable to live harmoniously in every aspect of our living!

We can thus see that our state of happiness or unhappiness can be affected by any one of these levels. We may be okay within ourselves, but if the relationships in family are not okay, then we get disturbed. Similarly there may not be problems in ourselves or in family, but if there are problems in society, it disturbs us. We can also see that even if we are fine at the rest of the levels, if there are issues at the level of nature, it bothers us and we are disturbed by it and want to do something about it.

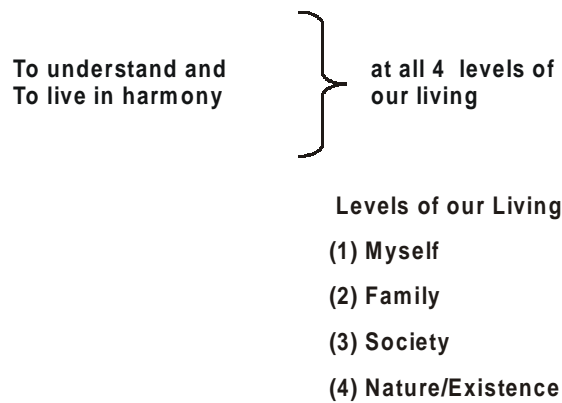
Since there is conflict/contradiction in our thoughts or living at most of these levels of existence, we are unable to naturally accept our own thoughts and living. These problems are basically because of lack of right understanding. We do not even understand ourselves properly! What we need, how much of it do we need, what we value – we have not understood this properly.

Thus, in order to have happiness and ensure its continuity, we need to ensure harmony in all states/situations we live in, which means we need to understand all these four levels of our living! If we ignore any of these levels, the continuity of happiness at that level cannot be ensured!!

Thus, right understanding means understanding the harmony at all these four levels of our living!

We can thus write down our program as:

Our Program:



When we investigate into each of these levels, we shall find that there is a harmony, a synergy that exists between and at each one of these levels. There is a relationship between us and the totality and this needs to be understood – this leads to assurance in us.

We will further see that this harmony already exists; we don't have to create it. We only have to understand it to be in harmony.

We can now complete the information in the content of Self-exploration as mentioned in chapter 2:

Desire: What is my basic aspiration?

- Continuous happiness and prosperity

Program: What is the process of fulfilling this basic aspiration?

- Understanding and being in harmony at all levels of my living

(myself, family, society and nature/existence)

Our Natural Acceptance for Harmony at All Levels of Our Living

In order to understand the harmony at the various levels, we shall take aid of our own natural acceptance. We shall investigate into ourselves. We shall pass the proposals being put forth here through ourselves, and when we look deep within ourselves, without referring

to scriptures, instruments or others. We shall find that our natural acceptance, our spontaneous acceptance is to live in harmony at all these levels of our living. We are not satisfied with anything less than this.

The various levels of living together describe our complete state/situation. Further, each one of us wants to live without conflicts or contradictions at all these levels. Ask yourself the following:

Do I want conflict/contradiction within myself?

Do I want conflict or contradiction in family?

Do I want conflict or contradiction in society?

Do I want conflict or contradiction in nature/existence?

The answer is an easy and instantaneous No!

Each and every one of us naturally accepts only to

be in harmony within ourselves

live with harmony in family

live with harmony in society

live with harmony in nature/existence

Harmony is what we all naturally and most easily accept. It is what we seek, deep within. We can note that in essence there are three choices before us:

1. Do I *desire* conflict/contradiction in any aspect of my life? Or,
2. Do I desire to only *avoid* conflict/contradiction in any aspect of my life? Or,
3. Do I *desire* harmony/synergy in every aspect of my life?

Which option is naturally acceptable to you? Our fundamental nature is to accept 3) harmony/synergy in all aspects of our lives and we will not settle for anything less. Merely *avoiding conflict* is not sufficient for us (option 2 above). It is clear to us that we definitely do not want option 1 above! This is a very important insight into ourselves!

We do not accept conflict/contradiction.

We do not want to merely avoid conflict/contradiction.

We desire harmony/synergy at all levels of our living.

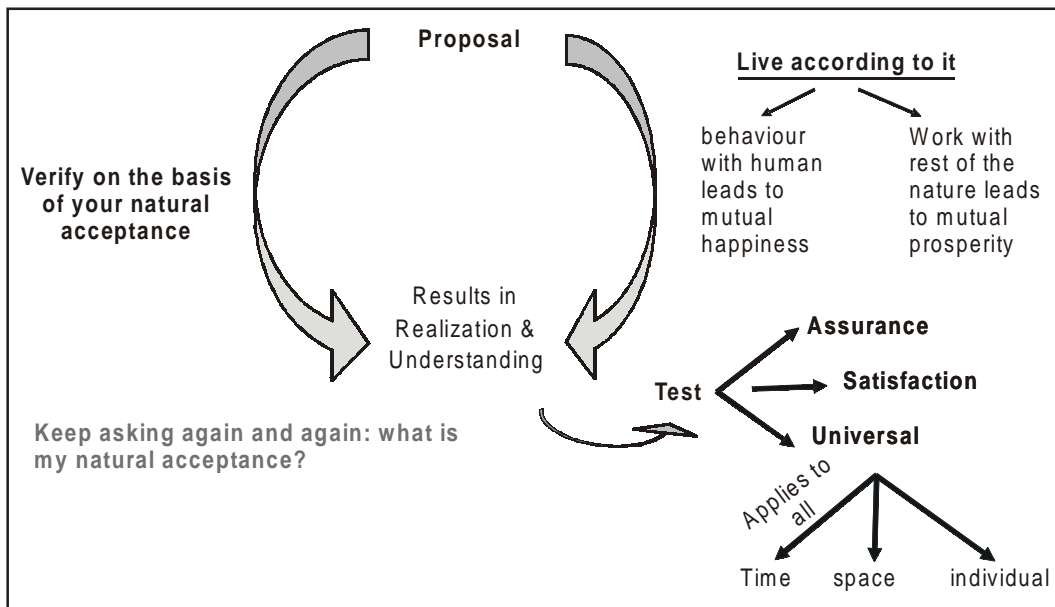
We can start exploring into this harmony in ourselves by seeing what is naturally acceptable to us. Natural Acceptance is a way for us to get in touch with what is *intrinsic* in us, what is *invariant* in us, what is natural to us.

Our natural Acceptance is only for Harmony.

Or, in other words

We only like situations that are harmonious.

Let us revisit the process of verifying on the basis of Natural Acceptance:



This natural acceptance is present in each one of us, regardless of what country or culture we come from, and is regardless of our age or our gender. Natural Acceptance is a human trait and all humans have this. It is intact and invariant in each one of us. It is not disturbed by our pre-conditionings or beliefs, however strong they are – natural acceptance is always the same, unchanging.

Each one of us can thus see that we want to

understand and be in harmony within ourselves

understand and live in harmony in family

understand and live in harmony in society

understand and live in harmony in nature/existence

This is our program; this is what we ultimately want.

If I am able to “see” this harmony for myself, if I am able to understand it, then I am comfortable in myself. When I am able to see that nature/existence is in harmony, every unit in existence is in harmony with every other unit then, I realize that I can also be in harmony with every other unit.

All the contradiction around us today is because at some level or the other, we fail to see the harmony, and end up assuming something otherwise. This leads to problems for us. We mostly tend to think in terms of continuous strife, opposition, violence,... and thus tend to assume unacceptable things.

Thus, on investigation, if we find that there is harmony in existence and we only need to understand it, then we too can be in harmony.

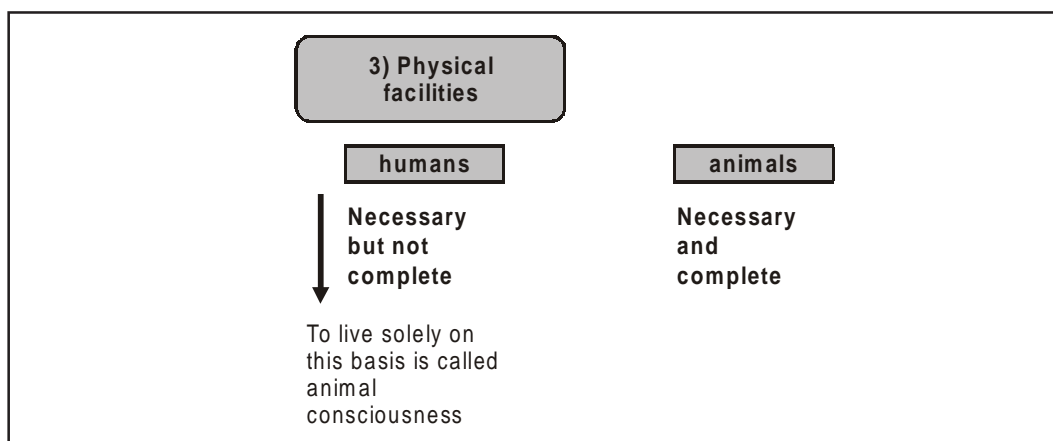
Now that we have observed our program as

“understanding and living in harmony at all levels of our living”

we shall explore the harmony at each of these levels in the forthcoming chapters. This is our journey to ‘right understanding’, our happiness and prosperity! It is going to be a fascinating journey!

Human and Animal Consciousness

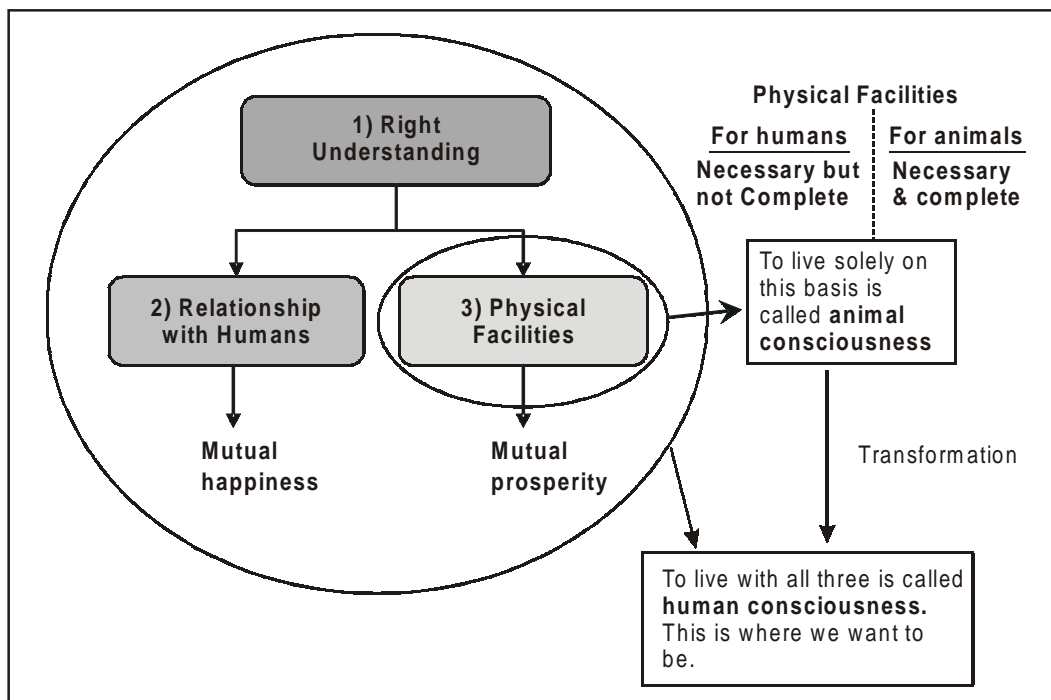
We can make one more observation here. Let us go back to our discussion on physical facilities, relationship and right understanding:



To live solely on the basis of [3] Physical facilities can also be called as living in animal consciousness. We say this because, animals are anyway doing this. If we observe a cow or a goat, they are continuously occupied in getting some physical input from the environment. If we see ourselves today, we are also more or less doing the same thing! The only difference

is, we do it with more sophistication, i.e. we end up packaging our food, or make fancy gadgets but at the end of the day, physical facilities are all that we are working for.

However, we are not satisfied merely by living at this level and hence we need to work towards having the right understanding. Living with all three: [1] Right understanding, [2] Relationship and [3] Physical facilities is called human consciousness.



To develop from animal consciousness to human consciousness is the transformation. It is a qualitative improvement in consciousness. Value education is about enabling this transformation in the human being.

We will explore into right understanding, at each level of our living, in the following chapters.

Summary

- The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order.
- While we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in actuality is quite the contrary, with nature getting steadily depleted and disturbed – while we continue to feel deprived.

- We desire mutual fulfilment in our relationships today but are unable to have this or are unable to ensure its continuity.
- This is because we are largely operating on the basis of assumptions, which may be right or wrong – leading to uncertainty in ourselves, and in our relationship with people and our interactions with nature.
- Right understanding is essential for the fulfilment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today, we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding.
- We need to have the right understanding; we need to understand the harmony at all levels of our living – ourselves, family, society and nature/existence. This is our program: to fulfil our basic desire of continuous happiness and prosperity.
- Animals are primarily concerned with survival for which they need to consume (physical facilities). The need for right understanding and relationship is what distinguishes a human being from an animal.
- Fulfilment of relationships based on right understanding leads to mutual happiness. Fulfilment of need for physical facilities through nature-fulfilling production activities, (both identified on the basis of right understanding) leads to mutual prosperity.
- To live only for physical facilities is called 'animal consciousness', while to live with all three: right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called 'human consciousness'.

REVIEW QUESTIONS

1. What are the basic requirements to fulfil human aspirations? Indicate their correct priority.
2. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.
3. Critically examine our state today in terms of fulfilment of relationships and physical facilities. What has gone wrong according to you? What is the solution?
4. What do the abbreviations given as SVDD, SSDD and SSSS signify? Explain the reason for the state SSDD?
5. "Right understanding + Relationship = Mutual fulfilment;
Right understanding + Physical facilities = Mutual prosperity."
Illustrate the above with two examples for each.
6. What is the program to fulfil the basic human aspirations? Name the different levels of human living?
7. What is the difference between 'animal consciousness' and 'human consciousness'? Explain with the help of a diagram.

SECTION II

UNDERSTANDING THE HARMONY AT VARIOUS LEVELS

This Section Contains:

- Chapter 5:** Understanding the Human Being as Co-existence of Self ('I') and Body
- Chapter 6:** Harmony in the Self ('I') – Understanding Myself
- Chapter 7:** Harmony with the Body – Understanding *Sanyam* and *Swāsthya*
- Chapter 8:** Harmony in the Family – Understanding Values in Human Relationships
- Chapter 9:** Harmony in the Society – From Family Order to World Family Order
- Chapter 10:** Harmony in Nature – Understanding the Interconnectedness and Mutual Fulfilment
- Chapter 11:** Harmony in Existence – Understanding Existence as Co-existence

CHAPTER FIVE

Understanding the Human Being as Co-existence of Self ('I') and Body

We have seen that our fundamental motivation, our basic want - is that of continuous happiness and prosperity. We have also seen that the fulfilment of this want depends upon our understanding of the reality, or harmony at every level of our existence. We have also seen that we can understand this harmony through self-exploration.

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 nature/ existence

In this chapter we will study the human being comprehensively, including the human body, as well as the observer and user of the Body, i.e. the Self. So, we will understand the human being as the co-existence of the Body and the Self (or 'I'). Let us start the journey of understanding.

Human Being is More than Just the Body

What do we visualize when we refer to someone as a Human Being?

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the 'alive-ness' of the person - the entity that keeps the body

'alive' and makes it operate in various ways. We perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc. On a deeper examination of the 'alive-ness', we sense the subtler activities of the person – the person's feelings, thinking, believing, etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the 'alive-ness'. This 'alive-ness' is called 'Jivana'¹.

Thus a Human Being is co-existence of the Body and 'Jivana'. This 'Jivana' refers to itself as 'I' (Self). Thus we say - "I am so and so" or 'I feel tired' or 'I am happy'. This 'I' or 'Self' is also called 'consciousness' and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of 'I' (*Jivana*) and an awareness of the Body.

We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is 'I' who is performing these activities. It is not the body that chooses, decides and performs these activities – without *our* consent or participation. We *use* our bodies to perform such activities – and the choice, the decision and the manner in which to perform these activities – are all done by 'Jivana' identifying itself as 'I'. For example, we don't say my legs started walking by themselves! We say, "I decided to walk" i.e. the decision to walk is taken by 'I', and not the legs!

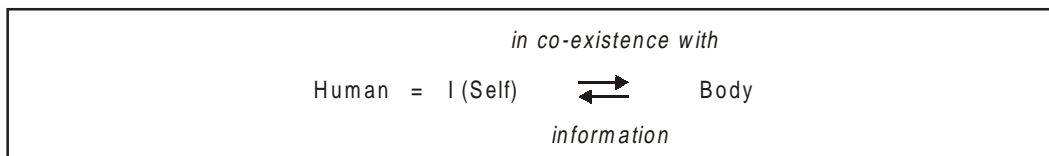
When we savour delicious food, the latest music or a thrilling action movie, is it – each time –our body or is it the 'I' that is enjoying or getting excited?. Again, you would say that it is 'I' that is enjoying or rejecting the food, the music or the movie – whichever it is. Here as well, it is 'I' that chooses to watch the movie and I watch the movie with the help of the eyes and ears. Similarly, we feel pleasure, pain, happiness (*Sukha*) and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it the body that feels the happiness of meeting someone or, do I feel happy? The entity that experiences such feelings is 'I'.

So, the Human Being is co-existence of both these entities – the Self ('I') and the Body. In order to understand the implications of this co-existence, it will first be necessary to focus attention on the distinct characteristics of the Self (*Jivana*) and the Body. Needless to emphasize that the terms 'Self' or 'I' or '*Jivana*' are referring to the same entity on which special attention will be focused.

¹ *Jivana* can be spelt as *Jeevan*, *Sukha* as *Sukh* too.

Understanding Myself as Co-existence of the Self and the Body

Here is a proposal:



The Human Being is the co-existence of 'I' and the Body, and there is exchange of information between the two. We can make this distinction between the Self and the Body in three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

| | | I | Body |
|------------|-----------------------------|--|--|
| Needs | Needs are... → | Trust, Respect... | Food, Clothing... |
| | | Happiness (<i>sukh</i>) | Physical Facilities (<i>suvadhā</i>) |
| | In Time, needs are... → | Continuous | Temporary |
| | In Quantity, needs are... → | Qualitative (no quantity) | Quantitative (limited in quantity) |
| | Needs are fulfilled by... → | Right understanding and right feelings | Food, clothing, etc |
| Activities | Activities are... → | Desiring, Thinking, etc | Breathing, heart-beat, etc |
| | | Knowing, Assuming, Recognizing, Fulfilling | Recognizing, Fulfilling |
| Type | It is of type... → | Conscious (non-material) | Physico-Chemical (material) |

Understanding needs of the Self and needs of the Body

In the process of identifying the distinct characteristics of the Self and the Body, we will first focus towards their distinct needs:

Needs are...

All of us feel hungry! This happens because the body has a need for nourishment. In order to have nourishment, the body needs food and water. The body needs food for its functioning

and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides food, the body also needs protection from changing weather conditions and the ruggedness of the outdoors. The body can be damaged by continuous exposure to cold, rain or the sun. Hence, there is a need for some physical facilities to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather. We may also need “instruments” like a car to travel, or a mike to speak to a large audience. Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Hence, instruments are needed for the right utilization of the body. This may seem like very obvious facts and all of us seem to know them, but you will very soon see the significance of these points we are discussing!

Now ask yourself this question: “Who takes care of the body?”

The answer is: “I do” or, “I take care of the Body”.

We can now ask, given that these are the needs of the Body; ‘what do ‘I’ want’ or ‘what is my need’? We have already identified a few such needs so far, so let us list them down: respect, trust, happiness....are some of the needs of ‘I’ , or *my* need. Hence, we say “the need of the Self (‘I’) is: trust, respect, happiness, etc.”. Now ask yourself a couple of more questions to be sure of what these needs belong to I, or to the Body:

- Who needs trust? Do I need trust, or is it the need of the Body?
- Who needs respect? Do I need respect, or is it the need of the Body?
- Who needs happiness? Do I need happiness, or is it a need of the Body?

The answers are: “*I need trust, respect, happiness, etc.*”. Similarly, we can see that the earlier set of needs: like nourishment, clothing, etc are clearly the needs of the Body and not of ‘I’. I *ensure* these for the body - but I can clearly identify that these needs of nourishment, clothing, etc. are of the Body and not of ‘I’.

If we club them together, we see that the needs of the Body like food for nourishment, clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘*physical facilities*’ (*suvidhā*); whereas the need of I is essentially to live in a state of continuous happiness (*sukha*).

Thus, this is one **fundamental** difference between the needs of ‘I’ and the needs of the Body. The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature – like trust, respect, happiness, etc. This is one primary distinction we can make, between the Self (‘I’) and the Body, in terms of their needs: ***these are fundamentally different.***

Hence, it becomes clear that we need to work for both: to ensure happiness, respect, trust in 'I', and for physical facilities of the Body.

In time, needs are...

Let's take the following situation. You meet a friend, and it's his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him after one hour again, and he again invites you to join him at the canteen! You politely refuse, but he still takes you along...and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment! It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body is a *temporary* need.

Similarly, we need warm clothes during winter and lighter clothes during summer. Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Hence, it's apparent that we do not need clothes continuously! We tend to change our clothing based on the weather, i.e., the need for clothing for the body is *temporary* in nature. Similarly, I want to be in the house for only a limited time in a day. If I am retained in a room throughout my life, so as to be 'protected', it will be life imprisonment for me! The need for a house as well, turns out to be temporary.

If we take the example of instruments for the body, the same thing applies. We want a vehicle to go from one place to the other. But think of what would happen if once you get into the vehicle, you are not allowed to get down ever!

We can hence see that be it food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the Body is **temporary** in time – it is *not continuous*.

So, the needs of the Body are temporary in time.

What about the needs of 'I'? Ask yourself these questions:

Do I want to be happy only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want acceptance in relationship all the time, or only sometimes?

We find that we want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. You do not want to be unhappy even for a single moment, or lose the feeling of respect for yourself for a single moment. It's quite clear then, that the needs of 'I' are *continuous* in time, unlike the need of the Body, which is *temporary* in time.

When we explore the needs of the body, we find out there is *no need* of the body that is continuous. Not even the need for air! You breathe but not continuously. We inhale once and the next moment, we exhale. It is interrupted. On the other hand, there is no break in the need for happiness and feelings in 'I'. We do not want respect one moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously.

Summarizing the points we have made so far, we can see that:

- The need of the Body is Food, Clothing, Shelter, or *physical facilities*, and these are *temporary* in time.
- The need of 'I' is happiness, trust, respect, etc. or *happiness* and it is *not physical* in nature, and is *continuous* in time.

In quantity, needs are...

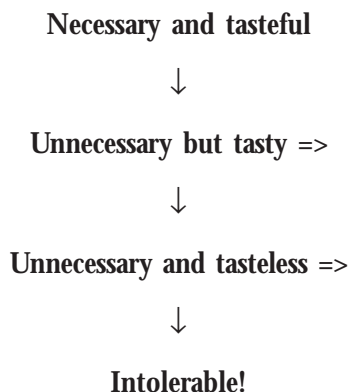
For the Body: Quantitative

The needs of the Body are also *quantitative*. You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, bikes... The numbers may be large or small. But they are *limited* in quantity. For example, you may need to take only four chapattis a day, while your friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use is going to be limited again. It's not like we need unlimited quantity of bicycles or cars! Whatever physical facility we need is going to be *limited in quantity*. To verify this, you can make a list of things you use and see if there is anything that is needed for the body and that is unlimited in quantity. It is easy to verify this point, each one of us can do this.

Fair enough. So physical facilities are required in limited quantity. What happens if we try to keep consuming physical facilities limitlessly? Let's take eating for example:

You go to a party and find that you can eat as many *rasgullas* as you want. You are hungry, and you like this sweet very much. So, you start eating it with a lot of energy. In the beginning, it satisfies your hunger and you find it delicious. You have had four of them so far. It is "necessary and tasty" as of now. You continue counting five, six, seven...ten.. By the time you are at the tenth sweet, your stomach is full – you find it difficult to eat, but you still enjoy the taste. It has now turned "unnecessary but still tasty". You, however, continue to eat - eleven, twelve...and now. you start losing the taste.... it has turned "unnecessary and tasteless". You still persist on...and continue to eat- thirteen, fourteen...and if you still go on, it very soon becomes "intolerable" and you cant stand the sight of the *rasgullas* anymore! This is also something you can verify for yourself!

We can hence conclude that: “When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from



It thus becomes clear that as far as physical facilities go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only *think* of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us! You can try imagining this: You like apples, that does not mean you end up having tons and tons of apples! You may like a specific type of car, but if I gift you a hundred such cars, it will only be a trouble for you!

We can thus conclude that physical facilities are needed for the Body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time.

For the Self: Qualitative

On the other hand, the needs of the Self ('I') are *qualitative*, not *quantitative*. We cannot talk of one kg of respect, half a meter of love or two litres of affection! It even sounds simply ridiculous! Happiness is *qualitative*. Either we are feeling happy or we are not.

Our feelings are *qualitative*. Either they are there or they are not.

This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self ('I') are *qualitative* in nature – they are *not quantitative*.

We can further see that if a feeling is *not* naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptable and we want it continuously.

Thus, to every need in the category of 'I', the following applies:

If it is naturally acceptable, I want it continuously.

If not acceptable, I do not want it at any moment.

Thus, not only are the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously.

On the other hand, when it comes to the Body, the needs are quantitative, and we can't have them continuously, or do not need them continuously!

Needs are fulfilled by...

The need of the Self ('I'), for happiness (*sukha*), is ensured by Right Understanding and Right Feelings, while the need of the Body, for physical facilities (*suvīdhā*), is ensured by appropriate physico-chemical things.

The way to ensure the two kinds of needs is completely different. I may have lots of physical facilities, but if I lack the right understanding, I will not be happy. Similarly, we may be living together amidst lots of wealth but if we do not have right feelings for each other, the happiness in living together is not ensured.

Let's take an example here. Say, you are sitting in a nicely air-conditioned room on a big comfortable sofa with a person for whom you have a feeling of opposition. The Body is very comfortable and well taken care of, but how do **you** feel? – happy or unhappy? Surely, you will be under stress, you will be unhappy. There are enough physical facilities (*suvīdhā*) here, but not the right feeling in 'I'. Hence happiness (*sukha*) is not ensured. Now imagine that you are seated alone in an air-conditioned room, the Body again, is very comfortable, but **you** are having contradictory thoughts or you are confused. How do you feel? –happy or unhappy? Again, you feel unhappy. You have again enough *suvīdhā* here, but not the right understanding. Hence *sukha* is not ensured. You can test this out yourself. You may be having the best of food available, but if you are not in a good mood, you are still unhappy. You might be sitting in a nice comfortable car, but if you are worried about something, **you** are still unhappy – although your **body** is fully fine and comfortable. This is an easy thing for each one of us to verify – all we need to do is start paying attention to it!

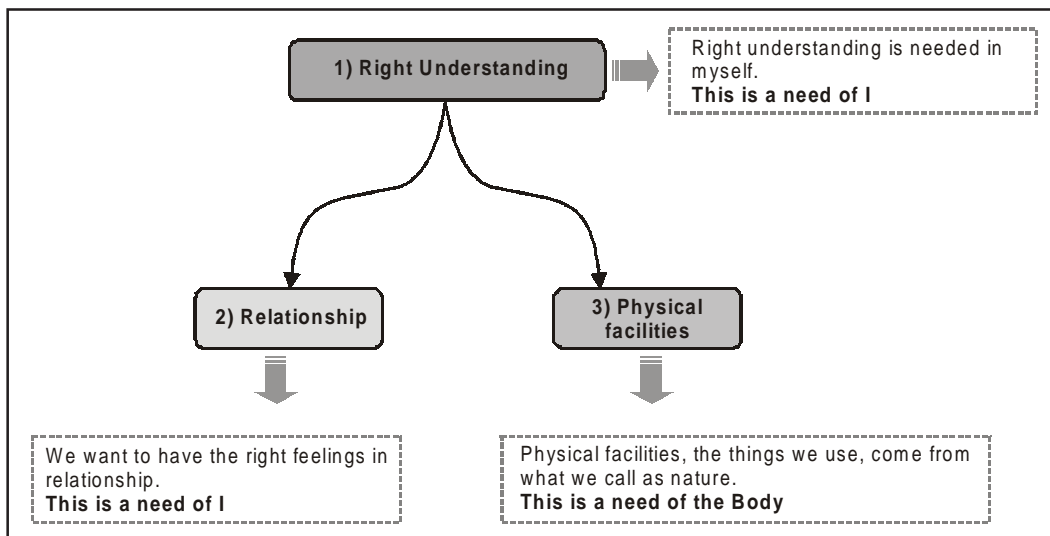
We can thus see that:

- The need of the Self ('I') for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by physical facilities
- The need of the Self ('I') is qualitative, and continuous in nature, while the need of the Body is quantitative and temporary in nature.

The 'confusion' we are in today...

Now that we have studied different needs of the human being: in terms of Self ('I') and of Body; do you think, one can replace the other? Let us explore this point a bit more here.

You will recollect that we discussed about 1) right understanding, 2) relationship and 3) physical facilities in the previous chapter. We had seen that physical facilities are necessary and complete for animals; but when it comes to human beings, physical facilities are necessary but, they are not complete:



We are studying the same issue now, only more closely. Based on the discussion in the previous sections, we are able to better see why physical facilities do not suffice for a human being. It is because a human being is the co-existence of the Self ('I') and the Body, and physical facilities are needed for the Body. Having physical facilities *ensures the fulfilment of the need of the Body* – it *does not address the need of 'I'* – of happiness, trust, respect, etc. It thus becomes clear, once again, that we need to ensure all three: 1) Right Understanding; 2) Relationship and 3) Physical facilities for the human being.

Hence, for human beings, we need to fulfil the need of both: of 'I' and of Body – happiness (*sukha*) and physical facilities (*suvīdhā*). ***One cannot replace the other.***

Let's take some examples to explore this point further. Let's say you visit a friend's house, and you are hungry. When you get there, your desire is that he treats you with respect as well as provides food/water for your hungry/thirsty body. Now imagine this – your friend provides you with lots of delicious food but treats you with contempt. How would you feel? Now suppose there is another friend who treats you with utmost warmth but does not even ask you for food or water. How would you feel in these situations? We can see that we require both: respect for 'I' and food or nourishment for the body. If just one of them is available, it is not enough for us.

A common mistake today is that we mix these two sets of needs: happiness (*sukha*) for 'I' and physical facilities (*suvidhā*) for the Body. We **assume** that

“All we need is physical facilities (*suvidhā*), and that it will automatically ensure happiness (*sukha*)”

While the reality is that we need *both*: since one is the need of the Body, and the other is the need of 'I'.

We hence need to work for both-happiness (*sukha*) in 'I' and physical facilities (*suvidhā*) for the Body. **The programs for the two are also different.** Working for one will not ensure the other, i.e. only working for happiness in 'I' cannot ensure physical facilities for the Body, and only working for physical facilities cannot ensure happiness in 'I'.

As humans, we need both – continuous happiness in the Self ('I') as well as limited physical facilities for the Body. *We need to fulfil both of these and both are important.* Also, just having one does not ensure the other, i.e. only eating food does not ensure respect or happiness, and only respectfulness does not ensure food! We need both. With right understanding, we become responsible to ourselves - i.e., to 'Jivana' as well as to our Body.

Presently, due to lack of right understanding, we are mixing up *Sukha* and *Suvidha*. As a result, despite putting in most of our efforts for physical facilities we *are not even able to fulfil the needs of the Body correctly*. This is because if we try to fulfil the continuous need for happiness (*sukha*) in 'I' by continuously consuming physical facilities (*suvidhā*) at the **level of the Body**, not only will we be unsuccessful in being happy, but the Body also suffers, since we are now abusing the body in this process. Instead of giving the body what is needed to ensure health, we keep trying to do something to the Body in the vain hope that it will make us happy – this only gives us some pleasant sensations temporarily from the body, but it *does not ensure continuity of happiness in 'I'*. The needs of 'I' and the needs of Body have to be addressed separately. Needs of 'I' are *qualitative and continuous* in nature, needs of Body are *quantitative and temporary* in nature. It is thus quite obvious that one cannot replace the other. Any attempt to do this, as we are doing today, will only lead to problems in 'I' and in the Body and also problems in the outside world.

Today, assuming that they will fetch continuous happiness, we attempt to accumulate 'unlimited facilities'; and in the process, get into contradictions, ultimately leading to a self-defeating process. We assume that we need 'unlimited' wealth to ensure continuous happiness. We have just seen that this is not possible. To add to this, there are some more inherent contradictions in this desire for 'unlimited wealth':

Ask yourself: Can wealth ever be unlimited? Whatsoever be the amount of physical facilities you may accumulate, it always has a limit! You can talk of 1 car, or 10 cars, or 100,000 cars, but it still has a limit!

Another issue we have today is that we have assumed that physical facilities will fetch appreciation from others, which in turn will fetch happiness for 'I'. This too is only an assumption. The same physical facility (let us say, an expensive car) may fetch appreciation from somebody, and contempt or even jealousy from somebody else. It cannot *ensure* respect for you, thus it is not true.

We can summarize these gross misunderstandings we have today as below:

| | |
|------------------------|---|
| Body = 'I' | × |
| Clothes = Respect | × |
| Facilities = Happiness | × |

Now try to reflect back on yourself, do you purchase clothes for respect, or for the protection of the body? What governs your choice when you are at the shop? If you are purchasing clothes for respect, you are subject to the same misunderstanding as listed above – respect is a *need of 'I'*, it cannot be ensured by *putting clothes on the Body*. The *continuous* need for respect cannot be fulfilled by *temporary and limited* clothes.

There is thus an urgent need for us to understand ourselves as a co-existence of 'I' and body, and be able to see that their needs are different. If we have this clarity, we shall have different programs for the fulfilment of both. Today, on the contrary, since we assume ourselves to be primarily the body, we are running around – all the while *trying to fulfil the need of 'I' by doing something to the Body* – because the basic misunderstanding today is that 'I' = Body, which is incorrect.

Understanding the Activities in the Self and the Activities in the Body

Having discussed the *needs* of the Self and the Body, we can now explore the *activities* in the Self and the Body. This gives us further insight into the difference in the nature of the Self ('I') from that of the Body.

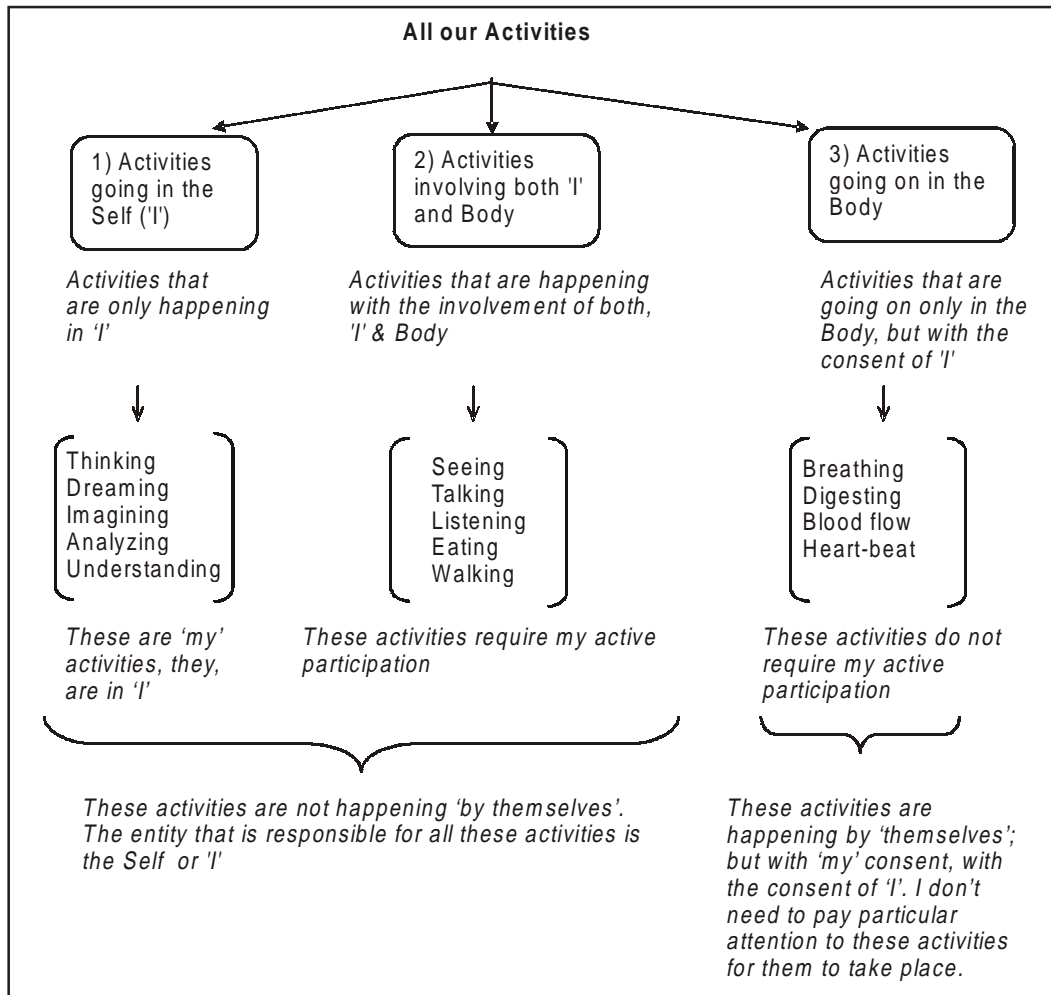
Let us revisit the table we initially started with. We have already explored the needs of the 'I' and Body, we will now explore into the activities in the 'I' and Body.

| | | | 'I' | Body |
|------------|---------------------------|---|---|---|
| Needs | Needs are... | → | Trust, Respect... | Food, Clothing... |
| | | → | Happiness (<i>sukh</i>) | Physical Facilities (<i>suvadhā</i>) |
| | In Time, needs are... | → | Continuous | Temporary |
| | In Quantity, needs are... | → | Qualitative (no quantity) | Quantitative (limited in quantity) |
| | Needs are fulfilled by... | → | Right understanding and right feelings | Food, clothing, etc |
| Activities | Activities are... | → | Desiring, Thinking, etc | Breathing, heart -beat, etc |
| | | → | Knowing, Assuming, Recognizing, Fulfilling | Recognizing, Fulfilling |
| Type | It is of type... | → | Conscious (non-material) | Physico-Chemical (material) |

Desiring, Thinking... in 'I' and Breathing, heart beats... in Body

Let us look at some of our common daily activities and see how we understand them in the context of the Self (or 'I') and the Body. This will help us understand and distinguish the Body from the Self or 'I'. If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:

- Activities that are going on in the Self
- Activities that are going on in the Body
- Activities involving both the Self and the Body



Activities that are going on in the Self ('I')

All of us think. This is something each one of us can verify. We also imagine, and this is very evident from the following example: you are sitting in the classroom, and there is a lecture going on. As you listen, you hear something and are suddenly reminded of an incident that took place years ago. Your attention is drawn to that incident, and you start thinking about it, and spend a few minutes there. After sometime, your attention shifts back into the classroom and the teacher is standing at your desk, and asks, "where were you?" – your body is here, but you were not 'mentally here'. This happens with many of us – in the classroom, and outside it. We may be sitting at home, and our mother may be calling us to eat. The words fall on our ears, but we are so engrossed in reading a book, or in front of the computer, that she has to repeat herself a couple of times before we respond! What is happening in these examples? – we are fully engaged in activities in ourselves, in 'I'. We are so lost in the thinking, or imagining that we don't hear the inputs from the Body.

If you now start observing yourself, you will see that most of the time, you are engrossed in yourself; quite oblivious to what is happening outside. This also usually happens when we are driving, or riding a bike for example. We may have driven for 30 minutes through heavy traffic, but we may have been lost in some thought, some imagination, some analysis most of the time – with the result that when we reach our destination, we are surprised that we are already there! These are activities that take place in ‘I’. Understanding, desiring, analyzing, imagining, choosing – are activities that take place in the Self (‘I’).

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body. This is also something you can verify yourself – even when you are sick, the activity of thinking does not stop. You don’t think less or more based on whether you are hungry. Your capacity to imagine, does not change even when you are lying in a hospital bed – in fact, if you are sick and on a hospital bed, or at home at that time, you will see that you think and imagine a lot more, since there is nothing much to do! This tells us that these activities are going on in the Self, in ‘I’ and *are not dependent on the state of the Body.*

Activities involving both the Self (‘I’) and the Body

In the many activities we perform on a daily basis, we will discover a distinction between the Self and the Body. We saw above that there are some activities that only take place in ‘I’. There are some activities that we do, in which both ‘I’ and Body are involved.

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food and then swallow it. Thus, eating is an activity which involves both the Self (‘I’), where the choice is being made, and the Body, with which the activity is carried out. Now, who do you think is enjoying the tasty food that is being eaten? The enjoyment that one gets out of eating tasty food – who do you think enjoys it? Me, the Self (‘I’) or the Body? The answer is obviously: “I (my Self) am the one who is getting the taste of the food and enjoying it!” It is ‘I’ that gets the taste of the food, enjoys the food.

Similarly, in walking, running, studying, doing my household chores, etc., both ‘I’ and the Body are involved. *The decisions, and choices are made in ‘I’, and these are carried out via the Body.*

What about listening? When I listen, what is involved, ‘I’ or the Body or both? Think about it for a while... say, your father asks you to get him a glass of water. But you are busy solving your maths problem. What happens then? The words fall on your ears, but you are unable to ‘listen’. The Body has received the words, but *you* (‘I’) have not attended to it. So, you do not respond. The participation of the body in this activity is to receive the words,

and *your* ('I's) participation is to receive information from the Body, and get the meaning of those words. Thus, listening involves both- 'I' and Body.

Similarly the activities of tasting, seeing or smelling involve both –'I' and Body. To conclude, we can say that whenever there is involvement of the sense organs in the Body, then 'I' is also involved. You can now notice that tasting, listening, smelling, seeing – that use the body's five sense organs also have an involvement of 'I'. It is 'I' that receives information from the sense inputs, and provides direction to the five sense organs in the Body.

Similarly, whenever the “work-organs” are involved, like hands or mouth or legs etc. then again you are involved as it is you who selects to use them. For example – walking does not happen by itself – but only when I choose to walk, how much I decide to walk, how fast I walk and when I decide to stop; is all decided in 'I' and then it is instructed to the Body. You can yourself observe this, when you are walking. If you start paying attention, you will see that all the time, it is *you* ('I') that is taking the decision to walk, regulate the speed of walking, etc.

Thus, it all depends upon paying attention! As we pay attention to our daily activities with the distinction of 'I' and Body in mind, it becomes possible to distinguish that many of these activities like seeing, walking, smelling listening, etc involve both I and the Body.

Activities that are going on in the Body

The Body is a set of 'self-organised activities' that are occurring with my ('I's) consent but without my ('I's) active participation. These are functions like breathing, various organ functions, digestion, etc. and we will call this category of functions as 'bodily functions' or simply the activity of the 'Body'. An activity like breathing happens by itself and there is no active participation of 'I' in the performance of the activity. However, this breathing continues with my consent, i.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to keep breathing. Each one of us can easily verify this – all we have to do is start paying attention to it!

Knowing, Assuming, Recognizing & Fulfilling in 'I' and Recognizing & Fulfilling in Body

In the previous section, we saw that the activities in 'I' and those in the Body can be clearly distinguished. We will now look at the activities in 'I' and Body from a different perspective.

Activities of 'Recognizing and Fulfilling' In the Body

We saw that breathing, heart-beats, digestion, etc. were activities in the body. The activities of the Body can also be understood as 'recognition and fulfilment'. In fact, the mutual

interaction between any two material entities can be understood as ‘recognition and fulfilment’ of their relationship. Any two material entities thus interact with each other in a definite way.

Let us take an example to understand this: when you are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. We see here that the water has a *definite* relation with the Body. We thus say that the Body ‘recognises’ its relation with water, and ‘fulfils’ it. As a result, the need of the Body in terms of water is fulfilled. We are using the terms ‘recognition and fulfilment’ in this sense here. All material entities interact with each other in a definite manner, in a well defined manner – so we can say that all the material entities recognize and fulfil their relation with each other.

Activities of ‘Knowing, Assuming, Recognizing & Fulfilling’ in the Self (‘I’)

When it comes to the Self (*Jivana* or ‘I’), which is a sentient entity; a conscious entity; we will see that in addition to ‘recognizing and fulfilling’, there is also the activity of ‘assuming’ and that of ‘knowing’. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming. Let us take an example to understand the activity of ‘assuming’ first.

Let’s say a needle is pricked into your body. What will happen? If the needle is sharp, it will go inside. If it is blunt, it will not. The Body has a definite relation to the needle, which it recognises and fulfils. This is recognizing and fulfilling at the level of the body, and this is *definite*. What about ‘I’? If somebody tells you that the needle is a syringe, and the person with the syringe is a doctor, and he is here to cure you, you will cooperate with him and allow him to prick the needle in. But if you are told that the person with the needle is there to harm you, you will object to the action fully, to the extent that you will do anything to avoid the needle from going into the Body. If he/she manages to overpower you and poke the needle in the Body, it will still pierce the body.

What happened here? The recognition of the *Body* was definite, but *your* recognition about the needle depends on your *assumption*. When you *assumed* that the person with the needle is a doctor and is here to help you, you allow him/her to prick it in (your ‘*recognition*’ and ‘*fulfilment*’) whereas, if you assumed that the person is here to harm you, you resisted him/her (your ‘*recognition*’ and ‘*fulfilment*’ has now changed).

Thus, we can see that in the case of ‘I’, the *recognizing and fulfilling changes based on the assumption*. There is no such faculty of ‘assuming’ or ‘knowing’ in the Body. Irrespective of whether a doctor or a person wanting to do harm is pricking the needle, if the needle is sharper than the body, *it will still pierce the body (recognition and fulfilment between material entities is always definite)*– however, as the *assumption in ‘I’ changes*, the *recognition and*

fulfilment in 'I' changes – either I will assist, or resist. This is a crucial distinction in the activities in 'I' and in the Body.

- In the Body, recognizing and fulfilling are definite; there is no 'assuming'.
- In 'I', recognizing and fulfilling *depends on assuming*. As the assumption changes, recognizing and fulfilling changes.

Let us now write down what we have learnt so far about the activities in 'I':

- We *assume* – we all make assumptions. We say "I *assumed* this was true, but I was wrong". Example: if I see a snake and assume it to be a rope, I shall respond differently to it (recognition and fulfilment), than if I take it to be a snake itself. We call this activity '*assuming*' or '*mānanā*'.
- We *recognize* – we all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity '*recognizing*' or '*pahachānanā*'. *The recognizing in 'I' depends on assuming*.
- We *fulfil* – once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of '*fulfilling*' or '*nirvāha-karanā*'. *The fulfilment depends on the recognition*.

Taken together, we can write this as (in 'I'):

Assuming → Recognizing → Fulfilling

leads to leads to

Or,

mānanā → *pahachānanā* → *nirvāha-karanā*

leads to leads to

Assuming, recognizing and fulfilling are activities that we all do, irrespective of whether we are aware of it or not. There is another activity that exists in us (in 'I') that we are largely unaware of or have not explored properly. We tried to explore this activity, get a glimpse of it, via our natural acceptance. We said this activity tells us what is true, it lets us explore into what is true for us, what is harmonious for us, what is true in reality. This activity is called '*knowing*'. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. As a result of knowing, we understand reality, as it is. This activity is called "*knowing*" or '*jānanā*'.

When we have the right understanding, or when we *know*, the *assuming becomes on the basis of knowing*. Until then, our '*faculty of knowing*' is *dormant*; and we only operate on the basis of assumptions. Hence, today, since our assumptions are only beliefs (we have not verified them on the basis of knowing); our recognizing and fulfilling keeps changing.

When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing.

If we list these down in order, we can write (in 'I'):

Knowing or *jñanā* →

leads to

Assuming or *mānanā* → **Recognizing** or *pahachānanā* → **Fulfilling** or *nirvāha karana*
leads to leads to

Thus, in case of human beings, we can conclude that if assuming is based on knowledge which is correct, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong.

Thus there are two added activities in the Self (which is a sentient entity) as compared to the Body (which is a material entity) – these are Knowing and Assuming.

Understanding the Self ('I') as the Conscious Entity, the Body as the Material Entity

Now that we have looked into the needs and activities of 'I' and Body, let us point out the distinction between the types of these two entities (given in the last part of the table).

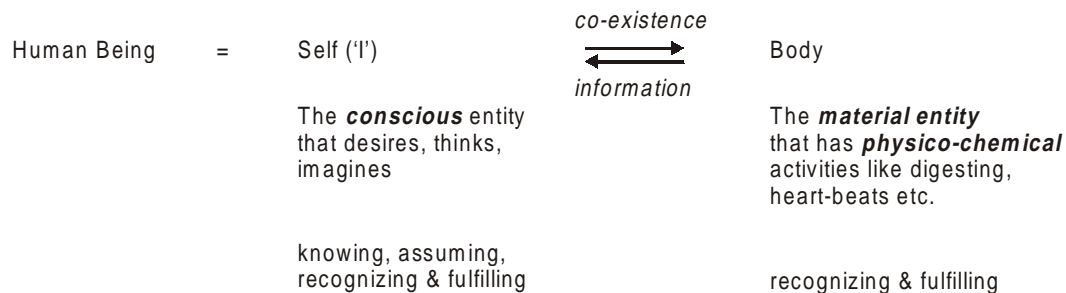
| | | | 'I' | Body |
|------------|---------------------------|---|--|--|
| Needs | Needs are... | → | Trust, Respect... | Food, Clothing... |
| | | → | Happiness (<i>sukha</i>) | Physical Facilities (<i>suvidhā</i>) |
| | In Time, needs are... | → | Continuous | Temporary |
| | In Quantity, needs are... | → | Qualitative (no quantity) | Quantitative (limited in quantity) |
| | Needs are fulfilled by... | → | Right understanding and right feelings | Food, clothing, etc |
| Activities | Activities are... | → | Desiring, Thinking, etc | Breathing, heart-beat, etc |
| | | → | Knowing, Assuming, Recognizing, Fulfilling | Recognizing, Fulfilling |
| Type | It is of type... | → | Conscious (non-material) | Physico-Chemical (material) |

Suppose we ask a question now: '*Who* is talking, seeing, thinking, recognizing, assuming, etc?' The natural answer you will give is '*I*'. It is this '*I*' (*Jivana*) which has the characteristic of being aware or being conscious. Thus, it is also called consciousness. It is always aware that '*I am*'. This feeling that '*I am*' is the beginning - our gateway to understand this consciousness.

We also saw in the previous section that there are the activities of assuming, recognizing and fulfilling, with the *capacity* for knowing in '*I*'. Thus, we can conclude that consciousness or a conscious entity has the activities of *Knowing, Assuming, Recognizing & Fulfilling*.

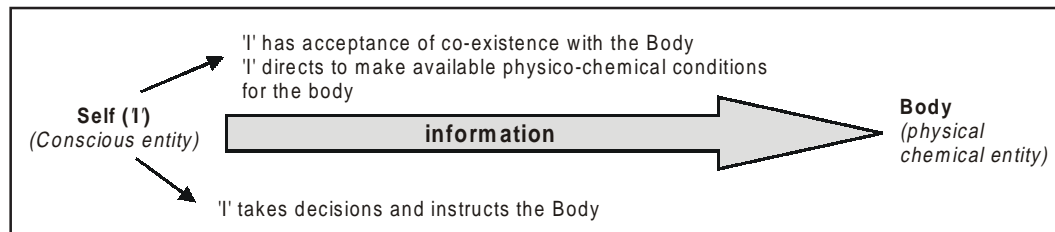
Conversely, we can say that any entity that has the *capacity* of knowing, assuming, recognizing and fulfilling can be called as a conscious entity, or consciousness, or '*I*' or *Jeevan*. Hence, we can now say that any entity that does not have the activity of knowing and assuming is not a '*conscious entity*'. Similarly, any entity that has the activity of recognizing and fulfilling only can be called a '*material entity*'. As we have already seen the activities of '*I*' and body, we can say that while the ***Self ('I') is a conscious entity***, the ***Body is a material entity, or physico-chemical in nature***. The conscious entity (*Jivana*) desires, thinks, selects, while the material entity just performs material activities, about which we have already studied. The conscious entity has knowing, assuming, recognizing and fulfilling, while the material entity only has recognizing and fulfilling activities.

Thus, we can write:

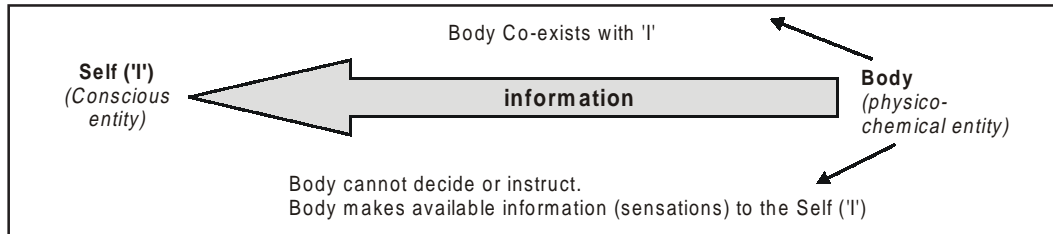


The human being is thus a co-existence of a conscious Self ('I') and the material body.

To make it more explicit, we can write:



I co-exist with the Body. '*I*' and my Body keep exchanging information.



Exercise on Distinguishing Needs of the Self ('I') and Body

We will now take up some exercises to distinguish the needs of the Self ('I') and the Body.

1. Firstly, fill in the answers in the table below. Do not see the right answers until you have completed yours!
2. Next, make your own list of needs, and find out which ones are related to the Self ('I') and which ones are related to the Body.
3. One thing to be noted here is that we are making a list of our wants here, which may or may not be a need (we have assumed it to be a need). That's why the two columns read as 'Related to Body?', and not of the body; and 'Related to 'I'? , and not of the 'I'.

Exercise: Needs of 'I' & Body

| Need | Related to Body? | Related to 'I'? |
|-----------------------|------------------|-----------------|
| Ex: Nice looking Car | | |
| Ex: Car for transport | | |
| Ex: Food | | |
| Ex: Tasty Food | | |
| Ex: Trust | | |
| Ex: Happiness | | |
| Ex: Knowledge | | |
| Ex: 50 Lac Rupees | | |
| Ex: Love | | |
| Ex: Good Health | | |
| Ex: Prosperity | | |
| Ex: MBA | | |

The answers are given on the next page:

| Need | Related to Body? | Related to 'I'? |
|-----------------------|------------------|-----------------|
| Ex: Nice looking Car | | ✓ |
| Ex: Car for transport | ✓ | |
| Ex: Food | ✓ | |
| Ex: Tasty Food | | ✓ |
| Ex: Trust | | ✓ |
| Ex: Happiness | | ✓ |
| Ex: Knowledge | | ✓ |
| Ex: 50 Lac Rupees | ✓ | ✓ |
| Ex: Love | | ✓ |
| Ex: Good Health | ✓ | |
| Ex: Prosperity | | ✓ |
| Ex: MBA | ✓ | ✓ |

We can make some additional observations on this table as shown below:

| Need | Related to Body? | Related to 'I'? |
|-----------------------|---|-----------------|
| Ex: Nice looking Car | What the body needs is protection. The nice part of the car is a need of 'I' | |
| Ex: Car for transport | Transport, is for right utilization of the Body & related to Body | |
| Ex: Food | Food, that nourishes the Body is related to Body only | |
| Ex: Tasty Food | Nourishment is for body, taste is for 'I'. Nourishing food can also be tasty | |
| Ex: Trust | Trust is a need of the 'I'. It can be expressed through the body | |
| Ex: Happiness | Happiness is basically a need of 'I'. We currently try for this via the body sensations | |
| Ex: Knowledge | Need to know is a need of 'I'. The body is used as an instrument | |
| Ex: 50 Lac Rupees | The amount 50 lacs is I's assumption. It could be for respect or sense of security. This money could also be used for nurturing & protecting the body | |
| Ex: Love | Love is a need of 'I'. It can be expressed through the body | |
| Ex: Good Health | Good health, is a need related to body | |
| Ex: Prosperity | The feeling of prosperity is for 'I' | |
| Ex: MBA | MBA could be for learning, respect, etc. Then it is for 'I'. If it is ensure physical facilities, it is for Body. | |

Regarding prosperity, it is to be noted that if we are talking about the feeling of prosperity, it is the need of 'I'. If we are talking about the physical facilities, they are the need of the Body.

Based on the above exercise, the following conclusions can be made:

1. The needs of the Self ('I'), and needs of the Body can be clearly identified by each one of us. It is not a difficult thing to do. Once we are aware of this distinction, it becomes possible for us to classify our needs as shown above.

2. The need of 'I' is happiness, trust, knowledge, respect, taste, etc. while the need of the body is things like food, shelter, etc. – basically physical facilities.
3. We are usually made to believe that the need for physical facilities is unlimited. But when we go about listing them, we see that their need is limited. And that we can actually list them down! If you have not done so, you can do it right now. Make a list of all the physical facilities you need and you will see that they are actually limited in quantity.
4. Many of our needs are related to 'I', and others to the body. Today, since we are unaware of how to fulfil the needs of 'I', i.e. continuous happiness, we tend to think that unlimited physical facilities will secure continuous happiness for us – and when we go to do it, we are not successful.
5. The most you can do with physical facilities is to cater to the needs of the body and to facilitate its right utilization.
6. Money is just a representation of physical facilities, and this representation is based on our notions and conventions. Today, we focus on money with the notions 'just have money, the rest of it will come', 'happiness, health, everything can be bought', 'eat, drink and be merry!'... As a matter of fact,
 - (a) When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
 - (b) The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

We can see from the previous exercise that each one of us can identify our needs and find out if they are related to 'I', or related to the Body. We can also see that what we have been talking about all this while is *related to our everyday living* – this is not just a theoretical discussion. These needs are in each one of us, all the day, every day. If only we start paying attention to them, we start becoming aware of them. As we become aware of this, we can better understand our own needs, as human beings: the needs of 'I' and needs of body, and can *hence make a program to ensure the fulfilment of both sets of needs – need of 'I' and needs of Body*.

Exercise on Distinguishing Activities of the Self ('I') and Body

We will now do some exercises on the activities of 'I' and body, this will help us better distinguish these entities as being distinct: 'I' being conscious in nature and Body being

material or physico-chemical in nature. Below is a table. As we discussed previously, there are three categories of activities as listed below. Look at the activity on the left and put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

| Activity | Going on in 'I' | 'I' & Body both are involved | Going on in Body with consent of 'I' |
|-----------------|-----------------|------------------------------|--------------------------------------|
| Eating | | | |
| Walking | | | |
| Thinking | | | |
| Dreaming | | | |
| Breathing | | | |
| Heart-beat | | | |
| Dancing | | | |
| Chewing | | | |
| Scratching | | | |
| Batting eyelids | | | |
| Getting angry | | | |
| Shouting | | | |

The answers are given below:

| Activity | Going on in 'I' | 'I' & Body both are involved | Going on in Body, with consent of 'I' |
|-----------------|-----------------|------------------------------|---------------------------------------|
| Eating | | ✓ | |
| Walking | | ✓ | |
| Thinking | ✓ | | |
| Dreaming | ✓ | | |
| Breathing | | | ✓ |
| Heart-beat | | | ✓ |
| Dancing | | ✓ | |
| Chewing | | ✓ | |
| Scratching | | ✓ | |
| Batting eyelids | | | ✓ |
| Getting angry | ✓ | | |
| Shouting | | ✓ | |

We can add some more observations to the table above:

| Activity | Going on in 'I' | 'I' & Body both are involved | Going on in Body, with consent of 'I' |
|-----------------|---|--|---------------------------------------|
| Eating | If we are only <u>thinking</u> about eating, only I is involved | | |
| Walking | | ✓ | |
| Thinking | ✓ | When we think <u>and do something</u> , both are involved | |
| Dreaming | ✓ | If we dream and sleep-walk, both are involved | |
| Breathing | | | ✓ |
| Heart-beat | | | ✓ |
| Dancing | | ✓ | |
| Chewing | | ✓ | |
| Scratching | | ✓ | |
| Batting eyelids | | | ✓ |
| Getting Angry | ✓ | In getting angry <u>and expressing</u> it, both are involved | |
| Shouting | | ✓ | |

Based on the above exercise, the following conclusions can be made:

1. Activities of the human being can be distinctly understood.
2. Activities involving only the Self are sentient activities, such as selecting, thinking, desiring, etc. You can start looking at these activities and see if they are periodic or continuous.
3. Activities involving only the Body are the 'material' activities, and they are completely different from the 'conscious' activities in 'I'. You can see if the activities in the body are continuous or temporary. Look at all the activities in the body and find this out.
4. Activities involving both 'I' and the Body are those where a conscious effort from I and an activity in the Body, both are involved. Such activities generally involve our sense organs; or our work organs which are conducted by 'I' on the Body.
 - (a) Listening is an example where 'I' and a sense organ – the ears are involved,
 - (b) Walking is an example where 'I' and a work-organ – the legs are involved.

- (c) Blowing your cheeks out is an example where 'I' is conducting some action on the body.
5. It is possible for each one of us to observe ourselves, investigate into ourselves and find out which activities are of 'I', are of body, and are those involving both 'I' and body.
 6. This exercise cannot be done by anyone else for you; you have to do it yourself! How you are, can only be found out by yourself! This is a simple thing all of us can understand.

Understanding the Body as an Instrument of 'I' ('I' being the Seer, Doer and Enjoyer)

With the previous discussion in the background, we can now make a few more observations about I and Body. Let us explore the following proposals:

| | I | Body |
|---|--|--|
| 1 | I am | My body is |
| 2 | I Want to live | Body is used as an instrument (of 'I') |
| 3 | I want to live in continuous happiness | For nurture of body → food For protection of body → clothing, shelter etc. For right utilization of body → instruments/equipments etc. are needed as physical facilities. |
| 4 | To understand & to live in harmony at all 4 levels (see section 4.5) is the program for my continuous happiness. | Production, protection and right utilization of physical facilities is just a part of my program. |
| 5 | I am the seer, doer and enjoyer. | Body is an instrument. |

Read the following carefully. Pay attention to yourself as you read, and see if you can relate to what has been written. If you don't get it in the first reading, read it again, and again, till you are able to identify with what has been written!

1. I *am*. I exist. The body *is*. I am the one that 'knows' I exist. It is not the body that knows. I am the conscious entity; the body is the material entity. The awareness of being, of being alive, is in *me*, in 'I'.
2. We all want to live. I want to live. I am the one that wants to live (that is why 'I' is called *Jivana*). The Body is my instrument. Not only am I in co-existence with the Body, but the Body also works like my instrument. I am the one who takes decisions and the body acts accordingly. Let's take an example. When eating, we can see that it involves both, you as well as your body. You decide to eat and pass on the information

to body. Thus the food is picked, chewed and then swallowed. Note that it is the self ('I') that chooses to eat and makes a choice of what to eat and how much to eat. Every moment in chewing, you are choosing how to chew, how to move the food around, how much more food to pick, etc. All this is taking place in 'I' and it is being done by you. The body is used as an instrument in the process of eating.

3. It's not just that I want to live. Just surviving, alone is not enough for me. I want to live, and live with *continuous happiness*. This is my need. What more can I need! It is not the body that needs happiness; I am the one that wants to be happy, and all the time. Physical facilities are a need of the Body only.
 - (a) Listing all the needs of the Body, we can see that for the nurture of the Body, food is required. For protection of the Body from the natural climate, clothing and shelter are required.
 - (b) But this is not all. We do not just need food, clothing and shelter. Human beings want to travel, they want to interact, they want to be aware of everything that is going on around them, and they want to move from one place to the other. In your class, you use multiple facilities, such as a board, board-marker, projector, chairs and tables, stationery, etc. To talk to your parents and friends, you may require phones, or; to be aware of the world you may need a TV or internet; to move in a given time from one place to the other, you may need some means of conveyance. All these are meant for the right utilisation of the Body. They are all in the category of instruments. These instruments allow us to see distant things, listen to distant voices and move to distant places.
 - (c) Thus there are three requirements related to the Body, nutrition, protection and right utilisation. The needs of the body are limited in time, and limited in quantity. My need for happiness is continuous.
4. Well, having said all this, let us see now what my program is, and what part of my program is to do with the physical facilities? What do I need to do?
 - (a) The proposal here is that my complete program is to understand and live in harmony at all the four levels of my living. These four levels are: myself, family, society and nature/existence. Continuous happiness entails understanding the harmony at all these levels and living accordingly. If I ignore any of these levels of my living, then there may be unhappiness or contradiction at that level. I am not satisfied with anything less, to know the harmony at all these levels of my living is my need. We have explored this in detail in Chapter 4 .
 - (b) It is clear that the *basic program* of 'I' is to have the right understanding and feeling, the understanding and feeling of harmony at all four levels of living. Ensuring physical facilities for the body is only a *small part of the program*. Ensuring physical facilities consists of production, protection and right utilization. (Right utilisation

of physical facilities is especially something we are generally unaware of today.) To understand these three words - production, protection & right utilization; let us take an example. If I grow wheat, it is production. I preserve it so that it is not consumed by insects, or destroyed by rain or wind or the scorching sun - this is protection. And I eat it for the nourishment of the body; I do not burn it, or simply leave it piled up in my house - this is right utilization. All these activities to do with physical facilities form a small part of my complete program. My complete program includes understanding myself and the relationship with the body, understanding human relationship, understanding the harmony in society, understanding nature/existence and living in harmony with all this: with the body, in family, in society and in nature/existence. Ensuring physical facilities, is thus a part of my overall program: it is needed for the body.

- (c) We can clearly see that today we have ignored the understanding of 'T', and hence we are quite unaware of the needs of 'T'. Since we are unaware of its needs, we have no program for 'T'. All we are aware of is the existence of the Body, and hence all our program is aimed at having more and more physical facilities – but as we have already explored, merely accumulating physical facilities does not ensure the need for happiness in 'T'; physical facilities do not ensure right understanding in 'T'. In fact, physical facilities alone cannot even ensure health in the body – unless we have right understanding in 'T'. Hence, there is a need for us to expand our attention and our efforts to also include the program for 'T'. This is an urgent need.

5. Another thing to understand is that I am the seer, I am the doer and I am the enjoyer.

- (a) *I am the 'seer'*: When we are reading a book or listening, when someone, is explaining something to us, when we are watching a scenery or when we are thinking or contemplating, – we are engaged in the activities of 'seeing' or understanding. Each one of us is constantly active in such activities pretty much the whole day.

Now, if someone asks us, – “Who is understanding all this?”, or, “Who believes all this?” - we might find the questions a little strange. After all it is 'T' who understands, 'T' who believes. We refer to ourselves as 'I' and this feeling of 'T'-ness is what we identify ourselves with. When you see some nice scenery and I ask, who is seeing, what will be your answer? You will say 'I am seeing'. We can see that: 'T' see via the eyes, the *eyes don't see*, they are just instruments – that enable 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*. Just like I see outside, I can also see 'in me' - without the eyes. For example, I can 'see' that I am getting angry, I am feeling happy, etc. In this case, I understand, or know, or am aware that I am getting angry, am feeling happy etc. I didn't have to use my eyes to 'see' this, i.e. I 'see' or 'understand', sometimes with the help of body, sometimes even without

the help of Body. When I 'see' with the eyes, the Body works as an instrument. We can each investigate into this seemingly simple act of seeing. If you are given something in your hand and you conclude that it is a pen, it is not your eyes that conclude this. It is you that concluded this.

Similarly, as you read this line in the book, it is not your eyes that are seeing or understanding these lines, *you* are the one that understands these lines – it is 'I'. It is not our eyes or ears that understand the meaning of the words – even though they convey the information. Understanding or believing happens in the 'I'. *Every time you are the seer*. 'Seer' also means 'the one that understands'. It is also called '*draṣṭā*'

- (b) *I am the 'doer'*: Once I have seen/understood something, I am the one who decides what to do or not to do. I am the doer. For example, I am the seer of the nice scenery. Then, I am the one that chooses to take a picture of the scenery. I take my hands into my pocket, and take out the camera and click a picture. In order to do so, I *use* the hands - the hands in the Body are thus used as an instrument. In this way, I work with my hands and legs. I use the Body as an instrument to do work. I am the 'doer' every time. I 'do' even without the aid of the Body. I make choices in myself, I decide, and it is only then that the Body comes into the picture. For example, I may choose to call my friend at this moment, and may suddenly remember that he is in a class and choose not to call him. In this case, I have 'done' or 'acted' – I made the choice in me, but this choice was not carried out via the body – I did not press the buttons on the phone. Thus, *I am the doer* – and sometimes I express these actions via the body. The 'doing' thus always starts within me. 'Doer' means 'the one that does', who takes decisions to do. It is also called '*kartā*'
- (c) *I am the 'enjoyer'*: I 'saw' the scenery, and I 'took' the picture. I was the seer and doer 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 and enjoyer. Similarly, when I eat, I am the one that gets the taste – from the tongue. As the food enters the tongue/ the body, the information is passed on to me and it is *I who enjoys the food*. I am the one that feels enthused or depressed. I am the one that feels angry or delighted. All the time, I am the enjoyer, the Body is used only as an instrument. 'Enjoyer' means 'the one who enjoys'. It is also called '*bhoktā*'.

Summary

- The human being can be seen as a co-existence of the Self (*Jivana*) and the body.
 - ❖ The 'I' is conscious in nature while the body is material in nature.

- ❖ There is exchange of information between 'I' and the Body.
- The basic need of 'I' is happiness (*sukha*), and the needs of body are physical facilities (*savidhā*).
 - ❖ Needs of the 'I' such as happiness, trust, respect, etc are: Qualitative (not quantitative) and continuous in time.
 - ❖ Needs of the body like food, clothing, shelter – physical facilities, are quantifiable and temporary in time.
 - ❖ The need of the 'I' for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by food, clothing, etc.
- The activities in 'I' are desiring, thinking, imagining, etc. while activities in the body are digesting, breathing, heart-beats, etc.
 - ❖ All our activities can be seen as:
 - (a) going on in 'I',
 - (b) those involving 'I' and Body, both; and
 - (c) those going on in the Body
- Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling.
 - ❖ The recognition and fulfilment in 'I' depends on assuming.
 - ❖ Assuming depends on knowing. without knowing correctly, we only assume, or operate on the basis of beliefs.
 - ❖ Activities in the Body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfilment in the Body is always definite.
- We can list out our needs and identify which needs are related to 'I', and which needs are related to the Body.
 - ❖ We see that many of our needs are related to 'I'; while some others are related to body.
 - ❖ We see that the need for physical facilities for the body is limited and quantitative. It is not endless.
 - ❖ When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
 - ❖ The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical

facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

- Taking this further, we can see that
 - ❖ I am, the Body is. The awareness of being is in 'I'.
 - ❖ I want to live, and the Body is used by me as an instrument.
 - ❖ Just living is not sufficient for me, I want to live with continuous happiness. The body needs nourishment and protection, for which food, clothing, etc. are required. Right utilization of the body needs instruments or equipments.
 - ❖ My program is to understand and live in harmony at all four levels of living. Production, protection and right utilization of physical facilities is only a part of my program.
 - ◆ Today, we are largely unaware of our Self ('I') and the needs of 'I'. As a result, we are not paying attention to the needs and program of 'I' at all. Instead, all our attention today is on accumulation of physical facilities, using which, we can at the most ensure the health of the body.
 - ❖ There is hence a need for us to focus on the needs and program of 'I', else, we will remain unfulfilled.
- I am the seer, doer & enjoyer. Body is an instrument.
 - ❖ I am the Seer. I am the one that sees, and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. Seer is also called *draṣṭā*
 - ❖ I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being made in me. Sometimes, I may express these decisions via the body. Doer is also called *kartā*.
 - ❖ I am the enjoyer of all that is done. Enjoyer is also called *bhoktā*.

REVIEW QUESTIONS

1. "Human being is more than just the Body"- explain.
2. Distinguish between the needs of the Self and the needs of the Body.
3. What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with one example.
4. What are the consequences of confusing between Sukh and Suvidha?
5. 'I' is a conscious unit while the Body is a material unit. Examine this statement.
6. Why are physical facilities required? What do you mean by right utilization of the Body?
7. "I am the seer, doer and enjoyer. The body is my instrument"- explain.

CHAPTER SIX

Harmony in the Self ('I') – Understanding Myself

We saw in the previous chapter that the human being is co-existence of the Self ('I') and Body. We studied about the needs and activities of the Self and the Body. We also saw that the Body is my instrument and I am the seer, doer and enjoyer. I am continuously active to fulfil my need for happiness. Now, we will study more closely about the activities in the Self (*Jivana*) and the state of harmony in the Self (*Jivana*).

Why should I study myself?

This question may come to your mind at this juncture. Let us explore into this: In our search for harmony in all the spheres of our life, the first entity we come across is ourselves. We are human beings and so it becomes our need to understand – What is the human being? What/who am 'I'? We spend the maximum of our time in ourselves, 'with' ourselves – we keep having thoughts and feelings and plans but we are mostly lost or preoccupied in thinking about other things rather than ourselves most of the time.

Have you ever attempted to know about yourself? Here are some questions you could ask yourself:

- What am 'I' like?
- What are the activities in 'me'?
- What is my ultimate goal in life?
- How can I achieve it?
- Why do I have problems- whatever they are? How can I resolve them?
- Why do I get angry, frustrated or depressed? Why do I get scared?

- What is happiness and unhappiness and how is it caused?

Would you like to find out the answers to these questions, and many more such questions? Would you like to know these answers in your own right? If the answer is yes, then we can journey into an exciting domain i.e. ourselves! Knowing ourselves better helps us in the following ways:

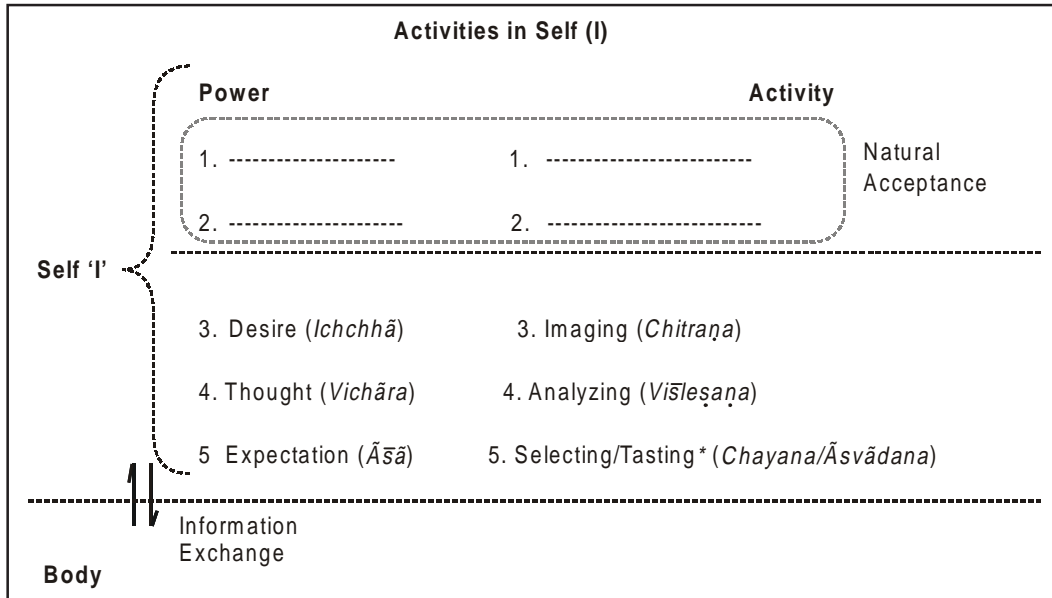
- The Self ('I') is the basis of everything we do. All the desires and expectations we have:-be it to be famous, get marks, get a great job, become a politician, having good relationships in our family, or wanting *rasgulla*, it is all there in 'I'. Hence, it becomes important to understand these desires, thoughts and activities in 'I', so that we know whether they are right!
- Happiness and unhappiness are states in the Self ('I'). Hence, we need to study ourselves to understand happiness better, and the causes for unhappiness.
- 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 between the Self and the Body.
- Since we are in relationship with other people, the more we understand ourselves, the more we understand the other person as well, and our relationship with them.
- Lastly, it allows us to better understand our Program, i.e. what is valuable to us, or what do we ultimately want and how do we fulfil them; What is our program?

We shall learn more about ourselves in this chapter, so pay special attention. This is one of the most important and interesting things you will get to know! Since all the learning we are going to do in this chapter is about ourselves, we shall start '*watching within*'- we shall start *observing ourselves*!

Let us begin this journey.....within...!

Getting to know the Activities in the Self ('I')

All of us are engaged in a variety of activities through the day. While we may recount these activities as studying, playing, eating, sleeping, etc, if we were asked to precisely answer the question 'what are the activities taking place in you?' – we may feel a bit lost. Perhaps you have not paid attention to it, or perhaps, you have tried to, but have not been able to make much progress. We may broadly say, that thinking is something I do, I can imagine, I can taste and select (make my choices) in the expectation of happiness. However, just guessing about the activities in 'I' is not good enough for us, we need to understand them more clearly... let us now look into the activities in 'I' and understand each one of them in detail!



** Please note that 'tasting' in all our discussion will be used in the general sense of distinguishing the pleasantness or unpleasantness of any thought or interaction and not restricted to the taste of the tongue, as is conventionally referred.*

We shall be initially studying the three activities of the Self ('I') shown above. Activities '1' and '2' have been left blank; this is the source of the natural acceptance we have been discussing so far, and we shall discuss these activities later in this chapter.

At this point, we need to remember that the Self ('I') is conscious in nature while the body is physico-chemical in nature. The interaction between 'I' and the Body is in the form of exchange of information.

Let us look at the figure above:

- You can clearly see the Self ('I') and the Body, and that the interaction between the two is in the form of exchange of information.
- We will focus attention on two categories of attributes of the Self, namely, the powers (*Śakti*) of the Self and the corresponding activities (*Kriyā*) as the manifest outcome of these powers. Looking in more detail:
 - ❖ *Power*: This means the basic capacity in the Self ('I'). They are:
 - ◆ Desire (*Ichchhā*) (can be spelt as 'Ichchha' for simplicity)
 - ◆ Thought (*Vichāra*) (can be spelt as 'Vichar' for simplicity)
 - ◆ Expectation (*Āśā*) (can be spelt as 'Asha' for simplicity)

- ❖ *Activity:* The activities listed above are:
 - ◆ Imaging (*Chitrana*) (*can be spelt as 'Chitran' for simplicity*)
 - ◆ Analyzing (*Viśleşana*) (*can be spelt as 'Vishleshan' for simplicity*)
 - ◆ Selecting/Tasting (*Chayana/Asvādana*) (*can be spelt as 'Chayan/Asvadan' for simplicity*)

We are referring to the term 'power' with reference to the self as the *capacity* for a certain activity of the self, e.g. the *capacity for the activity of 'imaging' is 'desire'* (which is listed as a power of the self). What does this mean? For example: our desires are in the form of images. Every desire you have, e.g. to have respect, to have knowledge, to do something useful with your life, is in the form of an image. From the image (the activity), you conclude that you have desires (the power). Hence, when we study the activity, we understand the power behind it. *The power is the basic capacity for that activity.*

Now let us try to understand these activities and powers. When we do so, we will look at each pair of Power and Activity. i.e. we will look at Desire and Imaging together (Desire is a power, i.e. it is the *capacity of imaging*) and we will then look at Thought and Analyzing together and then Expectation and Selecting/Tasting together.

A simple example to understand these activities is as follows:

- We may have a desire to have respect by being the owner of a big house. This is in the form of imaging – we have an “image” in us of ‘fulfilment of this need for respect via a house’.
 - ❖ Here, the *power* is ‘desire’, and the *activity* is ‘imaging’.
- Based on this desire, this image, we start working out the details of the house. The house will have rooms and a verandah, it will have a porch in the front, there will be a kitchen garden on the backside, it will have storeys and you will stay on the topmost storey and keep renters on the ground floor, etc. Here the image of ‘wanting respect from the house’ is split into many parts - this is called analysing. When I have an image in me of myself being a house-owner, it is a single image, but after analysing, we can see its different parts. The activity of analyzing thus means breaking down the image into various parts, or, “to open it up”
 - ❖ Here, the *power* is ‘thought’, and the *activity* is ‘analyzing’.
- Now that we have worked out the details of the house, we go about choosing the size, colour etc, of the rooms: what the dimensions and layout of the rooms will be – will it be rectangular, oval or, square, what will the colour of the house will be- will it be

yellow, white or creamy colour, etc.– this is called selecting/tasting. The selecting/tasting is with the expectation of fulfilling our desire, with the expectation of happiness.

❖ Here, the *power* is 'expectation', and the *activity* is 'selecting/ tasting'.

It is important to note here that when it comes to understanding the power and corresponding activity, it is the activity which we are able to see within ourselves and hence understand it. Therefore, as we go ahead, we may focus on activity only (we may relate it to power sometime).

Let us now explore into these activities in greater detail:

Power of “Expectation” or Activity of “Selecting/Tasting” in ‘I’

We do this all the time! We are expecting some 'taste', we are making some 'selection' from our environment all the time. We '*select*' whether to eat a samosa or kachori. On what basis did we make this selection? Ans: we had the '*taste*' of both items in us from before, and on that basis made a 'selection'.

Similarly to take another example of Selecting/Tasting: you planned your career. You could have selected engineering or medicine or accounts or management. When you selected engineering, you again selected whether it would be computer science or electrical or mechanical or some other stream. Within that stream, you selected what specialization you will have after the completion of your program and you started selecting your electives accordingly! In this example as well, with every selection made, you had a 'taste' associated with it. You wanted to lead a good life, and the 'taste of a good life' got associated with engineering as a career!

We can thus each see that this selecting and tasting is going on in us continuously, through the day, all the time.

- A Selection is always made *in order to fulfil a Taste* we already have in us about something being favourable or unfavourable.
- The *activity* here is “selecting/tasting” (*Chayana / asvādāna*), and the capacity for that activity, or its *power*, is called “expectation” (*Āśā*).

We can take numerous more examples from daily life to understand this activity of Selecting/Tasting. For example, we decide (Selecting) which motorcycle to buy based on an earlier assumption (Taste) of which motorcycle looks better. We decide which movie to watch (Selecting) based on our prior experience of the hero (Taste). We have been sitting on a sofa for a long time, and we then change our position (Selecting) based on the comfort (Taste). All the time, throughout the day, every day, we are constantly engaged in the activity of selecting and tasting, i.e. we are constantly “expecting”. We may not always be aware of it, but it is happening, all the time, and it is happening in us, in 'I', all the time!

We can also see that Selecting and Tasting are complimentary. For example, based on a Selection, our taste changes, then the next selection we make is with this changed taste, which may again change our taste i.e. you have the taste for a certain design of cellphone and you like it. Then one day, you go to a shop and taste another design, and you like this better. The 'Taste' in you has now changed from say, a 'Samsung' mobile to a 'Nokia' mobile. Based on the new taste, your selection also changes and hence the next time you go to the shop, you select in order to fulfil this *new* taste.

You can start observing yourself now, and you will see that you are doing this all the time. You only have to pay attention to it to see it. Once you start paying attention to it you will start seeing that you get the feeling of happiness/unhappiness from the taste, i.e. sometimes we like the taste, sometimes, we do not. Selection/Taste thus has an impact on our happiness. It is important to note that Selecting/Tasting happens in the Self ('I'), or in your Self ('I'), and not in the Body!

The activity of Selecting/Tasting is the basic level via which the Self ('I') interacts with the Body. All the inputs/information from the Body are passed on to 'I' via Tasting, while all directives to the Body from 'I' (like lifting the hand) are from the activity of Selecting. You will see that this activity happens very quickly, it may be hard to 'catch' it. For example: decide to lift your hand and you will see your hand moves. Try to notice the decision in you to lift the hand and then try to notice the relation between the decision and the hand moving. This will give you a better idea of the co-existence between you ('I') and the body!

Power of "Thought" or Activity of "Analyzing"

We all think throughout the day. For example, you keep thinking of how to solve a problem, or what the design for your house should be like, how to secure a good life, how to get a good grade, how to make good relations with your friends, some old incident that happened with you, some numerical that you are not able to solve, etc. When we look at it carefully, it turns out that what we call as "thought" today is actually "analyzing". In analyzing, we split the image we have in desire into smaller details – or, detailing out is called 'analyzing', and the *power* is called thought.

We can each check this for ourselves – we only have to start observing ourselves, start becoming aware of ourselves and our activities, and we can observe this activity of analyzing. If you explore into yourself, you will find that your desires are in the form of images, and these are constantly 'being expanded' and you slowly start observing them part by part. This expansion, or 'making into parts' is nothing but thought or analysis. This expansion, this activity of analysis is the basic way in which we plan, we schedule, manage things, we explain a phenomena, we work out the bits and pieces of our responsibilities, etc. This activity of analyzing (*Viśleṣaṇa*) takes place in us all the time.

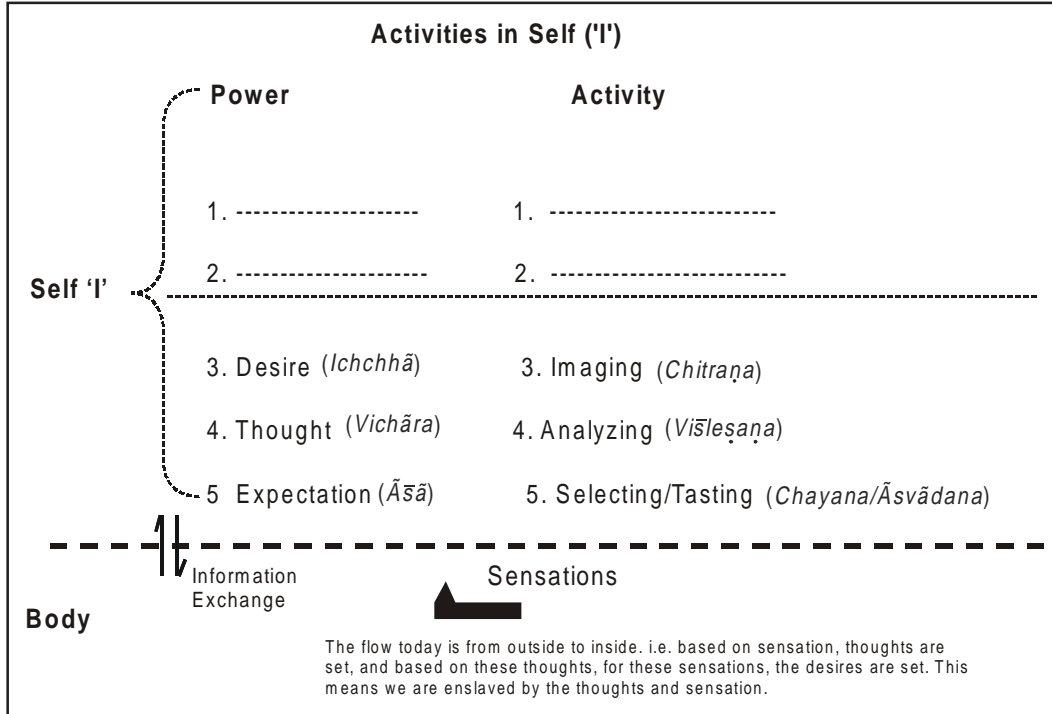
Power of “Desire” or Activity of “Imaging”

There is no human that does not desire. All of us have desires. Right from childhood to old age, each one of us desires. Desires are in the *form* of images. Hence, the *activity is imaging, while the power is desire*. For example, you can have the desire to “feel respectable by owning a large house”; the desire to “do well in life”; to “become knowledgeable”, to “be successful” - each one of us can start listing down our desires and we shall see that we have a lot of these desires or images in us.

When we study desires, we see that they are in the form of “images”. In the examples listed above: of wanting respect, success, become knowledgeable, etc., each of these desires is in the form of images. Each one of us has these images, these desires, and we are constantly trying to fulfil these desires.

How are the Activities in ‘I’ Related?

We had a brief overview of the activities in ‘I’ in the previous section. We will now see how these activities are inter-related.



There are two possible flows of the activities, and both keep taking place:

From outside (the body) to inside (in 'I')

- 'I' receives sensations from the Body and this is tasted in 'I' (*activity #5*).
- Based on this taste, thoughts could be triggered (*activity #4*), and
- Based on these thoughts, desires may be set (*activity #3*).

A desire may be set in me through the above process.

For example,

- we may see a car (Taste in 'I' from information obtained via 'eyes' in the Body); this is Selecting/Tasting or (*activity #5*),
- Based on this we start Thinking about the car (*activity #4*), and
- It slowly forms an image in us as we "leading a good life" by using a car, and in this way, "a good life by having a car" becomes a desire in us (*activity #3*).

From inside (in 'I') to outside (the body)

In the scenario above, we saw that selecting/tasting can lead to thoughts, and thoughts could lead to desires. The flow is also possible the other way round: i.e. based on desires, thoughts are formed, and we then make selections/taste to fulfil these thoughts.

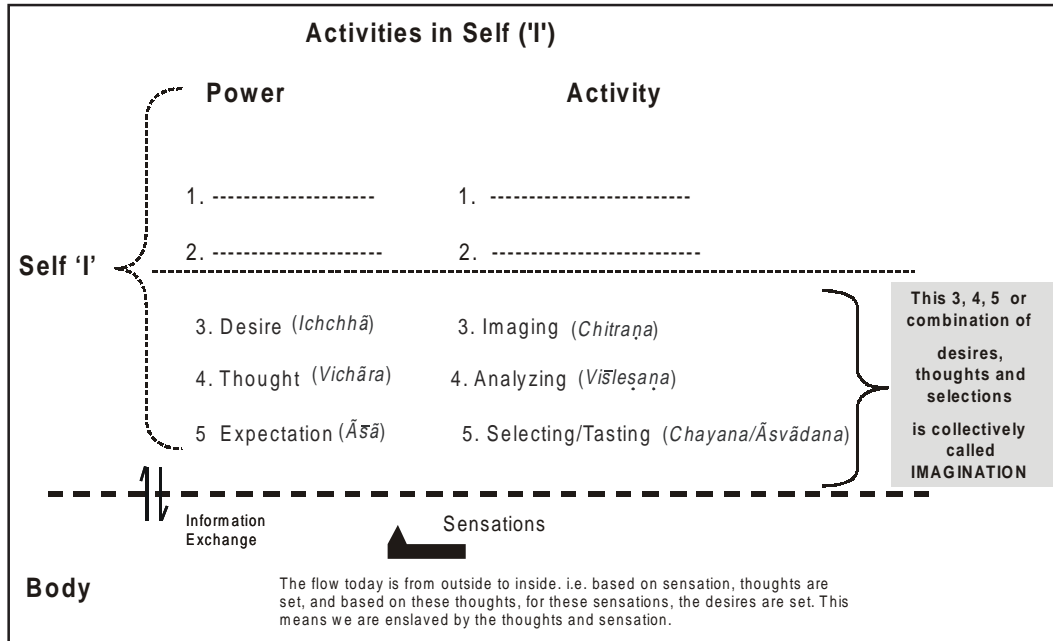
Going back to the example of the car:

- we now have the desire of "a good life via the car" in us (*activity #3*) and
- we go about fulfilling this desire for a good life, which means we start thinking about how to get the car, how much money it would take, how we can have that money, etc. (*activity #4*), and
- based on that we make selections (*activity #5*), and actually choose the car, its shape, colour etc. and then end up buying it.

This flow is from inside to outside.

In this way, our flow of operation is largely: outside – setting inside – in turn going outside; and this keeps happening.

These activities of desire, thought, expecting (selecting) are *discernable* i.e. we can make out they are happening. Together, we call these activities *imagination*. We all imagine, and most of our activities (in the Self) today can be mostly clubbed into imagination.



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

Imagination = Desires + Thoughts + Expectations.

The Activities in 'I' are Continuous

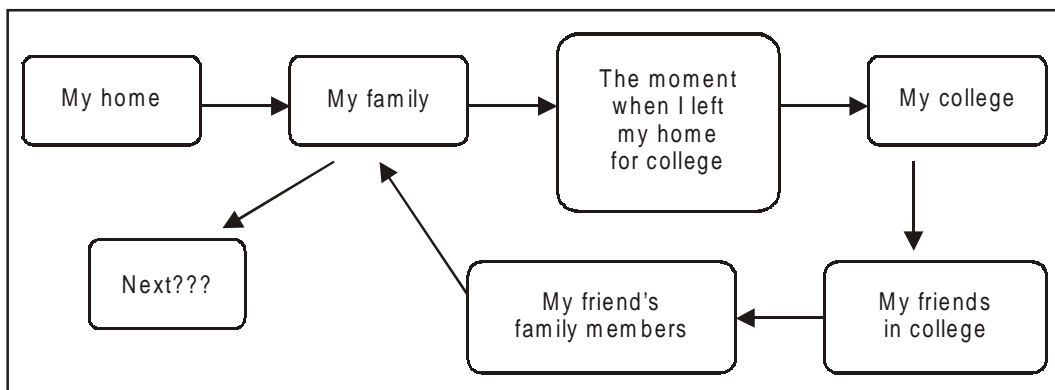
We saw that there are various activities in 'I'. Now let us find out whether these activities in 'I' are continuous or temporary. Let us take the case of 'imaging' (activity #3). Start observing yourself, ponder over it and ask this question: "Is imaging a continuous activity; or does it go on and off with time?" You will find that imaging continues with time – it is taking place all the time. You are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night (we will explore this later, when we talk of imagination)

The activity of Selecting/Tasting is also continuous. We are 'expecting' something all the time. In this, we see that while the object of *taste* may change (taste of *rasgulla*, taste of engineering, taste of nice looking bike, etc.), the *selection* that you make may focus on different items (the *rasgulla*, engineering, or bike) at different times – but the activity of selecting/tasting is continuous.

The activity of analyzing, takes place all the time as well. For example, I may be analyzing my personal life at one moment, then, my attention may shift to the surroundings and I may start some other analysis or thought, and then after sometime I may start thinking

about my relationship with people. In this way, while *what we analyze* may keep changing, *the activity of analyzing* is continuous.

Let us carry out a fun exercise now. Take a pen and put 'content of imagination in 'I' on the paper. Write down what is going on in you. As your attention keeps shifting, as you keep changing your expectation and your thoughts, keep writing them down, and connect them with lines. I have done this below for myself: see how our imagination keeps shifting from one object to the other!



Do this exercise. It is worth doing it. You will become aware that you keep on doing this all the time. You are continuously active. In other words, the activities and powers in me are ongoing and continuous. I can become aware of them just by paying attention to them. So it's not like these activities suddenly started in you after you started with this book! These activities were anyway going on in you, and in all of us. It may be that you were not aware of them, that you had not paid attention to them in this sense. When we start paying attention to them, when we start observing ourselves, we become aware of them.

We also find that we do not have to 'start' these activities of analyzing, or selecting/ tasting or imaging. Neither can we "stop" them. *These activities keep going on in us, irrespective of whether we want them or not!* This is what happens when we say 'I didn't mean to do this, or; I keep thinking about this, and I wish it would stop!' Or, 'I was going to the exam, and that song kept repeating itself in me, it was so distracting!' – These situations happen in all of us ! – There is 'something' going on in us, and it is continuous. These activities affect us. We shall now see what effect these activities have on our state of being and how we can resolve this issue, in the coming sections.

What is the Problem Today?

Desires, thoughts and expectations are largely being set by pre-conditionings or sensations.

In the previous section, we explored into the activities in 'I'. We shall now look into what the problem today is – the problem of unhappiness, of stress, of discomfort we feel – and what its possible causes are.

Let us take two scenarios:

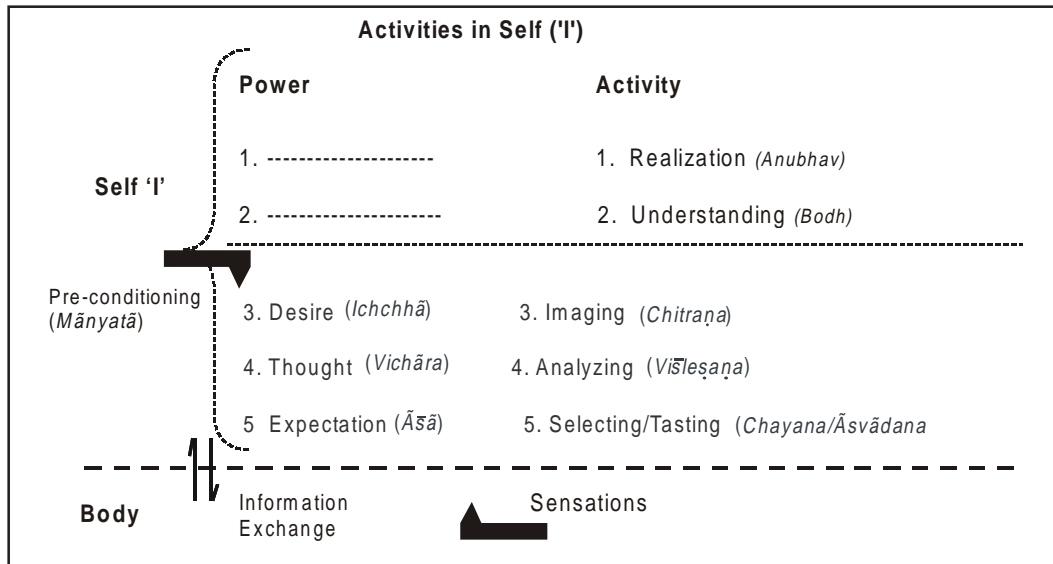
Scenario 1: Desires set on the basis of pre-conditioning: When you see an advertisement for a big bike, what happens? You pay attention to the advertisement, and then you think about it. As you think, you start warming up to the idea, it plays on you, and slowly, you decide that you 'want' this bike because having this bike means you will be seen as a 'bike-walla'. Thus, you have associated the bike with some notion of greatness, speciality of your being, i.e. it has become your Desire (Activity #3 in 'I'). This is the meaning of a pre-conditioned desire. Pre-conditioned means, we have *assumed* something about it on the basis of prevailing notion about it. We have not self-verified the desire in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. In fact, we may not even be aware that such a desire exists in us!

What is the problem with that, you may ask? Well, the simple answer is, unless you verify your desires, you may not even know whether they are yours! You may end up spending an entire lifetime accumulating desires that are not yours, and in running about trying to fulfil them! Which means, your entire lifetime's goals and activities may be 'borrowed'...with the result that you would never know whether you did the right thing. There are more problems to this, and we shall discuss these further in this chapter.

Scenario 2: Expectations set on the basis of sensation: In the example of the bike in the earlier section, suppose you had seen the bike, and not associated it with "greatness"; rather, you only liked the way it 'looked' – then this is based on the sensation. That is, the looks alone of the bike, the 'taste' of the bike is what is appealing, and there is no notion of greatness associated with it as in the previous case. This is an example of 'expectation being set on the basis of sensations'.

This is largely the case with us today: either we are operating on the basis of pre-conditioned desires (set from outside), or on the basis of sensation (coming from the body). As long as we are operating on the basis of pre-conditioning or on the basis of sensation, we cannot be sure of ourselves, and it may also lead to contradictions in us. This is explored in further detail later in this chapter.

We can see below how the desires in 'I' are set by pre-conditionings and the sensations:



Effects of the Problem...

We saw in the previous section that today our desires, thoughts and selections are largely driven by pre-conditioning/beliefs/assumptions prevailing around or by sensations from the body. This leads to problems in the Self ('I'), and we shall explore this further in this section:

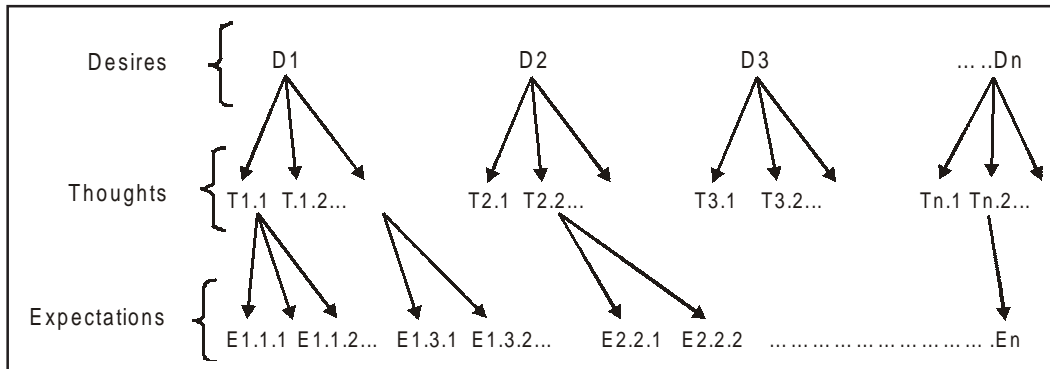
Conflicts or Contradictions in 'I' as a Result of Pre-conditioned Desire

We have desires, thoughts and expectations largely set by pre-conditionings or sensations. Very nice! What then is the problem today? Think of your state of mind about a month before your examinations. You have to study, but you feel lethargic about it. You would rather go watch a movie with your friends. Even as you sit down and try to study, you start thinking about the movie and keep getting disturbed. On the contrary, had you gone to the movie, you would have been thinking about your studies all the time, and hence felt guilty.

What is happening? We are undecided, unsure – we call this 'conflict', or us having 'conflicting tendencies' within. This happens to us most of the time. Each one of us is faced with such conflicts; and we face them through the day: it is conflicts that lead to stress and unhappiness in us. This is because:

We are largely even unaware of the activities of imaging, analyzing and selecting/tasting taking place in us.

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, we don't even know whether they are ours, there is always some conflict within us, as we have conflicting desires, thoughts and expectations, as shown below:



In the diagram above, prefix D is for Desires, prefix T is for Thoughts and prefix E is for Expectations. We have multiple desires. Each desire gives rise to multiple thoughts. Each thought gives rise to multiple expectations (expectation is a power in 'T', the activity is selection/taste). Hence, we can also say that each thought gives rise to multiple selections.

We can see that we have conflicts at multiple levels –

Desires are in conflict

- ***Example:*** You want to become a great man, but have both desires: to be great by having a very large, fashionable house, for which you might have to use the wrong means, and at the same time, be great by having the trust of the people with you, by not cheating them.

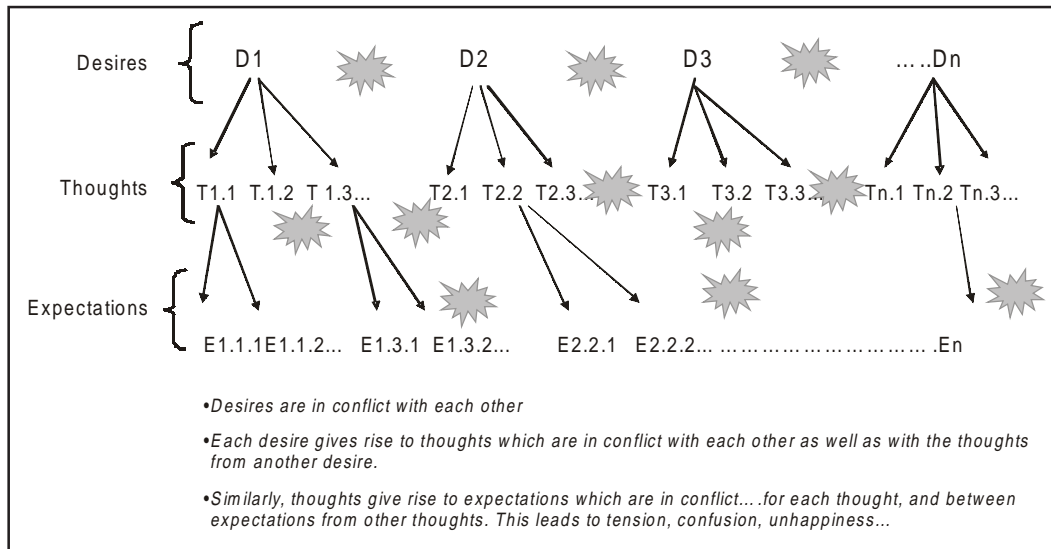
Thoughts are in conflict

- ***Example:*** You are designing the rooms in your house and feel on the one hand that it must look better than your neighbour's house, and on the other hand, it should be like a house you saw in some magazine.

Expectations are in conflict

- ***Example:*** You are not able to decide the colours of the walls in the house – whether it should be bright, or whether it should be dull.

These desires, thoughts and selections are in conflict. Since the desires are in conflict, the thoughts they give rise to are also in conflict and in turn, the selections from the thoughts are also in conflict:



* Prefix *D* is for *Desires*, prefix *T* is for *Thoughts* and prefix *E* is for *Expectations*.

During this process, do we ever refer to our natural acceptance to find out what is right for us? Seldom do we do this today...we hardly ever ask ourselves, what do I really want to be? Since this question is never asked, since we hardly ever investigate into it, we keep on desiring, thinking and selecting, but with conflicts and contradictions!

Thus, it becomes clear that since our desires, thoughts and expectations are based on pre-conditionings or sensations and not on our natural acceptance, they are in conflict and this becomes the cause for our unhappiness.

Let us summarize the problems we face today due to these pre-conditioned desires, thoughts and selections:

Wavering aspirations: Since our desires are being set on the basis of pre-conditionings and are inputs from the outside (*they are borrowed, or from external influence, they are not our own*), our goals keep shifting as the inputs from the outside also keep changing (*the influence from the TV may be different from the influence from the magazine; different magazines may say different things*).

Our desires thus keep shifting, because their source is 'outside' and these pre-conditioned desires may come from what we read, see, hear, from media, friends, society, etc. Hence, we are always wavering in what we want; we are not able to be certain about it. For example, at one moment, we are told that gentlemen put on well-creased garments, finely knit and weaved, and we hence aspire to be a gentleman of that kind. We come to college, and watch friends wearing faded or even torn jeans, which are termed to be the 'look of the season', and we rush to the shop to get a pair of similar jeans. We join engineering, and aspire to go for higher studies. Suddenly, we read in a newspaper that a student of management gets

paid in seven figures per annum in his first job, and our goal changes. No longer do we want higher studies, we only want management now! *And thus it is, that our aspirations, what we really think we want to do, may be nothing but some influence we picked up from outside, with the result that it keeps wavering.*

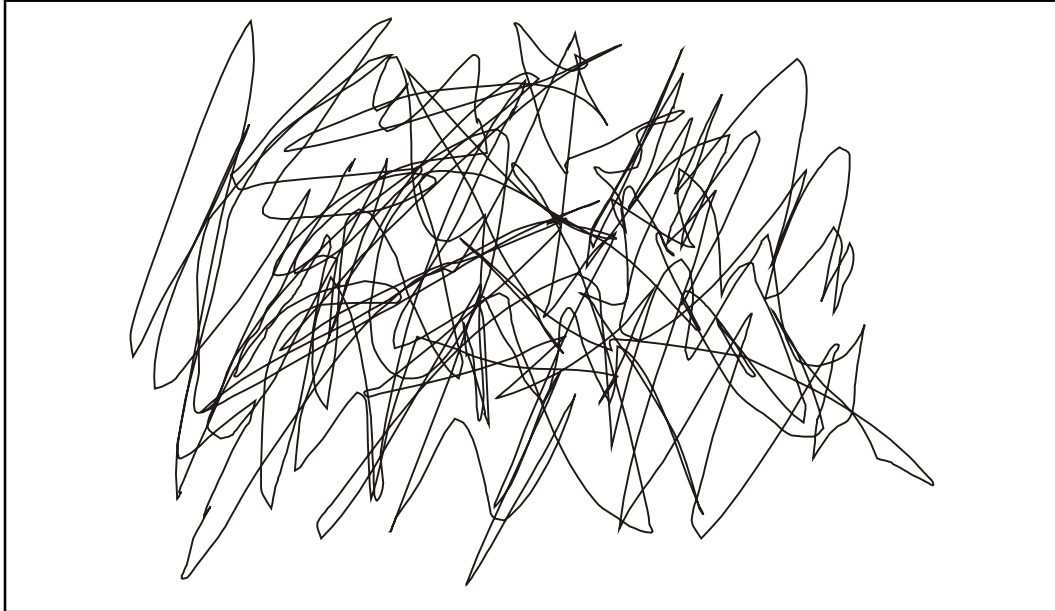
Lack of confidence. Since our desires are shaky, we are not sure about them, and don't know what it is that we ultimately want. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. *we keep comparing ourselves with others in order to feel confident.* For example, I feel confident of my torn jeans when I feel others appreciate it or I feel confident of myself if I can speak English as well as the others. My source of self-confidence is not in myself (i.e. it is not absolute). Rather, my source of self-confidence is outside, as long as others feel I am fine, I feel good (i.e. it is relative).

Unhappiness/ Conflict: since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness. For example: we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.

Lack of qualitative improvement in us: this is because, we get conditioned to ignore the need of the 'I' and focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that *we have improved*, that *we have become better*. It seems that only the things around us are changing! For example, I now have a great job, a good title, a doctorate degree, many research papers to my credit, a big house, plenty of money, *but I am still the same* i.e. there is little or no **QUALITATIVE** improvement in me, only **QUANTITATIVE** changes in the external world.

State of resignation: Many of us try to understand the meaning of life, and our place and purpose in the scheme of things, as we seek solutions to the problems that concern us, be it social problems, or environmental problems, or regarding the purpose of life. However, because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned. We feel that there are no solutions to these issues, and end up in a state of resignation.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. Given below is a representation of the way our desires, thoughts and expectations may look today!



Living with pre-conditionings:

- Desires, thoughts and expectations keep changing as new inputs keep coming and the activities in 'I' take a zig-zag path as shown above.
- This leads to confusion, unhappiness, conflict and stress.
- We have lack of clarity about the self, relationships, society, nature and existence.
- We have a lack of self-confidence.
- We have a feeling of being unfulfilled, unsettled.
- We operate largely on the basis of the environment, driven from the 'outside' – either from sensations, or based on pre-conditionings!
- This is just an illustration. You can make the same diagram for yourself: Close your eyes, right now, and become aware of the thoughts in you – as you trace your desires, thoughts and expectations, you can see what pattern comes out!

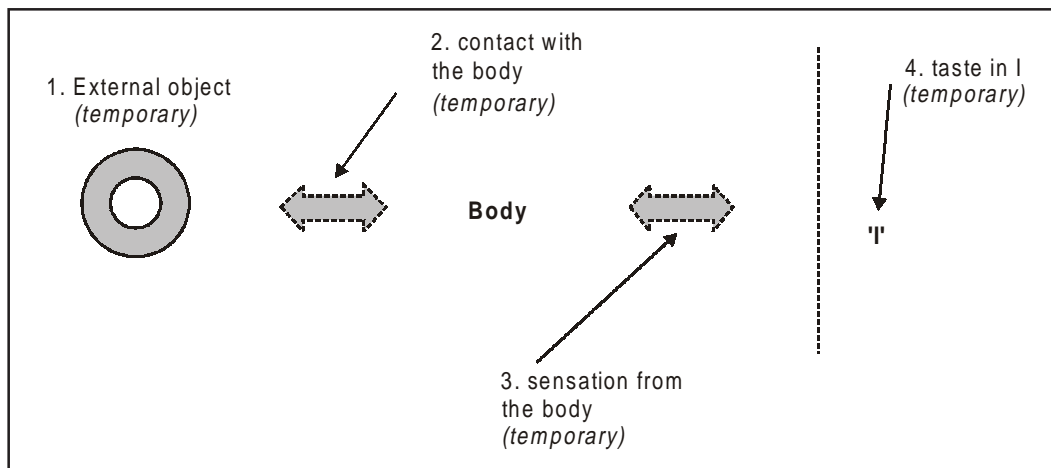
Short lived Nature of Pleasure from Sensations

The pleasure obtained from sensations is short-lived. Let us take an example to clarify this point:

Your friend takes you to a sweet shop one day. You eat some sweets. You like it so much, that you keep coming back for it. So much so, that you now need the sweets everyday, else

you feel something is wrong, and you finally fall sick because of this. This is the sensation from the body and we have ended up being conditioned by it. Note that eating the sweet, by itself is not so much the issue; the issue is that we have become so much dependent on it, that instead of giving us some sensory pleasure, it becomes the source for our unhappiness!

There are numerous such examples from daily life. While the example we took of the sweet is somewhat extreme where someone falls sick, we are all driven by the sensations from the body – from the five senses in the body (sound from the ears, touch from the skin, sight through the eyes, taste from the mouth and smell from the nose). We are driven by these five sensations and most of the time we are busy trying to get pleasure from sensations, from the senses. Here again, you may wonder what the issue with this is. This can be understood as follows:



In the figure above, there is an external object, the sweet, there is the body and there is the Self ('I'). The sweet comes in contact with the Body. There is sensation from the Body to 'I' and then there is tasting in 'I'. We can note that

- [1] The sweet is *temporary* in nature, it does not last for ever
- [2] The *contact* of the sweet with the body is *temporary* in nature (you can't keep the sweet in your mouth for ever!)
- [3] The *sensation* from the Body to 'I' is *temporary* in nature
- [4] The *taste* of the sensation from the Body in 'I' is also *temporary*

Hence, this whole sequence of events in taste from the body is temporary.

The need of the 'I' is *continuous*, i.e. we want to have happiness, and its continuity. Therefore, if the *source for our happiness is temporary by definition*, then our *need for continuous happiness* will never be fulfilled! Hence, any sensation we have from the body can't be the source for our lasting happiness.

You can observe this in yourself; through the day. You will find that no matter how much you try to become happy via the senses, or via bodily sensations, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses! It only means that we need to understand the *limitations of happiness or pleasure got from the sensations* from the body and need to understand what is their use or purpose. If we confuse this purpose with happiness, we are in trouble, since something that is *temporary* can't be the source for our *continuous* happiness.

The role that sensation plays is that it tells whether the object in the external world (in this case, the taste of the sweets) is suitable for the body or not. If something is rotten, the sensation of smell gives us the information of it not being suitable to eat. As we become more aware of 'I', we are better able to judge the suitability of physical facilities for the health of the Body.

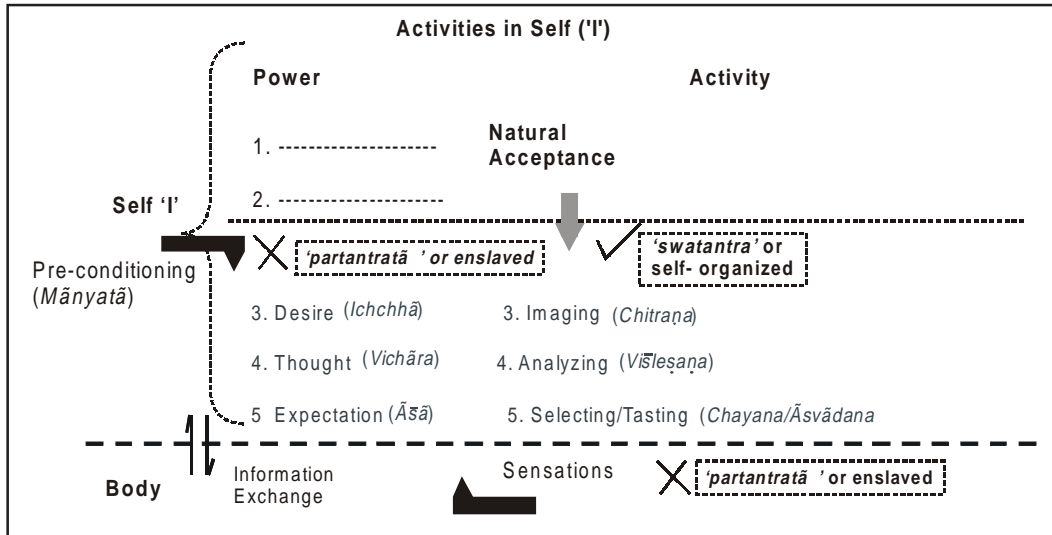
We can thus see that living on the basis of pre-conditioning ("*good life means having a nice car*") or sensation (*happiness out of taste from the Body*) means being in a state of being decided by the other or outside, i.e. enslaved (*partantrata*). We are at the mercy of the pre-conditioning and the sensation. Whereas, we want to be in the state of self-organization, of being decided by our own self, in our own right (*'svantratā'*).

Let us now look at how we can resolve this situation!

What then is the Solution?

The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that they come from pre-conditioning or from sensation and they are something we don't really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us.

Let us take the same example that we took earlier. Ask yourself this question. Is trust acceptable to me in relationship, or mistrust? Now observe yourself in daily life. You shall see that very often, we end up having a feeling of mistrust for people, and since this is not in alignment with our natural acceptance, *at that very instant*, we become unhappy. Similarly, we can find numerous such examples where our desires, thoughts and expectations are not in alignment with our natural acceptance, and cause us unhappiness.



In addition, as we have seen earlier, there is also conflict amongst desires, thoughts and selections, and this only adds to the problem. So, how does the accessing of natural acceptance resolve this situation?

- As we access our natural acceptance, it becomes possible for us to have the right understanding of the harmony at all levels of our living (*remember our program!*).
- When we have the right understanding, we are able to see our “true nature”, and what we truly want. We are also able to see and understand the harmony at all levels of our living. Our desires thus start getting set on the basis of this right understanding – instead of being driven by pre-conditioning/sensations.
- Since our natural acceptance or right understanding is based on “reality”, on the harmony at all levels of our being, which is definite, our desires, thoughts and selections get aligned with this understanding of the harmony at all levels of our being. They become definite and they are in harmony among themselves.
- This puts us at ease. We are no longer struggling or are in conflict at the various levels of our living. This leads to harmony within, and in our living: with the body, family, society and nature/existence.
- Further, we can see on investigation that this natural acceptance turns out to be the same for everyone.

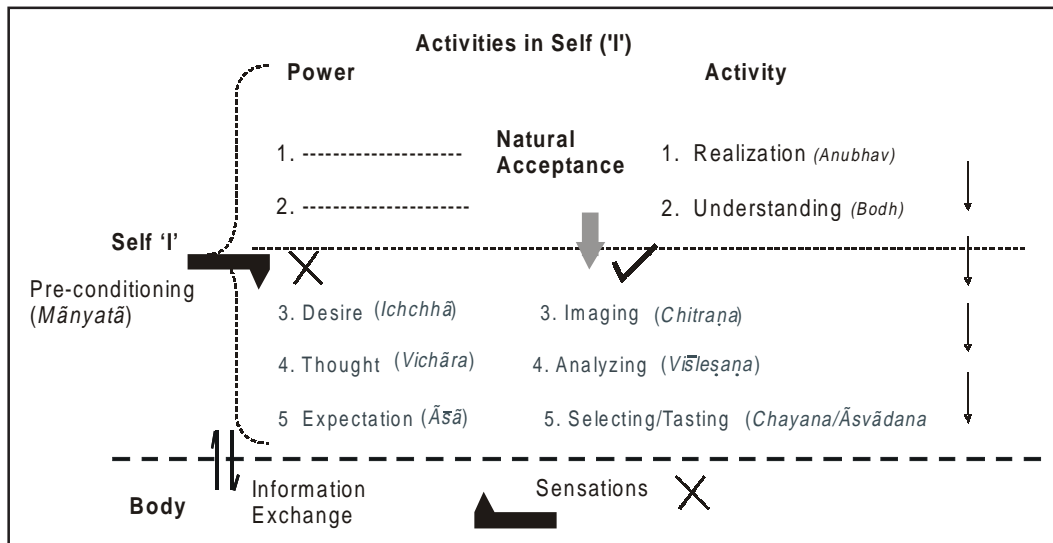
Realization and Understanding

There are two activities in the Self ('I') [placed at point 1 & 2 in the figure above], that we have not discussed so far. These are:

1. **Realization:** Means to be able to 'see' the reality as it is.
2. **Understanding:** Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization "as it is". We are able to see the harmonious interconnectedness at all the levels of our living.

'Operating on the basis of our natural acceptance' thus *leads to* 'operating on the basis of our 'Realization' and 'Understanding'. So long as activities (1) and (2) are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called unhappiness.

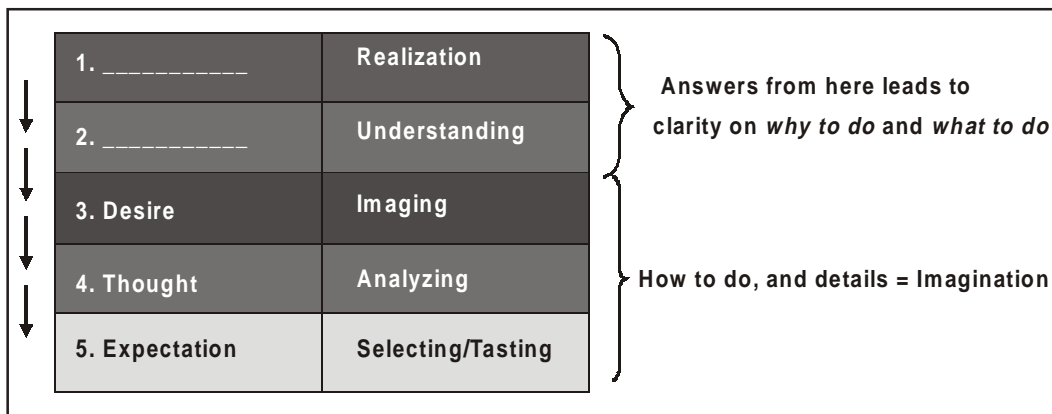
But constantly referring to our natural acceptance (using the proposals we are discussing in this book), leads to the activation of (1) and (2), and this is what we are working for in this course. Having said that, we should keep in mind that to activate (1) and (2), we have to keep on going through the process of self-exploration. It starts as something we have to 'keep in view', and then slowly becomes a regular exercise for us!



* Notice above the arrows to the extreme right in the diagram – when we have (1) Realization, then (2) Understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self-organization or 'svatantratā'. This leads to happiness & its continuity. There is no conflict now, since we have understood the harmony at all the levels of our living, and our desires, thoughts and expectations have become definite and are in harmony – according to this understanding.

In Realization and Understanding, we get the answer to "What is the reality?", which is essentially the innate harmony in the existence, and our participation in this innate

harmony. This, for each one of us, translates into the answers to “What to do?” and “Why to do?”. Then, what remains to find out is, “How to do?”, which comes from imagination [activities 3, 4 & 5]. If we see today, we are focusing on “How to do?”, without trying to first verify “What to do?” and “Why to do?”! It is just like travelling in a comfortable AC vehicle on a smooth road without knowing where we have to go! This may seem humorous, but we need to verify whether we try to evaluate our efforts and plans in terms of our basic aspirations or not.



The ‘natural acceptance’ we have been discussing so far may initially seem to be somewhat vague. But, as we continue to observe ourselves and keep asking ourselves the question of “whether this is naturally acceptable to me?”, we are able to access our natural acceptance. This process of accessing our natural acceptance ultimately leads to realization and understanding.

The proposals being put forth in this book are in order to aid this process. We need to take each one of these proposals and evaluate them, and understand the meanings; or the harmony that these proposals are pointing to in our own right. These proposals essentially point to ‘meanings’ or ‘realities’ in existence. When we are able to ‘see’ or understand these ‘realities’ and ‘meanings’ in our own right, then we understand ourselves, we understand what the rest of nature is like, and what our role and purpose in all this we are living with is – we understand our value, what is valuable to us. We then understand what the true source for our happiness is. Our desires, thoughts and expectations, thus get set according to this understanding, and this results in happiness.

The problem today is that our activities of [1] Realization and [2] Understanding are inactive, we are unaware of them. As a result, we are not able to operate on our own right and keep operating on the basis of pre-conditioning and sensations. i.e. we are operating only at the levels of [3] Desire, [4] Thought and [5] Expectation today. This is not sufficient for us, as human beings. We thus need to operate at the levels [1] Realization and [2] Understanding as the basis on which [3], [4] and [5] get definite. We will study this in the next section.

*R*esult of Realization and Understanding - Living with Definiteness...

We saw in the previous section that the solution to resolve the conflict, the contradictions in us, is to start paying attention to our natural acceptance, and verifying our desires, thoughts and expectations (selections and taste) on the basis of our natural acceptance. This process ultimately leads to realization and understanding – two activities that are in us, but that have not been ‘activated’ so far. We need to ‘activate’ them, and this process of self-exploration is the starting point. In this section, we will see that the result of living with realization and understanding is living with definiteness, living with happiness.

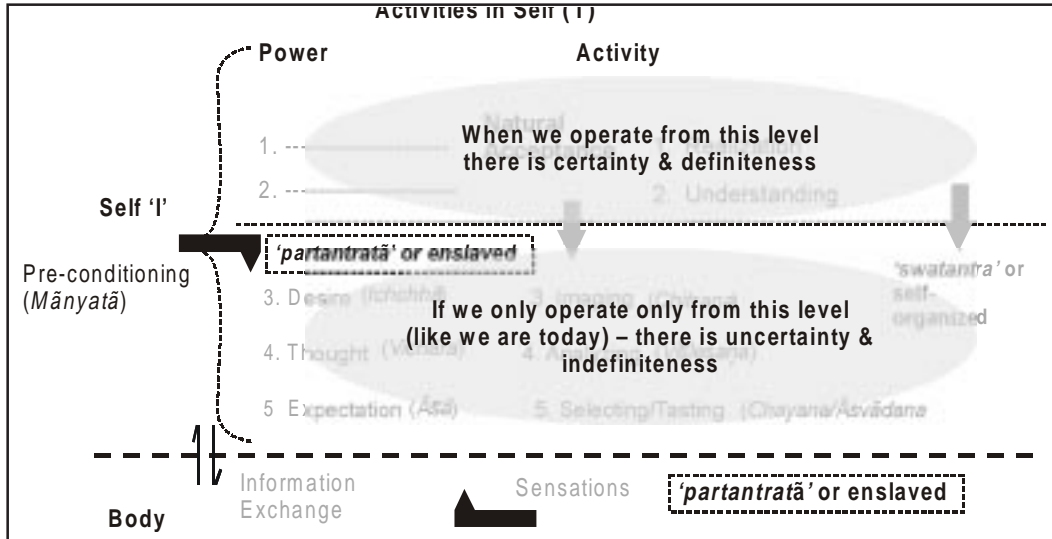
We see today that our behaviour is highly unpredictable and changes with who we are interacting, our state of mind and many other factors. We often do things that we ourselves feel embarrassed about! We have thoughts that we don’t want to have. We end up doing things we don’t want to do! It is a reasonably confused state of affairs, of conflict and contradiction, of unhappiness. This is called as having an ‘indefinite conduct’.

However, if we ask ourselves, we see that we all desire definiteness in our conduct. For example, whenever I meet you, you expect that I treat you with a feeling of respect. Disrespect is something you don’t find acceptable. However, if I treat you with respect sometimes and with disrespect on other occasions, then you would consider my behaviour to be unpredictable and would be wary of me!

Similarly, if I greet you by saying a warm ‘hello’ sometimes, and then completely ignore you on other occasions, you would not find it acceptable. The same applies for me, in that I have the same expectation of you. All of us have this expectation from each other. This is our desire for definiteness. We don’t find unpredictability acceptable – in ourselves, and in others. How then, do we have definiteness?

When we operate with realization and understanding, there is *certainty* in our behaviour and our conduct. If we continue to operate only on the basis of our pre-conditioned desires, thoughts and expectations (activities 3, 4, 5 in Self (‘I’)), there is uncertainty in our behaviour and conduct, i.e. we are one person in the morning, and have changed into another person by the evening!

When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work. Thus, while on the one hand, we talk of protecting nature, and on the other, we have a way of life that depletes natural resources and pollutes nature. While on one hand, we talk of world peace, on the other we keep preparing for war. You can take numerous such examples to see the problems we are facing on account of this indefiniteness in human conduct or behaviour. Such examples of contradicting desires, thoughts and actions can be seen at the level of Self (‘I’), in our relationships in family, general issues in society and in our interaction with nature.



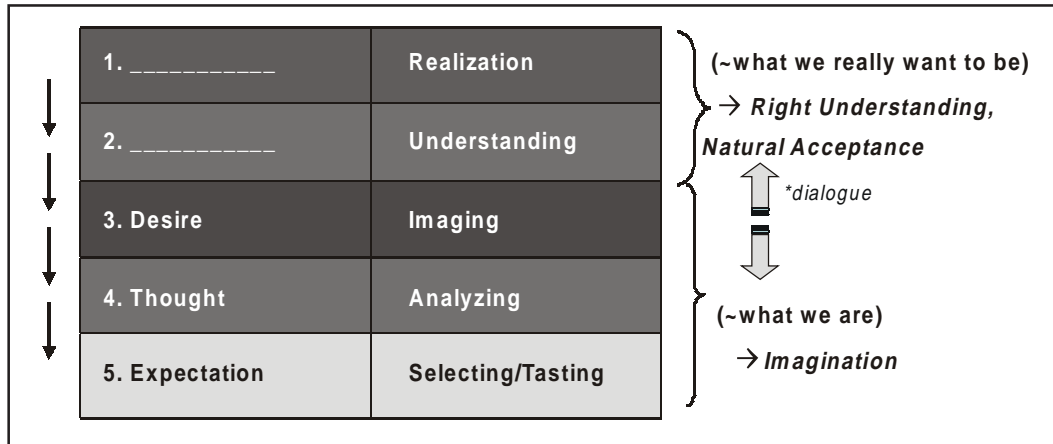
Note: There is a difference between having **definite** behaviour and **same** behaviour. We are talking about the former and not of making everyone express the feelings in the same way! For example, two people may understand that trust is acceptable in relationship and always behave with a feeling of trust, but that does not mean they say the same things, or express the feeling in the same way!

Similarly, some people with 'definite conduct' might want to enrich nature by planting trees and others may want to do this by practicing natural farming. It does not mean that all of them will only do one activity, plant trees, and they would plant the same trees and in the same way!

The underlying intention or feeling is definite, its expression and its details could be different. This is what we mean by definiteness, i.e. when we have the right understanding and definite desires there is room for creativity in thoughts and selections and finally in its expression in behaviour and work. For example: we know that our technologies have to be environment friendly. There are numerous creative ways to go about this. Similarly, having known that trust is acceptable in relationship, there are numerous ways to express this feeling of trust.

Going back to where we started from, we started by self-exploring. We started a dialogue between 'What I am' and 'What I really want to be'. We found that what we really want to be is our natural acceptance. 'What we are' is living with pre-conditioned desires, thoughts and expectations.

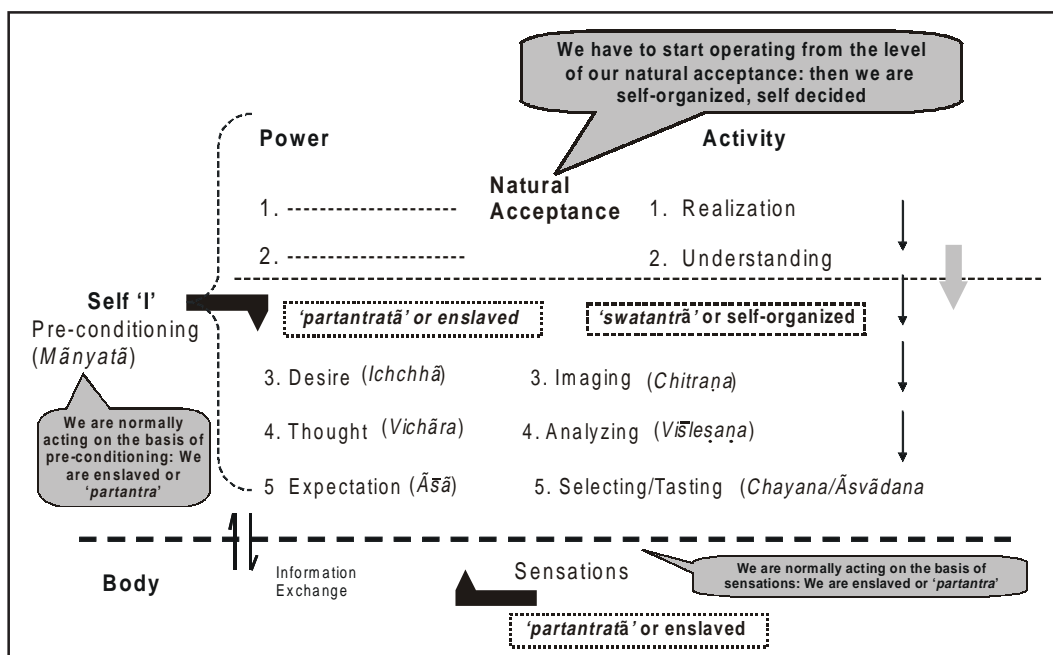
We then found out that there is the faculty of realization and understanding present as a potential in each one of us, on accessing which (through process of self-exploration), we can have the right understanding. Having the realization and understanding leads to harmony in the activities of the Self, as a result of which, they get self-aligned. This is shown below:



As we understand the reality for ourselves, without pre-conditionings, our basic goal becomes to live with that understanding. Subsequently, our desires get set to fulfil this goal. Since the understanding is invariant, the desires are also definite, and the thoughts and selections arising out of such desires are also definite. Hence, our behaviour and expression are also in harmony.

Each one of us has to do this by himself/herself. No one else can do this for us!

We can summarize these points in the figure below. Additionally, we can see that when we operate on the basis of our Realization and Understanding, we are 'self-organized' and when we operate only on the basis of our pre-conditioned imagination or our pre-conditioned Desires, Thoughts and Selections, we are not self organized.



Today we largely operate on the basis of

- Sensations from the Body, or
- Pre-conditioning (*Mānyatā*)

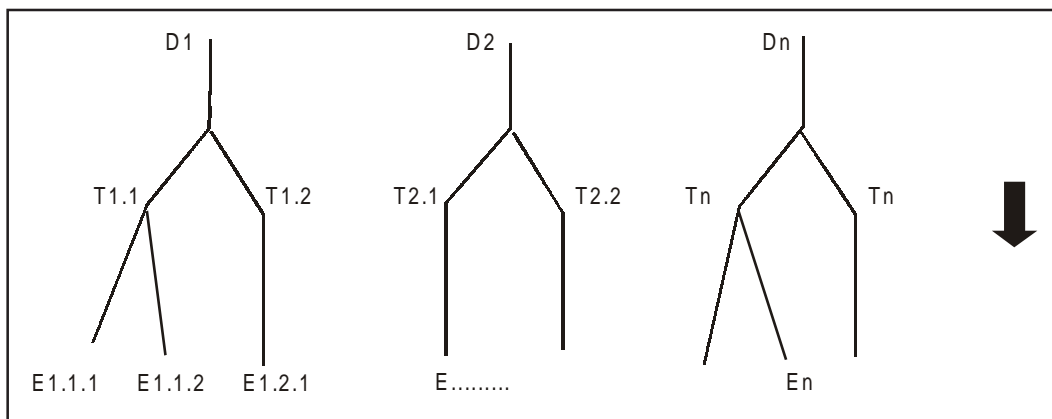
This is the cause for our conflicts and contradictions, i.e. our being enslaved or '*partantra*' – is because we operate solely at the level of 3, 4, 5 (Desires, Thoughts & Expectations) which are based on sensations or pre-conditionings (*Mānyatā*).

We have to start referring to our Natural Acceptance, i.e. we have to start operating on the basis of Realization & Understanding at levels 1 & 2. Then we get self-organized, or become '*svatantra*', which is what we basically aspire to be.

The way to ensure Harmony in the Self ('I') therefore is a four step process given below:

1. Becoming aware that human is the co-existence of 'I' and the Body.
2. Becoming aware that the Body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer.
3. Becoming aware of the activities of Desire, Thoughts and Expectation and pass each of these desires, thoughts and expectations, through your natural acceptance.
4. Understand the harmony at all levels of our existence – by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for Desire, Thoughts and Expectation – this leads to harmony in 'I' in continuity.

When we have the right understanding i.e. when we operate on the basis of our natural acceptance, our desires, thoughts and expectations are streamlined (as depicted below) and not confused, or in a zig zag fashion (as we saw in the previous diagram).



The outcome of this process is thus:

- Desires, thoughts and expectations are definite, and have a clear flow, and thus there is no contradiction.
- We have clarity about ourselves, our basic aspiration and the way to fulfil the basic aspiration.
- We have understanding about all the levels of our living and we live accordingly.
- We live in a state of *svatantratā*, we are self-organized in our imagination, behaviour and work. This results in continuous happiness and prosperity.

Some important points to keep in mind:

- As we start observing ourselves and start becoming aware of our desires, thoughts and expectations, we may not 'like' or find acceptable what we see within. It is important that we do not try to 'fight' with these contradictory desires, thoughts and expectations. We need to keep being aware of them and passing them through our natural acceptance. As we do this and have the right understanding, these contradictory desires, thoughts and selections would start dropping off by themselves, since one can see that they are no longer meaningful, purposeful, no longer important.
- We have to start paying attention to the various aspects of the reality around us including ourselves – at all 4 levels of our living (in ourselves, in the family, in society and in nature/existence) - as put forth by the proposals. As we do so, we begin to equip ourselves with the ability to understand this reality, verify it in our own right and live accordingly.

Note:

There are in all, 10 activities, in the Self ('I'). For ease of understanding, we only discussed 5 of these. For more details on powers and activities of the self please refer to appendix-1.

Summary

- The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us.
- We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self ('I').

- Activities of imaging (desire), analysing (thought) and selecting/tasting (expectation), are constantly taking place in 'I'.
- These activities are related. They are together called Imagination. We are largely unaware of these activities in 'I' today. (*This is because we are not paying attention to 'I' at all, leave alone the activities in 'I', since we are operating on the assumption that 'I' = Body!*)
- Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the 'outside' – these are not self verified by us on the basis of our natural acceptance.
- As long as our desires are being set by the outside (from a sensation or a pre-conditioning), there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning (*manyatā*), or by some sensation from the body, we are enslaved (*partantra*).
- In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our *own* natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance:
- Through the process of self-exploration, the activities of realization and understanding get activated. Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our *own* natural acceptance), and we are *svatantra* (self-organized). There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self ('I').
- It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.

REVIEW QUESTIONS

1. Why is it important to study yourself? How does it help in your day-to-day life?
2. Explain the activities of imaging, analyzing and selecting/tasting with a diagram. With the help of an example, show how are they related.
3. Are the activities in 'I' continuous or temporary? Justify your answer.
4. "The problem today is that the desires, thoughts and expectations are largely set by pre-conditionings or sensations" - examine this statement.

Contd..

5. How do we go into conflicts when our activities are not guided by our natural acceptance?
6. What are the problems that we are facing today because of operating on the basis of pre-conditioned desires?
7. “The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery” -examine and illustrate this statement with an example.
8. What is the difference between *Svatantratā* and *Partantratā*? What is the program to become *Svatantra*? Relate this with your own experience.
9. Explain the activities of realization and understanding. How do they lead to harmony in the activities of ‘I’? Illustrate with an example.
10. How does realization and understanding lead to definiteness of human conduct?

CHAPTER SEVEN

Harmony with the Body – Understanding *Sanyama* and *Svāsthya*

In chapter 5, we have seen how a human being is co-existence of the Self ('I') and the Body. The Self (*Jivana*¹) is the conscious part or the sentient entity and the Body is the material or the insentient entity. We had also noticed that the human body is an essential instrument of 'I'. It is with the help of the Body that the Self explores and interacts with the rest of nature.

*O*ur Body - A Self-organized Unit

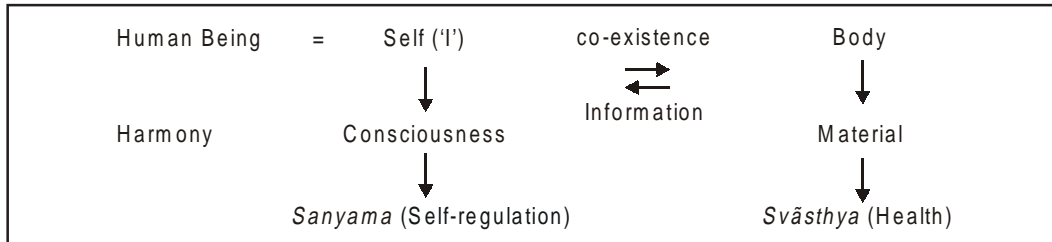
The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination. The heart keeps pumping blood throughout, the lungs keep contracting and expanding, the blood keeps flowing. Various parts of the Body keep on performing their functions in a coordinated manner and that is why we are able to use our body in multiple ways with so much versatility. The body is made up of cells and each cell of the body is performing so many functions every moment. And the cells are so well organized that all humans have a definite shape and look. Each cell has a role to play in the overall working of the body. Close observation of the body reveals that each cell is self-organized and participating in the self-organization of the body as a whole.

All this activity keeps the Body fit for the use of 'I' (*Jivana*) so that 'I' (*Jivana*) and the Body may work in synergy as human being. Let us understand the salient aspects of this harmony between 'I' and the Body.

¹ *Jivana* can be spelt as *Jeevan* too.

Harmony of 'I' with the Body: *Sanyama** and *Svāsthya**

The harmony of 'I' with the Body is in the form of *Sanyama* on the part of 'I' and *Svāsthya* on the part of the Body.



***Sanyama* (Self-regulation):** The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the Body.

As I come to realize that the Body is my instrument, and that the Body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose, I become responsible to the Body. This sense of responsibility flows naturally and does not 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 and use our Body.

When I live with *Sanyama*, there is harmony among the different parts of the Body and the Body acts according to me as a useful instrument. Thus, we define *Svāsthya* as having two elements:

***Svāsthya* (Health) =**

1. The Body acts according to the needs of 'I',
2. There is harmony among the parts of the Body.

So, *Svāsthya* is the condition of the Body where every part of the Body is performing its expected function. There is harmony within the Body and it is fit for use by the Self.

On the part of the Body, its being in harmony with 'I' is conducive to *Svāsthya*—its fitness and readiness to serve 'I'. In fact, the word '*Svāstha*' literally means being anchored to the Self, being in close harmony with the Self.

You will observe that there is a strong coupling between 'I' and the Body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the Body adversely. It is now well established that there are many diseases of the Body that are caused or

* *Sanyama* and *Svāsthya* can be spelt as *Sanyam* and *Svāstha* respectively too.

accentuated due to disharmony in 'I'. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, 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.

Now, one more thing can be observed. If there is *Sanyama*, health can be ensured and if *Sanyama* is not there, a good health can also be lost. So, *Sanyama* is vital for the *Svāsthya* and needs to be given due priority. We plan to earn and save a lot of money so that we get well treated in a good quality hospital when we fall sick. But are we equally serious in ensuring *Sanyama*? We will discuss in detail about these in the following sections.

What is Our State Today?

Lack of Responsibility Towards the Body

We find that our lifestyles have become very busy and unnatural. We usually do not give priority to take proper care of the body. We have increasingly started eating at odd hours, eating junk food, and are largely ignorant about the state of our body. We tend to look with contempt on any kind of physical work or labour. Usually we try to fulfil the continuous needs of the Self ('I'), namely happiness, by trying to extend pleasant body sensations which proves contrary to the health of the body. For example, in an attempt to keep enjoying tasty food, we ignore the fact that we are eating for the nourishment of the Body and not to perpetuate the happiness of 'I'. As a result, the Body is abused repeatedly and falls sick. One can easily see that so many ailments are prevailing and increasing in modern society due to our indulgence and addictions primarily for lack of *Sanyama*.

Tendency for Medication to Suppress the Ailment

Whenever there is pain in any part of the Body, it is a signal of some disorder which needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it. Our focus today seems to be more on "fighting germs in the body" than on helping the body restore itself to its natural state of harmony. We end up consuming a lot of harmful substances in the name of medicines. In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy. We are building hospitals and inventing sophisticated equipment for diagnosis and external intervention on the Body rather than focusing on ensuring health of the body so that we do not fall sick or become unhealthy in the first place! It thus becomes important for each one of us to become aware of our own body and its needs and how common, simple medication can be used to facilitate the body to come back to health in case of ailments.

Polluted Air, Water, Food...

We have polluted our environment today and it is directly or indirectly harming us. There is contamination in the air, water, soil, plants, and we are responsible for it. Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollution, our food has all kinds of toxic contents in it. The air we breathe in, is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to industrial effluents, sewage etc. All this, surely, is not conducive to the health of people. Increase of hospitals or medical grants etc. is no substitute to *Sanyama*.

What is the Way Out?

You may find out that our present life style and conditionings are not very conducive to keep the body fit and therefore it is important to understand *Sanyama* and *Swāsthya* correctly and maintain proper harmony with the body. We would not like to continue with this state and that means we need to find the way out. As a proposal, we need to work for the following two things:

- (a) To understand and live with *Sanyama*
- (b) To understand the self-organisation of the Body and ensure health of the body..

Understanding and Living with Sanyama

As indicated earlier *Sanyama* implies that the Self takes the responsibility for proper nurturing, protection and right utilization of the Body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. Further, it is most crucial to understand the right purpose for which this instrument has to be used. The interaction of the Self with the Body has to be in consonance with the above objectives which are achieved through *Sanyama*.

Nurturing of the Body (*Posāṇa**)

Proper Food, Air, Water etc. (Āhār)*

While selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. The process of taking food,

* Can be spelt as *Poshan* and *Ahar* respectively too.

digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program:

- ***Ingestion:*** The first thing we do after taking the food in the mouth is that we chew it. There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.
- ***Digestion:*** Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.
- ***Excretion:*** Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

Protection of the Body (*Sanrakshaṇa**)

The second issue is the protection of the Body. The clothes and shelter we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water and sun is required to ensure its proper functioning.

To ensure the health of the Body, we need to take care of the following- (i) *Āhāra** - *Vihāra**, (ii) *Shrama** - *Vyāyāma**, (iii) *Asana** - *Pranāyāma** and (iv) *Auśadhi*-*Chikitsā**. We have already discussed about *Āhāra* (Food), let us now discuss about others.

- ***Proper upkeep (Vihāra) 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 and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
- ***Physical Labour (Shrama) and Exercise (Vyāyāma):*** Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities.
- ***Asan-Pranāyām:*** *Yogāsana** and *Pranāyāma* are well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

* Can be spelt as *Sanrakshan*, *Shran*, *Vyayam*, *Asan*, *Pranayam*, *Chikitsa*, *Vihar*, *Yogasan*, *Ahar* respectively too.

- ***Treatment of the body (Auśadhi-Chikitsā):*** 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 and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and 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 too. In certain situations, it becomes necessary to take proper medicine to aid this process of healing; however, the treatments needs to be in consonance with the harmony within the body as well as between the Self and the Body. Here one thing to understand is that, the system of the body works in a self-organized way and 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. Thus, appropriate systems of treatment need to be adopted in specific situations.

Sometimes, I may need to go for surgery of the body too.

Right Utilization of the Body (*Sadupayoga)**

Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to 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 is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

This is an important issue. I need to ensure that I use my Body for right behaviour and work. When I do so, there is harmony in the Self and 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.

I also need to arrange for appropriate equipments/instruments for right utilization of the body. They increase the efficiency and capacity of the body and also help to avoid drudgery.

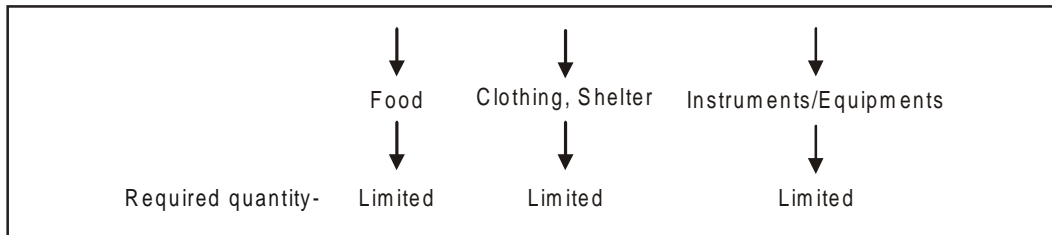
* *Sadupayoga* can be spelt as *Sadupayog* too.

Correct Appraisal of Our Physical needs

We discussed about prosperity in chapter 3. There it was proposed that prosperity is the feeling of having more than required physical facilities. Having discussed about *Sanyama* and *Svāsthya*, we now understand that physical facilities are meant only for the nurturing, protection and right utilization of the Body. Understanding the harmony between the Self and the Body also enables us to adopt an appropriate lifestyle. The quantity of physical facilities required to fulfil these needs can be determined appropriately in the light of *Sanyama* and *Svāsthya*. The correct appraisal of needs constitutes the first step towards ensuring prosperity.

We can see that:

Physical Facilities required for nurturing, protection & right utilization of Body are-



It can be seen that required quantity of Physical Facilities for the above purpose are limited and can be assessed. Then, ensuring the availability in excess of the required quantity leads to the feeling of prosperity.

With the understanding of the need for physical facilities under the above three heads (as given in the diagram), you can evaluate whether you have more than required. It is quite likely that most of you already have the physical facilities, more than required.

Do this exercise for yourself. Do you feel prosperous now?

You will note that just by understanding the need for physical facilities for your body, you can be prosperous in a moment, if you already have more than the limit you have assessed. On the other hand, if one doesn't explore the need for physical facilities, he/she can never be prosperous, whatsoever be the amount of the possessions! Try to internalize this and understand its implications.

The way to ensure availability of physical facilities is production, about which we will talk later in this book.

Thus, when we look at the needs of the body, it becomes clear that the need for food, clothing and shelter is limited. We have a common misconception today that our “needs are unlimited”. However, on considering the needs of the body in order to maintain health

and right utilization, it turns out to be limited. If you look around in nature, it turns out that in nature, the availability of facilities is more than our needs! As long as we are looking at the real needs of the Body, there is enough in nature already for all of us! Example: there is more wheat grown in the world than we can eat, more oxygen/air than we can breathe and more water than we can drink! Its only when we see that the availability is more in nature than the limited needs of the body and this can easily be fulfilled, there emerges a possibility of prosperity.

Today, we have assumed our needs to be unlimited (by confusing 'I' with the Body) and hence keep running after "unlimited amounts". We even fail to see that the word "unlimited" means "having no end", and hence, try accumulating endlessly! Thus, this becomes a mad race. If we are able to see the simple point that there is a difference between the needs of the self and the needs of the Body, and the needs of the body are limited, then there is the possibility of prosperity for each one of us. Else, if the needs are unlimited then there is not enough even for any ONE of us!

Summary

- Human being is co-existence of the Self ('I') and the Body. There is exchange of information between 'I' and the Body. 'I' is sentient entity while the Body is material entity.
- I have the feeling of *Sanyama* for the Body and the Body has *Svāsthya*. *Sanyama* is basic to *Svāsthya*.
- *Sanyama* is the feeling of responsibility in the Self to ensure the nurturing, protection and right utilization of the Body. *Svāsthya* has two elements, one that the Body acts according to the Self, and secondly, there is harmony between the parts of the Body.
- The need for physical facilities for nurture, protection and right utilization of the Body is limited.
- When we evaluate our state today, we find that we are not quite responsible towards taking care of the Body today. We tend to go for medication in place of ensuring the health of the Body. Even the air, water, food, etc. that we consume are no more fully suited to health.
- We need to understand and live with *Sanyama* to ensure health.
- Clarity of the needs of the Body, paves way towards ensuring prosperity.

REVIEW QUESTIONS

1. In what way can we say that the human body is a self-organized unit?
2. Define *Sanyama* and *Svāsthya*. How are the two related?
3. What is our present attitude towards the Body? What are its consequences?
4. What are the programs to take care of the body? Explain.
5. “The state of harmony or lack of it in the Self has a strong influence on the health of the Body” - comment on this statement and illustrate with an example.
6. How does the feeling of *Sanyama* facilitate the correct appraisal of our physical needs?
7. Suggest any two programs that you can undertake to improve the health of your body.