

## UNIVERSAL HUMAN VALUES

### UNIT - 02

#### CO-EXISTENCE OF NON-MATERIAL (SELF) AND MATERIAL BODY

- needs and activities are different but act in synergy.
- needs of 'I' can be called happiness, - respect, trust, etc  
needs of body are physical facilities like food, clothing, shelter
- happiness of 'I' is by having right feeling while happiness of body is ensured by physicochemical things.
- need for 'I' is continuous, while need for body is limited
- need for 'I' is qualitative, need for body is quantitative
- Activities - 'I' - desire, thinking, selecting
  - body - eating, breathing, etc
- Interaction - 'I' - assuming, recognising, knowing, fulfilling
  - body - recognising, fulfilling.

#### UNDERSTANDING NEEDS OF SELF AND BODY - SUKH AND SUVIDHA

- Sukh means happiness - opposite of Dukh
- Suvidha means comfort - opposite of Aa-Suvidha
- Sukh depends on our thinking, we are surrounded by materialistic possession but feel unsatisfied
- People often think that happiness depends on suvidha but it actually depends on our mental satisfaction
- modern man considers 'Suvidha as a mission of life and tries to extract more and more money.
- when body gets used to a certain level of comfort, we will only feel comfortable at that level.
- we need both Sukh and Suvidha for a happy & content living.
- one cannot replace the other

## NEEDS OF HUMAN BEINGS

- 1) Physiological needs : Breathing, Food, Clothing, shelter, Sleep
- 2) Safety and security needs : personal security, financial security, Health & well being.
- 3) Love & belonging : friendship, intimacy, family, sense of belonging.
- 4) Esteem : self-respect, self-esteem, acceptance and value from others.

## BODY AS AN INSTRUMENT

- Body and 'I' are two separate things
  - It is 'I' who has to take decisions for the body.
  - Self is a conscious entity & knows its existence while the body does what self instructs it to do
- "I AM THE DOER" [KARTA]
- when we are performing an action, we are engaged in the activity of 'doing' something.
- "I" in consciousness is done through the instrument of the body and performs certain functions.  
anything seen, understood and done, 'I' will be making the decision. eg: making a call

## "I AM THE SEER"

- In activities of seeing and understanding. 'I' is seeing through our eyes. Eyes are just used as instruments.  
eg: seeing a scenery.

## "I AM THE ENJOYER"

- seeing a picture through eyes, tasting food through tongue. but the mind or 'I' feels it, it likes it and enjoys it.

## ACTIVITIES AND CHARACTERISTICS OF 'I' AND 'BODY'

- (a) Activities going on in Self
- (b) Activities going on in Body
- (c) Activities involving both self and body.

### ACTIVITIES IN SELF

- activities going on all the time, we are usually unaware of them
- paying attention we can become aware of them.
- they take place irrespective of the state of the body.  
eg: Thinking, Imaging, Understanding.

### ACTIVITIES IN BODY

- activities that occur in body with the consent of 'I'
- do not require active participation.  
eg: Digestion, Breathing, Bloodflow

### ACTIVITIES IN BOTH BODY AND SELF

- occur with involvement of both 'I' and 'body'
- requires active participation  
eg: seeing, walking, talking

### CHARACTERISTICS OF SELF

- Creative - always thinks of a new idea
- Passionate - essential for working professional success.
- Motivated - keeps reminding of success.

## HARMONY OF 'I' WITH BODY

- Harmony is in form of Sanyam and Swasthya

### SANYAM

- also called self-control of mind, its desires, urges & emotions.
- It is a feeling of responsibility, for nurturing, protection and right utilization
- It is the key to success and necessity for self-realization.
- has 2 main aspects :
  - (a) Will power
  - (b) Self-discipline

### SWASTHYA

- body is fit - each part performs expected function
- harmony among various parts of the body.
- there is strong coupling between 'I' and body.
- 'I' in disharmony affects body adversely.
- diseases caused due to disharmony - psychosomatic diseases.  
eg: Asthma, Migrane.
- if 'I' has sanyam body has swasthya.

### TO ENSURE SANYAM AND SWASTHYA

#### 1) Nurturing of body

- Ingestion - good diet
- Digestion
- Excretion

#### 2) Protection of body

- proper upkeep - rest
- Labour (shram) - production to ensure proper working.
- exercise (vyayam)
- Asan - body postures
- Treatment (upchar) - care, exposure to nature, fresh air, sun

### 3) Right utilization of body.

NEED FOR SELF - QUALITATIVE

NEED FOR BODY - QUANTITATIVE

eg: we cannot take 1kg of respect or 1 member of happiness.  
either we are feeling happy or not.

physical facilities become troublesome once they exceed limits.

eg: we need 8hrs of sleep  
more sleep causes lagyness.

- exactly eat the right amount of food
  - less - malnutrition
  - more - obesity.

Necessary and useful



Un-necessary but useful



un necessary & useless



troublesome

CONFLICTS IN 'I' RESULTS IN

- a) Wavering aspirations - shifting of goals as input changes from outside
- b) Lack of confidence
- c) Unhappiness - desires, thoughts & expectations are in conflict  
it leads to unhappiness, stress and tension
- d) Lack of qualitative improvement. - we focus largely on fulfilling needs of body.

→ State of resignation - do not understand ourselves and have contradictions.

## SENSATION FROM BODY CANNOT BE A SOURCE OF CONTINUOUS HAPPINESS

- Pleasure from sensation is short lived, it caters only to bodily needs, which are temporary.

eg: if we eat chocolates everyday because we like them, there will come a day when they are not available which causes unhappiness.

- when we are driven by any of the 5 senses in our body we become slaves to them.
- need of all 5 senses are temporary, whereas need of self is continuous  
eg: happiness.

## HARMONY IN INDIVIDUAL

- It leads to harmony at all levels.
  - Becoming aware that human is coexistence of self & body.
  - Becoming aware that body is only the instrument of 'I'. [seer, doer, enjoyer]
  - Becoming aware of desires, thoughts and expectations and testing them through natural acceptance.
- attaining harmony leads to no contradictions or conflicts, having a better understanding of our aspirations will help us reach there
- having better understanding leads to a state of svatantrata, & self-organization which results in continuous happiness & prosperity.

## ACTIVITIES OF REALISATION AND UNDERSTANDING

- Realisation means to see what reality is.
- Operating on the basis of realisation & gains and understanding according to realisation makes us self-organised.
- Understanding means to be able to understand self-organisation in all entities of nature.
- When we do not have right understanding indefiniteness is seen in our thoughts, selections, behaviour and finally our work.
- When understanding is based on realisation and use this in desire making, thoughts and selections will be according to understanding.

SENSATION AND PRECONDITIONING LEADS TO BONDAGE  
FREEDOM FROM THIS IS POSSIBLE FROM :

- Verify our desires, thoughts & expectations on basis of natural acceptance.
- Natural acceptance is constant & unchanging and it should be used to verify our desires.
- From natural acceptance we get right understanding of harmony.
- Desires are set on the basis of our understanding.
- Our thoughts, desire and selection becomes aligned with this right understanding.
- It puts an end to all conflicts and contradictions.
- Understanding means to be able to see all levels of our being linked together harmoniously.
- Living with definiteness is the result of realisation & understanding.