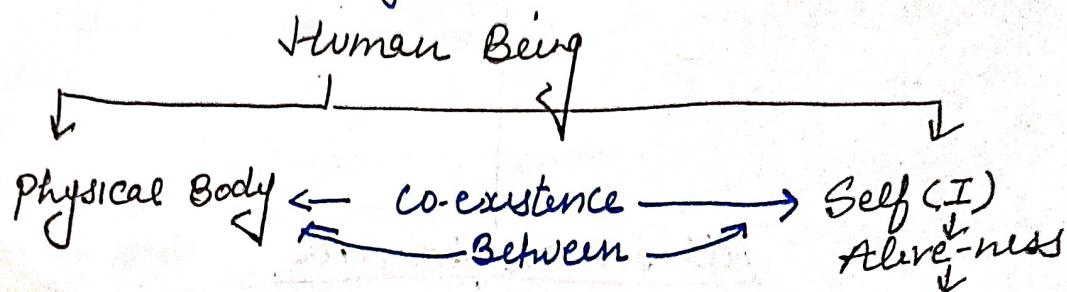


Module 2 understanding Harmony in the Human Being  
Part 7 Understanding human being as a co-existence  
of the Sentient "I" (Self) and the material 'Body'.  
[Harmony in Myself!]

Human being is more than just a body. He is a co-existence of both the Self (I / JIVANA) and the Body.

There is an exchange of information between the two. Our body acts according to the suggestions given by our "Jivana".



Human Being = Self + Body  
co-existing

Self      Body  
Need      Happiness (e.g. Respect)      Physical Facility (e.g. Food)

In June Continuous

Body

Physical Facility (e.g Food)

Temporary

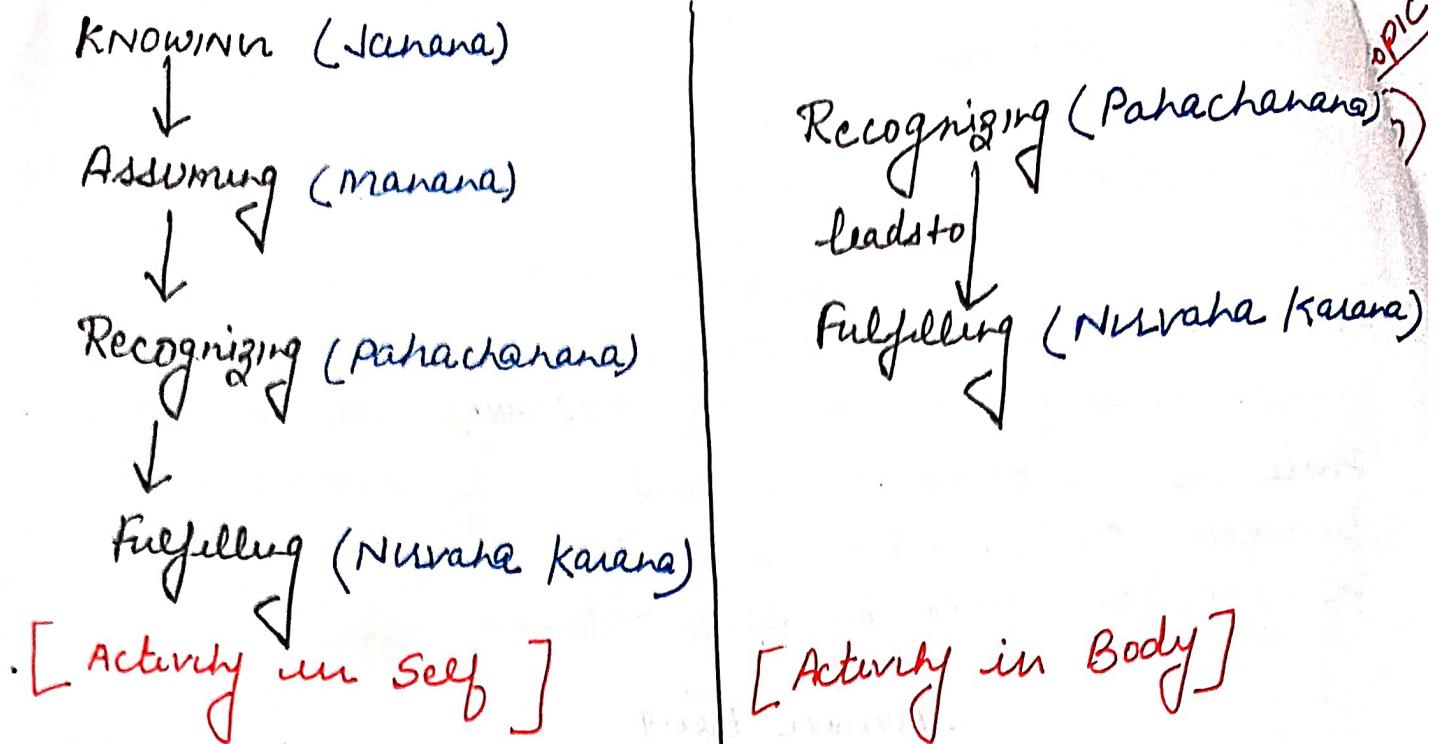
Quantitative (Required in limited quantity)

## Physio-chemical things

## Eating, Walking

Temporary

## Recognising, Fulfilling



Recognizing (Pathachanana)  
leads to  
Fulfilling (Nirvaha Karana)

[Activity in Body]

### All Human Activities

Activities going  
in the Self ("I")

Thinking  
Dreaming  
Imagining  
Analyzing  
Understanding

These are 'my'  
activities, they are  
in "I".

Activities  
involving both  
"I" and Body

Seeing  
Tasting  
Listening  
Eating  
Walking

These activities  
require my active  
participation

Activities going  
on in the  
Body

Breathing  
Digesting  
Blood Flow  
Heart-beat

These activities  
do not require  
my active  
participation

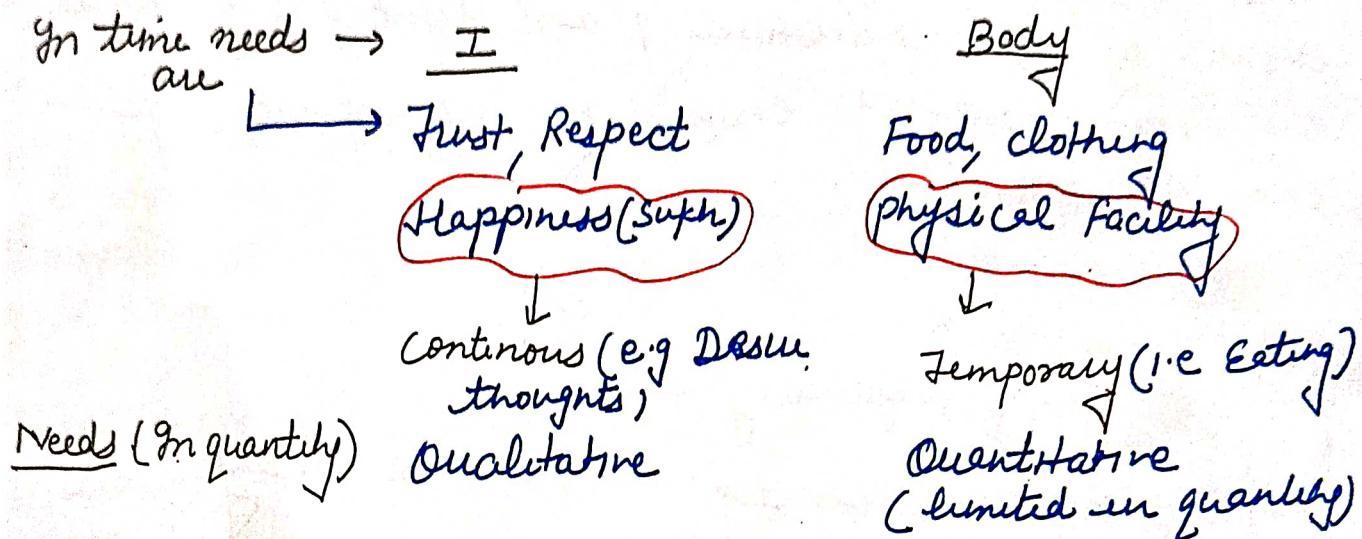
These activities are not happening  
by themselves. The entity that  
is responsible for all these activity  
is "I".

## TOPIC NO.

### 3) Understanding the needs of Self ('I') and Body ('Instrument')

Prepared by  
Swathy Jushri  
(CSE)

The human being is the co-existence of 'I' and the body, and there is exchange of information between two.



1 Needs of Body vs I :- The needs of 'I' is to live in state of continuous happiness (sukh) whereas the needs of Body like food for nourishment, clothes for protection and instrument to ensure right utilization are physical in nature

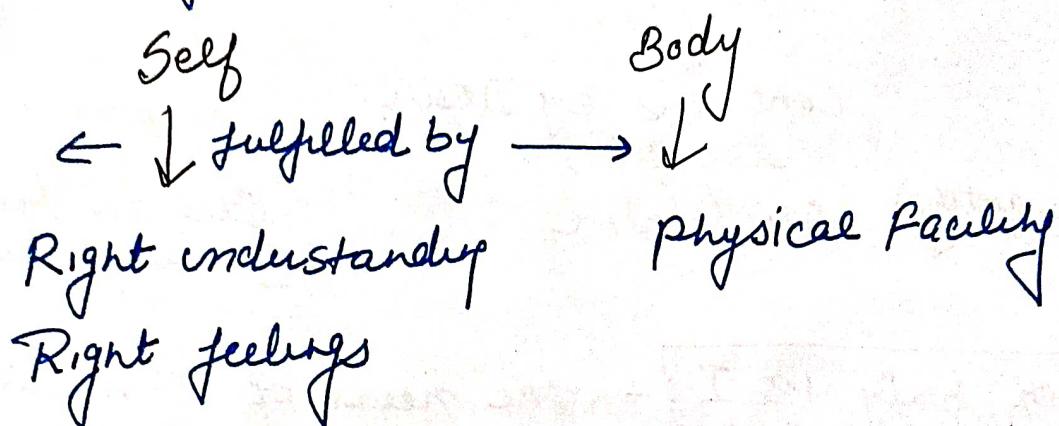
2 In time, needs are :- The needs of "I" are continuous in time, unlike needs of Body are temporary in time.

- we want happiness continuously and respect continuous
- But if we talk about food, clothes, instruments, these are needed only for some amount of time.

3 In quality, needs → Needs of 'I' are qualitative (they are not quantifiable) but we want them continuously. e.g. happiness is qualitative. Either we are feeling happy or we are not.

physical facilities are needed for the body <sup>is</sup> in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after sometime. e.g. eating

(4) [Needs are fulfilled by] :- The needs of self(I) is ensured by right understanding and right feelings while the need of body is ensured by appropriate physico-chemical things.



Case 1 Lots of physical facility + lack of Right understanding  
→ Not happy

Case 2 Lots of wealth + do not have Right feeling  
→ Not happy

Case 3. Physical facility + Right understanding + Right feeling → Happiness

opic  
9

understanding the body as an instrument of I (I being the doer, sees and enjoys)

Prepared by  
Swety Jushu  
CSE Deptt

### INFORMATION

Self

Instruction  
sensation

Body

my Body

my Body is used as instrument

physical faculty is required for nurturing protection & right utilization of body.

Production, protection and right utilizations of physical faculty is a part of my program.

I use the body as an instrument for fulfilling my program.

The Self is central to human existence. The Body is an instrument of the Self.

I am Seer :- Seer means the one that sees/industad.

e.g. if you are given something in your hand and you conclude that it is a pen, it is not your eyes that concluded this. It is you that concluded this. The Self sees via the eyes. - the eyes don't see themselves.

Like that all the 5 senses are just the instrument that enable the self to see something outside.

just like you see outside, you can also see within, without using the body for sensation e.g. You can 'see' that you are happy, getting angry.

Thus, the Self 'sees' or understands, sometimes with the help of the body, sometimes without the help of body.

The Body is used as an instrument.

I am the Doer → means the one that does, who takes decision to do.

- I am the one who decides. I decide what to do, what not to do.
- I may or may not use the body to do - what I think of is my decision. I do that thinking whether myself (there is no role of the body in this).
- If required, the body is used to express my decision.
- The Body is used as an instrument.

I am the Enjoyer: → "Enjoyer" means the one that experiences happiness / unhappiness.

I am the one that feels enthused or depressed.

I am the one that feels angry or delighted.

I am the enjoyer, the experience.

The body is used as an instrument.

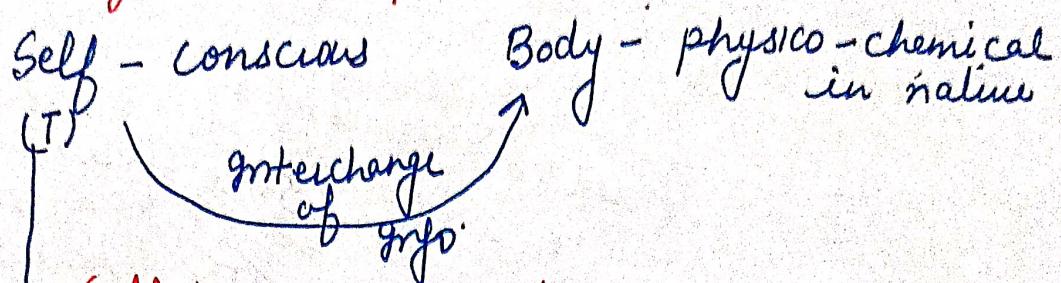
The Self is central to human existence

The Body is an instrument of the self.

Q Understanding the characteristics and Activity of I

Q Explain with the various activity in self <sup>6I?</sup>  
OR

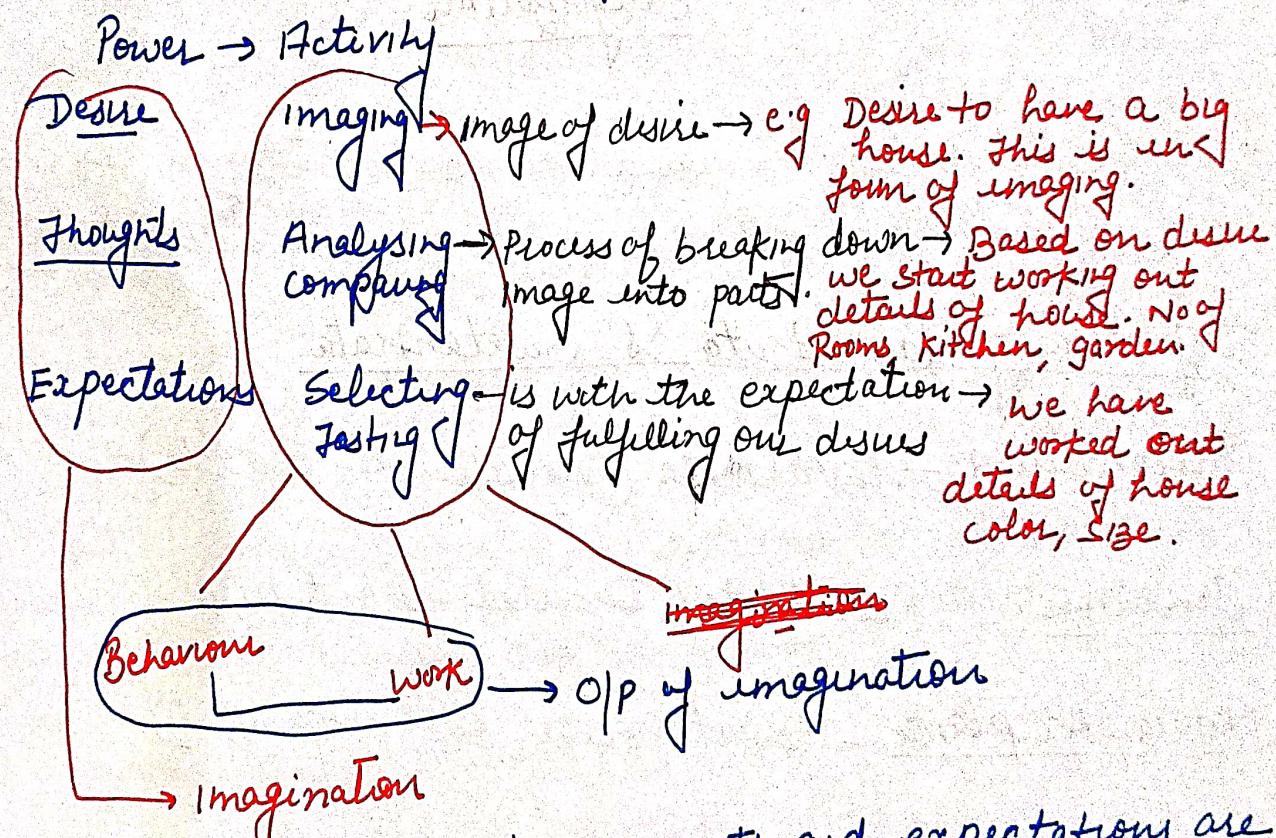
Briefly explain the activity of Desire, thought & Expectation in Self with example.



Self have 2 attributis

Power → Basic capacity in Self. e.g. Desires, thoughts, Expectation

Activities → Process of utilizing this power.



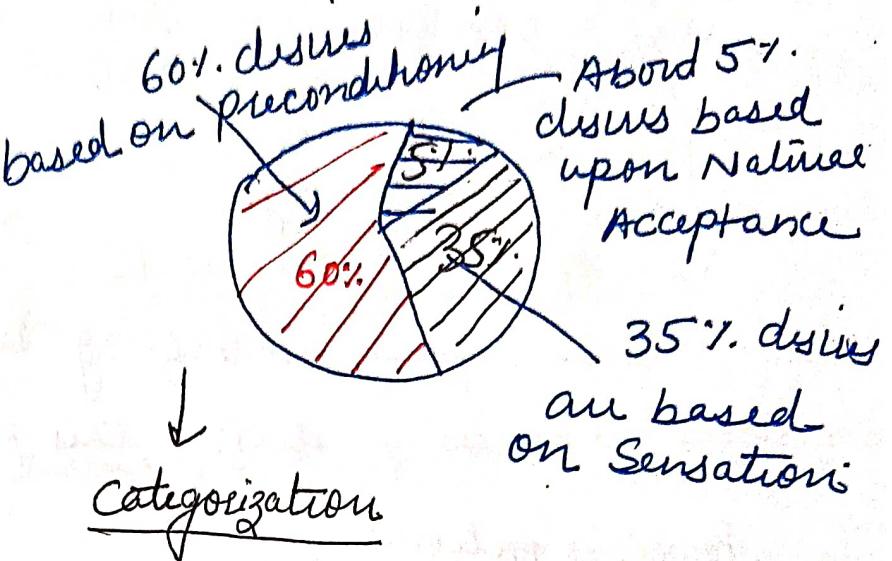
What is problem: — Desire, thoughts and expectations are largely being set by Preconditioning and sensatio

Preconditioning: Assuming without knowing. Depends upon something or someone outside, keeps changing.

Can lead to  
Contradiction      Harmony  
[NO contentity of Harmony]

Preconditioning means the conditions developed by beliefs (manyata).

Sensation :- Taste of sound, touch, Sight, taste, smell.



[If most of Needs are based on Preconditioning or Sensation, then one is living mostly in Partantrata.]

Definition of Partantrata & Swatantrata

Preconditioning :- Partantrata (Decided by outside)

Sensation :- Partantrata (Decided by outside)

Natural Acceptance :- Swatantrata (Self organized)

Activities in the self are selected

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

① Self receives sensations from body tested in 'I'  
e.g. our self see a car through the information via 'eyes'.

② Based on taste, thought could be triggered e.g.  
we start thinking about the car.

Based on these thoughts, desires may be set e.g. when we starts thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire.

Selection  $\xrightarrow{\text{leads to}}$  Thoughts  $\xrightarrow{\text{leads to}}$  Desires

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

- ① when desire is set we start forming thoughts about fulfilling this desire. E.g. with the desire of a good life via the car, we start thinking about how to get a car, what is cost of the car, how can I have that car etc.
- ② Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape, color etc.

Desire  $\xrightarrow{\text{leads to}}$  Thoughts  $\xrightarrow{\text{leads to}}$  Selection

Together we call these activities as imagination  
Activities in self are continuous.

Selection  $\xrightarrow{\text{leads to}}$  Thoughts  $\xrightarrow{\text{leads to}}$  Desire  $\xrightarrow{\text{leads to}}$

Thoughts  $\xrightarrow{\text{leads to}}$  Selection

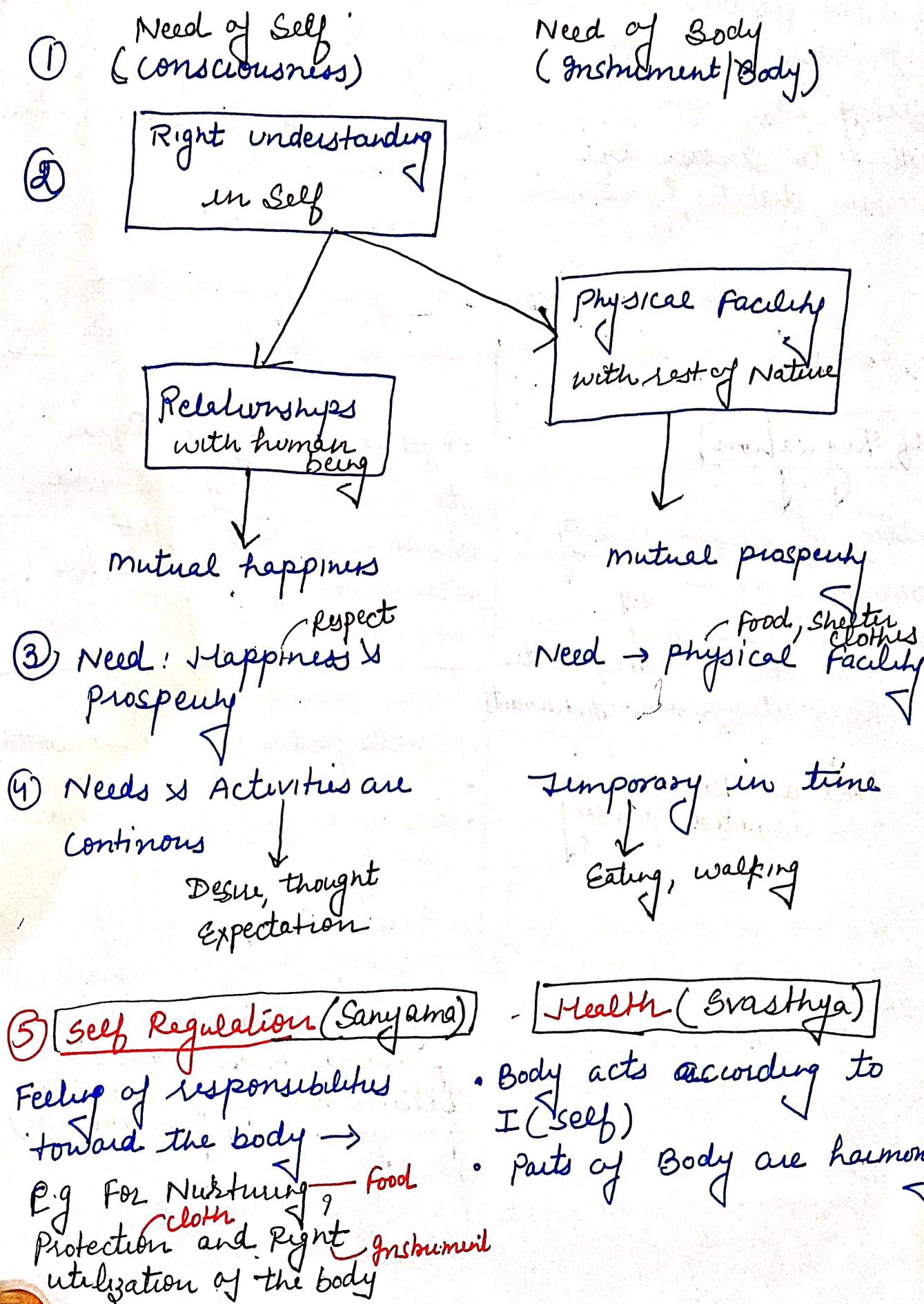
we make choices with external world based on our imagination today.

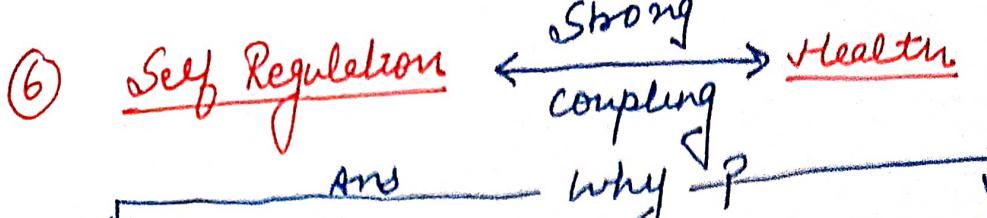
Imagination = Desires + Thoughts + Expectations

The activity of imagination in 'I' is continuous and not temporally. Power may changes but activities is continuous.

Understanding the harmony of I with Body :

Sanyam & Health :- correct appraisal of physical needs, meaning of prosperity in detail.





If I am disharmony (anger/stress) it starts effecting "Body" adversely leading to diseases like allergies, diabetes, hypertension

Similarly if there is any strong disturbance in body in form of severe pain, illness it distracts 'I' from normal functions/work.

Hence Sanyama is vital for Svasthya. If there is Sanyama, a good health can be ensured or vice versa

### Self Regulation

feeling of responsibility towards body — e.g.  
For Nurturing — Food  
" Protection — clothes, Shelter  
" Right utilization — Instruments

All are Required in limited quantity

The required physical faculty can be recognized + required quantity.

Physical Faculty is Required to keep the body in good health, so that right utilization of body can be ensured.

### Gross Misunderstanding 1

- Physical faculty required — Unlimited  $\rightarrow$  wrong
- All Needs fulfilled by physical faculty  $\rightarrow$  wrong
- There is a shortage of physical faculty  $\rightarrow$  wrong  
e.g. 4.2 billion tons of food produced, more than 1 billion tons of food wasted per year. [UN Report "May 2011"]

wastage is enough to feed 1300 crore people/year

## Meaning of Prosperity in detail.

Prosperity → The feeling of having / producing more than required physical facility.

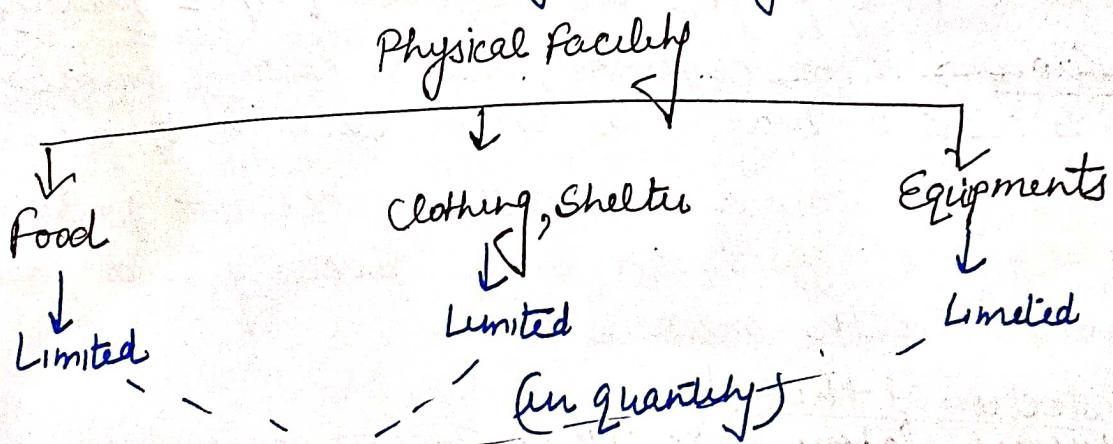
- D) - Identification of required physical facility (including the required quantity) - [with right understanding.]
- D) Ensuring availability / production of more than required physical facility → [with right skills]

A prosperous person: → Thinks right utilization, <sup>meeting other</sup> needs

A Deprived Person: → Thinks accumulation, exploiting

## Correct Appraisal of our physical Needs

The correct appraisal of needs constitute the first step towards ensuring prosperity.



By understanding the need of physical facility, we can evaluate whether we have more than required. We are getting confused between needs of Self and needs of Body and we have common misconception today that our needs are unlimited.

In nature, the availability of facilities like water, oxygen, is more than our needs. Once we realize that the needs of our body are limited and can be easily fulfilled, there emerges a possibility of Prosperity in our needs.

## Q12) Program to ensure Sanyam & Health

(1) To understand and live with Sanyam:-  
It implies that I ("self") takes the responsibility for proper nurturing, protection, right utilization of body.

(2) To understand the self-organization of the body and ensure overall health of the body in the following ways:-

### (2a) Nurturing of Body (Poshan)

↳ Involves providing proper food, air, water etc. to the body. The Selection of food should be such that it gives required nutrients and energy to the body following the program below.

Ingestion: → This involves taking the food into mouth and chewing it well for easy digestion.

Digestion → Digestion also depends on proper rest and exercise of the body. Food consumed should be at proper intervals and proper posture and proper quantity.

Excretion → After digestion, the necessary nutrients are absorbed by body and unnecessary parts excreted.

[If any of the above three activity are not performed properly, it affects the body adversely and causes several health problems.]

### Protection of the body

(2b) • Physical Labour - Exercise:- Requisite amount of physical labour and exercise are essential to keep the body fit and healthy.

• Food upkeep (Ahara-Vihara):- The selection of food (Ahara) should be such that it gives required nutrients and energy to the body. we must ensure proper time, posture and ways to work and to rest.

No yogasana - Pranayam :- yogasanas are well designed exercises involving specific posture to keep the body healthy and Pranayama involves exercises involving regulation of breathing. Together they ensure the synergy of the self and Body.

• Medicine-Treatment :- whenever the body gets hurt or experiences any kind of disorder, we should remember that the body has a tendency to heal itself and come back to normal state. We can attend to such problems by simple ways like going without food for some time or having a restricted diet etc. If the body needs further treatment, then the ailment should be properly interpreted and attended to. The medicines used for treatment should not give rise to other complications in future.

### 3) Right utilization of Body

We should arrange for appropriate equipments / physical facilities which help the right utilizations of body and avoid excess physical labour.

## Module 3: Understanding Harmony in the Family and Society

Prepared by - Sweety Jashin  
CSD Deptt

**Part 13** Understanding values in human-human relationship:-  
our basic grooming for living in relationship begins in the family.

The major issue in family is that of relationship.  
To live in relationship, it is essential to understand relationship.

[ without understanding relation, is not possible to fulfill relationship:- Not speaking to each other --- for days ..... opposition .... divorce ]

### 4 Major Aspects to understand about relationship

- (A) Relationship is between one self ( $I_1$ ) and another Self ( $I_2$ )
- (B) There are feelings in relationship - in one self ( $I_1$ ) for the other self ( $I_2$ ).
- (C) These feelings can be recognized - they are definite
- (D) These fulfilment, evaluation leads to mutual happiness.

(A) → Relationship is between one Self ( $I_1$ ) and another Self ( $I_2$ )  
one Self is recognizing the relationship with another self. So in that sense the relationship is between oneself ( $I_1$ ) and another self ( $I_2$ )

The Body is used as an instrument by both of them.

Relationship is already there, we only need to understand it and when we understand relationship

- we are able to see that relationship is there
- we are able to accept the relationship and
- think in terms of fulfilling the relationship.

B There are feelings in relationship - in one self for the other self.  
Core things in relationship are the feelings and one can understand this only when one can understand the self we are trying to assume relationship on the basis of body and trying to judge relationship on basis of body & it does not work.

[major crisis we are facing in relationship today is because of failure to understand the self]

C These feelings can be recognized — they are definite: — (9 feelings)

- Trust: — Trust is the foundational value in relationship "to be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust.
- Respect: → Respect means right evaluation, to be evaluated as I am.
- Affection: — Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both are similar. Feeling of affection comes only if trust and respect are already ensured.  
Absence of Affection = opposition, jealousy.
- Care: — The feeling of care is the feeling to nurture & protect the body of our relative. Care is level of active concern towards avoidance of possible dangers, mistakes, pitfalls and risk.  
[The responsibility is commitment for nurturing and protection the body of my relative.]

## Excellence and competition are not similar

In excellence, one helps to bring the other to his level  
 In competition, he hinders the other from reaching to his level

### Working for Excellence

- The other is like me - we are complementary
- Helps the other to come to his level.
- operates on basis of his Natural Acceptance (that is definite) - Swatantra Self driven by clarity of human purpose.

- Trust, respect in relationship.
- Is Prosperous - Rightly utilises, shares, nurturing Absolute (definite completion point)

### Excellence

- The other is like me - we are complementary
- Related with 4 human goals.
- Responsibility:- To understand harmony is to live in harmony at all levels of being

### Competing to be special

Not other - only me. I am different/more (than the other)

Stops the other to come to his level effort to accentuate the difference, to dominate, manipulate, exploit.

operates on basis of his pre-conditioning (that changes) - driven by other on the basis of reward / fear of punishment

conditional relationship, over-evaluation of self & under evaluation of other.

is Despised - Hounds, Accumulates, Exploits

Relative (no definite completion point)

### To Be special

The other is not like me.  
 I am special  
 goal is accumulation of physical facility.

No responsibility

- Guidance :- Feeling of responsibility toward the Self(I) of my relative.  
 The responsibility & commitment for ensuring Right understanding and Right feeling in the self(I) of my Relative [The feeling of ensuring right understanding and feelings in others]  
 Care & guidance naturally follow affection.

- Reverence :- The feeling of acceptance of excellence in other is called reverence → means to understand harmony at all levels of our living.

↳ in the Self, as an individual

↳ in family

↳ in Society

↳ in Nature / Existence

Excellence & competition are not similar.  
 In Excellence, one helps to bring the other to his level.  
 In Competition, he hinders the other from reaching to his level.

- Gloxy / Gratitude :- Gloxy / Gratitude is feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs often people receive help., depending on how they interpret the situation

- 4 Their Fulfilment, evaluation leads to mutual happiness

Right Understanding  
in the Self  
—understanding Harmony  
in family

2  
Justice in Relationship  
with human Being  
From Family to world Family

Participation in large society  
with nature from family  
order to world Family order

## (Module 3)

## (14) Understanding the meaning of trust:-

Trust :- Trust is the foundational value in relationship to be assured that each human being inherently wants oneself and the other to be happy and prosperous. is known as trust.

Mutual Trust → is a shared belief that we can depend on each other to achieve a common purpose.

Trust is an expectation of people that they can rely on our word. It is built through integrity and consistency in relationships.

There are 2 aspects related with trust

- (1) Intention (Wanting to our Natural Acceptance)
- (2) Competence (Being able to do)

Intention :- Intention is what one aspires for (our natural acceptance). In intention every human being wants to do what is right.

Competence :- It is ability to fulfill the aspiration.

Evaluating Trust → Between 2 IndividualAbout your Natural Acceptance

- (1a) I want to make myself happy
- (2a) I want to make the other happy.
- (3a) The other wants to make herself/himself happy
- (4a) The other wants to make me happy? ?

About your Ability

- (1b) I am able to make myself always happy? ?
- I am able to make the other always happy? ?
- The other is able to make herself/himself always happy? ?
- The other is able to make me always happy? ?

We trust our own intention while we are not ready to trust the other intention. We are actually seeing their competence and making a conclusion on their intention.

### Doubt on Intention - Mistust

↳ 2 Doubts are there

(M1A) The other wants to make me happy?

(M1B) The other is able to make me happy?

→ we are judging intention rather than capability of others.

About myself view | About the other view

① The glass broke by accident      ① The other broke a glass

② Even if I make the same mistake 100 times      ② If other makes a mistake even once

→ I never doubt my intention

↳ I doubt his intention

→ I make mistakes by accident

↳ He makes mistake intentionally

→ I have a feeling "I am special".

↳ I have a feeling of opposition

→ I reinforce "I am good"

get irritated, angry.

I do not make effort to improve my own competence

↳ I reinforce "The other is bad"

can not improve.

Common mistake in Relationship → Doubt on intention is a major reason for problems in relationships

I evaluate myself on basis of my intention

I evaluate the other on basis of their competence.

I doubt their intention. I assume their lack of competence to be their lack of intention → I feel opposed to others, I get irritated, angry.

I may not speak to other for days ... or even break up the relationship. One may have lost many good friends like this.

Doubt on intention is a major reason for problems in relationships.

## Trust: The foundation of Relationship

with trust on intention, I feel related to the other when I make a program with the other.

when I make a program with the other.

- I evaluate his competence as well as my competence
- I make the program in accordance with our current mutual competence.
- I am consistently making effort to learn, to improve my competence.
- If the other is lacking in competence, I am committed to help the other to improve his competence, without becoming irritated.

Trust on intention is the starting point for mutual development: I feel related to the other. I make a program with the other based on right evaluation of our mutual competence.

### Understanding Trust

- Being able to see that all human beings have the same natural acceptance (intention) as me.
- Trust on intention is founded on understanding (not based on events)
- It does not keep changing with time or person. So it can be unconditional and continuous.

### Assuming Trust

"Trust" on competence is based on events - can keep changing.

- The last 5 times I lent her money she returned it on time ... So I can trust her.
- He said he will reach at 11, but look it is after 12 now.... he always comes late ... so how can I trust him to be on time?

## Anger - Reason

- Anger arises, when we are not able to differentiate between the intention & competence of the other and based on lack of competence of the other, we doubt over their intention of the other. Thus any small unfavourable incidence may lead to irritation or even anger.
- when our desire does not get fulfilled and we perceive the hindrance by the other in the process of fulfilling it, we get angry.

## Anger Solution

- If I understand the human being correctly, then I am able to see that the intention of the other is right. The competence to fulfill the expectations may be missing
- we should re-examine our desire expectations - whether they are right or not? Also whether the program to fulfill the desire is correct or not? Whether we have developed the necessary competence to fulfill our goal/desire in our own self?  
Also, what effort have we made to help other in improving their competencies