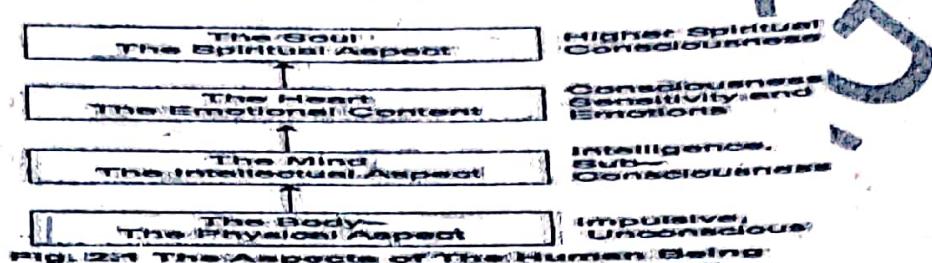


## UNIT 2 HARMONY IN SELF

Topic - Understanding the Human Being as the Co-Existence of Self and Body

Understand human being

Human beings are complex creations of the elements of nature. Physically they are a composition of minerals and water. At the next level human beings are capable of movement and the ability to respond to stimuli. At the third level human beings are thinking beings who have intellect and emotions. At the highest level human beings have a spiritual aspect. They aspire towards the transcendental (spiritual). Thus human being is co-existence of the body and the self 'jivan'.

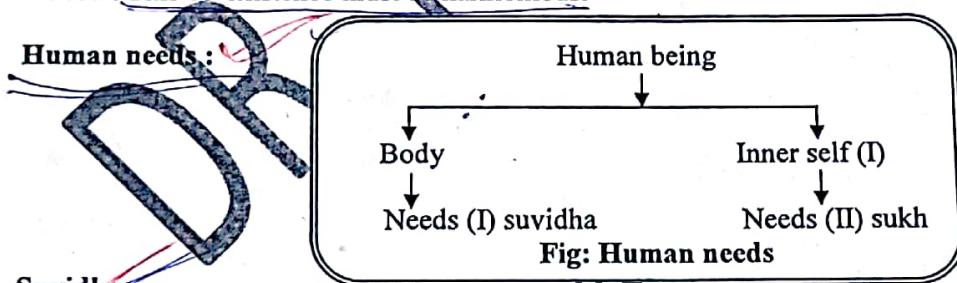


There is a familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body like features. But in addition to the body, the entity that keeps the body 'alive' and make it operate in various ways. This aliveness is called jivan or self.

Human being is co-existence of this body and self. This self is also called 'I' or consciousness. All the feelings that we feel or the decisions that we take are governed by the self only and not the body. Body only performs the activities decided by the self.

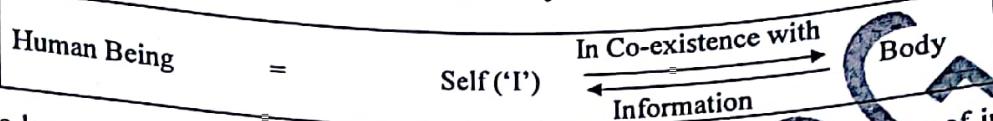
Human being as a combination of the sentiment 'I' and material body

Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Often there is a clash between the needs of the body and the feelings. This may manifest itself in many ways. Ex. The state of depression or sadness. In this state the body needs food and nourishment but the feelings over-ride the situation. Both these aspects of feelings and body needs and requirements form an essential part of 'what we are'. This co-existence must be harmonious.



By nature man is fond off comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

### Understanding Myself as Co-Existence of Self and Body



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...
	In time needs are.....	Happiness (sukh)	Physical Facilities (suvidha)
	In quantity, needs are...	Continuous	Temporary
	Needs are fulfilled by.....	Qualitative	Quantitative (limited in quantity)
Activities	Activities are .....	Right understanding and right feelings	Food, clothing, etc.
		Desiring, thinking etc.	Breathing, heart-beat, etc.
Type	It is of type.....	Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling
		Conscious (non-material)	Physico-chemical (material)

#### A. 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:

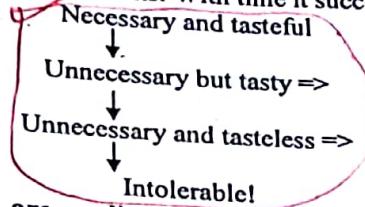
1. **Needs are ....** The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). 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.

2. **In time, needs are....** The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. We do not want to be unhappy even for a single moment, or lose the feeling of respect for ourself for a single moment.

If we talk about 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.

3. **In quality, needs are.....** 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. Let's take the example of eating. As far as, physical facilities (say rasgulla) 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. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:

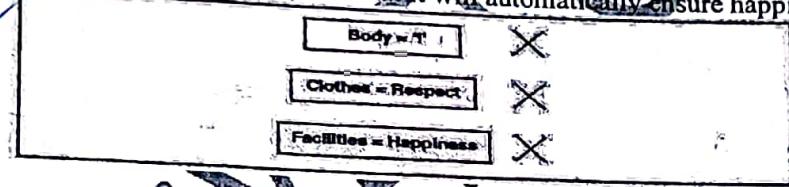


Whereas the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

4. Needs are fulfilled by.... The need of the self ('I'), for happiness (*sukh*) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (*suvidha*), is ensured by appropriate physico-chemical things.

#### The confusion we are in today

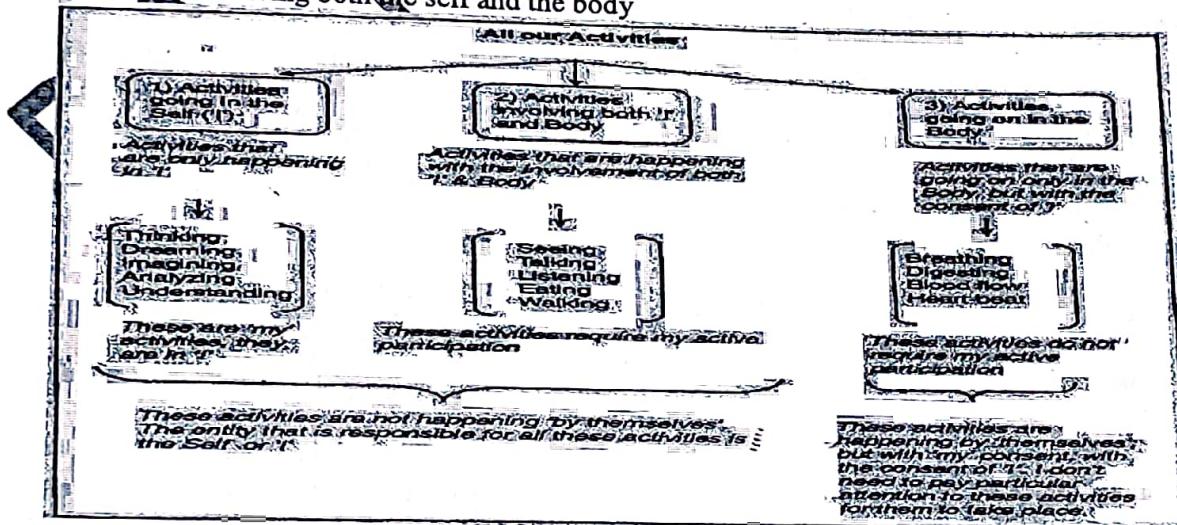
A common mistake today is that we mix these two sets of needs: happiness (*sukh*) for I and physical facilities (*suvidha*) for the body. We assume that "All we need is physical facilities (*suvidha*) and that it will automatically ensure happiness (*sukh*)"



#### B. Understanding activities in the self and activities in the body

If we look at the variety of activities that we are engaged in commonly – we see that we can put them in three categories:

1. Activities that are going on in the self
2. Activities that are going on in the body
3. Activities involving both the self and the body



1. Activities in the self: Activities in self are:
- ⇒ Thinking
  - ⇒ Believing
  - ⇒ Speaking
  - ⇒ Feeling
  - ⇒ Understanding

- ⇒ Desiring
- ⇒ Dreaming
- ⇒ Imagining
- ⇒ Analyzing

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. Our capacity to imagine does not change even when we are engaged in some other work physically.

2. Activities involving both the self ('I') and the body: There are some activities that we do, in which both 'I' and body are involved. The decisions and choices are made in 'I', and these are carried out via the body. These activities are:
- ⇒ Walking
  - ⇒ Eating
  - ⇒ Talking

- ⇒ Seeing
- ⇒ Listening

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 been made, and the body, with which the activity is carried out.

Recognition of body is definite but our (self) recognition depends on our assumptions. There is no assuming at the level of body.

3. Activities in the body – but only with the consent of 'I': The body is a set of 'self-organized activities' that are occurring with self ('I')'s consent but without my ('I's) active participation. These are functions like:

- ⇒ Digesting
- ⇒ Blood flow
- ⇒ Heart beat

- ⇒ Breathing
- ⇒ Nourishment

### Knowing, assuming, recognizing and fulfilling in 'I' and recognizing and fulfilling in body

1. **Activities of recognizing and fulfilling in the body:** 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. We saw that Breathing, Heart beat, Digestion etc were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way.
2. **Activities of knowing, assuming, recognizing and fulfilling in the self ('I'):** When it comes to self (jivan 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 write down about the activities in 'I':
  - a. **We assume** – We all make assumptions. We say "I assumed this was true, but I was wrong". Ex. If I see a snake and assumed it to be a rope, I shall respond differently to it (recognition and fulfillment), than if I take it to be a snake itself. We call this activity 'assuming or manana'.

b. 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 pahachaanana'. The recognizing in 'I' depends on assuming.

c. We fulfill – 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 nirvaha karna'. The fulfillment depends on the recognition.

Taken together we can write it as (in I):

Assuming → Recognizing → Fulfilling

There is another activity that exists in us (in 'I') that we are largely unaware of or have not explored properly. This activity is called 'knowing'. Knowing means we have the right understanding of harmony at all levels of our living. 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.

When we list these down:

Knowing → Assuming → Recognizing → Fulfilling

### C. Understanding the self ('I') as the conscious entity, the body as the material body

Any entity that has the capacity of knowing, assuming, recognizing and fulfilling can be called as conscious entity, or consciousness, or 'I' or jeevan. On the other hand, 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 body. According to the activities of self and body we can say that while the self ('I') is the conscious entity, the body is a material entity or physico-chemical in nature. The conscious entity (jivan) desires, thinks, selects, studies. Thus we can write:

Human Being

=

Self ('I')

Co-existence

Body

information

The conscious entity  
that desires, thinks,  
imagines

Knowing, assuming,  
recognizing and fulfilling

The material entity that has  
physic-chemical activities  
like heart-beats, digesting etc.

Recognizing and fulfilling

### Understanding the body as an instrument of 'I' (I being the Seer, Doer and Enjoyer)

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 with 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 and to live in harmony at all 4 levels is the program for my	Production, protection and right utilization of physical facilities is just a part of my program.

5.	continuous happiness. I am the seer, doer and enjoyer.	Body is an instrument.
----	---	------------------------

- ✓ I am the conscious entity; the body is the material entity. Body is my instrument. I am the one who takes decisions, the body acts accordingly. The awareness of being alive is in me, in 'I'.
- It is not just that I want to live, I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. There are three requirements related to the body, nutrition, protection and right utilization. For the nurture of the body, food is required. For protection, clothing is required. For right utilization, instruments are required.
- My complete program is to understand and live in harmony at all the four levels of my living. Ensuring physical facilities for the body is only a small part of the program. It consists of production, protection and right utilization of physical facilities.
- I am the seer. I see through eyes, the eye don't see, they are just an instrument used by me. In the eyes, different images are formed every time - it is 'I' who is able to relate it to its meaning. Seer also means the one that understands.
- I am the doer. I select to do, and use the hands or feet or other parts of the body to do the things. 'Doer' means 'the one that does', who takes decisions to do. It is also called 'karī'.
- I am the enjoyer. When I eat, I get the taste. The body just gets in touch with the food and sends the information to me, it is 'I' who enjoys the food. Enjoyer means 'the one who enjoys'. It is also called 'bhokta'.

### Topic: Harmony in Self - Understanding Myself

Human being is the co-existence of self and body. The body is the instrument of self and self is the seer, doer and enjoyer. Self is continuously active to fulfill its need for happiness.

#### Why Should I Study Myself

Knowing ourselves better helps us in the following ways:

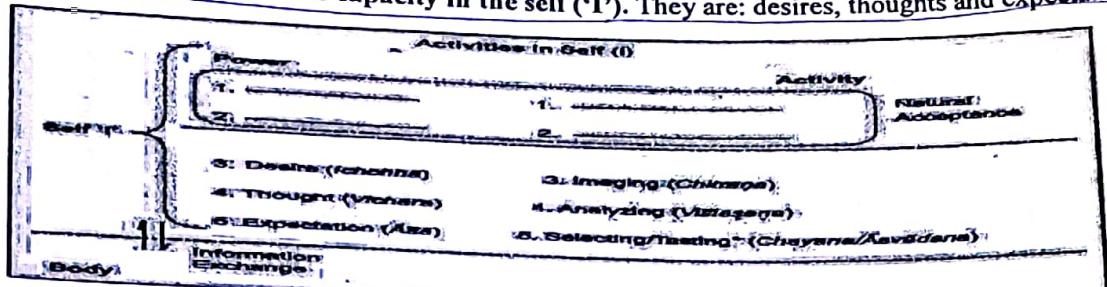
- The self is the basis of everything we do. All the desires and expectations we have are all there in self. For e.g. to be famous, to get good marks, get great job, having good relationships in our family or wanting 'rasgulla'. Hence, it becomes important to understand these desires, thoughts, and activities in self, so that we know whether they are right.
- To understand happiness better and the causes for unhappiness because happiness and unhappiness are states in self.
- It helps us have more clarity about how we are within. This helps us become self-confident. It also helps in establishing proper synergy between the self and the body.
- Study of self unable us to know our weaknesses and how to remove.
- The more we understand ourselves, the more we understand other person as well and our relationship with them.
- It helps us to better understand our program, i.e. what is valuable to us, or what do we ultimately want and how do we fulfill them.

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

The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on

two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

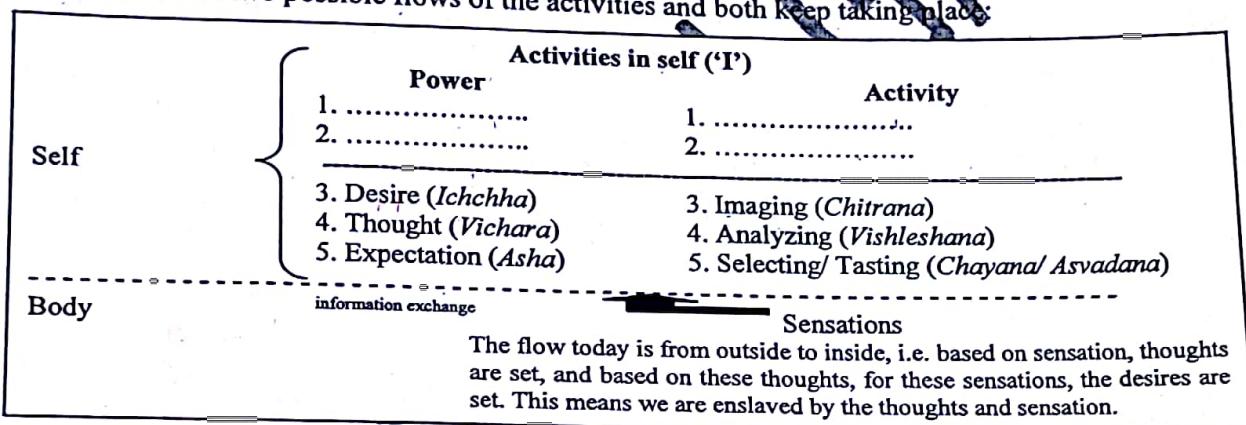
1. Power: This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.



2. Activities: The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

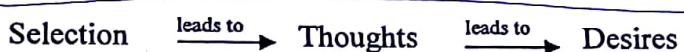
### Activities in self are related

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



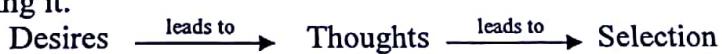
### From outside (the body) to inside (in 'I')

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

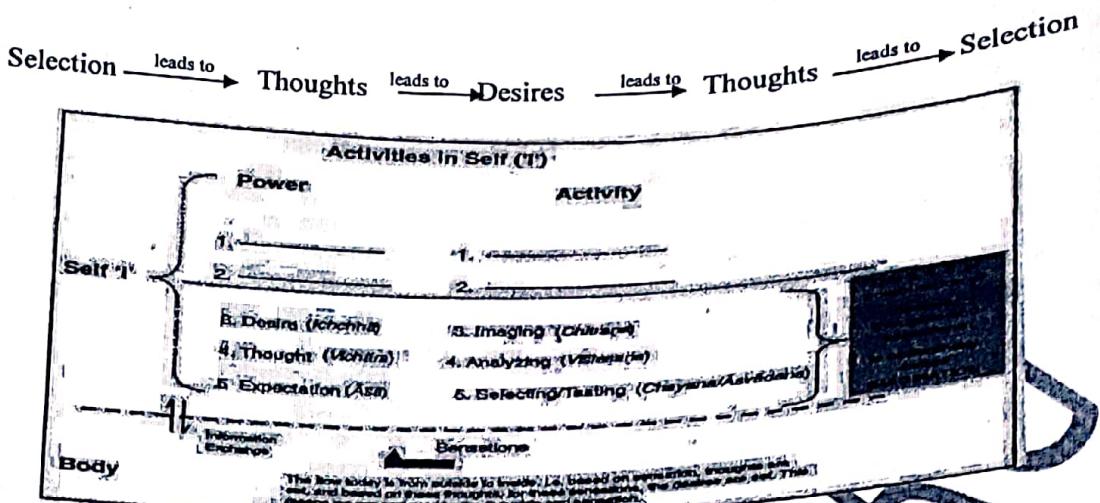


### From inside (in 'I') to outside (the body)

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 the car, what is the cost of the car, how can I have that car, etc.
2. Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape color etc and then end up buying it.



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



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

$$\text{Imagination} = \text{Desires} + \text{Thoughts} + \text{Expectations}$$

The Activities in 'I' are Continuous

This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous. E.g. my object of taste may change from rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say "I was going to the exam and that song kept repeating itself in me, it was so distracting".

What is the problem today?

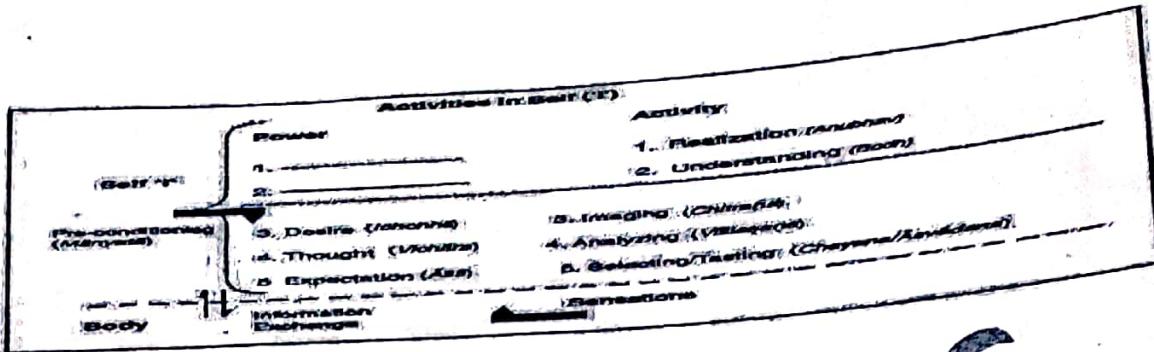
Desires, thoughts and expectations are largely being set by pre-conditioning and sensations

Preconditioning: Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfillment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are ours! We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfill them!

Sensations: A perception associated with stimulation of a sense organ or with a specific body condition; the sensation of heat; a visual sensation. A term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

Suppose we had seen the bike and not associated it with 'greatness'; rather we only liked the way it 'looked' – then this is based on the sensation.

This is largely the case with us today: either we are operating on the basis of preconditioned desires (set from outside) or on the basis of sensation (coming from the body).



### Effects of the problem...

#### A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. **Wavering aspirations:** Our goals keep shifting as the inputs from the outside also keep changing. 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.

2. **Lack of confidence:** Since our desires are shaky, we are not sure about them. 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.

3. **Unhappiness/conflicts:** Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance.

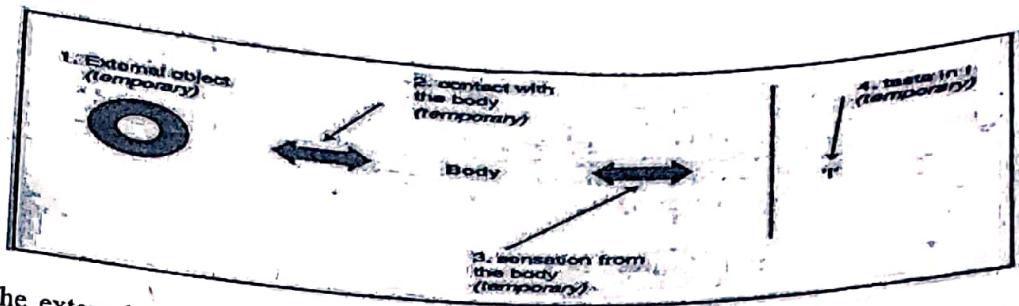
4. **Lack of qualitative improvement in us:** We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing.

5. **State of resignation:** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). 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. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have lack of 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.

#### B. Short lived nature of pleasure from sensations:

The pleasure obtained from sensations is short-lived. We are driven by five sensations (sound from the ears, touch from the skin, sight through eyes, taste from the mouth, and smell from the nose) and most of the time we are busy trying to get pleasure from sensations, from the senses. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. Then what is the issue with this is? This can be understood as follows:



The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also 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~~

No matter how much we try to be happy via the senses, or via bodily sensation, 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 the use or purpose. If we confuse this purpose with the happiness, we are in trouble, since something that is temporary can't be the source for our continuous happiness.

We can thus understand that living on the basis of preconditioning ("good life means having a nice car") or sensations (happiness out of taste from the body) means being in a state of being decided by the others or outside, i.e. enslaved (partantrata). We are at the mercy of the preconditioning 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 (svantrata).

### What is the Solution?

~~The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance.~~ So how does the accessing of natural acceptance resolve this solution?

- It becomes possible for us to have the right understanding of the harmony at all levels of our living.
- When we have the right understanding, we are able to see our "true nature", and what we truly want. Our desires thus start getting set on the basis of this right understanding – instead of being driven by preconditioning/ sensations.
- This puts us at ease (freedom from anxiety and pain, conflicts). We are no longer struggling or are in conflict at the various levels of our living.

~~Operating on the basis of our 'natural acceptance' thus leads to operating on the basis of our 'realization' and 'understanding'.~~

### Realization: Means to be able to see the reality as it is.

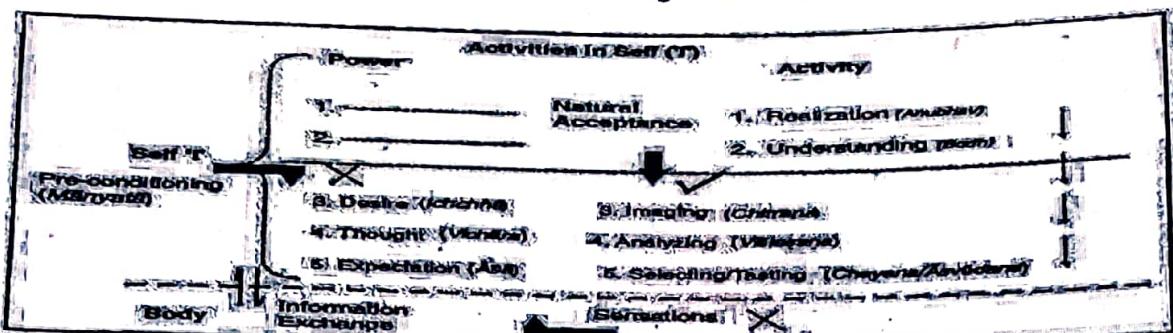
~~Understanding: Means to be able to understand the self organization in all entities of nature/existence and their inter-connected organization "as it is".~~

These are the two activities in the self ('I') (placed at point 1 and 2 in the figure)

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 svantrata. This leads to happiness and its continuity.

In realization and understanding, we get the answer to "what is the reality?" 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, and 5). Is 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 traveling in a comfortable AC vehicle on a smooth road without knowing where we have to go!



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 preconditioning and sensations i.e. we are operating only at the levels of (3) desire, (4) thought and (5) expectations today. This is not sufficient for us as human being. We thus need to operate at the levels (1) realization and (2) understanding as the basis on which (3), (4) and (5) get definite.

#### Result of Realization and Understanding – Living with Definiteness....

Today our behaviour is highly unpredictable and changes with who we are interacting, our state of mind and many other factors. It is a reasonably confused state of affairs, of conflict and contradiction, of unhappiness. This is called as having an 'indefinite conduct'. We don't find unpredictability acceptable – in ourselves and in others. We desire for definiteness.

When we do not have 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. When we operate on the basis of our preconditioned imagination or our preconditioned desires, thoughts and selections we are not self organized. On the other hand, when we operate on the basis of realization and understanding, there is certainty in our behaviour and our conduct. We are self organized. This self organization is acceptable.

DR.

## Topic: Harmony of Self (I) with The Body – Sanyama And Swasthya

### Our Body – A Self Organized Unit

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

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

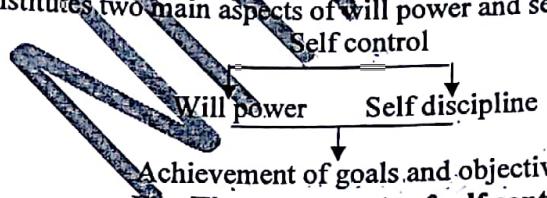
### SANYAMA

Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body.

Self control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within. Self control is the key to success in many fields of life and it is an indispensable necessity for self-realization, the goal of spiritual quest. Practice of self control is most purifying because, self-control transform the quality of our mind.

### Aspects of Sanyama

Self control constitutes two main aspects of will power and self discipline.



**Fig: The components of self control**

**Will Power:** Will power is an individual's activity to harness his or her energy. Energy may be:-

- Physical
- Mental
- Emotional
- Spiritual energy

In order to achieve the goals and objectives, one aspires for such energy is necessary. If one's energy is a little deficient, then the individual makes up with another, so strong is the will to achieve the goal. E.g. a marathon athlete may be tired and thirsty and every body part may be aching but his mental strength drives him to complete the marathon and achieve his goal.

**Self Discipline:** Self discipline is the accompanying input that goes into self control. Self discipline refers to the ability to train our body, mind, emotions and spirit to perform as per a schedule or a routine.

Self discipline makes a person strong enough to reject immediate gratification towards a higher goal but it does require efforts and time to become self disciplined. If a person has will power and is disciplined, he/she gains control over his/her actions. Thus he/she can choose his/her behaviour and reactions, instead of being ruled by them.

### **Advantages of Self Control**

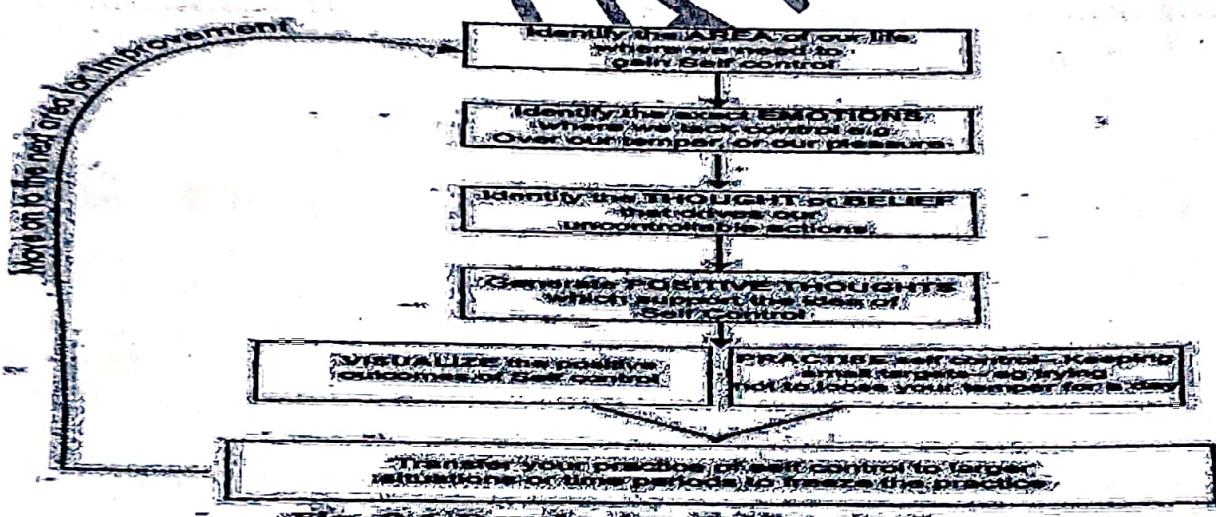
1. Keeps a check on wrong habits, addictions etc.
2. Gives us confidence and improves our self esteem.
3. Keeps our emotions in control.
4. Creates peace of mind, balance and a sense of equanimity (equilibrium, calmness)
5. Helps us to take charge of our own life.
6. Makes us more responsible and efficient in achieving our goals.

### **Obstacles in the Path of Self Control**

1. Inability to understand the true meaning of self control.
2. Overwhelming emotional outbursts
3. Acting without thinking
4. No incentive (encouragement) to exercising self control
5. Lack of faith in one's own abilities
6. Lack of confidence
7. Thinking that self control is the opposite of fun
8. Hedonistic life values - the attitude of 'eat drink and be merry' which may encourage losing control.

### **Developing Self Control**

If we want to develop self control we can follow the steps given below:



### **SWASTHYA**

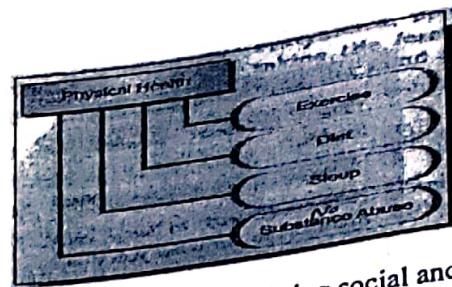
Swasthya is the condition of the body where every part of the body is performing its expected function. The word swasthya literally means being anchored to the self, being in close harmony with the self.

In other words, swasthya, in Sanskrit means self-dependence (swa = our own). Also, embedded in its meaning is health, sound state, comfort and satisfaction. In Hindi, the most widely spoken language of India, it merely means health. In this case, using the Hindi accent, it is pronounced "suasti".

Health is the general condition of a person. It is also a level of functional and/or metabolic efficiency of an organism, often implicitly human.

At the time of creation of the *World Health Organization* (WHO) in 1948, health was defined as being 'a state of complete physical, mental, and social well-being and not merely the absence of diseases or infirmity'. In 1986, the WHO, in the *Ottawa Charter of Health Promotion*, said that health is 'a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities'.

The English word "health" comes from the old English word *hale*, meaning "wholeness, a being whole, sound or well". Hale comes from the Proto-Indo-European root *kailo*, meaning "whole, uninjured, of good omen".



### Aspects of Swasthya

Health or swasthya is a holistic term which includes:

- ✓ Physical health
- ✓ Mental health
- ✓ Social health

### Physical Health

For humans, physical health means a good body health, which is healthy because of regular physical activity (exercise), good nutrition, and adequate rest.

Physical health relates to anything concerning our bodies as physical entities. In other terms, physical health is physical wellbeing. Physical wellbeing is defined as something a person can achieve by developing all health-related components of his/her life style. Fitness reflects a person's cardio-respiratory endurance, muscular strength, flexibility and body composition. Other contributors of physical wellbeing may include proper nutrition, body weight management, abstaining from drug abuse, avoiding alcohol abuse, responsible sexual behaviour (sexual health), hygiene and getting the right amount of sleep.

### Building Physical Health

- ✓ Eat a healthy, well balanced diet.
- ✓ Take care of personal hygiene and cleanliness (brushes our teeth regularly, bath daily, wear clean clothes etc.)
- ✓ Keep our surrounding clean
- ✓ Drink clean and safe water
- ✓ Breathe deeply. Take deep slow breaths. Our body needs the oxygen
- ✓ Go for a walk regularly
- ✓ Exercise daily, play a game, go to the gym, jog or walk briskly
- ✓ Avoid fizzy drink, chips and junk food as far as possible
- ✓ Eat in moderate quantity – less is better than excess. But make sure what we eat is nutritious
- ✓ Keep our nails clipped and clean

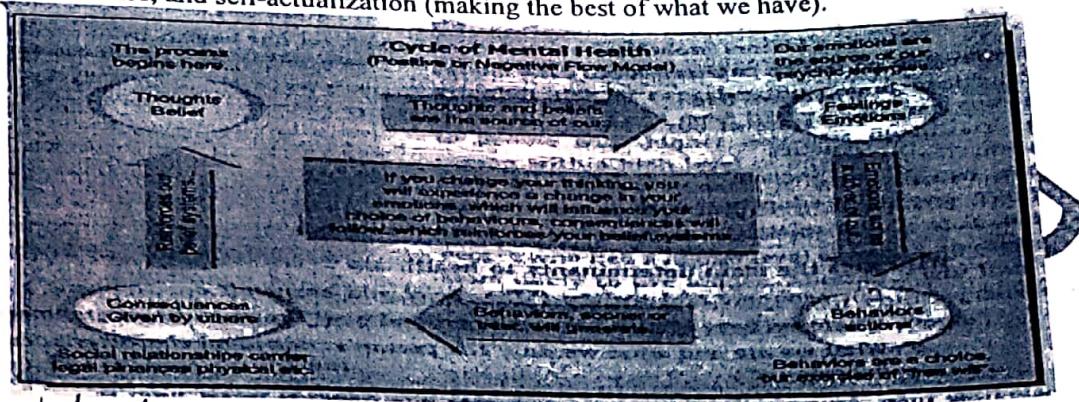
### Mental Health

Mental health refers to people's cognitive and emotional wellbeing. A person who enjoys good mental health does not have a mental disorder. According to WHO, mental health is:

"A state of well-being in which the individual realizes his/her own abilities can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his/her community".

In other words sound mental health is that state of the mind which can maintain a calm positive poise, or regain it when unsettled for progressively longer durations or quickly, in the midst of all the external vagaries of work life and social existence.

Most people agree that mental health includes the ability to enjoy life, the ability to bounce back from adversity, the ability to achieve balance (moderation) the ability to be flexible and adapt, the ability to feel safe and secure, and self-actualization (making the best of what we have).



### obstruction The Impediments to Sound Mental Health

✓ **Internal Causes:** There are some major causes of impaired mental health. They are:

- ⇒ Greed : for money, power, recognition, etc
- ⇒ Jealousy : regarding one's own information base, resources, etc.
- ⇒ Envy : regarding someone else's achievement, reward, talent, etc.
- ⇒ Egoism/vanity : regarding one's own accomplishment
- ⇒ Impatience : arise or originates from greed, jealousy, envy and egoism
- ⇒ Suspiciousness : arise or originates from greed, jealousy, envy and egoism
- ⇒ Anger : arise or originates from greed, jealousy, envy, egoism, impatience and suspiciousness
- ⇒ Frustration : arise or originates from greed, jealousy, envy and egoism and impatience

✓ **External Causes:** These causes are often called 'stressors' and includes skill obsolescence, job change, work-pressure, transfers, stock market crises, unemployment, weak empathy, student agitation, problems with neighbours, militant unionism, and so on.

### Restoring Mental Health

Here are a few vital guidelines whose practice could restore our personal command over mental health:

1. Cultivate a sound philosophy of life, based on values.
2. Identify within an inner core of self-sufficiency through "simple living and high thinking"
3. Nourish a sense of equilibrium strive for excellence through 'work is worship' – take pride in our work
4. Build a stable and exalted inner reference point for the integration of contrary impulses, emotions, etc
5. Cultivate the value of purity
6. Practice self discipline through deep breathing
7. Develop the habit of radiating goodwill and harmony from the centre of one's being- be positive, to attract good things

## Social Health

Social health refers to the ability of a person to fit in with the social setup and maintain positive and harmonious inter-personal relations. Social health contributes towards physical and mental health which is why it must be given due importance.

### Enhance Social Health

- To enhance social health, a human being must:
1. Learn to be tolerant
  2. Learn to appreciate diversity and realize that people can be different from us and yet be very capable in their own way
  3. Practice good manners – always be polite and pleasant
  4. Conduct one self with grace and dignity
  5. Be helpful, loyal and trustworthy. Develop the qualities of a good friend
  6. Don't be self centered.

## Determinants of health

The health of individual people and their communities are affected by a wide range of contributing factors. People's good or bad health is determined by their environment and situation - what is happening and what has happened to them, say WHO. WHO says that the following factors probably have a bigger impact on our health than access and use of health care services.

- ⇒ Where we live
- ⇒ The state of our environment
- ⇒ Genetics
- ⇒ Our income
- ⇒ Our educational level
- ⇒ Our relationship with friends and family

WHO says the main determinants of health are:-

- ⇒ Our economy and society ("The social and economical environment")
- ⇒ Where we live what is physically around us ("The physical environment")
- ⇒ What we are and what we do ("The person's individual characteristics and behaviour")

As our good health depends on the context of our lives, praising or criticizing people for their good or bad health is wrong. Most of the factors that contribute towards our good or bad health are out of our control.

## Our State Today

What is our state today? Today we are facing different problems and they are lack of responsibility towards the body, tendency for medication to suppress the ailment, and polluted air, water, food. Let's take them in detail:

### A/ Lack of Responsibility Towards the Body

Our lifestyle has 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 (disrespectful) on any kind of physical work or labour. E.g., 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 (continue, maintain) the happiness of 'I'.

### B/ Tendency for Medication to Suppress the Ailment

Whenever there is a 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.

In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy. 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 (slight illness).

### C. 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 pollutions, 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 (liquid sewage), sewage etc. all this, surely, is not conducive to the health of people.

#### What is the Solution?

Our present lifestyle and conditionings are not very conducive to keep the body fit and therefore it is important to understand sanyama and swasthya correctly and maintain proper harmony with the body. As a proposal, we need to work for the following few things

1. To understand and live with sanyama.
2. To understand the self organization of the body and ensure health of the body.

#### 1. Understanding and Living with Sanyama

Sanyama implies that the self takes the responsibility for proper nurturing, 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. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.

##### a. Nurturing of the Body: Proper Food, Air, Water, Etc.

In the process of 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.

On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the 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 right quantity.

##### b. Protection of the Body

The second issue is the protection of the body. The clothes 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.

##### c. 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 not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.