

UNIT- 2 HARMONY IN THE HUMAN BEING

SUKH AND SUVIDHA

Sukh is a holistic and all-encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

THE NEEDS OF THE SELF ARE QUALITATIVE.

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. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of 'I' are qualitative. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. 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.

We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us. By nature man is fond of 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.

THE NEEDS OF THE BODY ARE QUANTITATIVE.

Need of body are physical facilities. 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 (any sweet) 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:

Necessary and tasteful => Unnecessary but tasty => Unnecessary and tasteless => Intolerable!

DIFFERENCE BETWEEN THE NEEDS OF SELF AND THE NEEDS OF 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 terms of the needs as shown in the table below:

		'I'	Body
Needs	Needs are	Trust, Respect....	Food, Clothing...
		Happiness (sukh)	Physical Facilities (suvidha)
	In time needs are...	Continuous	Temporary
	In quantity, needs are...	Qualitative	Quantitative (limited in quantity)
	Needs are fulfilled by.....	Right understanding and right Feelings	Food, clothing, etc.

1. Needs areThe 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, love continuously and so also acceptance in relationship. 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 (sweet) 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. Whereas the needs of 'I' are qualitative (they are not quantifiable), but we 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 (suvridha), is ensured by appropriate physio-chemical things.

HUMAN BEING IS MORE THAN JUST THE BODY- HUMAN BEING IS THE CO-EXISTENCE OF THE SELF AND THE BODY

There is the familiar shape and structure of a human being that is immediately apparent to us, and we imagine someone with similar human body-like features. But in addition to the body, there is also the aliveness of the person – the entity that keeps the body 'alive' and makes it operate in various ways. We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called **Jivana**. Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as 'I' (self). Thus we say "I am so and so" or "I feel tired" or "I am happy" and not "my body is happy". This I or self is also called '**consciousness**' and is the sentient constitute of the human being.

The human being is **the sum total of sentiments and physical aspect**, the self ('I') and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'. 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. All the needs of I, say respect, trust, etc., can be called as Happiness (sukh), while the needs of body are physical facilities (suvridha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of 'I' as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition, recognition depends on assumptions, and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. **Self is a conscious entity and the body is a material entity, or physicochemical in nature.**

To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

Human Being Is the Co-Existence of the Self and the Body

Human Being	Self (I)	Body
Need	Happiness (Respect)	Physical Facility
Fulfilled by	Right Understanding & Right Feelings	Physiochemical Things
Activities	Desire, Thought, Expectation	Eating, Walking
	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
	Consciousness	Material

THE ACTIVITIES OF KNOWING, ASSUMING, RECOGNIZING AND FULFILMENT

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

Knowing, assuming, recognizing and fulfilling are the activities involving both the self and the body.

1. Activities of recognizing and fulfilling in the body:

Apart from the activities of Breathing, Heartbeat, Digestion etc., 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. For example, when we are thirsty and drink water, the body absorbs the water to the extent needed, and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it.

Recognizing => Fulfilling

2. Activities of knowing, assuming, recognizing and fulfilling in the self ('I'):

When it comes to self (jivan or 'I'), which is a conscious entity; 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.

a. We assume – We all make assumptions and our response (recognition and fulfilment) is dependent on the assumption. For ex.: If I see a snake and assumed it to be a rope, I shall respond differently to it, than if I take it to be a snake itself. We call this activity '**assuming or mannana**'.

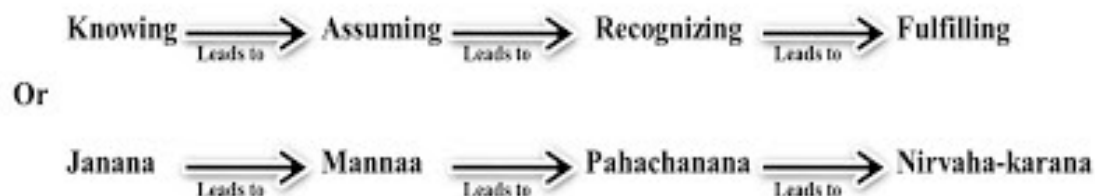
b. We recognize – We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity '**recognizing or pahachaanana**'. The recognizing in 'I' depends on assuming.

c. We fulfil –The response that follows recognition is called the activity of '**fulfilling or nirvaha karna**'. The fulfilment depends on the recognition. For ex.: Once we recognize water, we take it.

Taken together we can write it as in 'I':

Assuming => Recognizing => Fulfilling

There is another activity that exists in us ('I'). This activity is called '**knowing**' or **janana**. Knowing means we have the right understanding – the 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:



Human Being	I	Body
Activities are	Desiring, thinking etc.	Breathing, heart-beat, etc.
	Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling

CONFUSION BETWEEN SUKH AND SUVIDHA

Suvidha: Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.

Sukh: Sukh is a holistic and all-encompassing state of the mind that creates inner harmony.

People think that their happiness depends upon suvidha (facilities) but is it not so; **happiness depends upon our thinking or our mental satisfaction.**

- **At the level of individual-** Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.

- **At the level of family-** Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.

- **At the level of society-** Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.

- **At the level of nature-** Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity - this is an issue for serious exploration.

SENSATIONS

A perception associated with stimulation of a sense organ or with a specific body condition is known as sensation. For example, the sensation of heat. In other words, it is 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.

IMAGINATION

The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination. Imagination = Desires + Thoughts + Expectations. We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. 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 analyse may keep changing the activity of analysing in continuous. We make choices with the external world based on our imagination today.

PRE-CONDITIONING

Preconditioning means **we have assumed something about our desires on the basis of prevailing notion about it.** They comes 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. We have

not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, 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 fulfil them.

THE ACTIVITIES IN 'I' ARE CONTINUOUS

There are various activities in 'I'. These activities are imaging, analysing and selecting/tasting. If we observe these activities we will find that we are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night. The activity of analyzing, takes place all the time as well. What we analyze may keep changing, the activity of analyzing is continuous. Similarly, the activity of selecting/tasting is also continuous. The object of the taste may change, but the activity of selecting/tasting is continuous. We are expecting something all the time. And do the selection on the basis of this expectation. These activities keep going on in us, irrespective of whether we want them or not. Ex. 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.

SENSATIONS AND PRE-CONDITIONINGS INFLUENCE OUR IMAGINATION:

When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. **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 fulfilment 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 fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

We go into conflicts when our activities are not guided by our natural acceptance:

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 preconditioned 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.

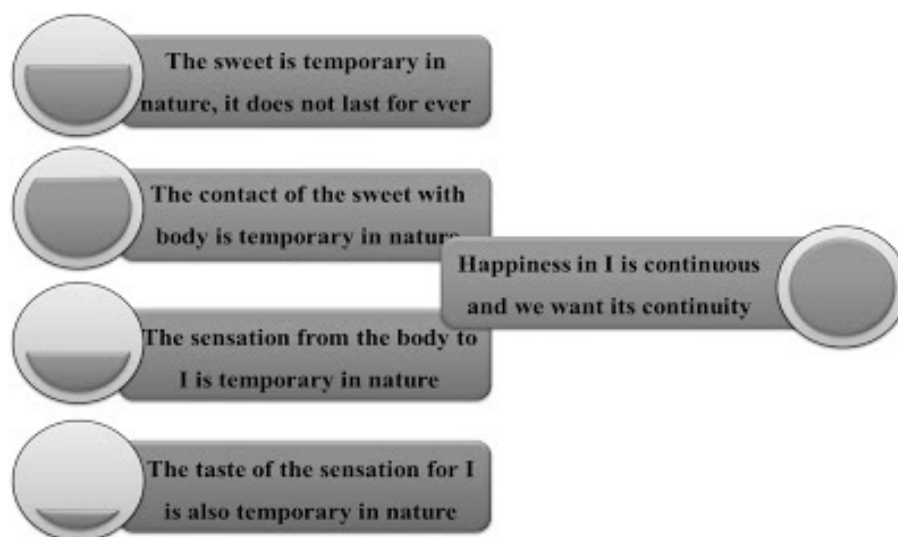
2. Lack of confidence: Since our desires are unstable, we are not sure about them. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

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 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!

a) **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.

B. Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. 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. 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.

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.

BODY ACT AS AN INSTRUMENT OF SELF

There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion.

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 – we are engaged in the activities of 'seeing' or understanding. Now when we see some nice scenery we say 'I am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just 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. Similarly, I can see inside 'in me' also – without the eyes. For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.

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

I am the enjoyer: I saw the scenery and I took the picture. I am 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.

THE ACTIVITIES OF DESIRE, THOUGHT AND EXPECTATION IN THE SELF

The self is conscious in nature while the body is physio-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 clear 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, analysing, 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.

A simple example to understand these activities is a follow:

- We may have 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.
- Based on this desire, we start working out the details of the house. Ex no. of rooms, storey's, on which floor I will stay. The image of wanting respect from the house is split into many parts – this is called analyzing. The activity of analyzing means breaking down the image into various parts.
- Now that we have worked out the details of the house, we go about choosing the size, colour etc. of the room. This is called selecting / tasting.

They are related in the sense that without the activity of imaging, analyzing will not be possible and without analyzing, activity of selection/ tasting will not take place.

SENSATION FROM THE BODY CANNOT BE A SOURCE FOR CONTINUOUS HAPPINESS.

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.

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 happiness.

No matter how much we try to be become 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 there 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).

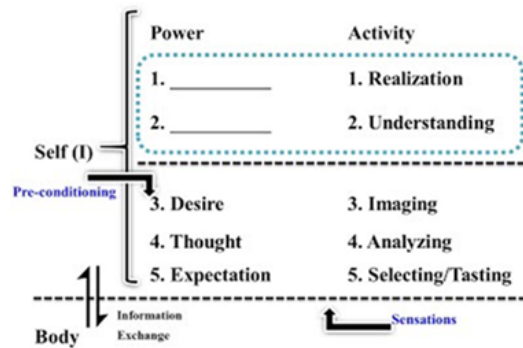
REALIZATION AND UNDERSTANDING ARE ESSENTIAL FOR HAPPINESS AND HARMONY

Realization: Means to be able to see the reality as it is. In realization, 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?" when we operate on the basis of realization and gains understanding according to the realization then it give definiteness and certainty and makes us self organized.

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. Understanding plays an important role in desire making. When we do not have the right understanding, our desire keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work. On the other hand, when our understanding is based on realization and we use this understanding in desire making then our desire will be correct and thoughts and selection will be according to the understanding.

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!



RIGHT UTILIZATION OF THE BODY

Normally we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We may also use our body to exploit other human beings or rest of the nature, which is also not right utilization. Body is the instrument of the self and the body needs to be given nutrition, protection and utilized to work as an efficient and effective tool for the right purpose. This utilization is termed as right utilization. In other words, employing our body as an instrument for sensory enjoyment, and to exploit other human beings or rest of the nature is not the right utilization. On the contrary **utilizing our body for right behaviour and work is actually the right utilization of the body.**

WILL POWER AND SELF DISCIPLINE AS THE ASPECTS OF SANYAM.

Sanyam means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body. Self-control or Sanyam 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.

Will power is an individuals' activity to harness his or her energy. Energy may be:

- ⇒ Physical ⇒ Emotional

⇒ Mental ⇒ Spiritual energy

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.

THE PROGRAMS FOR ENSURING THE HEALTH OF THE BODY

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.

2. **Understanding the self organization of the body and ensure health of the body:**

- **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.
- **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.
- **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.

SANYAM AND SWASTHYA.

Sanyam 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. **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 = your own). Also, embedded in

its meaning are health, sound state, comfort and satisfaction. So we can say that sanyam ensures swasthya.

With right understanding, I get self-organized and take care of the body properly. With lack of right understanding, I am unable to do it and the body becomes unhealthy. With right understanding and right feelings, the body gets favourably affected. For example; when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely. There are many diseases of the body that are caused due to disharmony in 'I'. These are called psychosomatic disease, such as asthma, allergies, migraine, diabetes, hypertension etc. so we can say that sanyam has a strong effect on swasthya.

THE RESPONSIBILITY OF THE SELF TOWARDS THE BODY

The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self organization of the body and ensure health of the body.

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.

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. To ensure the health of the Body, we need to take care of the following- i) Ahar-Vihar, ii) Shram- Vyayam, iii) Asana-Pranayam and iv) Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others:

1) **Proper upkeep (Vihar) of the Body:** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work 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.

2) **Labour (Shram):** Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.

3) **Physical Exercise (Vyayam):** We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.

4) **Asan-Pranayam:** This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure regulation of the breathing

5) **Treatment of the body:** When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We only need 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. Use of herbs or medicines may also serve the purpose. 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.

Right utilization of the body (Sadupyog): 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 may 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, 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, hitting, it has adverse effects on the Body. I also need to arrange for equipment's/ instruments for right utilization of the body. They increase the efficiency and capacity of the body.

IRRESPONSIBLE ATTITUDE TOWARDS OUR BODY

The human body is a self-organized and highly sophisticated mechanism. Today we are facing different problems, 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:

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.

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.

Polluted Air, Water, and 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.

THE HUMAN BODY IS 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 salient 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 follow, is only by the permission of I.
4. There is a strong bonding b/w I and the body. If I am in disharmony, ex. in anger or stress or despair. It immediately starts affecting the body adversely.
5. There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hypertension etc. On the other hand, when there is a strong disturbance in the body expressing 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.**

Questions

1. What do you mean by Sukh and Suvidha?
2. The needs of the body are quantitative. Illustrate.
3. Differentiate between the needs of self and the needs of body.
4. 'Human being is co-existence of the Self and the Body' – elaborate on this statement.

5. Differentiate between the activities of knowing, assuming, recognizing and fulfilling with the help of an example.

6. What are pre conditions? What is their source?

7. How do we go into conflicts when our activities are not guided by our natural acceptance? **(Or)**

Explain how pre conditioning can lead to unhappiness.

8. "I am the seer, doer and enjoyer. The body is my instrument" – Explain.

9. What are the programs for ensuring the health of the body? Explain.

10. Define Sanyam and Swasthya. How are they helpful in keeping harmony between self and body?

MCQ's

1. 'Knowing' means having the (Right understanding) _____.
2. Each human being is co-existence of the (Self (I)) _____ and the (body) _____.
3. The (body) _____ does not 'assume' things.
4. Sanyam) _____ is the feeling of responsibility for nurturing, protecting and right utilizing the body.
5. Where there is harmony among the parts of the body, it is known as (Swasthya) _____.
6. (Sanyam) _____ is the basis of (Swasthya) _____.
7. (Sanyam) _____ is vital for the (Swasthya) _____.
8. With the help of the (Body) _____, self-explores and interact with rest of the nature.
9. The system of the body works in a (Self organized) _____ way.
10. Human body is an instrument to facilitate (Right understanding) _____.
11. The self is (Conscious) _____ in nature while body is (Physio-chemical) _____ in nature.
12. The basic capacity of self is known as (Power) _____.
13. The power/capacity for selecting/tasting is (Expectation) _____.
14. (Expectation) _____ is the capacity of (Selecting/tasting) _____.
15. The self and body interacts with each other via the activity of (Selecting/tasting) _____.
16. The flow of activity of (Selecting/tasting) _____ can leads to (thoughts) _____.

17. The capacity of (thoughts) _____ could lead to (desires) _____.
18. The activity of desires, thoughts and expecting, together is called as (imagination) _____.
19. We make choices with external world, based on our (imagination) _____ today.
20. Imaging is _____ (continuous) with time.
21. The activity of Selecting/tasting is (continuous) _____.
22. What we analyse may keep changing; the activity of analysing is (continuous) _____.
23. When we assume something about on the prevailing notion it is called (preconditioning) _____.
24. (Realization) _____ means to be able to see the reality as it is.
25. What we really want to be is our (natural acceptance) _____.
26. We can have (right understanding) _____ through the process of (realization) _____.
27. Behaviour on the basis of (realization and understanding) _____ is called (self-organized behaviour) _____.
28. Human being is co-existence of (self and body) _____.
29. The self or I is also called (consciousness) _____.
30. Clothing, nourishment etc. are the needs of (body) _____.
31. Trust, respect, happiness etc. are the needs of (self) _____.
32. The needs of the self are (continuous) _____ in time and needs of body are (temporary) _____.
33. Needs of the body are temporary while the needs of the self are (continuous) _____.
34. Physical facilities are required in (limited) _____ quantity.
35. If the needs are naturally acceptable I want them (continuously) _____.
36. The needs of (self) _____ are (qualitative) _____ in nature and we want them continuously.
37. The needs of the body are ensured by (physio-chemical) _____ things.
38. The needs of the self are ensured by (right understanding) _____ and (right feeling) _____.
39. By (right understanding) _____ we become responsible to ourselves.
40. Choosing and imaging are the activities of (self) _____.
41. Recognition and fulfilment between (material entities) _____ is always (definite) _____.
42. In I (self), recognizing and fulfilment depends on (assuming) _____.
43. The activity of fulfilment depends on the (recognition) _____.

44. Knowing means we have the (right understanding) _____.
45. Any entity that has the activity of recognizing and fulfilment only can be called as (material entity) _____.
46. The feeling of prosperity is the need of (self) _____.
47. Physical facilities are the need of the (body) _____.
48. Selecting and desiring are the activities of (self) _____.
49. I am the (seer) _____, (doer) _____ and (enjoyer) _____.
50. The (Body) _____ is an (instrument) _____ of (I (self)) _____.
51. The requirements of body are (nutrition) _____, (protection) _____ and (right utilization) _____.
52. (Seer) _____ means the one that understands.
53. The awareness of being is in (I) _____.
54. Seer is also called (drishta) _____ or Drishta refers to (seer) _____.
55. Doer is also called (Karta) _____ or Karta refers to (doer) _____.
56. Enjoyer is also called (bhokta) _____ or Bhokta refers to (enjoyer) _____.
57. In relationship we want (mutual fulfilment) _____.
58. From physical facilities we want (prosperity) _____.
60. Swasthya leads to (sukha) _____.
61. Sanyam represent (self-control) _____.
62. Swastya refers to (health) _____.
