

UNIT-2 (Understanding Harmony in Human Being)

Q: HUMAN BEING IS THE CO-EXISTENCE OF SELF & BODY. COMMENT/EXPLAIN.

OR

DIFFERENTIATE BETWEEN NEEDS OF SELF AND BODY. OR

DIFFERENTIATE BETWEEN ACTIVITIES OF SELF AND BODY.

MOST IMPORTANT QUESTION

ANS:

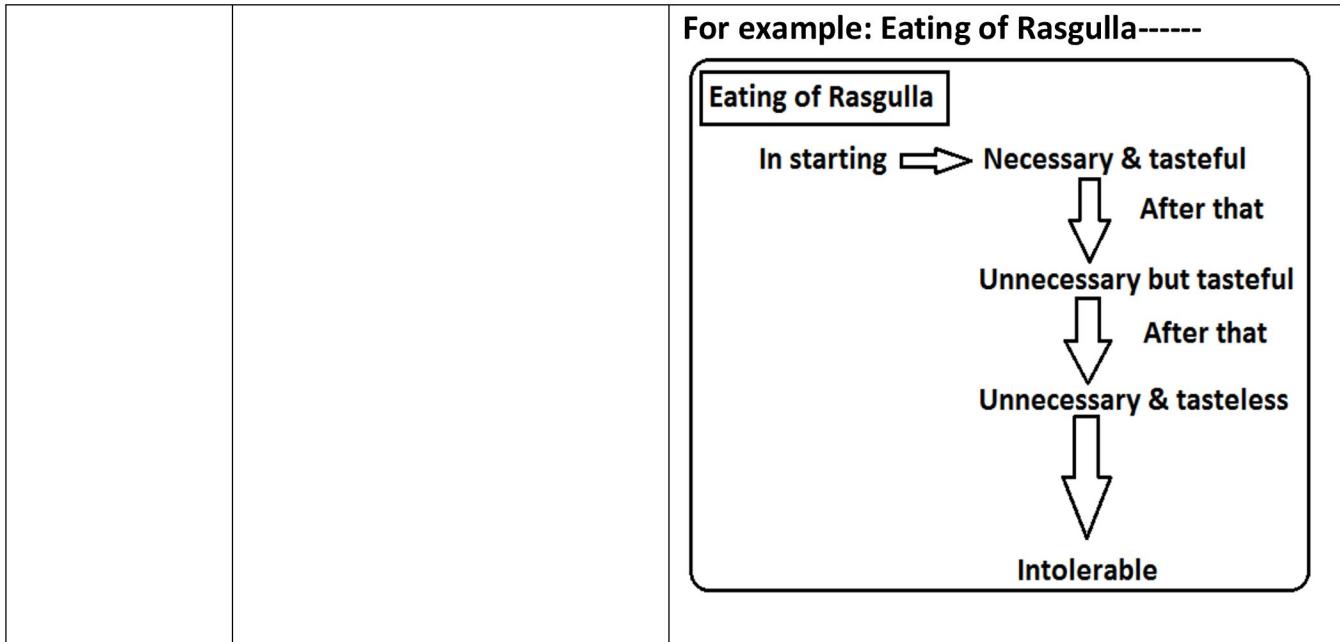
- ✓ Human being is the co-existence of Self (I) and body.
- ✓ Self (I) is Consciousness (=conscious unit) whereas body is a Material unit.

We can make differentiation between Self & Body on the basis of their Needs and Activities.

(A) NEEDS OF SELF & BODY:-----

MOST IMPORTANT QUESTION

	NEED OF SELF	NEEDS OF BODY
	Needs of self (I) are trust, respect..... (i.e., Happiness)	Needs of body are food, clothes, shelter (=home), instruments etc. For ex:---- Food is for <u>Nurturing</u> ; clothes & home are for <u>Protection</u> ; instruments are for <u>Right utilization</u> of our body.
FULFILLED BY	Right understanding & Right feeling	Physio-chemical things (=Physical facilities)
IN TIME	Continuous	Temporary
IN QUANTITY	Qualitative	Quantitative (Required in limited quantity/amount) [for ex: 50 gm peanuts, 250 ml juice]; Needs of body are physical facilities (such as food, clothes shelter etc) which are required in limited quantity/amount. <u>If we try to exceed their limits, it becomes intolerable/uncomfortable.</u>

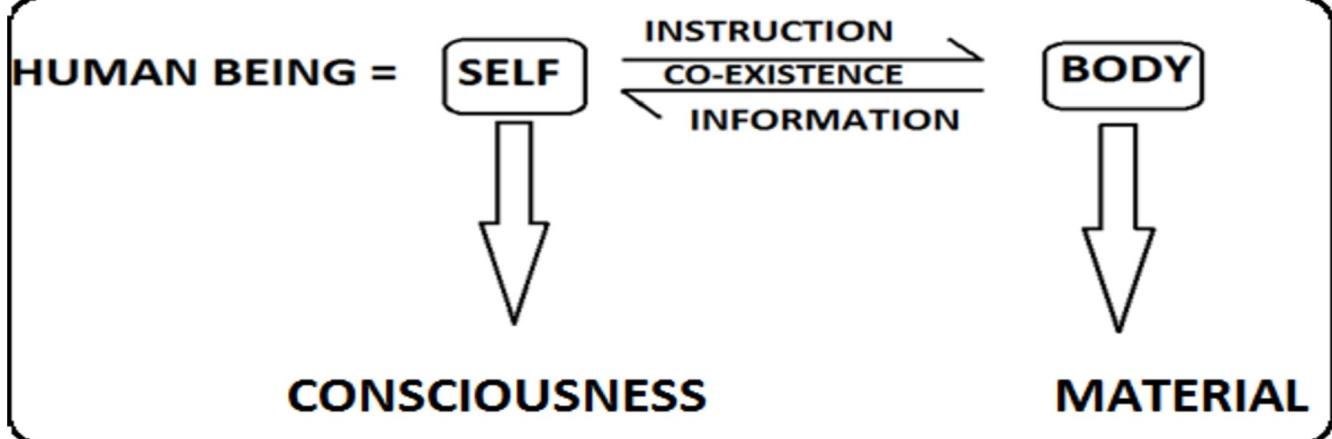


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(B) ACTIVITIES OF SELF & BODY:-----

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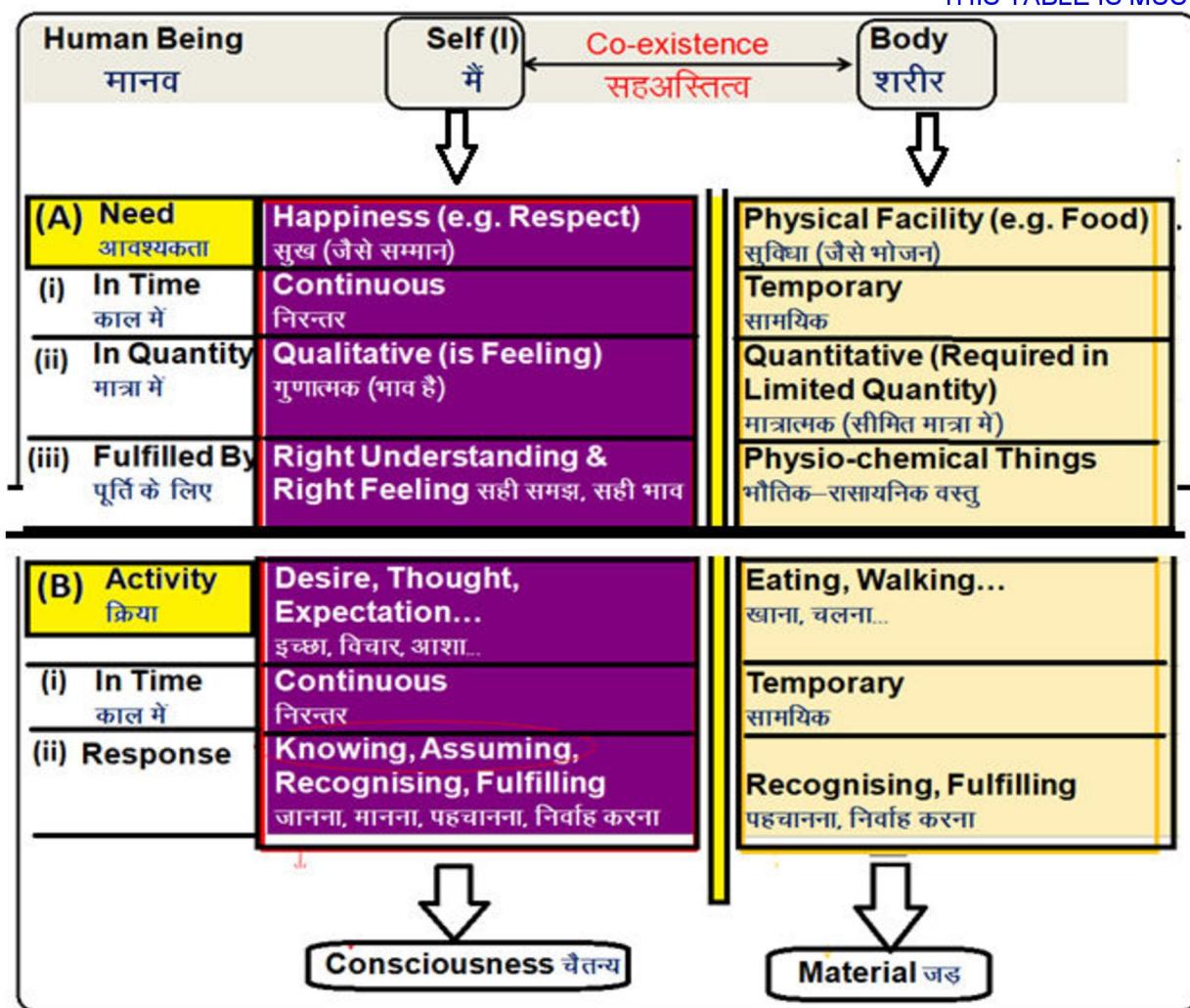
	ACTIVITIES OF SELF	ACTIVITIES OF BODY
	Activities of self are: Desires, Thought, Expectation.....	Eating, walking, running, sleeping.....
IN TIME	Continuous	Temporary
IN RESPONSE	[Knowing, Assuming, Recognising, Fulfilling]	[Recognising and Fulfilling]



SUMMARY CHART OF NEEDS & ACTIVITIES OF SELF AND BODY:

MOST IMPORTANT

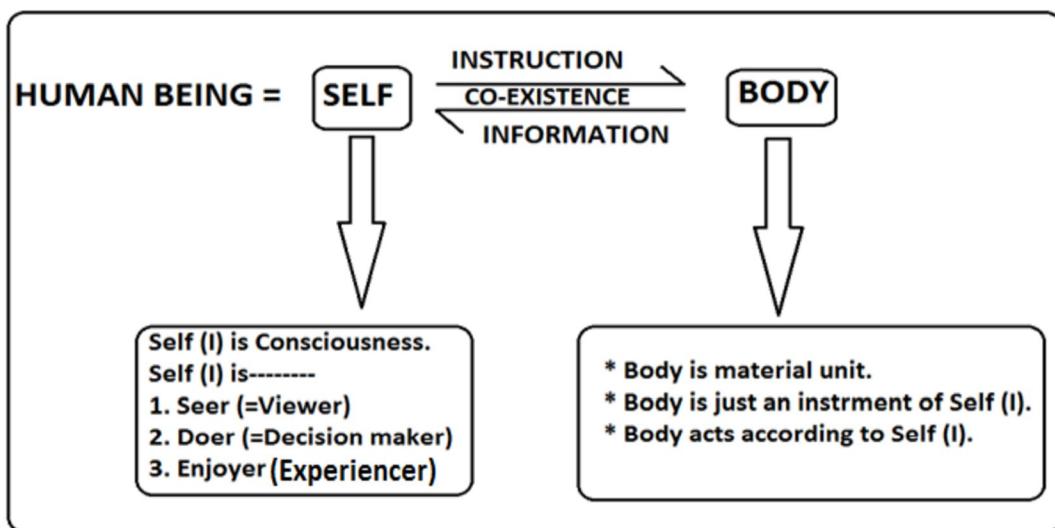
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MOST IMPORTANT TABLE

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ANS:



- ✓ Human being is the co-existence of Self (I) and body.
- ✓ Self (I) is consciousness (=conscious unit) whereas body is a material unit.
- ✓ Self (I) is Seer, Doer and Enjoyer (=Experiencer) whereas Body is just an instrument of self i.e., body acts according to self (I).

(A) **SELF IS SEER (=VIEWER= दृष्टि):-**

“Seer” means the one that sees / understands e.g. If you are given something in your hand and you conclude that it is a pen, it is not your eyes that concluded this, it is your Self (I) that concluded this.

Thus, the Self (I) sees or understands -----

- ✓ Your Feelings (i.e., feeling of relationship OR feeling of opposition)
- ✓ What is going on in your Imagination (i.e., your desires, thoughts and expectations)?
- ✓ What is the source of your imagination (i.e. Preconditioning, sensations or Natural Acceptance)?

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(B) **SELF IS DOER (=DECISION MAKER= कर्ता):-**

Doer means decision maker. It is your Self (I) who decides-----

- ✓ What to do or not to do in a particular situation?
- ✓ What to do during emergency??-----FIGHT OR FLIGHT OR FRIGHT.
- ✓ Whether to give Reaction or Response.

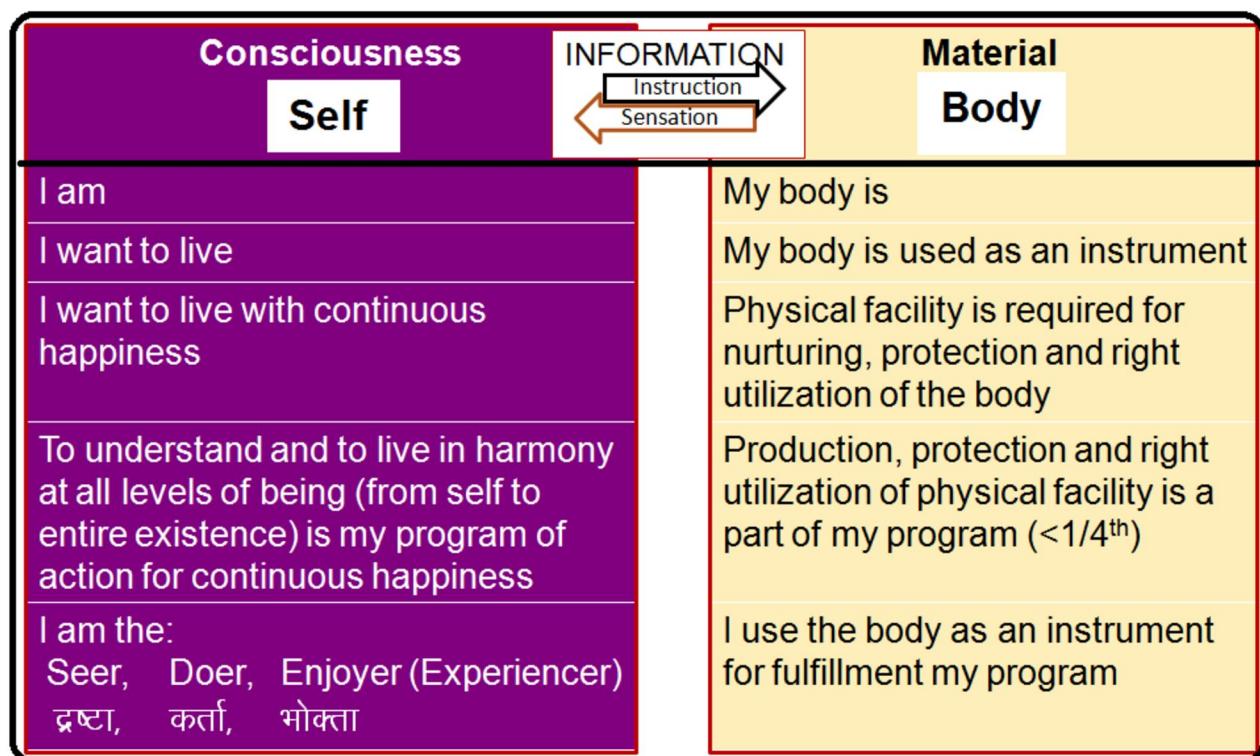
Self takes decisions and give instructions to body. Body acts according to self (I) as body is just an instrument of self.

(C) SELF IS ENJOYER (=EXPERIENCER= भोक्ता):-

Enjoyer means it is your Self (I) that experiences happiness, pleasure, excitement etc.

It is your Self (I) who-----

- ✓ Enjoys the beauty of nature.
- ✓ Enjoys the beauty of painting/picture.
- ✓ Enjoys the taste of food.
- ✓ Enjoys music, dance etc.

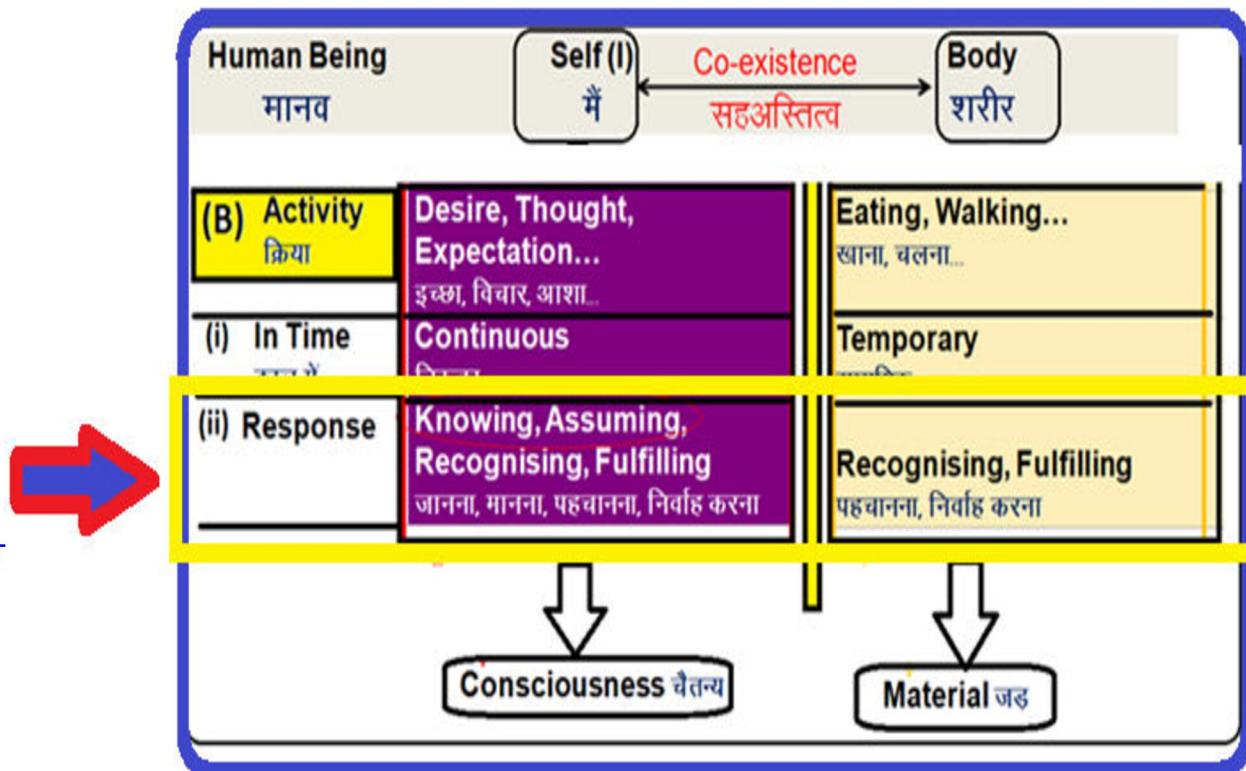


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Q: DIFFERENTIATE BETWEEN THE ACTIVITIES OF ASSUMING, KNOWING, RECOGNIZING AND FULFILLING WITH THE HELP OF EXAMPLES. OR DISTINGUISH BETWEEN THE RESPONSES OF SELF & BODY GIVING ANY TWO EXAMPLES.

MOST IMPORTANT'

ANS:



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[A] Activities of Knowing, Assuming, Recognizing & Fulfilling in Self (I):

- 1. KNOWING (जानना):** Knowing means to verify the proposal or assumptions or (= preconditionings or beliefs) through self exploration.
- 2. ASSUMING (मानना):** Assuming means to accept a proposal without verifying it i.e., accepting a proposal without knowing or verifying its reality.

For example: If I see a snake and assumed it to be a rope, I shall respond differently to it.

- 3. RECOGNIZING (पहचानना):** Recognizing depends upon assuming and knowing.

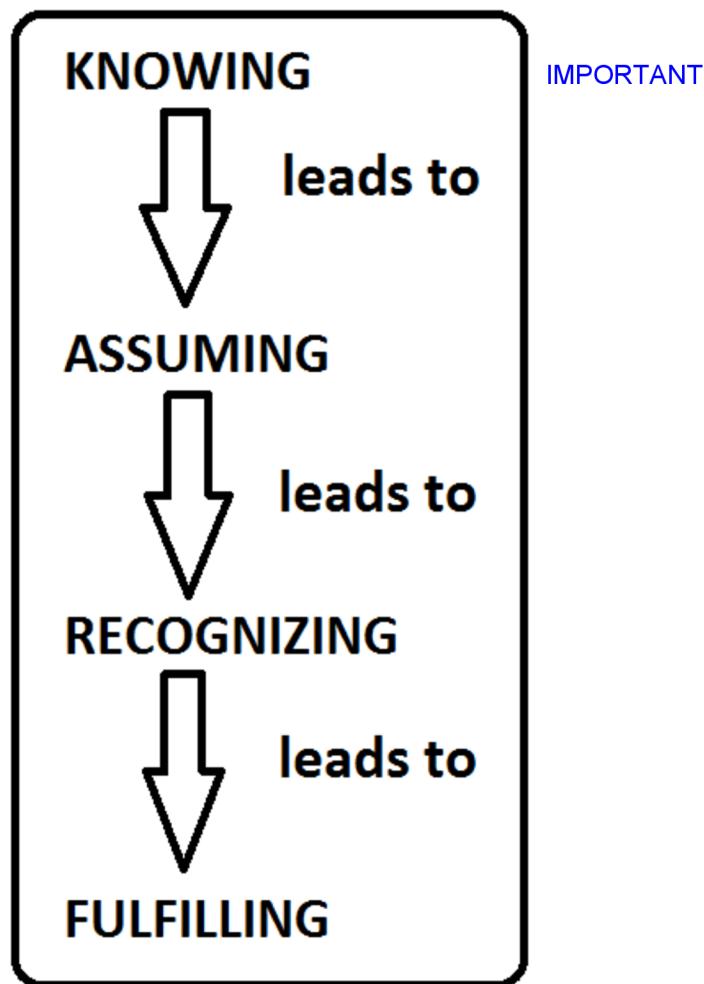
For example-we recognize a variety of things in our life such as physical facilities, parents, friends, relatives etc. and we react or respond with them according to our assuming (=assumptions) or knowing (=Right understanding).

4. FULFILLING (निर्वाह करना): Fulfilling is the reaction or response that comes after recognizing. Therefore fulfilling depends upon recognizing.

For example: Once we recognize water, we take it and fulfill our thirst or when we recognize a friend, we greet him/her.

Note: Assumptions/beliefs keep on changing until these are verified through self exploration.

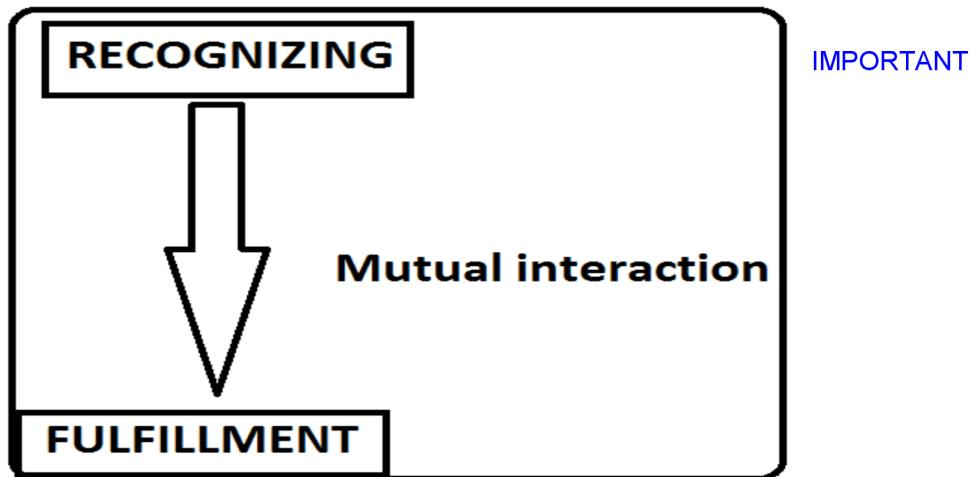
But when we have Right understanding (=knowing) i.e., we have verified the assumptions through self exploration, these assumptions become definite and therefore recognizing and fulfilling will be definite.



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[B] Activities of Recognizing and Fulfilling in Body:

Both body and physical facilities are material units. The mutual interaction between any two material units can be understood as recognition (=recognizing) and fulfilment of their relationship.



There is a mutual interaction between Recognition and fulfillment.

For example when we are thirsty and drink water, the body absorbs the water to the extent needed for the nourishment of the various organs. Here, the body recognizes its relation with water and fulfils it.

Q: WHAT IS SENSATION? HOW THE PLEASURE OBTAINED FROM SENSATION IS SHORT LIVED?

ANS:

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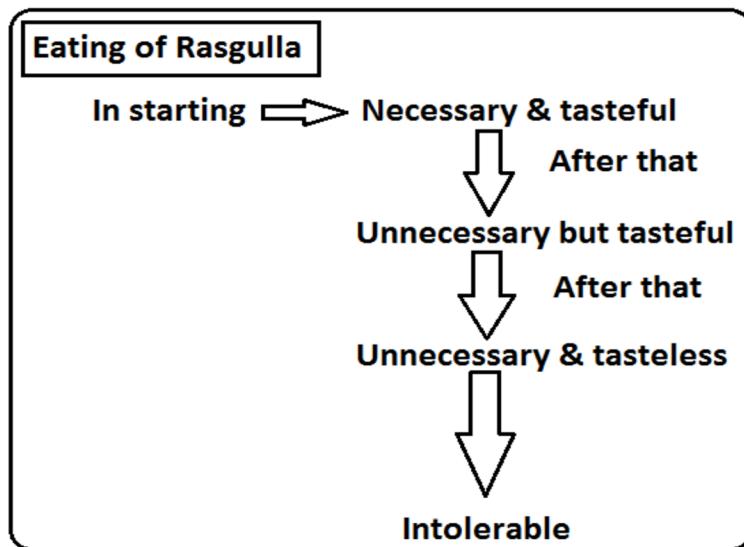
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SENSATION (SAMVEDANA= संवेदना): Sensation is the stimulus which our sensory organs make us feel. For example---

SENSORY ORGANS (=संवेदी अंग)	STIMULUS OR SENSATION
Eyes	Light/colour/form
Ears	Sound
Nose	Smell
Tongue	Taste (sweet, sour, bitter, salty.....)
Skin	Touch (cold, warm, soft, hard.....)

The pleasure (खुशी) obtained from sensations is short-lived (क्षणिक) and temporary (अस्थायी). If we have so much dependence on sensations from physical facilities (for example: taste of a Rasgulla), instead of giving us some sensory pleasure, they become the source for our unhappiness. For example: Eating of Rasgulla--



The sensation from taste of Rasgulla is temporary and short lived as it does not last forever. But the need of self (I) is of continuous happiness, therefore the pleasure obtained from sensation (which is short lived in itself) can not fulfil the need of self (I) i.e., of continuous happiness.

Hence any sensation we have from physical facilities or body can't be the source for our long lasting happiness.

Q: WHAT IS PRE-CONDITIONING (=MANYATA). DISCUSS THE PROBLEMS DUE TO PRE-CONDITIONINGS IN OUR LIFE.

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ANS: PRECONDITIONING (मान्यता):

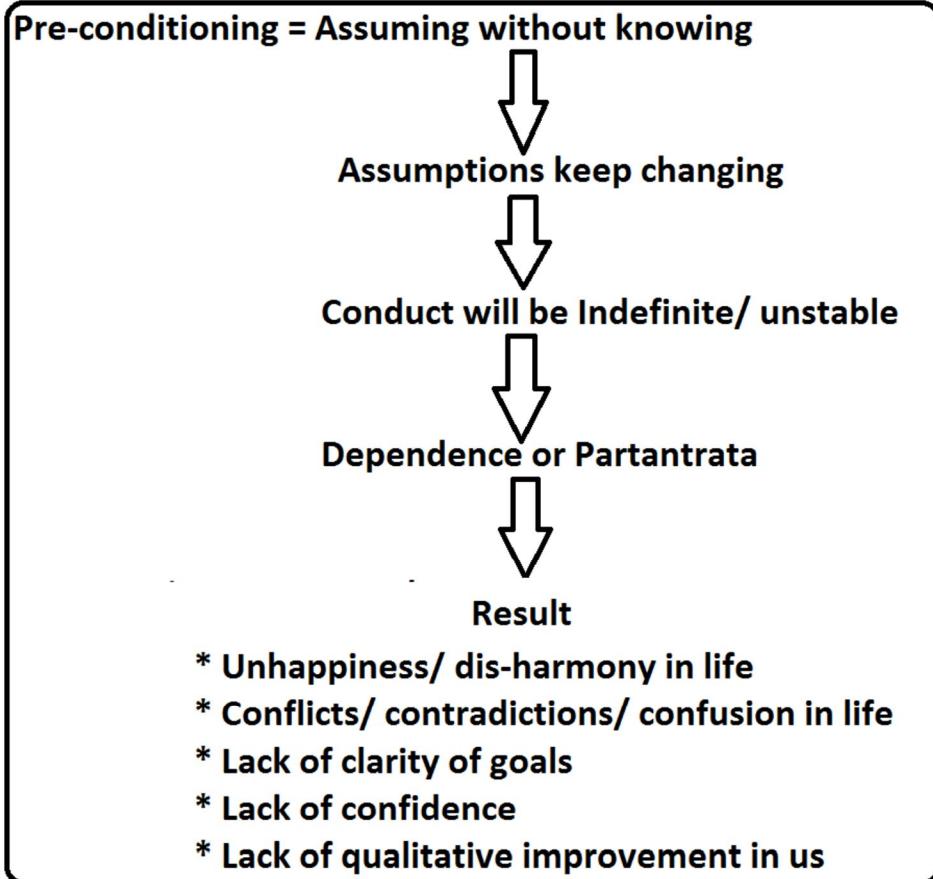
- ✓ Pre-conditioning means assuming without knowing/verifying.
- ✓ Pre-conditionings are our unverified desires. We spend a lot of time in accumulating those desires which are not ours and we do not verify those desires in our own right. As a result we are not clear about what we will get out of fulfillment of those desires.

SOURCES OF PRE-CONDITIONINGS:

- Parents(Family)
- Friends
- Relatives
- School/teacher
- Books/magazines
- News paper
- TV/Radio/Internet/Mobile phones

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PROBLEMS DUE TO PRE-CONDITIONING:



Q: WHAT IS IMAGINATION? HOW DOES IMAGINATION AFFECT OUR STATE OF LIVING?

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ANS: IMAGINATION (कल्पनाशीलता): The activities of self i.e., Desire (इच्छा), Thought (विचार) and Expectation (आशा) together called Imagination. This is going on continuously in our self (I).

Behaviour/Work is an outcome of our Imagination.

Imagination = Desire + Thought + Expectation

SOURCES OF IMAGINATION:

1) Pre-conditioning (=Manyata=Assumptions)

2) Sensation (संवेदना)

3) Natural acceptance (सहज स्वीकृती) or Right Understanding (सही समझ)

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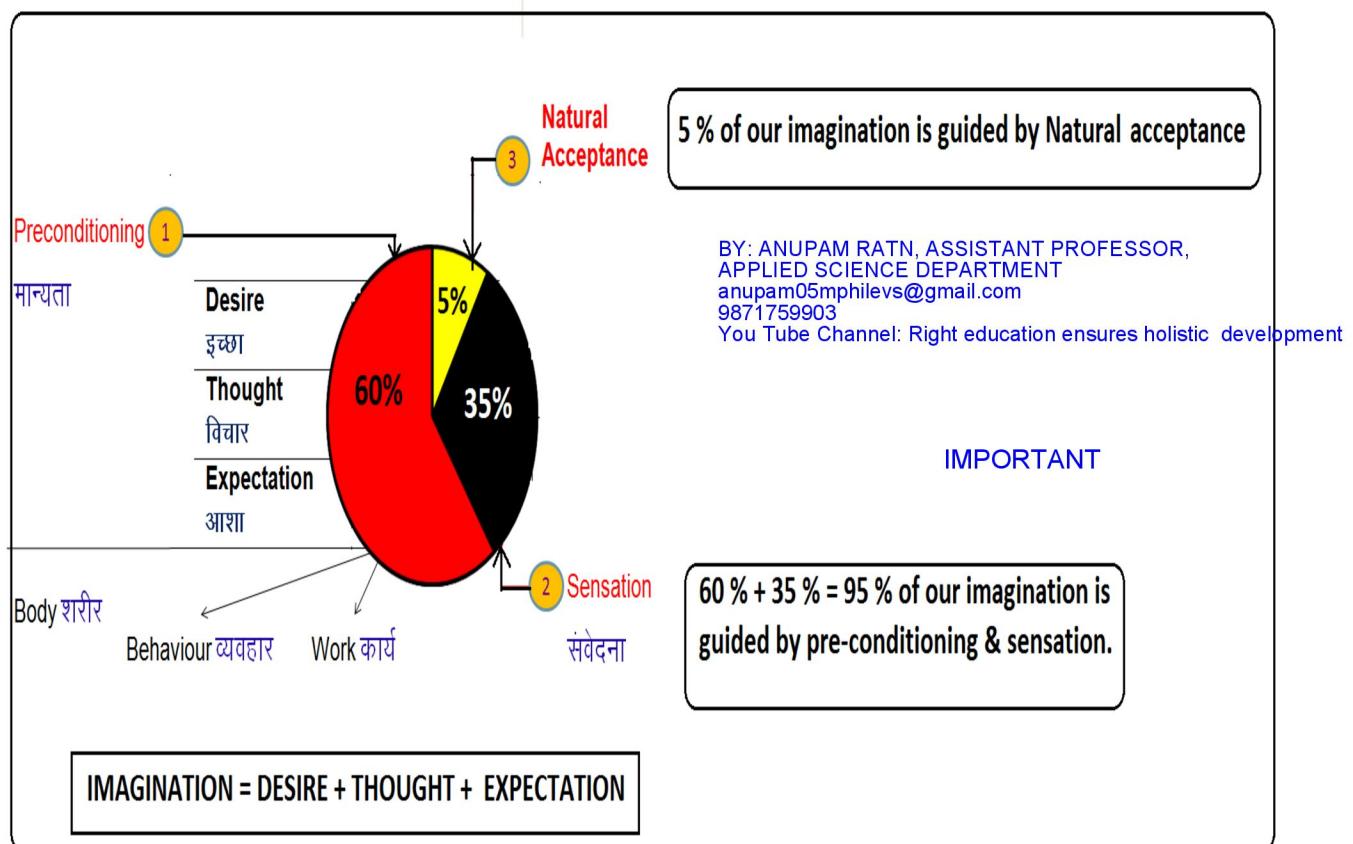
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Case-1: If our imagination is based on pre-conditioning and sensation, we are in the state of PARTANTRATA = to be ENSLAVED (=DEPENDENCE ON OTHERS FOR OUR HAPPINESS).

Case-2: If our imagination is based on Natural acceptance/Right understanding, we are in the state of SWATANTRATA (= TO LIVE ACCORDING TO OUR NATURAL ACCEPTANCE).

Note: In present scenario-----

- ✓ 95 % of our imagination is guided by pre-conditioning and sensation.
- ✓ Only 5 % of our imagination is guided by Natural acceptance.



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Q: WHAT DO YOU MEAN BY POWER AND ACTIVITY OF SELF (I)? EXPLAIN THE ACTIVITIES OF IMAGING, ANALYZING, SELECTION/TASTING WITH THE HELP OF DIAGRAM. SHOW HOW THEY ARE RELATED TO EACH OTHER.

OR

EXPLAIN WITH EXAMPLES THE VARIOUS ACTIVITIES IN THE SELF (I).

OR

BRIEFLY EXPLAIN THE ACTIVITIES OF DESIRE, THOUGHT AND EXPECTATION IN THE SELF (I) WITH THE HELP OF EXAMPLES.

MOST IMPORTANT

OR

DESCRIBE THE ACTIVITIES OF IMAGINATION IN THE SELF. JUSTIFY HOW THE IMAGINATION GETS ENSLAVED (=PARTANTRATA) WITH LACK OF RIGHT UNDERSTANDING? EXPLAIN WITH FEW EXAMPLES.

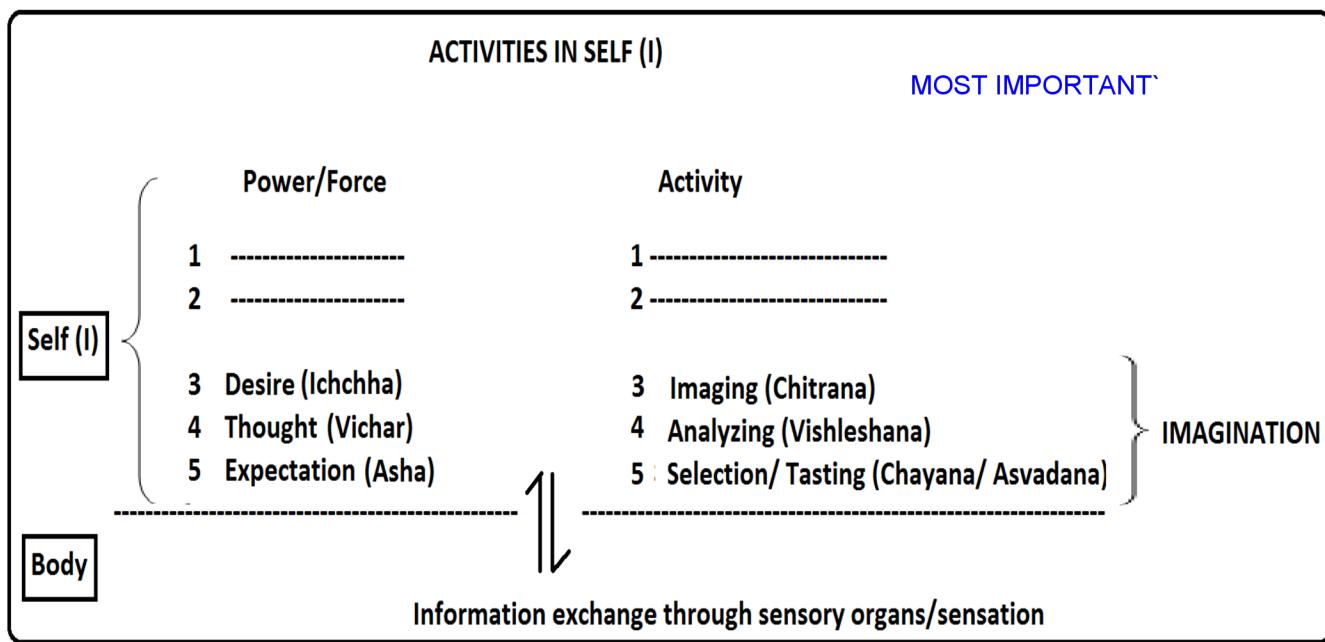
ANS:

1. **POWER:** Power means the basic capacity in the self (I). The powers of self are Desire, Thought & Expectation.
2. **ACTIVITIES:** The activities in the self are Imaging (=Chitran=चित्रण), Analyzing (=Vishleshan=विश्लेषण), Selection/Tasting (=Chayana (चयन)/Asvadana (आस्वादन)).

DIAGRAM IS MUST

ACTIVITIES IN SELF (I)

MOST IMPORTANT



NOTE:

* Desire is an activity of Imaging (Chitran).

* Thought is an activity of Analyzing (Vishleshana)

* Expectation is an activity of Selection/Tasting (Chayana/Aasvadana)

EXPLANATION: ---

- My desire is to get respect by being the owner of a big house. Now an image of big house forms in my self (I). This is called Imaging (=Chitrana).
- Now the Thought process starts and my self (I) splits the image of big house into many parts like living room, room for worship, store room, kitchen, verandah, bathroom etc as per my family requirement/need. This is called Analyzing (Vishleshana)
- Now my expectation is that I go about selecting the size of rooms; colour of walls, curtains & tiles according to my Tasting (Asavadana).

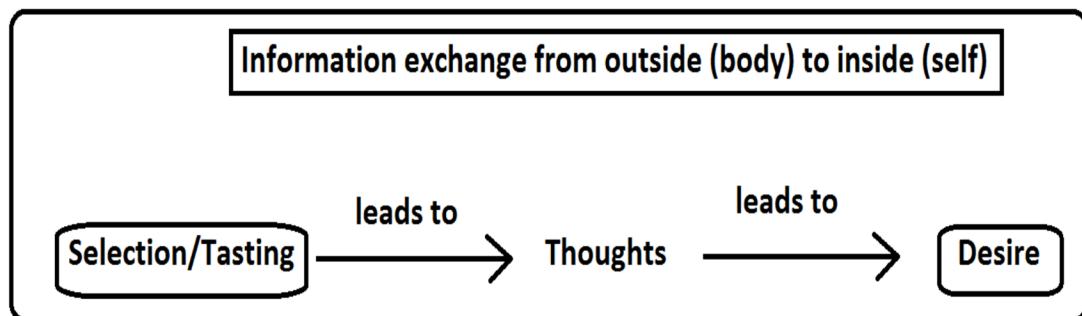
INFORMATION EXCHANGE:

There are two possible ways-----

1. From outside (body) to inside (self):----

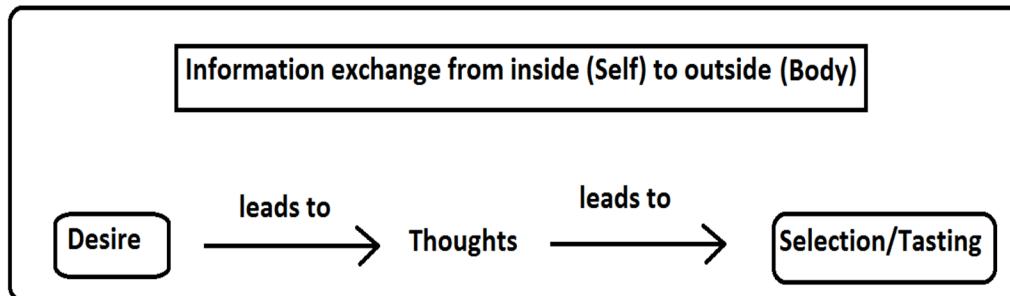
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- ✓ Self (I) receives sensations from body.
- ✓ Sensations set our tasting.
- ✓ Based on tasting selection is done and then thought is triggered.
- ✓ Based on these thoughts desires may be set.



2. From inside (self) to outside (body) :----

- ✓ When desire is set inside (in self) and then we start forming thoughts about fulfilling this desire.
- ✓ Based on our desires and thoughts we make selection.



HOW THE IMAGINATION GETS ENSLAVED (=PARTANTRATA)

WITH LACK OF RIGHT UNDERSTANDING??

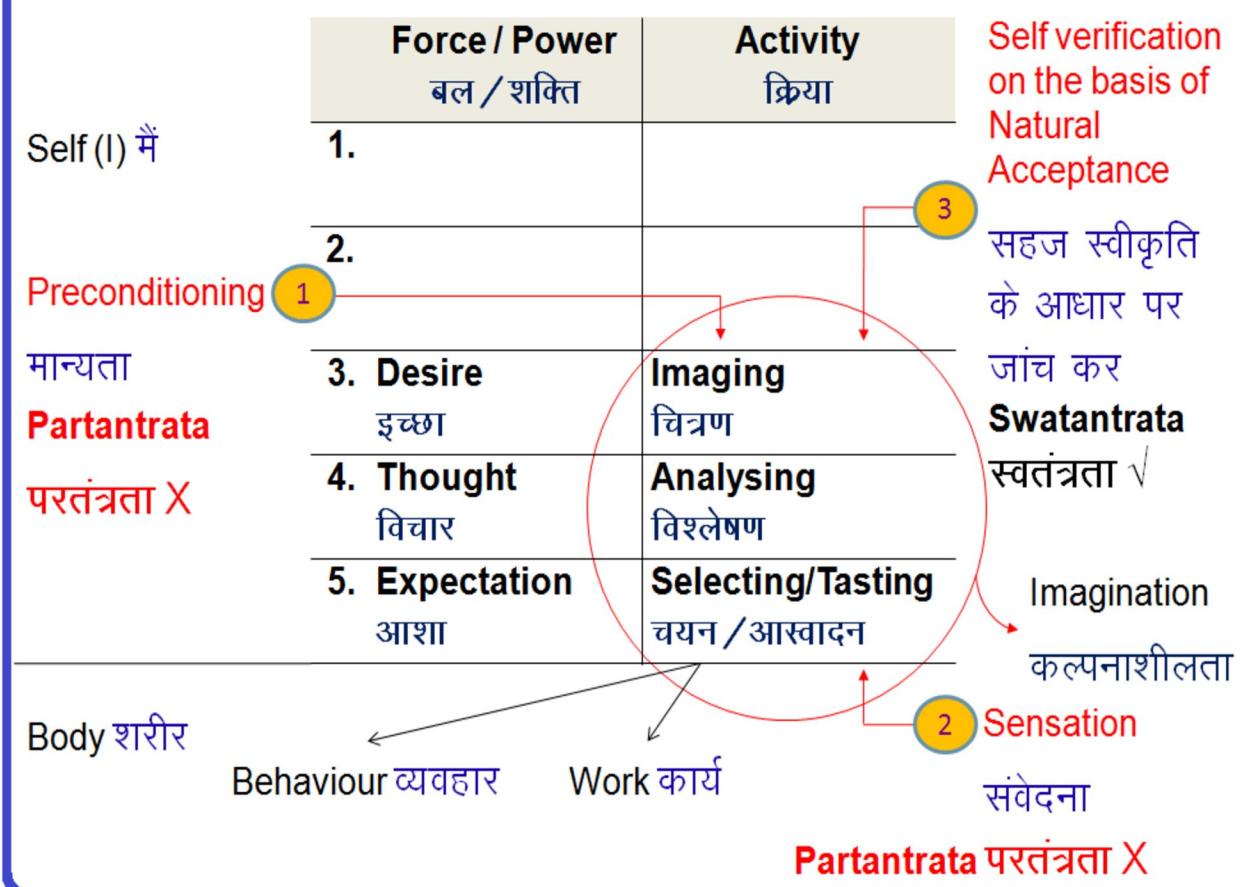
MOST IMPORTANT

Imagination = Desire + Thought + Expectation

SOURCES OF IMAGINATION:

- 1) Pre-conditioning (=Manyata=Assumptions)
- 2) Sensation (संवेदना)
- 3) Natural acceptance (सहज स्वीकृती) or Right Understanding (सही समझ)

MOST IMPORTANT'

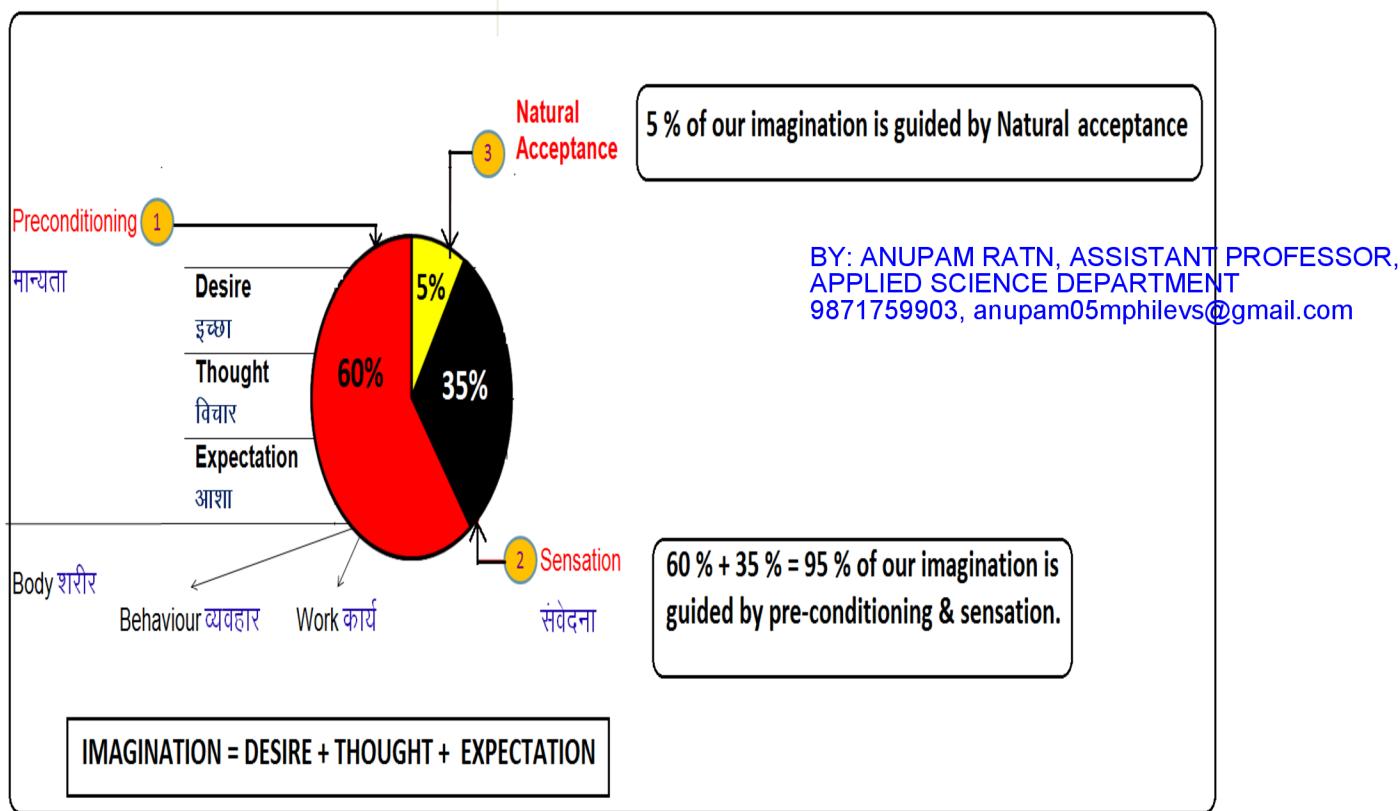


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- IMPORTANT**
- ✓ The Self (I) has activity of Desire, Thought & Expectation, together called Imagination. This is going on continuously.
 - ✓ Behaviour/Work is an expression/outcome of Imagination.
 - ✓ Imagination is motivated by Preconditioning, Sensation or Natural Acceptance
 - ✓ Desires based on Preconditioning or Sensation or lack of Right Understanding may lead to contradiction in thought & expectation. This is disharmony in the Self (I). This is the state of Partantrata or the state to get enslaved. This is the state of unhappiness. In this state, the behaviour/work may or may not be mutually fulfilling – it is not definite.
 - ✓ BUT Desires based on Natural Acceptance (=Right Understanding) lead to harmonious thought & expectation. This is harmony in the Self (I). This is the state of Swatantrata. This is the state of happiness. In this state, the behaviour/work is also mutually fulfilling – it is definite

Note: In present scenario-----

- ✓ 95 % of our imagination is guided by pre-conditioning and sensation.
- ✓ Only 5 % of our imagination is guided by Natural acceptance (i.e., Right Understanding).



**Q: SANYAMA (SELF REGULATION), SVASTHYA (HEALTH) AND THEIR
RELATIONSHIP.**

IMPORTANT

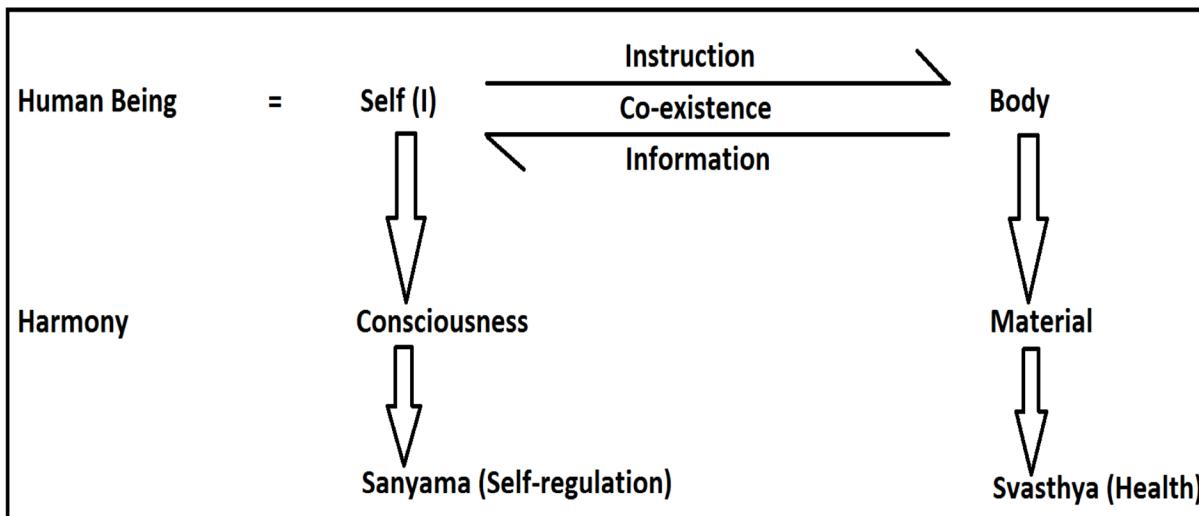
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ANS:

SANYAMA (=SELF REGULATION): Sanyam (संयम) is the feeling of responsibility in the Self (I) for Nurturing, Protection & Right utilization of the body.

SVASTHYA (=HEALTH): Svasthya (स्वास्थ्य) is the condition of the Body where every part of the Body is performing its expected function. Svasthya has two elements-----

- i. Body acts according to the Self (I)
- ii. There is harmony among the parts of the body.



RELATIONSHIP BETWEEN SANYAMA & SVASTHYA: -----

- ✓ If there is a harmony (happiness) or feeling of sanyama in the Self (I), the Body will be healthy i.e., there will be harmony among the parts of body. For example: when I am happy, the temperature and pressure in Body are normal.
- ✓ If there is a disharmony (unhappiness) or lack of sanyam in the Self (I), the Body will be unhealthy i.e., there will be disharmony among body parts. For example: when I am unhappy (or angry or tense or in anxiety), the temperature and pressure in Body get upset or irregular and it adversely affects the functioning of body parts.

**Q: WHAT ARE THE PROGRAMS FOR ENSURING HEALTH OF THE BODY? OR
WHAT ARE THE PROGRAMS TO TAKE CARE OF THE BODY?**

OR

SUGGEST THE PROGRAM TO ENSURE PROPER FUNCTIONING OF YOUR BODY?

OR

**WHAT IS THE RESPONSIBILITY OF SELF TOWARDS BODY? HOW IS IT
FULFILLED? OR**

WHAT IS SANYAM? HOW DOES IT ENSURE HARMONY WITH THE BODY?

OR

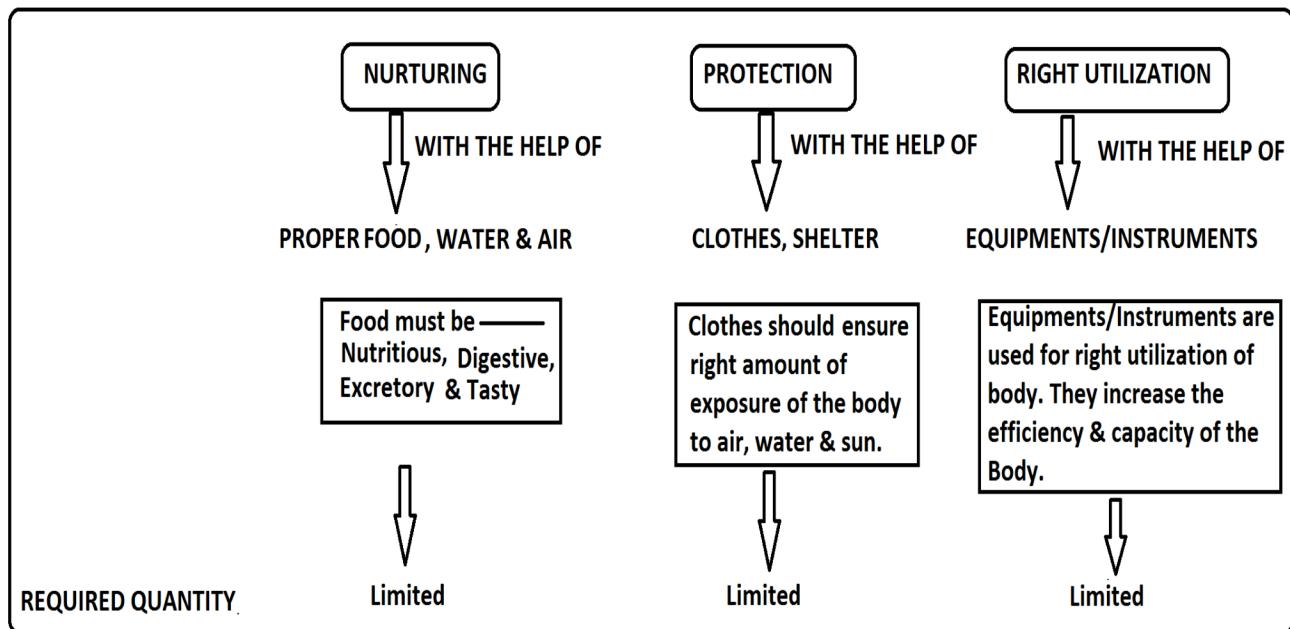
WHAT IS THE PROGRAM OF SANYAM TO ENSURE HEALTH OF THE BODY?

MOST IMPORTANT

ANS:

SANYAMA: Sanyama is the feeling of responsibility in the Self (I) for Nurturing, Protection & Right utilization of the body.

NOTE: The need for physical facility for Nurturing, Protection & Right utilization of the body is Limited.



To keep our body healthy, we need to work on the following-----

- ✓ To understand and live with sanyama.
- ✓ To understand the self organization and nature (VAAT, KAF & PITTA) of the body to ensure health of the body.

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PROGRAM OF SANYAMA TO ENSURE HEALTH

Program for Sanyam

MOST IMPORTANT

- | | |
|--------------|--|
| 1a. Intake | 1b. Daily Routine (Proper upkeep or Rest) |
| 2a. Labour | 2b. Exercise |
| 3a. Asan | 3b. Pranayam |
| 4a. Medicine | 4b. Treatment |

1a) INTAKE (AAHAR= आहार): Intake means intake of proper food, water & air.

The Food must be Nutritious (पोषक), Digestive (पाचक), Excretory (निष्कासक) & Tasty (रुचिकर/स्वादिष्ट).

1b) DAILY ROUTINE (नियमित दिनचर्या): Daily routine means proper upkeep or to give proper rest (विहार) to the body.

2a) LABOUR (श्रम): Labour is done for production of physical facility. Outcome of labour is production. Production must be sustainable. Labour also helps each part of the body to function properly.

2b) PHYSICAL EXERCISE (व्यायाम): Physical exercise keeps all the body parts functional and healthy. But no physical facility is produced by exercise.

3a) ASAN (आसन): Asan means to give proper posture to the body by sitting or lying or standing. Asan helps in balancing internal & external organs of the body.

3b) PRANAYAM (प्राणायाम): Pranayam helps in balancing (=regulating) the breathing of the body.

4a & 4b) MEDICINE (औषधि)-TREATMENT (चिकित्सा): Sometimes the body gets hurt or infected by pathogens then medicine (=herbs=medicinal plants) and treatment are given to cure or heal the body from disease/ailment.

Some natural treatments are---

- ✓ Just go without food for some time (i.e., keep fasting)
- ✓ Right choice of food may also help.
- ✓ By giving proper exposure of the body to air, water or sunlight.
- ✓ Use of natural herbs (=medicinal plants) as per type of disease/ailment.

Q: WHAT IS OUR PRESENT ATTITUDE TOWARDS THE BODY? WHAT ARE ITS CONSEQUENCES? OR
IN WHAT WAY WE ARE IRRESPONSIBLE TOWARDS OUR BODY? WHAT ARE ITS CONSEQUENCES? OR
THE STATE OF DISHARMONY OR LACK SANYAM HAS A STRONG INFLUENCE ON THE HEALTH OF THE BODY. COMMENT

ANS:

OUR IRRESPONSIBILITIES TOWARDS THE BODY MAY BE

- 1) Lack of feeling of sanyam in the Self (I).
- 2) Intake of improper food (Unbalanced Diet) such as junk food/fast food/ cold drinks
- 3) Intake of polluted water.
- 4) Consumption of tobacco and liquor.
- 5) Improper rest to the body i.e., no proper upkeep.
- 6) Lack of labour.lack of physical exercise.
- 7) Lack of meditation/asan/Pranayam.
- 8) Late night working.
- 9) Late night dinner.
- 10) Tendency to take medicine to suppress the ailment.

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CONSEQUENCES/IMPACTS ON BODY:

Health problems such as-----

- ✓ **Diabetes**
- ✓ **Migraine/ headache**
- ✓ **Obesity**
- ✓ **Digestive disorders such as constipation, gastric trouble, ulcers, acidity etc**
- ✓ **Weak eye-sight**
- ✓ **Body weakness and low immunity power**
- ✓ **Skin problems**
- ✓ **Kidney problem**
- ✓ **Dullness**
- ✓ **Irregular Blood Pressure etc**

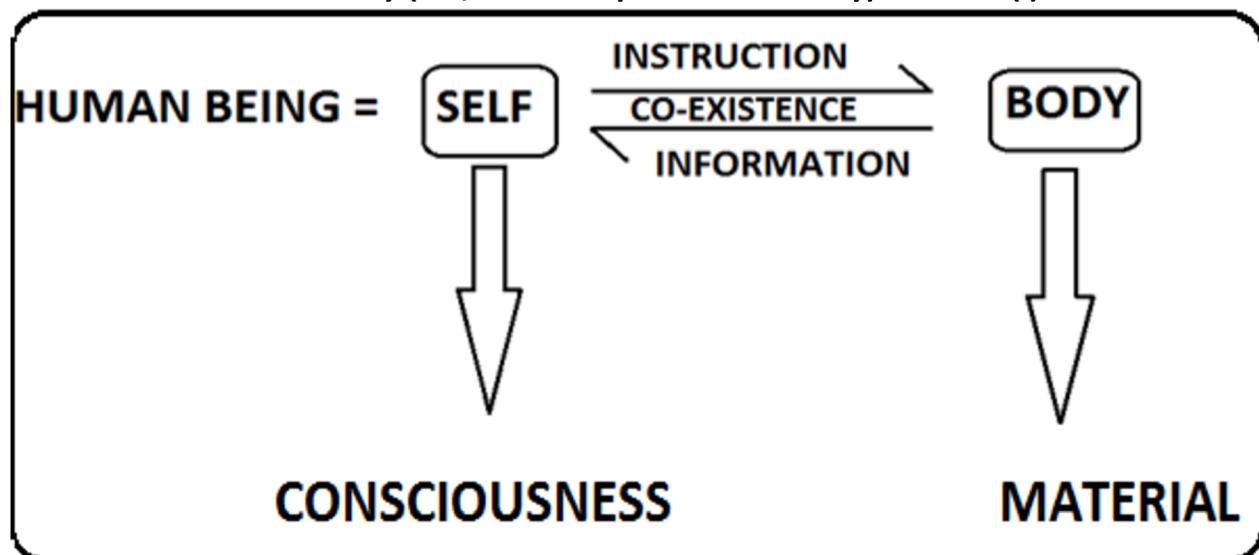
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Q: IN WHAT WAY WE CAN SAY THAT HUMAN BODY IS A SELF ORGANIZED UNIT?

ANS:

The human body is a self organized and highly sophisticated mechanism. There is a close co-ordination between Body (i.e., different parts of the body) and Self (I).



- The body gives information to the Self (I).
- The Self (I) readout the information and gives instruction to the Body (i.e., different body parts).
- The body acts according to Self (I).
- **There is a strong coupling (= close co-ordination) between Self (I) and the Body.**

For example----

- i. If there is a harmony or feeling of sanyama in the Self (I), the Body will be healthy i.e., there will be harmony among the body parts.
For example: when I am happy, the temperature and pressure in Body become normal.
- ii. If there is a disharmony or lack of sanyam in the Self (I), the Body will be unhealthy i.e., there will be disharmony among the body parts.
For example: when I am unhappy (or angry or tense or in anxiety), the temperature and pressure in Body get upset or irregular and it adversely affects the functioning of my body parts.

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