

Module-II: Understanding Harmony in the Human Being: Harmony in Myself

1. Meaning of Existence and Co-existence
2. Differences between Sentient (sensitive) I or Self and Material Body
3. Co-existence of Self and Body
4. The Needs of Self and Body
5. Difference between Sukh and Suvidha
6. The Body as an Instrument of Self /I (I as seer, doer and enjoyer)
7. Classification of Activities
8. Activities of Knowing, Assuming, Recognizing and fulfilling
9. Activities of Understanding and Realization
10. Inter-Relationship of Power and Activity
11. Sensation and Preconditioning
12. Effects of preconditioned desire, thought and expectation
13. Short lived pleasure from sensations
14. Harmony in 'I' or Self / Steps to Achieve Happiness
15. Self-Organization
16. Swatantra and Partantra
17. Programs for ensuring the health of the body
18. Body: A Self Organized Unit

Meaning of Existence and Co-existence

Existence(Astitva) means that something is there, that it exists. We know our body is here, I can see, touch and feel it. So, it exists.

Co-existence means more than one thing is there at the same time and same place or living together at the same time of different types of groups is called co-existence. e.g., in colleges and higher institutions, male and female students coexist, Human being is the co-existence of self & body.

Difference between Sentient I or Self and Material Body

The Material Body: All human beings have a body, by which we identify them. Same is true about plants and animals also. These bodies are made of the similar physical material, e.g., Bone, flesh, heart, lungs, liver, kidney, skin, blood etc. Chemically these bodies are made of some substances, e.g., proteins, fats, carbohydrates, water etc. All these constituents are things which can be seen, touched and felt. Hence, these are physical or material bodies (tangible/touchable/physical).

The Sentient 'I' or Self: A Man is a living being which has consciousness (awareness; chetana), ability to know, feel, think and take decisions, called as sentient beings. Plants and animals are another examples of sentient beings. These are different from a stone which does not have life. The stone can't do these.

For any person his self is different from his body, though these coexist. There are many differences between two. These differences are of three types: Needs, Activities and types

Co-existence of Self and Body

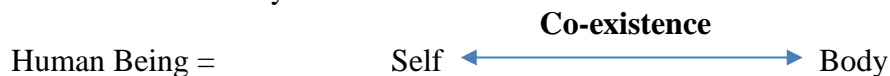
The human being is the co-existence of 'I' and the 'body', and there is exchange of information between the two. As a person, we need to get an information i.e. the needs comes from the self (I), we use our senses, eyes, ears, tongue etc. and get the required information and pass it back to I /self to complete the cycle. 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.

Understanding Myself as Co-existence of Self (I) and Body

Human Being	I	Body
Need	Happiness	Physical facility
In time	Continuous	Temporary
In Quantity	Qualitative	Quantitative
Fulfilled by	Right Understanding, Right Feeling	Physico-chemical /Materialistic things
Activity	Desire, Thought, Expectation	Eating, Walking
In time	Continuous	Temporary
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
Type	Conscious	Physico-chemical/Material

All the needs of I, say respect, trust, etc, can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The needs of I is qualitative and continuous, while the needs of body are quantitative and temporary.

The activities of 'I' are activities like desire, thought, expectation, while the activities of body are activities like eating, walking, breathing etc. The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfillment depends on recognition, recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge 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 (sachet) entity and the body is a material entity (substance), or physico-chemical in nature. Thus we can say:



So finally, we can say that the human being can be understood in terms of a co-existence of two entirely different entities namely sentient 'I' and material 'body'. Their needs and activities are quite different but these constituents of human being are to act in close synergy (co-operation) with each other.

The Needs of Self and Body

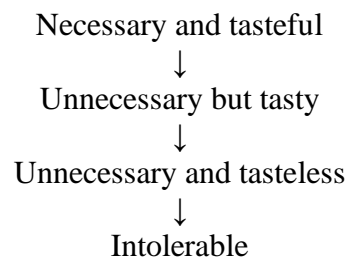
The human being is the co-existence of 'I' and the body, and there is exchange of information between the two. We can make this difference between the self and the body in terms of the needs

as shown in the table below:

		I	Body
Needs	Needs are	Trust, Respect, etc.	Food, Clothes etc.
		Happiness (Sukh)	Physical Facility (Suvidha)
	In time needs are	Continuous	Temporary
	In quantity needs are	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by	Right Understanding, Right Feeling	Food, Clothes etc.

1. Needs areThe need of I is to live in a state of continuous happiness (sukh) Which are not physical in nature – like trust, respect, happiness etc. These are mental which are based on Sukh, whereas the needs of the body like food and water for nourishment, clothes and shelter for protection from climatic hazards like too hot or too cold climate etc. The body needs are physical in nature which are based on suvidha.
2. In time, needs are... The needs of ‘I’ are continuous in time, whereas 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. 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 quantity, needs are..... Physical needs are quantitative e.g., we can quantify our needs food, clothes, house, vehicle, etc. These 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. 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.

E.g., When we consume food that we like most, a time comes when can’t consume it any more. 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. e.g., Happiness is qualitative which are not measured in numbers or percentage.

4. Needs are fulfilled by....The need of the self, 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 physical facilities.

Difference between Sukh and Suvidha

The need of Self (I) is happiness, called Sukh, while the need of Body is physical facility, called Suvidha. Both are needed for us. Each one has its own role. One can't be replaced by other.

The need of self is continuous in nature. For example. Everyone wants happy always. On the other hand, the need of body is intermittent in nature. For example. When we are hungry, we need food. After eating it once and feeling satisfied we do not want it for several hours.

Sukh is qualitative while suvidha is quantitative. E.g., we can't measure happiness, I can't say I need 2 kg happiness, 3 meter of respect. These needs are neither measurable nor quantifiable. On the other suvidha needed for body can always be quantifiable. E.g., I need 2 pair of dress, one house to live, and ten book to read etc.

Sukh like need of happiness is ensured by right understanding, right feeling in relationship. E.g., If I am alone in A.C room, I may feel lonely and bored. Even my body is comfortable, I may not be happy. While suvidha is ensured only by providing physical-chemical things and by using it. E.g., if I feel very hot and uncomfortable I need a fan or A.C. I have to sit there to make my body feel comfortable.

Sukh depends upon our thinking. So many times we are surrounded by materialistic things but we feel unsatisfied. People think that their happiness depends upon suvidha (physical facilities) but it is not so, happiness depends upon our thinking or mental satisfaction.

The Body as an Instrument of Self /I (I being seer, doer and enjoyer)

There is a relation between the self and 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/saakshi

When we go out for a trip, we watch many natural beauties like water fall, forest, sun set, mountain etc. We say I am seeing that means I or self sees it through the eyes. So with the help of body organ I or self sees it and enjoy it.

I am the doer/karta

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 hand 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/bhokta

When we see a picture, or when we read a book or when we consume a lavish food, who enjoys it? It is 'I' or 'self' who enjoys it, by using eyes and tongue i.e. by using the body, 'I' enjoys the

situation. So, according to the situation, I becomes happy or sad or angry. We use our body as an instrument to enjoy. I is the enjoyer.

Classification of Activities

We have identified three different types of activities that we perform either knowingly or unknowingly, namely:

- A. Activities of Self
- B. Activities of Body
- C. Activities of Self + Body

A. Activities of Self: These are the activities confined/limited to self (which are based on the self needs) e.g., realization (anubhava), understanding (bodha), desire, thought, expectation, imagining, analyse (vishleshana), selection (chayan), Knowing, Assuming (manana), contemplation (chintan), sensation (sansani) etc. These activities are carried knowingly.

B. Activities of Body: These are activities in our body (which are necessary to keep our body alive) e.g., breathing, digesting, blood circulation, functioning of heart, and other body organs. These activities are carried unknowingly

C. Activities of Self + Body Activities of Self: e.g., talking, walking, eating, smelling, touching, etc. These activities are possible with co-existence of body and self. e.g., watching a T.V. programme we need to use 'eyes' a body organ but to get pleasure or happiness we need self.

Activities of Knowing, Assuming, Recognizing and fulfilling

The various activities involved both in I and body: Knowing (janana), assuming (manana), recognizing (pahchanna) and fulfilling (nirvahkarna) 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 (limit) needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it.

RecognizingFulfilling



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 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 –The response that follows recognition is called the activity of ‘fulfilling or nirvahakarna’. 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 (in ‘I’). This activity is called ‘knowing’. 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.

Knowing → Assuming → Recognizing → Fulfilling
Or
Janana → Manana → Pahchanana → NirvahaKarna

Activities of Understanding and Realization

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 or swatantra.

Understanding

Means to be able to understand the self-organization in all levels of existence. Understanding plays an important role in desire making. When we do not have the right understanding, our desire keep shifting, and this uncertainty 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. This leads to happiness and its continuity.

Inter-Relationship of Power and Activity

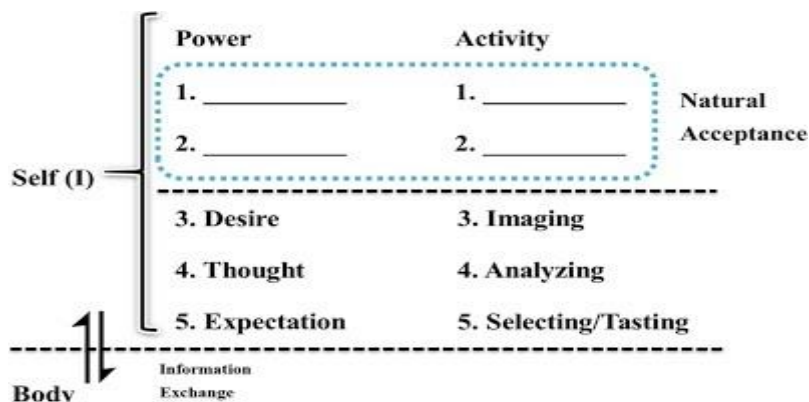
The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. On an average day, we go through many activities like eating, watching, reading, talking, sleeping etc. What is the power behind our activities? There are two categories of self, namely power of self and corresponding activities of self:

- A. Power:** This means the basic capacity in the self ('I'). They are: desire, thoughts, and expectations.
- B. Activities (mental activities):** The activity is the process of utilizing this power. These are:
- Imagining: When we (self) placed in any good or bad situation we try to understand i.e. to imagine the situation.
 - Analysing: The next step is to analyse the situation i.e. what has caused this situation? What could be the result of it? and so on...
 - Selecting: If there are various ways to be used to come out of this situation, we think and finally select the best possible solution.

The activity of analysing 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.

Another example:

- 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 fulfillment 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 in will stay. The image of wanting respect from the house is split into many parts – this is called analysing. The activity of analysing 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.



Activities in self are related: There are two possible flows of activities as given below:

A. From body to self i.e. outside to inside:

- 1st step: I receives a sensation from body and it is tested in I.
e.g., through the nose the smell of a delicious food enters in I.
- 2nd step: Through the test it triggers of the thought (image).
e.g., I can form of image of a dish of food served.
- 3rd step: Based on the image, the desire is formed.
e.g., the desire is to consume food.
- 4th step: On the basis of the process of thinking starts.
e.g., this finally leads to fetch/bring the food to fulfil the desire.
- So, it is from body → to self → to body.

B. From self to body i.e. from inside to outside:

- 1st step: The desire of the food is developed in the self.
e.g., we have not used 'senses' i.e. eyes, nose, ear, skin, tongue, but the 'thought' of food has been developed inside the body i.e. it is thought of the self.
- 2nd step: On the basis of desire we make the selection.
- 3rd step: On the basis of the selection we act and the body follows i.e. we move to the hotel. 'Self' has selected and consume the food (it is a body action but the pleasure of consuming food is self-action'
- So, it is from self → to body → to self.

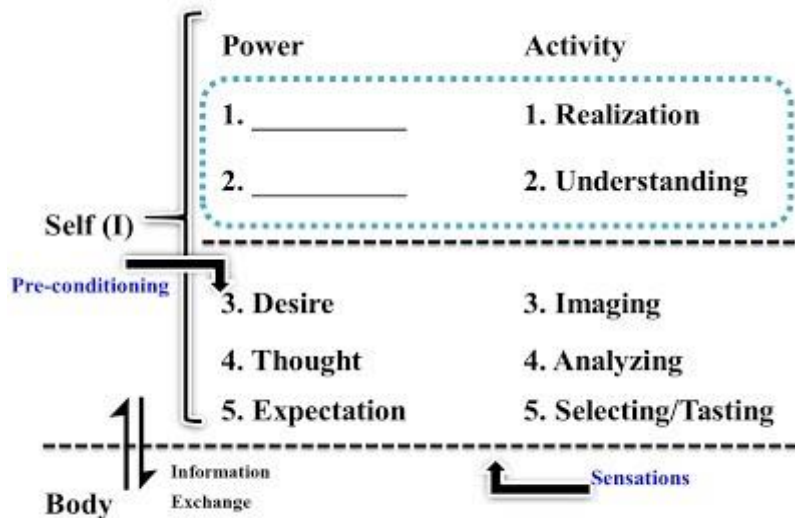
So, either the flow is from outside to inside or from inside to outside. So, the chain continues like, imagination = desires + thoughts + expectations. The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination. Imagination is a continuous process and not temporary.

Preconditioning and Sensation

When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations.

Preconditioning (Manyataayeen) means we have assumed something about our desires on the basis of prevailing notion/thinking about it or Preconditioning means the condition developed by beliefs (manyatas). They comes from what we read, see, hear, what our parents tells us, our friends talk about, etc. When these come in conflict, we try hard to search out justification and make all effort to defend/protect our own preconditioning. Since we do not verify within ourselves, we continue to live with a set of preconditioning which may or may not be true. We have to start verifying our preconditioning on the basis of our natural acceptance, as living on the basis of natural acceptance make us more authentic

Sensation is a perception (anubhuti /physical feeling or sensitivity resulting from something that happens to or comes into contact with the body. On the basis of sensation we receive knowledge through some sense organs. These are five: Eyes to see, ear to hear, nose to smell, tongue to taste and skin to touch.



Effects of preconditioned desire, thought and expectation

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. Changing aspirations: Our desires are based on preconditioning i.e. their input from outside i.e. they are based on somebody's experience or thoughts. As these external sources change, our aspiration/desire also change.

2. Lack of confidence: Since our desires are shaky, we are not sure about them. As a result, we lack self-confidence.

3. Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension.

4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As we live on somebody's suggestion, which may make us rich, strong and popular. We never feel sure about qualitative improvement. However, quantitative improvement may be there but to happy, everybody needs to have qualitative improvement. Our lifestyle may be changed but the mental status may be the same, makes us unhappy.

a) **State of resignation:** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disappointed. We feel that there are no solutions to these issues, and end up in a state of resignation.

Short lived pleasure from sensations

The purpose of our life is to be happy and to get pleasure. 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.

e.g., you like cup of tea, which makes you fresh and happy, if you start cup of tea after every half an hour, the short lived pleasure of tea would get converted into non-acceptance of tea by our body.

So, the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. Therefore, if the source for our happiness is temporary, 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 permanent happiness.

Harmony in 'I' or Self / Steps to Achieve Happiness

Harmony (Co-ordination) means lack of conflict. When two or more different people or things co-exist benefitted each other, then there is harmony. It can be within inside (internal) or outside (external) us. If I have no conflict between my conscience (antaraatma), my mind and my belief, there is harmony within. I shall be peaceful. As there is no waste of energy through conflicts, we feel strong and energetic. Likewise if we live in a family with sweet relations with each other, there is harmony in family. Generally harmonious individuals are more successful family members. Harmonious families constitute harmonious society and nations.

The way to ensure harmony in self is a four step process given below:

1st step: To be aware of co-existence of self and body.

2nd step: To accept the body as an instrument of self.

3rd step: To become of the activities of desire, thoughts and selection.

4th step: To understand harmony at all levels of life.

Self-Organization

When are acting on the basis of natural acceptance by self-verification we start getting more and more organized within ourselves. Once right understanding and realisation is activated within us, our other activities start becoming more organized by themselves. Such self-organized people live authentic, reliable and happy lives.

Swatantra Vs Partantra

Tantra means under the control of 'Swa' means our own self and 'Par' means others, outside us. When we act by natural acceptance or self-verification, we feel Swatantra but operating on the basis of beliefs given by others makes us Partantra or ruled by others from outside.

Programs for ensuring the health of the body

Our present lifestyle and conditionings are not very conducive to keep the body fit and so it is important to understand sanyam and swasthya correctly and maintain proper harmony with the body. So, we need to work for the following few things:

1. Sanyam ensures swasthya
2. Understanding the self-organization of the body and ensure health of the body.

1. **Sanyam ensures swasthya:** 'Sanyam' means regulation, control or discipline. It is the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the Body. 'Swasthya' i.e health is the physical, mental, well-being of the body and mind.

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. When I live with sanyam (self-regulation), there is harmony in among the different parts of the body and the body acts according to me as a useful instruments. Sanyam and Swasthya both are important for us but sanyam is more basic even to maintain health. So if we have sanyam, it may ensure the health.

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

a. Nurturing of the Body: We need to consume food and water to get energy. The process of taking food, digest it and to exceed, the unwanted parts of the body, are the main functions of our body. The body program is given below:

- Ingestion (grahan): When we consume food we have to chew it properly to allow it to enter through to food pipe into digestive system.
- Digestion (pachan): Breakdown of the food into smaller pieces and bringing chemical changes so that it becomes soluble, is called digestion.
- Excretion: After we consume food, it is digested and undigested food is excreted out of the body. This is also an important function of the body.

b. Protection of the Body or Suraksha: The second issue is the protection of the body. It needs clothing for its protection from the cold, heat, water, rain, dust etc. coming from environment. It also needs shelter to rest and sleep. The right amount of exposure of the body to the air, water, and sun is required to ensure/confirm its proper functioning.

c. Right Utilization of the Body (Sadupayoga): By proper and enough work, exercise and rest, body keeps its efficiency and capacity to work. It also makes it strong and improves the stamina. The proper use of body is to conduct right behaviour and useful work. But it is also equally important to avoid any misuse of the body such as quarrelling, fighting, hitting which shall damage

the body. Wrong habits of smoking and alcohol consumption will also cause sickness and weakening. We should avoid such misuses.

d. Treatment of Body (Medication): If Sick: Sometimes the body falls sick, then we need its treatment to ensure the return to healthy condition. If necessary, different medicines may also be taken. Timely treatment is necessary to avoid further complications.

e. Physical Activity (Exercise/vyayam): Physical fitness of the body is the regular exercise which helps to digest the food and also the functioning of the body organs. At present the young generation has become alert about their physical fitness but we must know the difference between labour and exercise, labour makes you tired and exercise makes you fresh. Our traditional way to balance such movements and rest of body are provided through Yoga. It is a combination of various postures and exercises of breathing. It ensures flexibility of the body parts and also good health.

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', so that 'I' and the body may work in synergy/co-operation 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 various organs of the body.
3. What our body follow 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 (nirasha). It immediately starts affecting the body adversely.
5. There are many diseases of the body that are caused 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 (showing) in the form of severe pain, it distracts/divert 'I' from its normal functions.
6. I have the feeling of sanyam for the body and the body has swasthya. Sanyam is basic to swasthya.

So, good health is the co-ordination between body and self i.e. healthy mind keeps the healthy body and healthy body only can keep the mind (self) healthy.