

UNIVERSAL HUMAN VALUES

UNIT -II

Harmony of self with body:

Our Body – A Self Organized Unit

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

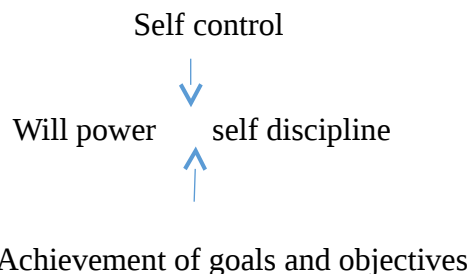
1. The body acts according to the needs of I.
2. There is harmony among the parts of the body.
3. What our body follow only by the permission of I.
4. There is a strong coupling between I and the body. If I am in disharmony e.g. in anger or stress or despair, it immediately starts affecting the body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

Sanyama

Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body. **Self-control or sanyama is the control of the mind and its desires, urges, emotions and delusions.** It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within. Self-control is the key to success in any field of life and it is an indispensable necessity for self-realization, the goal of spiritual quest. Practice of self-control is most purifying because self-control transform the quality of our mind.

Aspects of Sanyama

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



Will Power

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

Physical , Spiritual energy , Mental & Emotional

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

Self Discipline

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

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

Advantages of Self Control

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

Obstacles in the Path of Self Control

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

Our State Today

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

What is the Solution?

Our present lifestyle and conditionings are not very conducive to keep the body fit and therefore it is important to understand sanyama and swasthya correctly and

maintain proper harmony with the body. As a proposal, we need to work for the following few things

1. 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. 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.

Developing Self Control

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

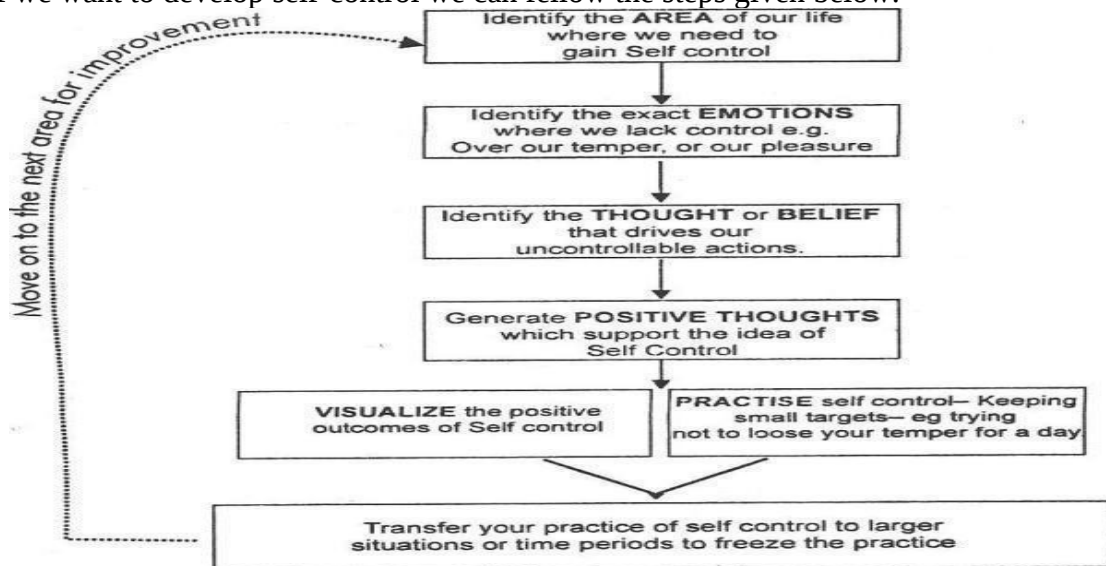


Fig. 2.6 Developing Self-control

Swasthya

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

In other words, swasthya, in Sanskrit means self– dependence (swa = your own). Also, embedded in its meaning is health, sound state, comfort and satisfaction. In Hindi, the most widely spoken language of India, it merely means health. In this case, using the Hindi accent, it is pronounced “suasti”. Health is the general condition of a person. It is also a level of functional and/or metabolic efficiency of an organism, often implicitly human. At the time of creation of the World Health Organization (WHO) in 1948, health was defined as being ‘a state of complete physical, mental, and social well-being and not merely the absence of diseases or infirmity’. In 1986, the WHO, in the Ottawa Charter of Health Promotion, said that health is ‘a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities’.

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

Coexistence of Self And Body:

Understand human being

Human beings are complex creations of the elements of nature.

- Physically they are a **composition of minerals and water**.
- At the second level human beings are **capable of movement** and the **ability to respond to stimuli**.
- At the third level human beings are **thinking** being who **have intellect and emotions**.
- At the highest level human beings have a **spiritual aspect**.

They aspire towards the transcendental (spiritual). Thus human being is co-existence of the body and the self ‘jivan’.

		I	Body
Needs		Trust, Respect...	Food, Clothing...
	<i>Needs are...</i>	Happiness (<i>sukh</i>)	Physical Facilities (<i>suvidh</i>)
	<i>In Time, needs are...</i>	Continuous	Temporary

	<i>In Quantity, needs are...</i>	Qualitative (no quantity)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by...</i>	Right understanding and right feelings	Food, clothing, etc
Activities	<i>Activities are...</i>	Desiring, Thinking, etc	Breathing, heart-beat, etc
		Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	<i>It is of type...</i>	Conscious (non-material)	Physico-Chemical (material)

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

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

Understanding The Needs Of Self And The Needs Of Body:

In the process of identifying the distinct characteristics of the self and the body, we will first focus towards their distinct needs:

1. Needs are

The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’ (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature - like trust, respect, happiness etc.

2. In time, needs are...

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

single moment. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

3. In quality, needs are.....

Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us.

When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:

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

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

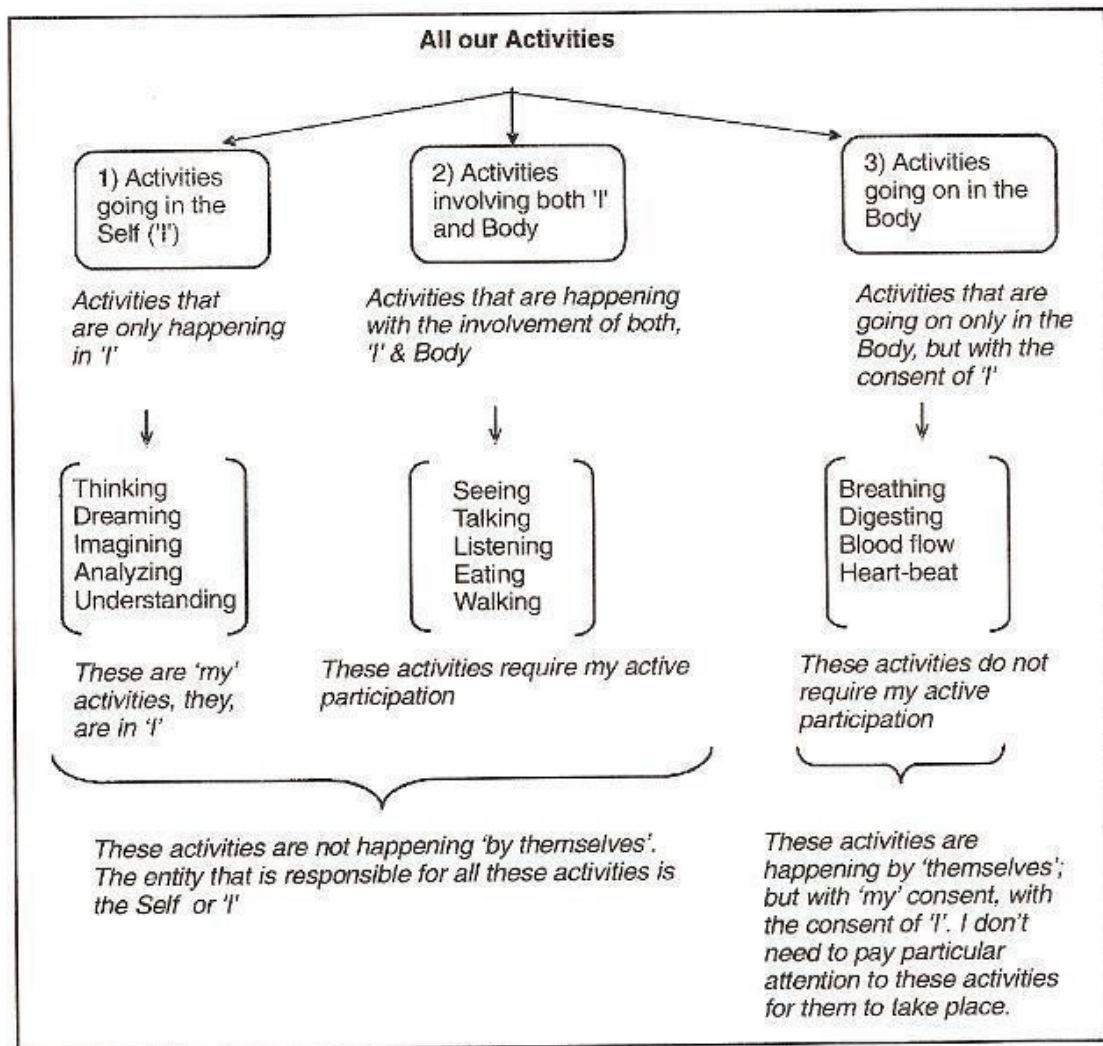
4. Needs are fulfilled by....

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

Understanding activities in the self and activities in the body

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

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



1. Activities in the self

Activities in self are:

**Thinking-Desiring-Believing-Dreaming-Imagining-Speaking-
Analyzing-Understanding**

Feeling-

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body.

2. Activities involving both the self (I) and the body

There are some activities that we do, in which both 'I' and body are involved. The decisions and choices are made in 'I', and these are carried out via the body.

These activities are:

Walking-Seeing-Eating-Listening-Talking

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food and then swallow it. Thus, eating is an activity which involves both the self ('I'), where the choice is been made, and the body, with which the activity is carried out.

3. Activities in the body – but only with the consent of 'I'

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

□Digesting-Breathing-Blood flow-Nourishment-Heart beat

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

1. Activities of recognizing and fulfilling in the body

We saw that Breathing, Heartbeat, Digestion etc. were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way.

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

When it comes to self (jivan or 'I'), which is a sentient entity; a conscious entity; we will see that in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming. Let us write down about the activities in 'I':

a. We assume – We all make assumptions. We say "I assumed this was true, but I was wrong". Ex. If I see a snake and assumed it to be a rope, I shall respond differently to it (recognition and fulfillment), than if I take it to be a snake itself. We call this activity 'assuming or 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.

We fulfill – Once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of 'fulfilling or nirvaha karna'. The fulfillment depends on the recognition.

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

Assuming => recognizing => fulfilling

There is another activity that exists in us (in 'I') that we are largely unaware of or haven't explored properly. 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, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing.

When we list these down:

Knowing leads to => Assuming leads to => Recognizing leads to Fulfilling