

**Ajay Kumar Garg Engineering College, Ghaziabad**

**VALUE EDUCATION CELL**

**Notes of IInd Unit**



**Universal Human Values and Professional Ethics (UHVPE)**

**(RVE- 401)**

## CHAPTER FIVE

### Understanding the Human Being as Co-existence of Self (“I”) and Body

#### 5.1 Understanding the human being as co-existence between the self and material body.

Human Being	Self (I)	Body
Need	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (is Feeling)	Quantitative (Required in Limited Quantity)
Fulfilled By	Right Understanding & Right Feeling	Physio-chemical Things
Activity	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
Type	Consciousness	Material

- Human being is the co-existence of I and the Body, 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’.
- An example of the need of I – say, respect, while the need of the body is a thing like food. The two things are qualitatively different.
- All the needs of I, can be called as happiness, while the needs of Body are physical facilities.

- The need of I is continuous, while the need of Body is for a limited time. There is no need of body which is continuous!
- There is no talk of quantity for the need 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, desiring, thinking, selecting, while the activities of body are activities like eating, breathing.
- The mode of interaction of I includes **knowing, assuming, recognition & fulfilment**. The fulfilment depends on recognition, recognition depends on assumption and assumption depends on knowing or not knowing (belief).
- If assuming is based on knowledge, then recognition will be correct & 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.

#### **5.1.1 The need of I is happiness (Sukh), while the need of the body is physical facilities (Suvidha)**

Feelings like respect, trust give happiness. Examples of physical facilities are food, clothing, etc.

#### **5.1.2 The need for *Sukh* is continuous, need for *Suvidha* is intermittent.**

Example: Need for respect is continuous, need for food is temporary (intermittent). Even air in breathing is required by the body intermittently. There is no need of the body which is continuous.

#### **5.1.3 When we try to perpetuate *Suvidha*, the following pattern results. With time it successively changes from Necessary and tasteful => Unnecessary but tasteful => Unnecessary and tasteless =>Intolerable**

**Example:** Let's take the example of any delicious food. In the beginning it satisfies my hunger and I find it delicious. Here it is necessary and tasteful. But once my stomach is full – I find it difficult to eat though I still enjoy the taste .Now it is unnecessary but tasteful. If I still continue to eat – I do not enjoy the taste anymore. At this point it is unnecessary and tasteless. If I still go on, it becomes intolerable.

#### **5.1.4 To every need in the category of *Sukh*, the following applies:**

If it is naturally acceptable, I want it continuously. If not acceptable, I do not want it any moment.

Any feeling in me is either naturally acceptable or not acceptable at all. If naturally acceptable (like respect), I want it every moment, and if not acceptable (like disrespect), I do not want it any moment! One point to be noted here is that a feeling and its expression are two different things. We want the continuity of any naturally acceptable feeling but not the continuity of its expression. For example– when I visit a friend, he treats me with respect by shaking me by my hand. But what if he does not let go off my hand after sometime?! Shaking hands is only an expression of respect and not respect in itself.

**5.1.5      *Sukh* is qualitative whereas *Suvidha* is quantitative.**

Example: The notion of quantity does not apply to Sukh. For example, one cannot say that they need 5 Kg of trust or 2 metres of respect. But one does quantify the food, clothes, means of transport etc.

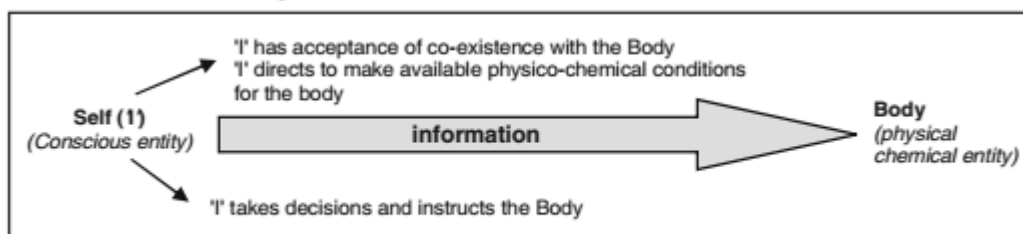
**5.1.6      *Sukh* is ensured by Right Understanding and Right Feelings, while *Suvidha* is ensured by appropriate physico-chemical Things.**

Example: Imagine that you are sitting in an air-conditioned room on a big sofa with a friend with whom you have the feeling of opposition. How do you feel? – happy or unhappy? You have enough Suvidha here, but not the right feeling. Hence Sukh is not ensured. Imagine that you are seated alone in an air-conditioned room, but tense/depressed. How do you feel? –happy or unhappy? You have 19 again enough Suvidha here, but not the right understanding. Hence Sukh is not ensured.

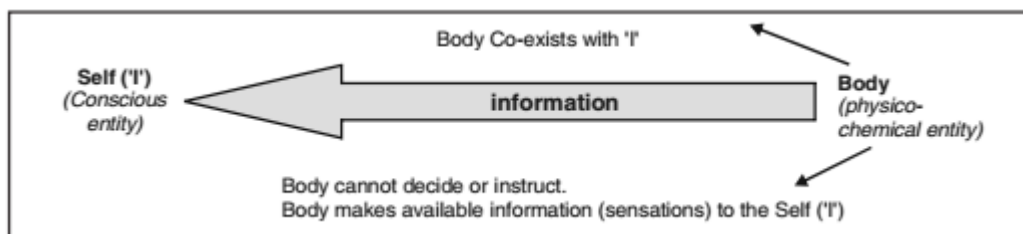
**5.1.7      Human being needs both – *Sukh* and *Suvidha*. One cannot replace the other.**

Example: If I visit a friend – my desire is that he treats me with respect as well as provides food/water for my hungry/thirsty body. Imagine – I visit a friend and he provides me with lots of delicious food but treats me with contempt. How would I feel? There is another friend who treats me with utmost warmth but does not even ask me for water. How would I feel in this situation? A common mistake is that **we mix the two sets**: Sukh and Suvidha. Working for Suvidha, we assume that it will ensure Sukh, while we need to work for Sukh and Suvidha, both. And the programs for the two are qualitatively different. **One cannot ensure the other.** We need to find out where are we investing most of our time working for physical facilities, or working for right understanding and right feelings?

To make it explicitly, we can write



I co-exist with the Body. 'I' and my Body keep exchanging information.



## 5.2 Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)

	<b><u>I</u></b>	<b><u>Body</u></b>
1	I am	My body is
2	I Want to live	Body is used as an instrument (of I)
3	I want to live with perennial happiness	For nurture of body → food For protection of body → clothing, shelter etc. For right utilization of body → instruments/ equipments etc. are needed as physical facilities.
4	To understand & to live in harmony at all 4 levels (see 6.2) is the program for my perennial happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument.

- Body is my instrument. I am the one who takes decisions, the body acts accordingly.

**Example:** Eating –eating involves both, me as well as my body. I decide to eat and pass the information to body. Thus the food is picked, chewed and then swallowed. Note that

it is the self(I) that chooses to eat and makes a choice of what to eat and how much to eat. The body is used just as an instrument in the process of eating.

- I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. For the nurture of the body, food is required. For protection, clothing and shelter are required. For right utilisation, instruments are required.
- My complete program is to understand and live in harmony at all the four levels. Production of physical facilities is only a part of my complete program for happiness.
- I am the seer. I see through eyes, the eyes don't see, they are just an instrument used by me. In the eyes, different images are formed every time; it is I who is able to relate it to its meaning.
- I am the doer. I select to do, and use the hands or feet or other parts of the body to do the things.
- I am the enjoyer. When I eat, I get the taste. The body just gets in touch with the food and sends the information to me, it is I who enjoys the food.

### Summary

- The human being can be seen as a co-existence of the Self (Jīvana) and the body.
  - The 'I' is conscious in nature while the body is material in nature.
  - There is exchange of information between 'I' and the Body.
- The basic need of 'I' is happiness (sukha), and the needs of body are physical facilities (suvidhā).
  - Needs of the 'I' such as happiness, trust, respect, etc are: Qualitative (not quantitative) and continuous in time.
  - Needs of the body like food, clothing, shelter – physical facilities, are quantifiable and temporary in time.
  - The need of the 'I' for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by food, clothing, etc.
- 
- The activities in 'I' are desiring, thinking, imagining, etc. while activities in the body are digesting, breathing, heartbeats, etc.

All our activities can be seen as:

  - (a) going on in 'I',
  - (b) those involving 'I' and Body, both; and
  - (c) those going on in the Body
- Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling.
  - The recognition and fulfilment in 'I' depends on assuming.

- Assuming depends on knowing. Without knowing correctly, we only assume, or operate on the basis of beliefs.
- Activities in the Body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfilment in the Body is always definite.
- We can list out our needs and identify which needs are related to 'I', and which needs are related to the Body.
  - We see that many of our needs are related to 'I'; while some others are related to body.
  - We see that the need for physical facilities for the body is limited and quantitative. It is not endless.
  - When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
  - The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.
- Taking this further, we can see that v I am, the Body is. The awareness of being is in 'I'.
  - I want to live, and the Body is used by me as an instrument.
  - Just living is not sufficient for me, I want to live with continuous happiness. The body needs nourishment and protection, for which food, clothing, etc. are required. Right utilization of the body needs instruments or equipments.
  - My program is to understand and live in harmony at all four levels of living. Production, protection and right utilization of physical facilities is only a part of my program.
  - Today, we are largely unaware of our Self ('I') and the needs of 'I'. As a result, we are not paying attention to the needs and program of 'I' at all. Instead, all our attention today is on accumulation of physical facilities, using which, we can at the most ensure the health of the body.
- There is hence a need for us to focus on the needs and program of 'I', else, we will remain unfulfilled.
- I am the seer, doer & enjoyer. Body is an instrument.
  - I am the Seer. I am the one that sees, and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. Seer is also called & drastã.
  - I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being made in me. Sometimes, I may express these decisions via the body. Doer is also called kartã.
  - I am the enjoyer of all that is done. Enjoyer is also called bhoktã.

### **Possible Questions**

1. "Human being is more than just the Body" - explain.
2. Distinguish between the needs of the Self and the needs of the Body.
3. What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with one example.
4. What are the consequences of confusing between Sukh and Suvidha?
5. 'I' is a conscious unit while the Body is a material unit. Examine this statement.
6. Why are physical facilities required? What do you mean by right utilization of the Body?
7. "I am the seer, doer and enjoyer. The body is my instrument" - explain.

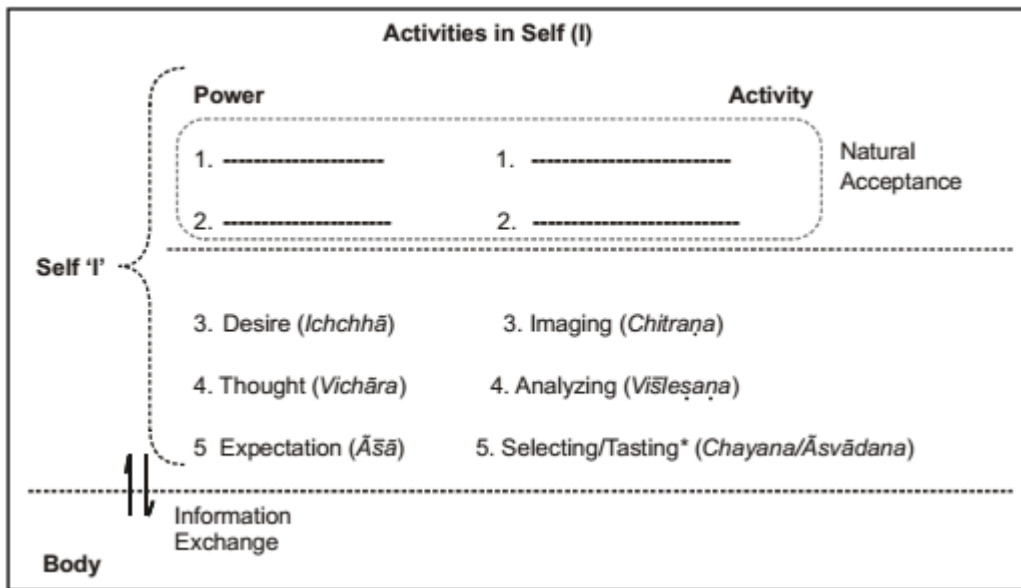


# CHAPTER VI

## Harmony in the Self ('I')- Understanding Myself

### 6.1 Understanding the Characteristics and Activities of 'I' and Harmony in 'I'

#### Activities of 'I':

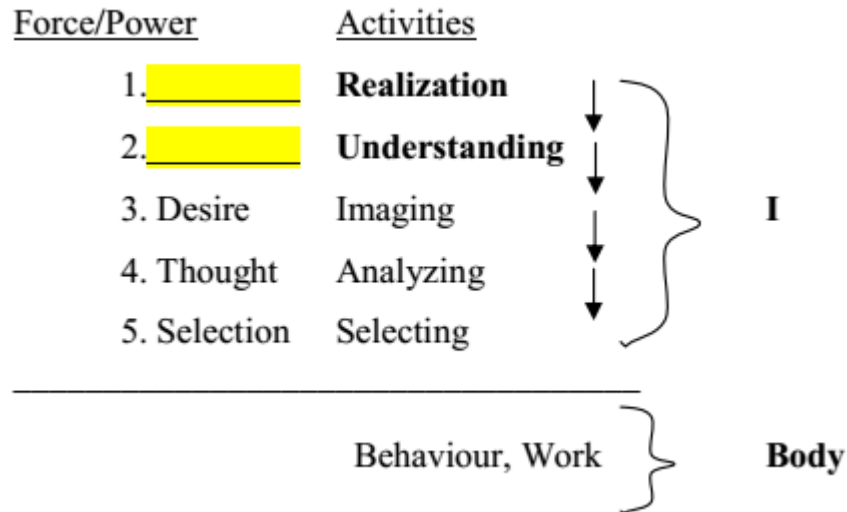


- Start observing – What am I doing? What is going on in me and what is going on in my Body?
- Desire, thought, selection are activities in I, not in the body. They are collectively termed as Imagination. At the level of Body, activities of behavior and work are there.
- Observe that the activities of I are continuous, going on every moment, while the activities of the body are going on intermittently.

It is to be seen whether these activities are operational on the basis of

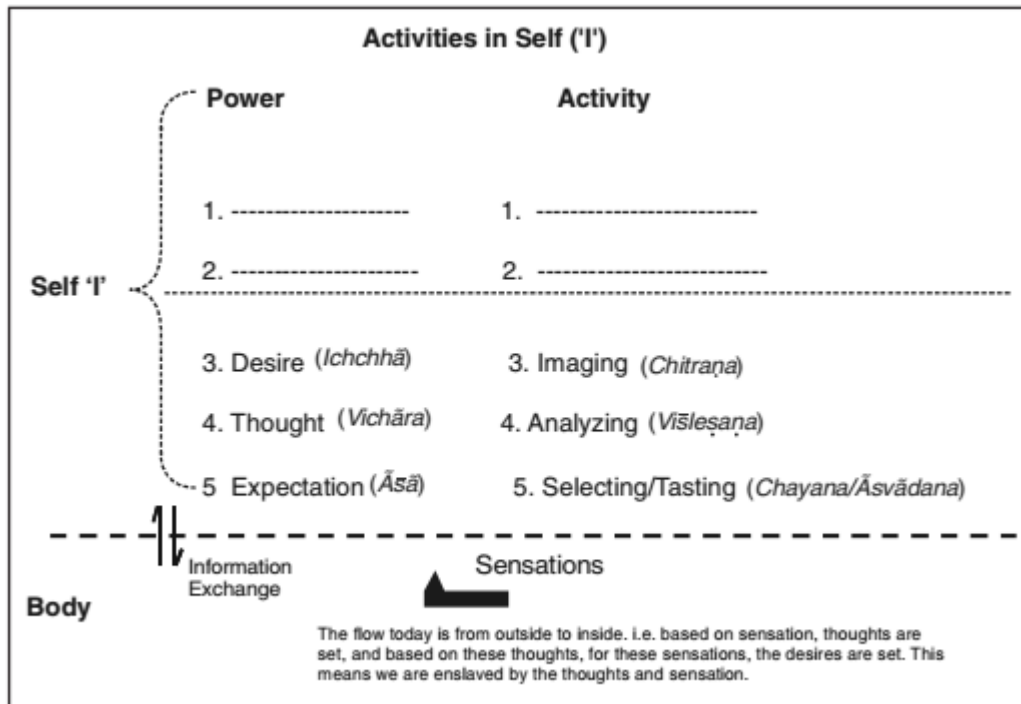
- a. sensation, or
- b. preconditioning, or
- c. natural acceptance.

- If they are operating on the basis of sensation or preconditioning, I am DICTATED BY OTHERS (**Partantra**). If they are operating on the basis of natural acceptance, I am SELF-ORGANISED (**Swatantra**).



- Self-exploration of harmony at all the levels of my living on the basis of natural acceptance, and experiential validation through living accordingly, leads to Realization and Understanding.
- Once Realization and Understanding are activated, the other three activities (imaging, analyzing, selecting) get self-organized. **This is happiness.**
- If we operate at the level of 3, 4, 5, there is uncertainty. If we operate at the level of 1, 2, there will be certainty (definiteness).

## 6.2 How are the Activities in 'I' Related?



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

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

- 'I' receives sensations from the Body and this is tasted in 'I' (activity #5).
- Based on this taste, thoughts could be triggered (activity #4), and
- Based on these thoughts, desires may be set (activity #3).

A desire may be set in me through the above process.

For example,

- we may see a car (Taste in 'I' from information obtained via 'eyes' in the Body); this is Selecting/Tasting or (activity #5),
- Based on this we start Thinking about the car (activity #4), and
- It slowly forms an image in us as we "leading a good life" by using a car, and in this way, "a good life by having a car" becomes a desire in us (activity #3).

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

In the scenario above, we saw that selecting/tasting can lead to thoughts, and thoughts could lead to desires. The flow is also possible the other way round: i.e. based on desires, thoughts are formed, and we then make selections/taste to fulfil these thoughts.

Going back to the example of the car:

- we now have the desire of “a good life via the car” in us (activity #3) and
- we go about fulfilling this desire for a good life, which means we start thinking about how to get the car, how much money it would take, how we can have that money, etc. (activity #4), and
- Based on that we make selections (activity #5), and actually choose the car, its shape, colour etc. and then end up buying it.

This flow is from inside to outside.

In this way, our flow of operation is largely: outside – setting inside – in turn going outside; and this keeps happening.

These activities of desire, thought, expecting (selecting) are discernible i.e. we can make out they are happening. Together, we call these activities imagination. We all imagine, and most of our activities (in the Self) today can be mostly clubbed into imagination.

### 6.3 What is the problem today?

Let us take two scenarios:

**Scenario 1:** Desires set on the basis of pre-conditioning: When you see an advertisement for a big bike, what happens? You pay attention to the advertisement, and then you think about it. As you think, you start warming up to the idea, it plays on you, and slowly, you decide that you ‘want’ this bike because having this bike means you will be seen as a ‘bikewalla’. Thus, you have associated the bike with some notion of greatness, speciality of your being, i.e. it has become your Desire (Activity #3 in ‘I’). This is the meaning of a preconditioned desire. Pre-conditioned means, we have assumed something about it on the basis of prevailing notion about it. We have not self-verified the desire in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. In fact, we may not even be aware that such a desire exists in us!

What is the problem with that, you may ask? Well, the simple answer is, unless you verify your desires, you may not even know whether they are yours! You may end up spending an entire lifetime accumulating desires that are not yours, and in running about trying to fulfil them! Which means, your entire lifetime’s goals and activities may be ‘borrowed’ ...with the result that you would never know whether you did the right thing.

**Scenario 2:** Expectations set on the basis of sensation: In the example of the bike in the earlier section, suppose you had seen the bike, and not associated it with “greatness”; rather, you only liked the way it ‘looked’ – then this is based on the sensation. That is, the looks alone of the bike, the ‘taste’ of the bike is what is appealing, and there is no notion of greatness associated with it as in the previous case. This is an example of ‘expectation being set on the basis of sensations’.

This is largely the case with us today: either we are operating on the basis of preconditioned desires (set from outside), or on the basis of sensation (coming from the body). As long as we are operating on the basis of pre-conditioning or on the basis of sensation, we cannot be sure of ourselves, and it may also lead to contradictions in us.

### **Effects of the problems**

#### **Desires are in conflict**

- *Example:* You want to become a great man, but have both desires: to be great by having a very large, fashionable house, for which you might have to use the wrong means, and at the same time, be great by having the trust of the people with you, by not cheating them.

#### **Thoughts are in conflict**

- *Example:* You are designing the rooms in your house and feel on the one hand that it must look better than your neighbour’s house, and on the other hand, it should be like a house you saw in some magazine.

#### **Expectations are in conflict**

*Example:* You are not able to decide the colours of the walls in the house – whether it should be bright, or whether it should be dull.

These desires, thoughts and selections are in conflict. Since the desires are in conflict, the thoughts they give rise to are also in conflict and in turn, the selections from the thoughts are also in conflict:

Let us summarize the problems we face today due to these pre-conditioned desires, thoughts and selections:

**Wavering aspirations:** Since our desires are being set on the basis of pre-conditionings and are inputs from the outside (they are borrowed, or from external influence, they are not our own), our goals keep shifting as the inputs from the outside also keep changing (the influence from the TV may be different from the influence from the magazine; different magazines may say different things!).

Lack of confidence: Since our desires are shaky, we are not sure about them, and don't know what it is that we ultimately want. 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. For example, I feel confident of my torn jeans when I feel others appreciate it or I feel confident of myself if I can speak English as well as the others. My source of self-confidence is not in myself (i.e. it is not absolute). Rather, my source of self-confidence is outside, as long as others feel I am fine, I feel good (i.e. it is relative).

**Unhappiness/ Conflict:** since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness. For example: we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.

**Lack of qualitative improvement in us:** this is because, we get conditioned to ignore the need of the 'I' and 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! For example, I now have a great job, a good title, a doctorate degree, many research papers to my credit, a big house, plenty of money, but I am still the same i.e. there is little or no QUALITATIVE improvement in me, only QUANTITATIVE changes in the external world.

## **What is the Solution?**

The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that

they come from pre-conditioning or from sensation and they are something we don't really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us.

Let us take the same example that we took earlier. Ask yourself this question. Is trust acceptable to me in relationship, or mistrust? Now observe yourself in daily life. You shall see that very often, we end up having a feeling of mistrust for people, and since this is not in alignment with our natural acceptance, at that very instant, we become unhappy. Similarly, we can find numerous such examples where our desires, thoughts and expectations are not in alignment with our natural acceptance, and cause us unhappiness.

In addition, as we have seen earlier, there is also conflict amongst desires, thoughts and selections, and this only adds to the problem. So, how does the accessing of natural acceptance resolve this situation?

- As we access our natural acceptance, it becomes possible for us to have the right understanding of the harmony at all levels of our living (remember our program!).
- When we have the right understanding, we are able to see our “true nature”, and what we truly want. We are also able to see and understand the harmony at all levels of our living. Our desires thus start getting set on the basis of this right understanding instead of being driven by pre-conditioning/sensations.
- Since our natural acceptance or right understanding is based on “reality”, on the harmony at all levels of our being, which is definite, our desires, thoughts and selections get aligned with this understanding of the harmony at all levels of our being. They become definite and they are in harmony among themselves.
- This puts us at ease. We are no longer struggling or are in conflict at the various levels of our living. This leads to harmony within, and in our living: with the body, family, society and nature/existence.
- Further, we can see on investigation that this natural acceptance turns out to be the same for everyone.

## Summary

- The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony.
- We are unhappy when there is a state of conflict in us.
- We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self (‘I’).
- Activities of imaging (desire), analysing (thought) and selecting/tasting (expectation), are constantly taking place in ‘I’.
- These activities are related. They are together called Imagination. We are largely unaware of these activities in ‘I’ today. (This is because we are not paying attention to

‘I’ at all, leave alone the activities in ‘I’, since we are operating on the assumption that ‘I’ = Body!)

- Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the ‘outside’ – these are not self verified by us on the basis of our natural acceptance.
- As long as our desires are being set by the outside (from a sensation or a preconditioning), there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning (manyatā), or by some sensation from the body, we are enslaved (partantra).
- In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our own natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance.
- Through the process of self-exploration, the activities of realization and understanding get activated. Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our own natural acceptance), and we are svatantra (self-organized). There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self (‘I’).
- It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.

## Review Questions

1. Why is it important to study yourself? How does it help in your day-to-day life?
2. Explain the activities of imaging, analyzing and selecting/tasting with a diagram. With the help of an example, show how are they related.
3. Are the activities in ‘I’ continuous or temporary? Justify your answer
4. “The problem today is that the desires, thoughts and expectations are largely set by pre-conditionings or sensations” - examine this statement.
5. How do we go into conflicts when our activities are not guided by our natural acceptance?
6. What are the problems that we are facing today because of operating on the basis of pre-conditioned desires?
7. “The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery” -examine and illustrate this statement with an example.
8. What is the difference between Svatantratā and Partantratā? What is the program to become Svatantra? Relate this with your own experience.



9. Explain the activities of realization and understanding. How do they lead to harmony in the activities of “I”? Illustrate with an example.
10. How does realization and understanding lead to definiteness of human conduct?

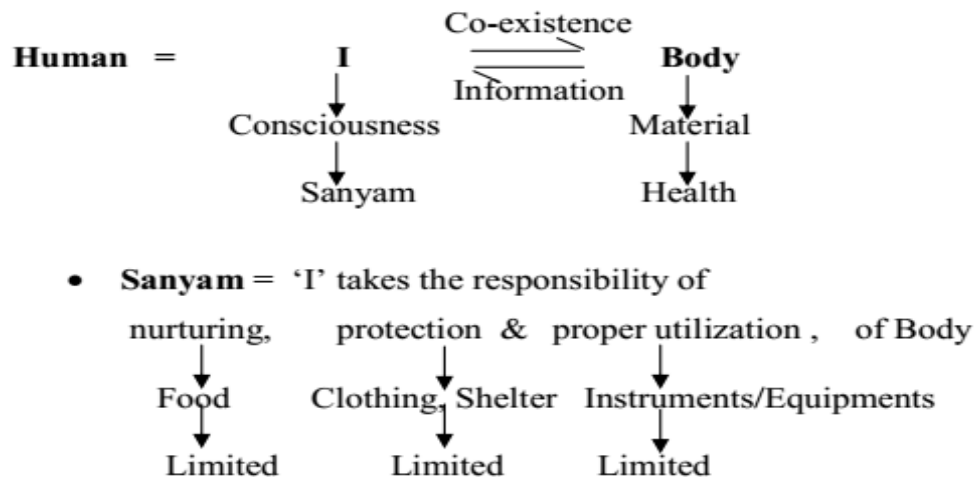
## CHAPTER VII

### Harmony with the Body – Understanding Sanyama and Svasthya

#### 7.1 Understanding the Harmony of 'I' with the Body: Sanyam and Swasthya, correct appraisal of Physical needs, meaning of Prosperity in detail.

Harmony of 'I' with the Body

Now in this lecture, we will proceed to understand the salient aspects of harmony between 'I' and the Body which manifests as Sanyam on the part of 'I' and Swasthya in the Body. In the light of this harmony, we will also revisit the issue of prosperity, i.e. the appropriate assessment of physical needs and the way to their fulfillment.



Need for Physical facilities is limited in quantity.

- Swasthya (Health) =

1. The Body acts according to I.
2. There is harmony among the parts of the Body.

- Sanyam is the feeling of responsibility in 'I' towards the body for its nurture, protection and right utilization.

- Swasthya has two elements- the body acts according to me, and there is harmony in the body. The two go together.
- Explore, what is more basic: Sanyam or Swasthya? If there is Sanyam, health can be ensured. But if Sanyam is not there, a good health can also be lost. So, what is more basic? And, where are we investing most of our energy and resources today- in ensuring Sanyam or in treatment of the unhealthy body?

## 7.2 Programs to ensure Sanyam and Swasthya

### 7.2.1 Sanyam ensures Swasthya

As we discussed in the last lecture, Sanyam is the feeling of responsibility in the Self (I) towards the Body. With right understanding, I get self-organized and I take care of the Body properly. With lack of right understanding, I am not able to do it and the body becomes unhealthy. Another important thing here is that with right understanding and right feelings, the body gets favorably affected. Example: When I am happy, the temperature and pressure in the body are natural, when I am angry or tensed, they get upset.

### 7.2.2 Programs of Sanyam

- **Nurturing of the body (*Poshan*)**

I need to arrange for food (**Ahar**) for the body for its proper nurture. The various elements which make a complete food need to be included so that the food gives proper energy to the body. Here, the following need to be taken care of:

- **Ingestion (*Grahan*):** The food needs to be chewed well before swallowing. If chewed well, the work of the lower parts of the body is simplified.
- **Digestion (*Pachan*):** This is done by the body itself. It needs to be facilitated by eating only when feeling hungry, choosing the food which is easily digestible, choosing the proper posture while taking food, eating the right quantity of food, etc.
- **Excretion (*Nishkasan*):** The stomach needs to be emptied well every day and only then the fresh food can be taken in. The undigested food needs to be removed from the body after a given time or it starts spoiling the body.

- **Protection of the body (*Sanrakshan*)**

I need to arrange for clothing (**Vastra**) and shelter (**Awas**) for the body to protect it. The clothes and shelter 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.

Along with this, I need to ensure the following:

- **Proper upkeep (*Vihar*) of the body:** This includes proper rest and movement of the body.

- **Labour (Shram):** Labour means employing the body physically for production and maintenance of physical facilities.
- **Physical Exercises (Vyayam)**
- **Asan-Pranayam:** The systems of the body have to be kept running properly through Asanas (giving the body proper postures by sitting or lying) and Pranayam (breathing exercises).
- **Treatment (Upchar) of the body:** The body may get unhealthy at times. Then I need to treat the body to make it healthy again. For this, I may go without food for some time, or arrange for only specific kinds of food for the body which are fit to use in that period. I may treat the body with air, water, sun, soil, herbs or medicines. Here one thing to understand is that, the systems of the body work in a self-organized way and I only need to facilitate the self-organization of the body. At times, I may need to go for surgery (Shalya) of the body too.
- **Right utilization of the body (Sadupyog)**

I need to arrange appropriate equipments/ instruments (Sadhan) for right utilization of the body. They increase the efficiency and capacity of the body. Another thing here is that when I employ my body for right behavior and work, it has favorable effects on the body, and if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, hitting, it has adverse effect on the body.

## Summary

- Human being is co-existence of the Self ('I') and the Body. There is exchange of information between 'I' and the Body. 'I' is sentient entity while the Body is material entity.
- I have the feeling of Sanyama for the Body and the Body has Svāsthya. Sanyama is basic to Svāsthya.
- Sanyama is the feeling of responsibility in the Self to ensure the nurturing, protection and right utilization of the Body. Svāsthya has two elements, one that the Body acts according to the Self, and secondly, there is harmony between the parts of the Body.
- The need for physical facilities for nurture, protection and right utilization of the Body is limited.
- When we evaluate our state today, we find that we are not quite responsible towards taking care of the Body today. We tend to go for medication in place of ensuring the

health of the Body. Even the air, water, food, etc. that we consume are no more fully suited to health.

- We need to understand and live with Sanyama to ensure health.
- Clarity of the needs of the Body, paves way towards ensuring prosperity.

## Possible Questions

1. In what way can we say that the human body is a self-organized unit?
2. Define Sanyama and Svāsthya. How are the two related?
3. What is our present attitude towards the Body? What are its consequences?
4. What are the programs to take care of the body? Explain.
5. “The state of harmony or lack of it in the Self has a strong influence on the health of the Body”  
- comment on this statement and illustrate with an example.
6. How does the feeling of Sanyama facilitate the correct appraisal of our physical needs?
7. Suggest any two programs that you can undertake to improve the health of your body.