

## Unit-2

### Understanding the Human Being as Co-Existence of Self('I') and Body

#### Human Being is More than Just a Body:

Beyond the Body: The Essence of Aliveness (Jivana)

Imagine someone standing still. Now imagine them laughing, talking, or moving with intention. What distinguishes a living person from a lifeless mannequin? It's the *aliveness* that animates our physical form—the unseen force we experience as:

- **Seeing, Hearing, Feeling, Thinking:** These activities suggest a conscious presence behind the physical senses—something that perceives and interacts with the world.
- **Choosing, Deciding, Experiencing:** Unlike inanimate objects, we possess an inner world of thoughts, feelings, beliefs, and aspirations. *We* are the ones who feel joy, experience sadness, or make decisions about our actions. This *awareness* is key to understanding ourselves.

This animating force, the essence of our aliveness, is **Jivana**. It's that which allows us to experience life, and it is this *Jivana* that identifies as "I".

The Self: "I" - The Conscious Witness Within

We constantly refer to this "I" throughout our day. "I am happy," "I am tired," "I decided to go for a walk" – these statements point to something within us that observes, experiences, and directs our actions.

- We *feel* sensations through our body, but it is the "I" that experiences them as pleasure or pain.
- We use our eyes and ears to perceive the world, but it's the "I" that enjoys a beautiful sunset or listens attentively to a piece of music.

#### **Understanding the Coexistence: The Body and the Self (I)**

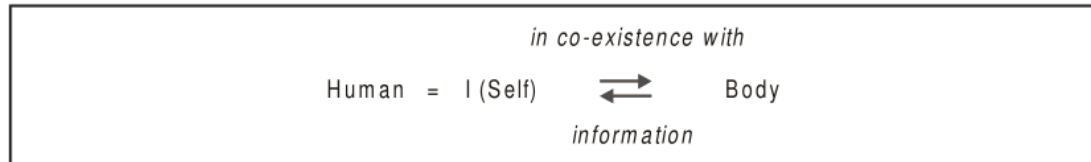
A human being isn't merely a physical body, nor is it solely consciousness or *Jivana*. It's the *coexistence* of these two fundamental aspects:

- **Body (Shareer):** Our physical form with its various organs and systems.
- **Self (Jivana/I):** The conscious, sentient entity within us that experiences life, makes choices, and forms relationships.

This inseparable union is at the heart of understanding who we are. In the upcoming sections, we'll explore the distinct characteristics of the Self and the body to gain a more holistic and profound understanding of our true nature.

## Understanding Myself as Co-existence Of the Self and the Body

*Here is a proposal:*



		I	Body
Needs	Needs are... →	Trust, Respect...	Food, Clothing...
		Happiness ( <i>sukh</i> )	Physical Facilities ( <i>suvīdhā</i> )
	In Time, needs are... →	Continuous	Temporary
	In Quantity, needs are... →	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by... →	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are... →	Desiring, Thinking, etc	Breathing, heart-beat, etc
		Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type... →	Conscious (non-material)	Physico-Chemical (material)

## Understanding Needs of the Self and needs of the Body:

Different Needs, Different Fulfillment

Consider this table highlighting the key distinctions:

Feature	Self ("I")	Body
Needs	Trust, Respect, Happiness (Sukha)	Food, Clothing, Shelter, Physical Facilities (Suvīdhā)
Needs in Time	Continuous	Temporary
Needs in Quantity	Qualitative (No quantity)	Quantitative (Limited)
Fulfilled By	Right understanding, Right Feelings	Physico-chemical things

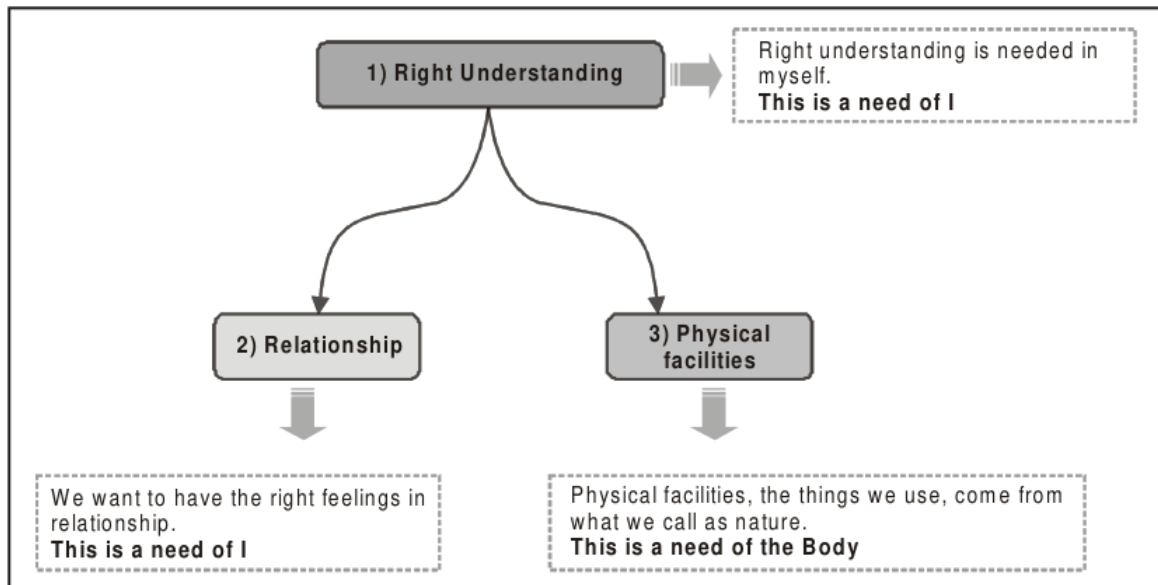
### Elaborating on the Distinctions:

- **Nature of Needs:**
  - The body requires tangible, physical things—food, clothing, shelter—for its maintenance and survival. These needs are temporary and cyclical—we get hungry again, clothes wear out, and even the sturdiest houses need repair.
  - The Self ("I") longs for intangible qualities—trust, respect, happiness—that nurture our emotional, mental, and spiritual well-being. These needs are continuous; we don't desire happiness only intermittently.
- **Quantity vs. Quality:**
  - Our bodily needs are quantifiable. We can measure our intake of food, the number of clothes we own, or the size of our homes. There's a limit to how much our body needs and can handle. Exceeding these limits often leads to discomfort or even harm—imagine being forced to eat beyond your capacity or wear a heavy coat in scorching heat!
  - The needs of the "I" are qualitative—they cannot be quantified or measured. We experience feelings like respect or happiness fully or not at all. We don't seek a specific quantity of these qualities; we long for their consistent presence in our lives.
- **Fulfillment:**
  - The body's needs are fulfilled through providing the necessary physical things in appropriate quantities at the right time.
  - Fulfilling the "I" requires a completely different approach. We achieve lasting happiness and contentment through right understanding—knowing ourselves, others, and the world clearly—and by cultivating right feelings like love, compassion, and gratitude. No amount of physical possessions can substitute for these inner qualities.

### Key Insights and Implications:

- **Body and "I" Need Each Other:** We require *both* physical well-being *and* inner fulfillment to thrive.
- **Right Understanding Is Crucial:** Simply acquiring physical comforts cannot guarantee happiness. We need right understanding to navigate our inner world, build fulfilling relationships, and create a sustainable world for all.
- **We Cannot Replace One With the Other:** Attempting to satisfy the "I"'s need for respect with more clothes, or replacing the joy of genuine connection with a bigger house is futile and ultimately leads to deeper dissatisfaction.

**The journey of self-exploration involves understanding the intricate interplay between these needs and learning to fulfill them in a way that fosters true and lasting well-being for ourselves and those around us.**



### The Fallacy of "Facilities = Happiness"

We live in a world that emphasizes acquiring material possessions and often equates happiness with having more *things*. This leads to the mistaken belief:

- *"If I have enough physical facilities (Suvidha), I will automatically experience happiness (Sukha)."*

### Reality Check: Why This Equation Fails Us

This equation misses a fundamental point:

- **Physical facilities are essential for the body, but they do not address the needs of the "I".** No amount of material comforts can compensate for a lack of trust, respect, or a sense of purpose.

Consider these scenarios:

- Imagine a feast served with utter disdain. Would a full stomach erase the feeling of disrespect?
- Picture a luxurious house devoid of warmth and genuine connection. Would spacious rooms compensate for a longing for belonging?

In both cases, despite having our bodily needs met, we'd likely feel deeply unhappy and unfulfilled.

Separate Needs, Different Programs:

Because the "I" and the body have distinct needs:

- **We need different programs to fulfill them:**
  - The Body: We meet its temporary, quantifiable needs by ensuring access to food, clothing, shelter, and other essential physical facilities in appropriate amounts.

- The "I": We achieve lasting happiness (Sukha) by cultivating right understanding (knowing ourselves and the world accurately) and by fostering positive qualities and right feelings such as trust, respect, and compassion.

### The Trap of Confusing the Two

Our misunderstanding—equating *things* with *happiness*—creates significant problems:

- **Endless Accumulation:** We strive to amass "unlimited" wealth, believing it will bring lasting satisfaction. Yet, no matter how much we acquire, there's always *more* we can desire. The very notion of unlimited wealth is inherently contradictory because even the largest fortune has its limits.
- **Unfulfilled Longings:** We seek respect or love through external validation—buying expensive clothes, seeking social status, or showcasing possessions—ignoring that these qualities are nurtured from within and arise from genuine connection.

### The Consequences:

- We prioritize acquiring material comforts while neglecting the development of our inner world.
- We end up abusing our bodies—overeating, engaging in harmful habits— in the mistaken belief that it will lead to happiness, while actually undermining both our physical and emotional well-being.
- We damage the environment by endlessly pursuing "more" without considering the impact on natural resources and ecosystems, jeopardizing both our present and future prosperity.

### Correcting the Misunderstanding:

We need a fundamental shift in perspective:

- **Recognizing "I" is *not* Body:** We must see ourselves as a co-existence of body and "I" with distinct needs and different paths to fulfillment.
- **Realigning our Actions:** We need to prioritize fulfilling the needs of both—ensuring adequate, but not excessive, physical facilities for the body *while* cultivating right understanding and fostering positive qualities within the "I".

By unraveling these misunderstandings and developing a clear understanding of ourselves, we can break free from the trap of chasing endless accumulation and start living in a way that genuinely nourishes both our body and soul.

### Understanding the Activities in the Self and the Activities in the Body:

Activities of the Self ("I") and the Body: Exploring Further Distinctions

We've examined the differences in the *needs* of the Self and the Body. Now, let's dive into the activities that characterize each entity, revealing further insights into their distinct natures.

Categorizing Human Activities

Our daily lives involve a multitude of actions. Broadly, they fall into three categories:

1. Activities occurring solely in the "I" (Self): These include thinking, imagining, analyzing, understanding, desiring, and choosing—essentially all our mental and emotional processes.
2. Activities involving both the "I" and the Body: These encompass actions that require our conscious participation and involve the use of our physical senses and organs—seeing, listening, eating, walking, speaking, and so on.
3. Activities occurring primarily in the Body with "I"'s consent: These encompass the body's automatic functions—breathing, heart beating, digestion—essential processes that happen "by themselves" but with our awareness and ability to influence them.

#### **Illustrating the Categories:**

- Imagine daydreaming during a lecture—your mind (Self) is engrossed in its own world while your body sits passively in the classroom. This demonstrates activities occurring solely in the "I".
- Picture yourself eating. The "I" decides what and how much to eat, uses the body to bring food to the mouth, and *experiences* the taste and pleasure. This demonstrates activities involving both the "I" and the body.
- Think about breathing—it happens continuously, without us needing to consciously focus on each inhalation and exhalation. Yet, we're aware of it and can choose to hold our breath if we wish. This highlights bodily activities that function automatically but with our consent.

#### **Deeper Insights into Activities:**

Now, let's look more closely at the specific nature of activities within the Self ("I") and the body.

#### **Activities in the Body: Recognition and Fulfillment**

The body operates based on fixed laws of nature, primarily through:

- **Recognition:** The body automatically recognizes and responds to stimuli—a prick from a sharp object triggers a pain response; exposure to cold makes us shiver.
- **Fulfillment:** This recognition triggers a predictable action—pulling our hand away from danger or seeking warmth.

#### **Activities in the Self ("I"): Adding Assuming and Knowing to the Mix**

In the "I," two additional activities play crucial roles:

- **Assuming (Manana):** This involves making judgments or forming beliefs based on our understanding of the world—like believing the person with the needle is a doctor, hence allowing the injection. *Assuming influences how we recognize and respond.*
- **Knowing (Jnana):** This represents having right understanding—a clear and accurate perception of reality. When our assuming is rooted in knowing, our actions become aligned with what is true and beneficial, leading to happiness and harmony.

#### **Understanding the Flow:**

We can visualize the flow of activities in the "I" as follows:

Knowing -> Assuming -> Recognizing -> Fulfilling

- Right understanding guides our assumptions, leading to correct recognition and ultimately, fulfilling actions that are beneficial for both ourselves and others.

Key Differences:

- **Body:** Operates primarily on recognition and fulfillment. Its actions are fixed and predictable.
- **Self:** Possesses assuming and knowing in addition to recognizing and fulfilling. *Our choices, influenced by assumptions, can either be aligned with knowing (right understanding) or deviate from it.*

### Current Challenge:

Due to a lack of right understanding (knowing), our assuming is often based on beliefs and biases acquired through upbringing or societal conditioning, leading to faulty recognition, misaligned actions, and ultimately, conflicts and unhappiness.

### The Importance of Cultivating Right Understanding

By prioritizing the pursuit of *knowing* (right understanding) through self-exploration, we transform how we live:

- Our assumptions become aligned with reality.
- Our actions become guided by wisdom and compassion.
- Our relationships become harmonious.
- Our interactions with the material world become sustainable.

This is the pathway toward fulfilling our deepest aspirations—happiness, prosperity, and a meaningful life.

### Understanding the Self('I') as the Conscious Entity, the Body as the Material Entity:

		'I'	Body
Needs	→	Trust, Respect...	Food, Clothing...
	Needs are... →	Happiness ( <i>sukha</i> )	Physical Facilities ( <i>suvidhā</i> )
	In Time, needs are... →	Continuous	Temporary
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## Identifying the "I": The Knowing, Experiencing Presence

Ask yourself, "Who is doing the seeing, talking, thinking, recognizing, and assuming in my life?" The natural answer is "I". This "I" refers to that conscious presence within us, also known as **Jivana**, which is always aware of its own existence—"I am."

- It is the "I" that feels joy, experiences sadness, or contemplates the meaning of life.
- It's the "I" that forms relationships, sets goals, and navigates the world around us.

## Consciousness: More Than Just Activity

While we can analyze the activities of the "I"—knowing, assuming, recognizing, and fulfilling—consciousness is more than just a collection of processes. It's the very *ground* of our being, the aware presence that *underlies* and *experiences* all these activities.

- Just as light illuminates a room, consciousness illuminates our inner world, making thought, feeling, and experience possible.

## Conscious vs. Material Entities

This distinction between consciousness and material entities is key:

- **Conscious Entity (Jivana or "I"):**
  - Possesses the capacity for knowing, assuming, recognizing, and fulfilling.
  - Is sentient, aware of its own existence, and experiences life subjectively.
  - Examples: The Self, humans.
- **Material Entity:**
  - Possesses the capacity for recognizing and fulfilling, but *not* knowing or assuming.
  - Follows fixed laws of nature and operates mechanically.
  - Examples: The body, plants, rocks.

## The Human Being: A Unified Whole

This leads to a clear understanding of what makes us human:

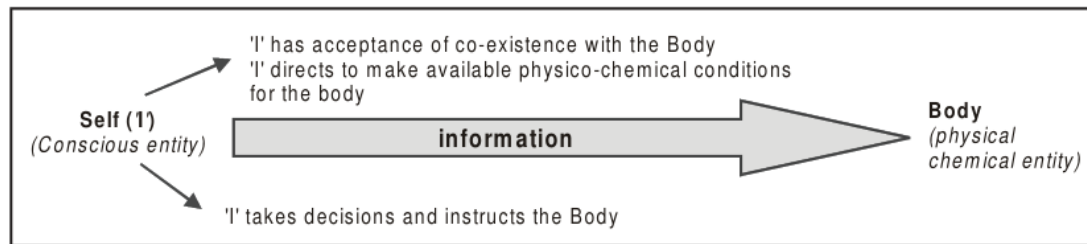
Human Being = Self ("I") + Body

- **Self (Jivana/ "I"):** The conscious, sentient entity capable of desiring, thinking, and experiencing.
- **Body:** The material, physico-chemical structure that serves as a vehicle for the "I" to interact with the world.

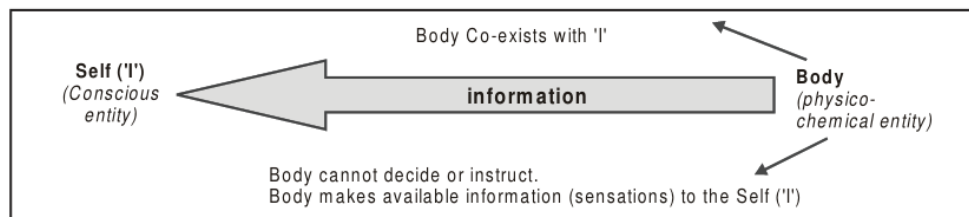
This co-existence is marked by a constant flow of information between the two:

- The "I" receives sensory information from the body and, in turn, directs its actions.





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



### Understanding the Body as an Instrument of 'I' ('I' being the Seer, Doer and Enjoyer)

#### 1. "I Am": The Fundamental Reality of Being

Before anything else, we are. We exist. And it's the "I" (Self, Jivana) that directly experiences and *knows* this existence.

- This isn't a theoretical concept, but an immediate, undeniable reality accessible to everyone through simple introspection.
- The body doesn't possess this self-awareness; it's the conscious "I" that perceives, reflects, and recognizes its own being.

#### 2. "I Want to Live": The Intrinsic Desire for Existence

The impulse to live is ingrained in all living beings, and it's the "I" that harbors this desire. It's why we refer to this conscious entity as *Jivana*, which means "life" or "aliveness."

- **The Body as an Instrument:** The body serves as our vehicle for experiencing and engaging with the world. The "I" chooses, decides, and directs, while the body acts accordingly, much like a musician playing a musical instrument.
- Think about how you eat. The "I" selects the food, guides the hand to pick it up, and savors the taste. The body is the instrument, obediently carrying out these actions under the direction of the conscious Self.

#### 3. "I Want to Live in Continuous Happiness": Beyond Mere Survival

We don't just desire existence—we crave a life filled with meaning and happiness.

- This deep yearning for happiness, Sukha, isn't the body's desire, but an aspiration originating from the "I" itself.
- While physical facilities (Savidha) are essential for bodily comfort and survival, they alone cannot fulfill this intrinsic longing for lasting happiness.

### **The Roles of Physical Facilities (Savidha):**

- **Nourishment:** Food is required to sustain the body and provide energy for its various functions.
- **Protection:** Clothing and shelter protect the body from harsh weather conditions and external threats.
- **Right Utilization:** Beyond basic needs, various tools and technologies—instruments—enable us to engage with the world more effectively. Think of vehicles for transportation, computers for communication, or books for learning—all facilitating our interactions with the world.

#### 4. The Complete Program: Understanding and Living in Harmony

Our overarching program—our life's purpose—involves attaining a state of continuous happiness, not just for ourselves but for all. This requires:

- **Right Understanding (Jnana):** Cultivating an accurate and holistic perception of reality.
- **Living in Harmony:** Applying this understanding to all levels of our living: myself (Self), family, society, and nature/existence.
- **Ensuring Physical Facilities:** Meeting the body's needs—production, protection, and right utilization of Suvridha—is a vital *part* of this program, but it's *not the entire program itself*.

#### Our Current State:

Due to neglecting right understanding of the Self and prioritizing the pursuit of material comforts, we:

- **Overlook the Needs of "I":** Our education system and social conditioning often focus primarily on fulfilling the body's needs, leaving us unprepared to understand and fulfill the deeper needs of our inner world.
- **Become Fixated on Accumulating Physical Facilities:** We mistakenly assume that acquiring more things will automatically bring happiness, leading to an endless and unsustainable pursuit of "more."

#### 5. The Self as Seer, Doer, and Enjoyer (Drastha, Karta, Bhoktā)

Recognizing these three fundamental roles clarifies the interplay between consciousness ("I") and the body:

- **Seer (Drastha):** The "I" perceives and understands the world—both internally and externally—through our senses and through introspection. It's the conscious observer that comprehends the meaning and significance of information received.
- **Doer (Karta):** Based on this understanding, the "I" makes choices and directs action. We initiate activities, make decisions, and engage with the world around us.
- **Enjoyer (Bhoktā):** It's the "I" that experiences joy, sorrow, pain, or pleasure. We feel emotions, relish the taste of food, and appreciate beauty. The body simply acts as the instrument through which these experiences are felt and expressed.

#### A Vital Shift: Recognizing "I" as the Primary Actor

Instead of solely focusing on manipulating and gratifying the body, we need to:

- **Cultivate Self-Awareness:** Recognize the "I" as the primary actor—the conscious entity guiding our lives.
- **Prioritize Right Understanding:** Seek knowledge of ourselves and the world, aligning our actions with a deeper understanding of truth and harmony.
- **Use the Body Wisely:** Recognize the body as a valuable tool to be cared for, respected, and utilized to fulfill the "I"'s greater purpose, not simply a vehicle for fleeting pleasures.

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

### Why should I study Myself:

#### A Journey of Self-Discovery

Think about this: We spend our entire lives *being* ourselves, experiencing the world through our senses, thoughts, and feelings. Yet, how much time do we actually devote to *understanding* ourselves?

Ask yourself these thought-provoking questions:

- What am "I" really like? What are my defining characteristics, strengths, and weaknesses?
- What drives my actions? What are the underlying desires, fears, and motivations shaping my decisions?
- What is the ultimate purpose of my life? What path will lead to genuine fulfillment and lasting happiness?
- Why do I struggle with negative emotions? Where do feelings like anger, frustration, fear, and sadness stem from? What can I do to overcome them?

Have you ever sought answers to these questions with deep sincerity? The journey inward is both essential and empowering.

#### Benefits of Knowing Ourselves:

- **Understanding the Source of Our Desires:** All our ambitions, wants, goals—from earning a degree to having a loving family—originate within the Self. Understanding our desires helps us assess their validity, make wiser choices, and pursue goals that genuinely align with our well-being.
- **Unlocking Happiness:** Happiness and unhappiness are states experienced *within* the "I". By exploring our inner landscape—identifying what brings us joy, what triggers negative emotions, and what leads to inner peace—we gain greater control over our happiness.
- **Building Confidence and Harmony:** Knowing ourselves deeply—our strengths, weaknesses, and values— fosters a sense of self-acceptance and confidence, leading to greater harmony between our Self and Body.
- **Improving Relationships:** Self-understanding translates into greater empathy and compassion towards others. When we recognize the shared human experience, we become better equipped to build strong, fulfilling relationships.

- **Discovering Our True Program:** Self-exploration unveils our life's purpose—what we truly value and how to best contribute to our own well-being and that of the world. It provides clarity about our aspirations and the most effective path toward fulfilling them.

#### The Invitation to Explore

This chapter is an invitation to delve into the fascinating terrain of the Self. We'll uncover valuable insights through a process of:

- **Observation:** Paying close attention to our thoughts, feelings, motivations, and actions without judgment.
- **Inquiry:** Asking probing questions to deepen our self-awareness.
- **Reflection:** Making time to ponder on the insights gained and contemplate their implications for how we live.

This exploration—honestly observing and reflecting upon ourselves—leads to profound transformations:

- Greater self-acceptance and confidence.
- **Harmonious relationships.**
- A clear sense of purpose.
- Sustainable happiness and fulfillment.

#### Getting to Know the Activities in the Self('I'):

##### i. Selecting/Tasting (Chayana/Asvadana): Choosing to Fulfill our Expectations

We engage in this activity constantly, both consciously and unconsciously:

- **Everyday Choices:** Deciding what to eat, wear, watch, or buy—every choice is rooted in our expectations of what will be pleasurable or beneficial.
- **Life-Defining Decisions:** Choosing a career path, pursuing a relationship—even these larger decisions involve weighing our "tastes" for different outcomes.

#### How It Works:

- **Taste Precedes Selection:** Every selection we make is guided by an underlying expectation or "taste"—a preconceived notion of what feels good, desirable, or beneficial.
- **Experience Shapes Taste:** Our past experiences, beliefs, and conditioning shape our tastes, which in turn influence our future choices.

#### The Connection to Happiness:

- Selecting what aligns with our "taste" leads to feelings of satisfaction and happiness (at least temporarily).
- Selecting against our "taste" can lead to dissatisfaction, unease, or regret.

**Note:** The term "tasting" refers not only to literal taste with the tongue but also to our broader ability to discriminate between what's favorable or unfavorable—what aligns or clashes with our desires and expectations.

### Example:

- **Desire (Imaging):** We imagine ourselves respected and admired as the owner of a beautiful, spacious home.
- **Thought (Analyzing):** We analyze the details of this house—rooms, garden, layout—expanding the image.
- **Expectation (Selecting/Tasting):** We browse real estate listings, imagining ourselves living in each home, assessing their potential for fulfilling our desire for status and belonging (Tasting). Based on this "tasting," we select the house we believe best fits our expectations.

**Continuous Process:** This cycle continues as we make choices throughout our lives, our tastes and selections influencing each other.

### ii. Analyzing (Vishlesana): Expanding Images through Thought

We analyze—break things down into smaller parts—to understand them better:

- **Problem Solving:** When facing a challenge, we analyze it from different angles to identify solutions.
- **Decision Making:** Before taking action, we often weigh pros and cons or consider various possibilities, breaking down a larger concept into manageable pieces.

### Key Points:

- Analyzing involves using thought (Vichara) to expand or elaborate upon images—like taking that initial desire for a beautiful house and dissecting the layout, amenities, and location.
- This capacity allows us to make plans, develop strategies, and anticipate future outcomes.

### iii. Imaging (Chitrana): The Root of Our Desires

At the heart of human activity lie our desires—the engine driving our choices. But what are desires made of?

- **Images:** Every desire takes shape as an image— a mental representation of what we want— whether it's a delicious meal, a loving partner, a prestigious career, or even a world free from suffering.

### Examples:

- "I desire to feel respected and admired by my colleagues" — this evokes an image of ourselves being treated with esteem and achieving success in our career.
- "I long to experience true love and a deep sense of connection" — we conjure up an image of an intimate, loving relationship filled with joy and companionship.

### How are the Activities in 'I' Related:

#### Two Interconnected Flows

The interplay between these activities isn't linear, but a continuous cycle of influence moving both inward and outward:

#### 1. From the External World to the Inner World:

- **Sensation Triggers Tasting:** We encounter something in our environment—a delicious dish, an attractive person, a challenging problem—that evokes a sensory experience processed by our Body. This triggers Tasting (Asvadana) in the Self—we "taste" the experience, evaluating its desirability.
- **Tasting Leads to Thought:** This "taste" can then lead to Analyzing (Vishlesana) – our mind begins to process the experience, contemplating its details, weighing pros and cons, or considering possible responses.
- **Thought Shapes Desire:** This analysis can ultimately create Desire (Ichchha), or modify existing ones—forming a mental image (Imaging) of what we want in relation to the external experience— wanting to possess something, experience something again, or achieve a desired outcome.

Example:

1. **Sensation -> Tasting:** Seeing an enticing advertisement for a new gadget (sensory input) triggers a "taste" for its features and perceived benefits (Asvadana).
2. **Tasting -> Thought:** We analyze the practicality of purchasing it—assessing its cost, features, and potential value (Vishlesana).
3. **Thought -> Desire:** The thought process generates a desire (Ichchha) to own this new gadget, solidifying as a mental image (Imaging).

2. From the Inner World to the External World:

- **Desire Spurs Action:** A desire—already present within us or triggered by external stimuli— can spur further thought and action.
- **Thought Guides Action:** We engage in Analyzing (Vishlesana) to devise strategies, formulate plans, or explore options for fulfilling our desire.
- **Selecting/Tasting Directs Choices:** This analyzing then informs Selecting (Chayana)—we evaluate options (Tasting), comparing them with the desired outcome and make choices designed to move us closer to fulfilling that desire.

Example:

1. **Desire:** We have a desire for a satisfying, fulfilling career (Ichchha, manifesting as a mental image— Imaging).
2. **Thought:** We think about different career options, analyze our strengths and weaknesses, and research potential paths (Vishlesana).
3. **Expectation/Selecting/Tasting:** We explore potential career options—reading descriptions, attending networking events, or talking to people in those fields (Tasting). Based on this "tasting", we choose a path that seems most aligned with our aspirations and expected satisfaction (Chayana).

### Continuous and Unstoppable Activity

Our desires, thoughts, and expectations are in a perpetual state of flux, influencing each other.

- This continuous activity explains why our minds are rarely "empty." We're always thinking, feeling, desiring, choosing—even when we're not consciously aware of it.
- We don't actively "start" or "stop" these activities. They arise spontaneously from within, a natural consequence of our conscious existence.

### **Harnessing This Understanding:**

Recognizing the continuous, interconnected nature of our mental and emotional processes helps us:

- **Become More Mindful:** Cultivating greater self-awareness and attention to how our inner world operates.
- **Challenge Unexamined Assumptions:** Realize that many of our desires and thoughts are shaped by conditioning, past experiences, and unexamined beliefs.
- **Shift Our Focus Inward:** Begin to consciously shape our inner world by choosing to engage in thoughts and activities that are conducive to happiness and well-being.

## **Harmony With the Body – Understanding Sanyama and Svasthya**

We've explored the distinct nature of the Self ("I") and the body. Now, let's delve into how to achieve harmony between these two fundamental aspects of our being.

### **The Body: A Self-Organized Wonder**

The human body is a marvel of self-organization—a complex network of organs, cells, and systems working in intricate coordination:

- The heart tirelessly pumps blood, the lungs rhythmically expand and contract, and billions of cells perform their specialized functions, all synchronized for our overall well-being.

This seamless operation allows the Body to serve as a capable instrument for the "I", enabling us to interact with the world, pursue our goals, and express ourselves.

### ***Sanyama* and *Svasthya*: The Foundations of Harmony**

To cultivate a healthy and balanced relationship between "I" and body, two essential qualities come into play:

- ***Sanyama* (Self-Regulation):** The feeling of responsibility within the Self for nurturing, protecting, and rightly utilizing the body. This arises from recognizing the body as our instrument—a precious tool to be respected, cared for, and used wisely.
- ***Svasthya* (Health):** The state of the Body where:
  1. It functions optimally, meeting the needs of "I" effortlessly.
  2. There's harmony and balance among its parts.

[Diagram illustrating harmony within a Human Being achieved through Sanyama (from the "I"/Self) leading to Svasthya (health of the Body). ]

### **Understanding *Sanyama*:**

- **Natural, Not Imposed:** *Sanyama* doesn't involve forcefully controlling or suppressing the body, but a gentle and wise stewardship arising from a natural sense of care and responsibility.
- **Key Elements:**
  - Providing the body with nourishing food and adequate rest.

- Protecting it from harm and excesses.
- Utilizing it for meaningful and fulfilling activities, rather than pursuing fleeting sensory gratifications.

#### Understanding *Svasthya*:

- **More Than Absence of Disease:** *Svasthya* is a holistic state of physical, mental, and emotional well-being where the body thrives and vibrates with aliveness.
- It encompasses feeling energetic, experiencing a sense of vitality, and enjoying the physicality of our existence.
- **Rooted in Harmony:** True health requires a harmonious interplay between the "I" and body, free from inner conflict and aligned with our values.

#### The Consequences of Neglecting Harmony

Modern lifestyles often prioritize productivity, achievement, and sensory pleasures, leading to a disconnect between "I" and body:

- **Neglect of the Body:**
  - **Unhealthy Habits:** Unbalanced diets, lack of exercise, insufficient sleep, and excessive stress all compromise the body's ability to function optimally.
  - **Treating Symptoms, Ignoring Root Causes:** We often rely on medications to mask symptoms without addressing underlying causes.
  - **Addiction to Sensory Gratification:** Attempting to find continuous happiness (*Sukha*) through endless pursuit of pleasurable bodily sensations leads to addiction and ultimately undermines both our physical and mental health.
- **Disturbing the Body's Self-Organization:**
- Our "I", in its state of disharmony (stress, anxiety, negativity), disrupts the body's natural equilibrium, leading to physical ailments.
- We try to force the body to meet our demands for constant excitement and stimulation, ignoring its natural rhythms and limits, resulting in burnout and disease.

#### Reestablishing Harmony: Two Essential Steps

1. **Embracing *Sanyama*:** Shifting our focus from exploiting the body to respecting and nurturing it as a valuable instrument. This involves understanding its needs, cultivating a balanced lifestyle, and utilizing it for worthwhile pursuits.
2. **Facilitating the Body's Self-Organization:** Recognizing that the body possesses innate wisdom to heal and maintain balance, our role is to create an environment where it can thrive. This includes providing wholesome food, engaging in moderate physical activity, getting adequate rest, and ensuring a positive mental and emotional state within "I".

#### Understanding True Prosperity

By acknowledging the body's essential needs for *nurturing, protection, and right utilization*, we can determine our need for physical facilities more accurately:

- Our needs for food, clothing, and shelter become clearer when seen through the lens of *Sanyama* and *Svasthya*—we realize that moderation, sustainability, and quality of life matter more than acquiring excess possessions.



- True prosperity isn't just about amassing "unlimited" wealth, but having "more than enough" to meet these needs in a balanced way, fostering a sense of contentment and security rather than fueling an insatiable pursuit of "more."

#### Redefining Our Relationship with the Material World

When we understand the body's needs as finite and connected to a deeper purpose, a significant shift occurs:

- We recognize that there is *already* enough in nature to fulfill everyone's essential needs—if we live in harmony with its limits and cycles.
- We transition from seeing the world as a place of scarcity to one of abundance, recognizing that true wealth lies in aligning ourselves with the natural order and using our resources wisely and responsibly.

This shift in perspective—prioritizing *Sanyama*, embracing *Svasthya*, and understanding our rightful place within nature—unlocks a pathway to both individual well-being *and* a thriving, sustainable world.