



Understanding Harmony in the Human Being

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Understanding Harmony in the Human Being

2-2 Y(CC-Sem-3 & 4)

PART- 1

Human being as a Co-Existence of I and Body and Understanding the Need of I(Sukh) and Body(Suvidha).

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.1. **What do you mean by sukh and suvidha ?**

Answer

Sukh and Suvidha :

1. Sukh is a complete and all surrounding state of the mind that creates inner harmony. Sukh is also called as happiness.
2. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.
3. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in cooler or air conditioner.
4. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their ability.
5. By nature man is fond of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied.
6. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Que 2.2. **What are the consequences of confusing between sukh and suvidha ?**

AKTU 2018-19(IV), Marks 07

Answer

1. Suvidha do not necessarily bring you happiness. That is a fact of life.
2. It is a hard fact to understand sometimes, especially in a society that tries very hard to teach you otherwise.
3. But if chosen properly, suvidha can significantly enhance our lives providing comfort, convenience and support our overall well-being. They allow us to achieve more at a faster rate with less demand on our bodies.

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4. One of the most important suvidha in our lives is our place of residence in which we live. If built properly, it will shelter us from the exterior elements including weather, wild animals, and so on.
5. This functionality provides us comfort, convenience and creates a place of rest and recovery from work and sickness. It's a place to cultivate family values, share education, and create lasting memories.
6. Other suvidha such as appliances help us preserve, cook and prepare our food. Some items provide climate control for heating, cooling, and of course lighting.
7. Suvidha like clothing keeps us warm, dry and protect us from external elements. Vehicles provide us quicker transportation to and from work, school, and shopping for food and supplies.
8. The electronic devices allow us to research information, connect with friends and family and even save us in times of emergency.
9. People think that their happiness depends upon suvidha (facilities) but it is not so; happiness depends upon our thinking or our mental satisfaction.

Que 2.3. Why do human beings require both sukh and suvidha

(happiness and facility) ?

AKTU 2015-16(IV), Marks 05

Answer

1. It is clear that physical facilities are necessary and complete for animals, and though they are necessary for human beings, but they are not complete for them. This then marks the difference between human and animal consciousness.
2. Human beings need more than physical facilities because it is the co-existence of the Self and the Body. Though physical facilities are enough for the Body, we need something more to satisfy the Self.
3. Thus, we definitely need two different kinds of things to satisfy both the Body and the Self.
4. In other words, we need both Sukh and Suvidha for a happy and content human being and so one cannot replace the other. For instance, if we only have the trust of people around us but no house to live in, we will not be happy and if we have a big house to live in with all the comforts but no one whom we can trust and love, we will still be unhappy.
5. So we need both Sukh and Suvidha to be completely satisfied.

Que 2.4. The needs of the self are qualitative. Illustrate.

Answer

1. 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.

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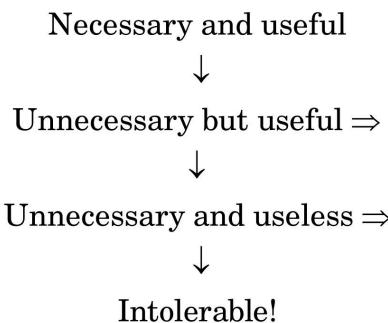
2-4 Y(CC-Sem-3 & 4)

2. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of 'T' are qualitative.
3. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness.
4. Our feelings are qualitative. Either they are or they are not. Example : Happiness is qualitative. Either we are feeling happy or we are not.
5. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.
6. We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us.

Que 2.5. The needs of the body are quantitative. Illustrate.

Answer

1. Needs of body are physical facilities. Physical facilities are needed for the body in a limited quantity.
2. When we try and exceed these limits, it becomes troublesome for us after some time.
3. 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.
4. When we try to continue infinitely physical facilities, the following pattern results.



Que 2.6. Analyze how the needs of the self are continuous in time and limited in quantity, while those of body are not.

AKTU 2014-15(III), Marks 04

Answer

Refer Q. 2.4, Page 2-3Y and Q. 2.5, Page 2-4Y; Unit-2.

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Que 2.7. Human being is the co-existence of the self and body.

Elaborate.

AKTU 2016-17(IV), Marks 10

OR

Explain the relation between the self and body. What is the responsibility of self towards the body ?

AKTU 2014-15(IV), Marks 04

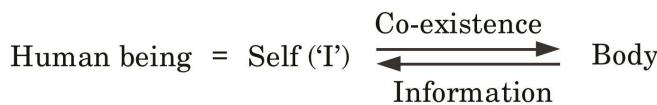
OR

Do you think that human beings are sum-total of sentiments and physical aspects the 'self' and the 'body' ? Explain your answer using examples.

AKTU 2015-16(III), Marks 7.5

Answer

1. The human being is the co-existence of 'I' and the body, and there is exchange of information between the two, i.e., 'I' and body exist together and are related.
2. There is a flow of information from 'I' to the body and from body to the 'I'. 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.
3. All the needs of 'I', say respect, trust, etc., can be called as Happiness (sukh), while the needs of body are physical facilities (suvidha) like food.
4. The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc.
5. The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfillment. The fulfillment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs).
6. The mode of interaction of body is only recognizing and fulfilling.
7. Self is a conscious entity and the body is a material entity, or physico-chemical in nature.
8. Thus, we can say :



The conscious entity
that desires, thinks,
imagines

Knowing, assuming,
recognizing and fulfilling

The material entity that has
physico-chemical activities
like heart-beats, digesting etc.

Recognizing and fulfilling

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9. To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

Que 2.8. Distinguish between the needs of the self(I) and the needs of the body.

AKTU 2018-19(IV), Marks 07

OR

Differentiate between the needs of self & body.

AKTU 2015-16, 2016-17(III); Marks 05

OR

Explain the difference between needs of Self(I) & Body. Can it be fulfilled interchangeably ? Verify on yourself, what is right priority.

AKTU 2017-18(IV), Marks 07

Answer

Difference between Needs of Self(I) & 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 distinction between the self and the body in terms of the needs as shown in the table below :

		I	Body
Needs	Needs are	Trust, Respect.... Happiness (sukh)	Food, Clothing... Physical Facilities (suvidha)
	In time needs are...	Continuous	Temporary
	In quantity, needs are...	Qualitative	Quantitative (limited in quantity)
	Needs are fulfilled by.....	Right understanding and right Feelings	Food, clothing, etc.

- 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.
- 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

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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 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. 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.

Que 2.9. Describe various activities of 'I' and 'Body'.

AKTU 2015-16(IV), Marks 05

OR

Distinguish between the activities going on in the self, going on in the body, and involving both the self and the body. Give two examples of each.

AKTU 2018-19(III), Marks 07

Answer

Understanding activities in the self and activities in the body :

1. If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:
 - i. Activities that are going on in the self.
 - ii. Activities that are going on in the body.
 - iii. Activities involving both the self and the body.
2. Activities in the self are :

i. Analyzing	ii. Imagining
iii. Dreaming	iv. Desiring
v. Understanding	vi. Feeling

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- | | |
|-------------------------------|-----------------|
| vii. Speaking
ix. Thinking | viii. Believing |
|-------------------------------|-----------------|
3. 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.
4. Activities involving both the self (I) and the body are :
 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 :
- | | |
|--|--------------------------|
| i. Listening
iii. Talking
v. Walking | ii. Seeing
iv. Eating |
|--|--------------------------|
5. 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.
6. 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 :
- | | |
|---|---------------------------------|
| i. Nourishment
iii. Heart beat
v. Digesting | ii. Breathing
iv. Blood flow |
|---|---------------------------------|

PART-2

Understanding the Body as an Instrument of I.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.10. Explain body as an instrument of 'I'.

AKTU 2017-18(IV), Marks 07

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2-9 Y (CC-Sem-3 & 4)

Answer

1. There is a big difference between the Body and the Self.
2. Let's take the Self first.
3. The Self is a conscious entity and knows that it exists.
4. The Body is a material entity and only does what the Self instructs it to do.
5. The Self thinks, takes the decisions and then instructs the Body to act accordingly.
6. For instance, when the Self decides that it is time to study, then the body sits in a chair, opens up the books and starts reading.
7. The Self absorbs whatever the eyes read, analyzes that information and understands it.
8. The Body does not sit in the chair and open the book without the bidding by the Self and the eyes alone do not understand whatever they read.
9. The Self instructs the Body to sit and open the book and the Self understands the information being read by the eyes.
10. Thus, the Body is a tool or an instrument of the Self.

Que 2.11. Define sensations.

Answer

Sensations :

1. A sensation is a type of feeling, picked up by one of the five senses.
2. A sensation is something from your senses. If you lose sensation in your feet, they are numb and it's time for you to get up and move around to restore blood flow. You can call something a sensation, if it is wonderful and astonishing.
3. A perception associated with stimulation of a sense organ or with a specific body condition is known as sensation.
4. Suppose we had seen the bike and not associated it with 'greatness'; rather we only liked the way it 'looked', then this is based on the sensation.

Que 2.12. What do you mean by Imagination ?

OR

What is Imagination ?

Answer

Imagination :

1. The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination.

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2. Imagination = Desires + Thoughts + Expectations
3. We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination.
4. This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous.
5. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous.
6. We make choices with the external world based on our imagination today.

Que 2.13. What is preconditioning and their source ?

OR

How human mind gets influenced or conditioned ? What are the sources of preconditioning ?

Answer

Preconditioning :

Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it.

Source of Preconditioning :

1. They come from what we read, see, hear, what our parents tell us, our friends talk about what the social media talk of, what we see on the TV etc.
2. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfillment of that desire.
3. The problem with that is, unless we verify our desires, we may not even know whether they are ours.
4. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfill them.

Que 2.14. How do sensations and preconditioning influence our imagination ? Give two examples of each ?

AKTU 2018-19(IV), Marks 07

OR

How do we go into conflicts when our activities are not guided by our natural acceptance ?

AKTU 2015-16(III), Marks 7.5

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2-11 Y (CC-Sem-3 & 4)

Answer

1. When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations.
2. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right.
3. Sensation is a perception associated with stimulation of a sense organ or with a specific body condition- the sensation of heat and a visual sensation.
4. **Conflicts and Contradictions in 'T' as a Result of Preconditioned Desire :**
 - i. 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.
 - ii. This conflict affects us in different manners :
 - a. **Wavering aspirations :** Our goals keep shifting as the inputs from the outside also keep changing.
 - b. **Lack of confidence :** Since our desires are shaky, we are not sure about them.
 - c. **Unhappiness/contradictions :** Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension.
 - d. **Lack of qualitative improvement in us :** We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment.
 - e. **State of resignation :** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned.
5. **Short lived nature of pleasure from sensations :**
 - i. The pleasure obtained from sensations is short-lived.
 - ii. The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'T' is temporary. And at last the taste of the sensation from the body in 'T' is also temporary. The need of the 'T' is continuous, i.e., we want to have happiness, and its continuity.
 - iii. Therefore, if the source for our happiness is temporary by definition, 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 lasting happiness.
 - v. We operate largely on the basis of the environment, driven from the outside - either from sensations, or based on preconditioning.

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2-12 Y(CC-Sem-3 & 4)

Que 2.15. “The pleasure 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.

AKTU 2017-18(III), Marks 07

OR

Elaborate how sensation from the body cannot be a source for continuous happiness.

Answer

1. Pleasure from sensations is short-lived because it only caters to our bodily needs, which are temporary by nature.
2. For example, if we like to eat chocolates, we might eat them regularly.
3. Soon, we might start eating them every day because our happiness depends on satisfying our desire to eat chocolates.
4. And if one day, we are not able to eat chocolates, we start feeling unhappy and very upset.
5. This shows that a desire that depends on bodily needs will definitely make us unhappy after a stage.
6. Similarly, when we are driven by any of the 5 senses of our body, including, sight, smell, taste, touch and hearing, we become slaves of these senses.
7. The needs of all these 5 sense are temporary by nature, whereas the needs of the Self are continuous.
8. To test the need of the Self, we only need to ask ourselves whether we want happiness continuously or not.
9. The most obvious answer is we want happiness continuously.
10. If the source of our happiness is temporary, there is no way that we can satisfy our need for continuous happiness.
11. Thus, any kind of pleasure from a sensation from the body can't be the source of our lasting happiness.
12. So it is clear that when we live on the basis of preconditioning or sensation, we become enslaved or partantra, which is in opposition to our desire of deciding on our own or being svatantra. And this leads to unhappiness, contradiction and discontent.

Que 2.16. “I am seer, doer and enjoyer. The body is my instrument”,

Explain.

AKTU 2016-17(IV), Marks 10

OR

How self enjoys the activities of the body ?

AKTU 2015-16(III), Marks 05

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Answer

The Seer :

1. The Seer is the one who understands and is also known as the 'Drasta'.
2. One sees through the eyes, but the eyes are the instruments of the Self.
3. It is the Self that instructs the eyes to see.
4. The eyes do not themselves process the information they see nor understand that information.
5. It is the Self that analyses the information and understands it.
6. So one says, 'I saw it'.
7. Moreover, apart from seeing outside, the Seer is also able to see within without the use of eyes.
8. In other words, the Seer 'sees' when the individual is happy or sad, angry or upset.
9. Sometimes the Self 'sees' and 'understands' through the body and sometimes without the help of the Body.

The Doer :

1. The Doer is the one who does and is also known as the 'Karta'.
2. The Self is the one that instructs the Body to carry out various tasks.
3. The Self tells the Body to use its different parts to do different things.
4. For instance, the Self tells the Body to eat and then the Body uses its hands to put food into the mouth and the food is chewed and swallowed.
5. So one says, 'I ate the food'.
6. The Self makes the choices and the Body carries out the act in accordance with the wishes of the Self.
7. Thus, the Self is the Doer and the action is expressed through the Body.

The Enjoyer :

1. The Enjoyer is the one who enjoys and is also known as the 'Bhokta'.
2. When an action is carried out, for instance eating delicious food, the Self is the one who enjoys it.
3. The Body has simply been an instrument to put food into the mouth and to chew it.
4. The enjoyment is done on the part of the Self. So one says, 'I enjoyed the food'.
5. One can safely conclude that there is continuity in being the Seer, the Doer and the Enjoyer.
6. All are part of the Self, and the Body is simply an instrument of carrying out the wishes of the Self.

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2-14 Y(CC-Sem-3 & 4)

PART-3

Characteristics and Activities of I and Harmony in I.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.17. How harmony in individual is possible ?

AKTU 2016-17(III), Marks 05

AKTU 2014-15(III), Marks 04

Answer

1. Harmony in the Self is something that leads to harmony at all levels of being. This understanding is essential for each of us to live a life of fulfillment and continuous happiness. The 4-step process that leads to harmony in the Self is :
 - i. Becoming aware that a human is the co-existence of Self/I and the Body.
 - ii. Becoming aware that the Body is only an instrument of the Self / I. I is the seer, doer and enjoyer, not the Body.
 - iii. Becoming aware of the activities of the Self – Desires, Thoughts and Expectations and then put these Desires, Thoughts and Expectations through the test of your own natural acceptance.
 - iv. Understand the harmony at all levels of existence, leading to realization and understanding, which in turn lead to a sense of definiteness in our desires, thoughts and expectations.
2. This attainment of harmony leads to a clear flow with no contradictions or conflicts. So we have a better understanding of ourselves, our basic aspirations and the way in which we can fulfill these aspirations.
3. Thus, we have a better understanding of all things around us and our relationships with all those around us. This leads us to a state of being svatantrata and we become self-organized in our imagination, behaviour and work, resulting in continuous happiness and prosperity.

Que 2.18. Harmony in 'I' means understanding characteristics and activities of 'I'. Explain.

AKTU 2017-18(IV), Marks 07

Answer

A. Characteristics of 'I' or Self :

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1. Self-actualized people embrace the unknown and the ambiguous.
2. They accept themselves, together with all their flaws.
3. They do not seek to shock or disturb.
4. They are motivated by growth, not by the satisfaction of needs.
5. Self-actualized people have purpose.
6. They share deep relationships with a few, but also feel identification and affection towards the entire human race.
7. Despite all this, self-actualized people are not perfect.

B. Activities of 'I' :

The activities that go on within the Self are Imaging, Analyzing and Selecting / Tasting.

Activities of the Self / I :

Power	Activity
Desire	Imaging
Thought	Analyzing
Expectation	Selecting / Tasting

Body : The flow of information from the Self to the Body in both ways.

Basically there are two possible flows of these activities and both of them keep taking place constantly.

The first kind of flow is from outside the Body to the inside/Self. In this kind of flow of information, the Self receives sensations from the Body and this is experienced in Self. Based on this input, thoughts form in the Self and desires are set. For example, we see a house via our eyes. Then we start thinking about the house and slowly form an image that living in such a house will enable us to lead a good life. Thus, the desire to buy the house becomes a part of us.

The other kind of flow is from inside/Self to outside/Body. For example, now we have a desire to lead a good life by living in that house. So we start to think about it and start analyzing how we can achieve it. We analyze the cost, our current buying capacity and various other things. Finally we make the selection of customizing it to our likes in terms of color of walls, choice of furniture etc. Here, the flow was from inside us to outside.

To conclude, these activities of desire, thought, expecting/selecting are all easily noticeable and we can sense them. If we put these activities together, we can term them as Imagination.

Imagination = Desires + Thoughts + Expectations.

Que 2.19. Explain the activities of realization and understanding.

How do they lead to harmony in the activities of 'I' ? Illustrate with an example.

AKTU 2017-18(III), Marks 07

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2-16 Y(CC-Sem-3 & 4)

Answer

Realization :

1. Realization means to be able to see the reality as it is.
2. 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.

Understanding :

1. Understanding means to be able to understand the self organization in all entities of nature/existence and their inter-connected organization "as it is".
2. We are able to see the harmonious interconnectedness at all the levels of our living. Understanding plays an important role in desire making.
3. When we do not have the right understanding, our desire keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work.
4. 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.
5. These are the two activities in the self ('I') (placed at point 1 and 2 in the figure).

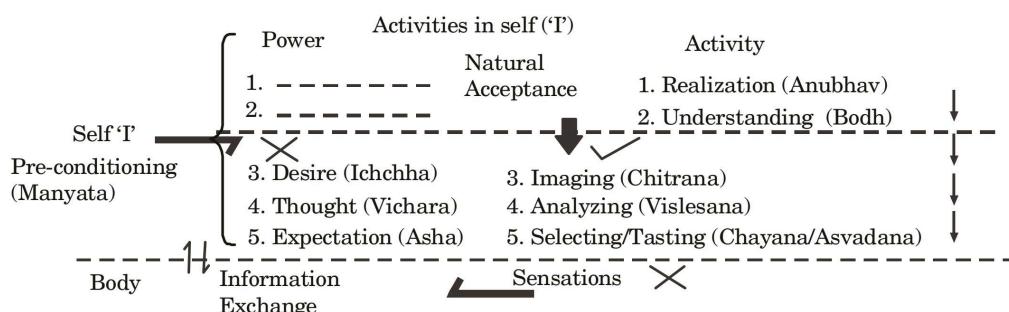


Fig. 2.19.1.

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 or svantrata. This leads to happiness and its continuity. In realization and understanding, 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 ?" Then what remains to find out is "how

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to do ?”, which comes from imagination (activities 3, 4, and 5). If we see today we are focusing on “how to do ?”, without trying to first verify “what to do ?” and “why to do ?” ! It is just like traveling in a comfortable AC vehicle on a smooth road without knowing where we have to go!

Que 2.20. Why do sensation and preconditioning lead to our bondage ? Point out the best method to regain our freedom.

AKTU 2015-16(IV), Marks 05

Answer

1. The solution to this problem is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance.
2. Since the natural acceptance of each of us is constant and unchanging, this is what we should be verifying our desires against.
3. Once we access our natural acceptance, we have the right understanding of the harmony at all levels of our living.
4. This results in us being able to see our ‘true nature’ and understand what we truly want.
5. So our desires start getting set on the basis of our right understanding.
6. Since our right understanding is based on harmony at all levels of being, which is definite, our thoughts, desires and selection become aligned with this right understanding.
7. This puts an end to all conflicts, contradictions and unhappiness.
8. Thus, there is harmony within us, within our family, within society and nature in general.
9. Realization and understanding are two very important aspects of this state of harmony.
10. Realization means the ability to ‘see’ the reality as it is.
11. Understanding means to be able to see the way all levels of our being are linked together in a harmonious manner.
12. So, working on the basis of our natural acceptance in other words means working on the basis of our realization and understanding.
13. The process then is this: with realization and understanding, our desires or imagination gets set according to right understanding.
14. Consequently, our analyzing takes place according to the desires/ imagination, which in turn leads to thought/analysis becoming the basis for expectations or selection/taste.
15. This process leads to svatantrata or self-organization.
16. This state of being self organized leads to continuous happiness as we are able to understand the harmony at all levels of our living and all desires, thoughts and expectations become definite.

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17. Most importantly, both realization and understanding help us to have certainty in our behaviour, which helps to reduce contradictions and the resulting unhappiness.
18. Thus, living with definiteness is the direct result of realization and understanding.
19. But the problem is that both these activities are not yet activated in most of us.
20. Once we ‘activate’ these two activities, the process of self-exploration begins, which leads us to understand our natural acceptance.

Que 2.21. How recognizing and fulfilling in the self depends upon knowing or assuming ?

AKTU 2015-16(III), Marks 10

Answer

1. When it comes to self ('I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing.
2. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.
 - i. **We assume :** We all make assumptions and our response (recognition and fulfillment) is dependent on the assumption. For example : 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'.
 - ii. **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.
 - iii. **We fulfill :** The response that follows recognition is called the activity of 'fulfilling or nirvaha karna'. The fulfillment depends on the recognition. For example : Once we recognize water, we take it.

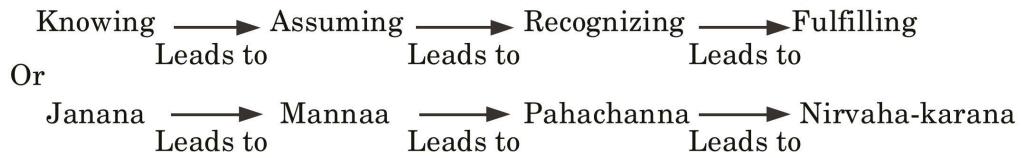
Taken together we can write it as (in I) :

Assuming → Recognizing → Fulfilling
3. There is another activity that exists in us (in 'I'). This activity is called 'knowing'.
4. Knowing means we have the right understanding - the understanding of harmony at all levels of our living.
5. 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.
6. Until then, it is subject to beliefs and assumptions, and this keeps changing. When we list these down :

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Que 2.22. What do you mean by self introspections ?

AKTU 2014-15(IV), Marks 04

Answer

Self Introspections :

1. It is extremely important for us to understand ourselves as this knowledge helps us to understand everything and everyone around us in a better manner.
2. The Self is the basis of everything we do.
3. Whether we want to eat an ice-cream, secure the first rank in class, become rich and famous or go on a holiday, all these desires and expectations are related to 'T'.
4. And it is only by understanding the Self that we are able to understand whether our desires are right or wrong.
5. The understanding of the Self also helps us to understand the reasons for our happiness and unhappiness.
6. Thirdly, understanding the Self helps us to have a better understanding of ourselves 'within'.
7. This clarity helps us to create a good synergy between the Self and the Body.
8. Also, the more we understand ourselves, the better we are able to understand our relationships with those around us.
9. Finally, this complete understanding helps us to understand our program and how to fulfill it.

PART-4

Harmony of I with the Body Understanding Sanyam and Svasthya.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.23. Define sanyam and swasthya. How are the two related ?

AKTU 2014-15(IV), Marks 04

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OR

Define sanyam (self-control) and swasthya (health). Explain various responsibility of 'I' for the 'Body' in brief.

AKTU 2015-16(IV), Marks 05

Answer

Sanyam (Self-Control) and Swasthya (Health) :

1. Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body.
2. 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.
3. 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.
4. In other words, swasthya, in Sanskrit means self-dependence (swa = your own). Also, embedded in its meaning are health, sound state, comfort and satisfaction.
5. So we can say that sanyam ensures swasthya.
6. With right understanding and right feelings, the body gets favourably affected.
7. For example; when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely.

Que 2.24. | Suggest any two programs that you can undertake to improve the health of your body.

AKTU 2016-17(IV), Marks 15

OR

How does the feeling of sanyam ensure health of the body ? List two programs of sanyam ?

AKTU 2015-16(III), Marks 7.5

Answer

The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self organization of the body and ensure health of the body.

1. **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

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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.

2. 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. To ensure the health of the Body, we need to take care of the following : (i) Ahar-Vihar, (ii) Shram- Vyayam, (iii) Asana-Pranayam and (iv) Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others :

- i. **Proper upkeep (Vihar) of the Body :** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
- ii. **Labour :** Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.
- iii. **Physical Exercises :** We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.
- iv. **Asan-Pranayam :** This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure regulation of the breathing
- v. **Treatment of the body :** With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.
- 3. **Right utilization of the body (Sadupyog) :** Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also

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happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life. I also need to arrange for equipments/ instruments for right utilization of the body. They increase the efficiency and capacity of the body.

Que 2.25. | Suggest programs to ensure proper functioning of your body. Can we sustain them without right understanding ?

AKTU 2018-19(III), Marks 07

Answer

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. To understand and live with sanyama.
2. To understand the self organization of the body and ensure health of the body.
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. **Understanding the self organization of the body and ensure health of the body :** Refer Q. 2.24, Page 2-20Y, Unit-2.

VERY IMPORTANT QUESTIONS

Following questions are very important. These questions may be asked in your SESSIONALS as well as UNIVERSITY EXAMINATION.

Q. 1. What do you mean by sukh and suvidha ?

Ans. Refer Q. 2.1, Unit-2.

Q. 2. What are the consequences of confusing between sukh and suvidha ?

Ans. Refer Q. 2.2, Unit-2.

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Q. 3. Why do human beings require both sukh and suvidha (happiness and facility) ?

Ans. Refer Q. 2.3, Unit-2.

Q. 4. Analyze how the needs of the self are continuous in time and limited in quantity, while those of body are not.

Ans. Refer Q. 2.6, Unit-2.

Q. 5. Human being is the co-existence of the self and body. Elaborate.

Ans. Refer Q. 2.7, Unit-2.

Q. 6. Distinguish between the needs of the self(I) and the needs of the body.

Ans. Refer Q. 2.8, Unit-2.

Q. 7. Describe various activities of 'T' and 'Body'.

Ans. Refer Q. 2.9, Unit-2.

Q. 8. What do you mean by Imagination ?

Ans. Refer Q. 2.12, Unit-2.

Q. 9. What is preconditioning and their source ?

Ans. Refer Q. 2.13, Unit-2.

Q. 10. How do sensations and preconditioning influence our imagination ? Give two examples of each ?

Ans. Refer Q. 2.14, Unit-2.

Q. 11. "I am seer, doer and enjoyer. The body is my instrument", Explain.

Ans. Refer Q. 2.16, Unit-2.

Q. 12. How harmony in individual is possible ?

Ans. Refer Q. 2.17, Unit-2.

Q. 13. Harmony in 'T' means understanding characteristics and activities of 'T'. Explain.

Ans. Refer Q. 2.18, Unit-2.

Q. 14. Explain the activities of realization and understanding. How do they lead to harmony in the activities of 'T' ? Illustrate with an example.

Ans. Refer Q. 2.19, Unit-2.

Q. 15. Why do sensation and preconditioning lead to our bondage ? Point out the best method to regain our freedom.

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Ans. Refer Q. 2.20, Unit-2.

Q. 16. What do you mean by self introspections ?

Ans. Refer Q. 2.22, Unit-2.

Q. 17. Define sanyam and swasthya. How are the two related ?

Ans. Refer Q. 2.23, Unit-2.

Q. 18. Suggest any two programs that you can undertake to improve the health of your body.

Ans. Refer Q. 2.24, Unit-2.

Q. 19. Suggest programs to ensure proper functioning of your body. Can we sustain them without right understanding ?

Ans. Refer Q. 2.25, Unit-2.

