

UNIT -2

HARMONY IN HUMAN BEING



2. Topics to be Covered

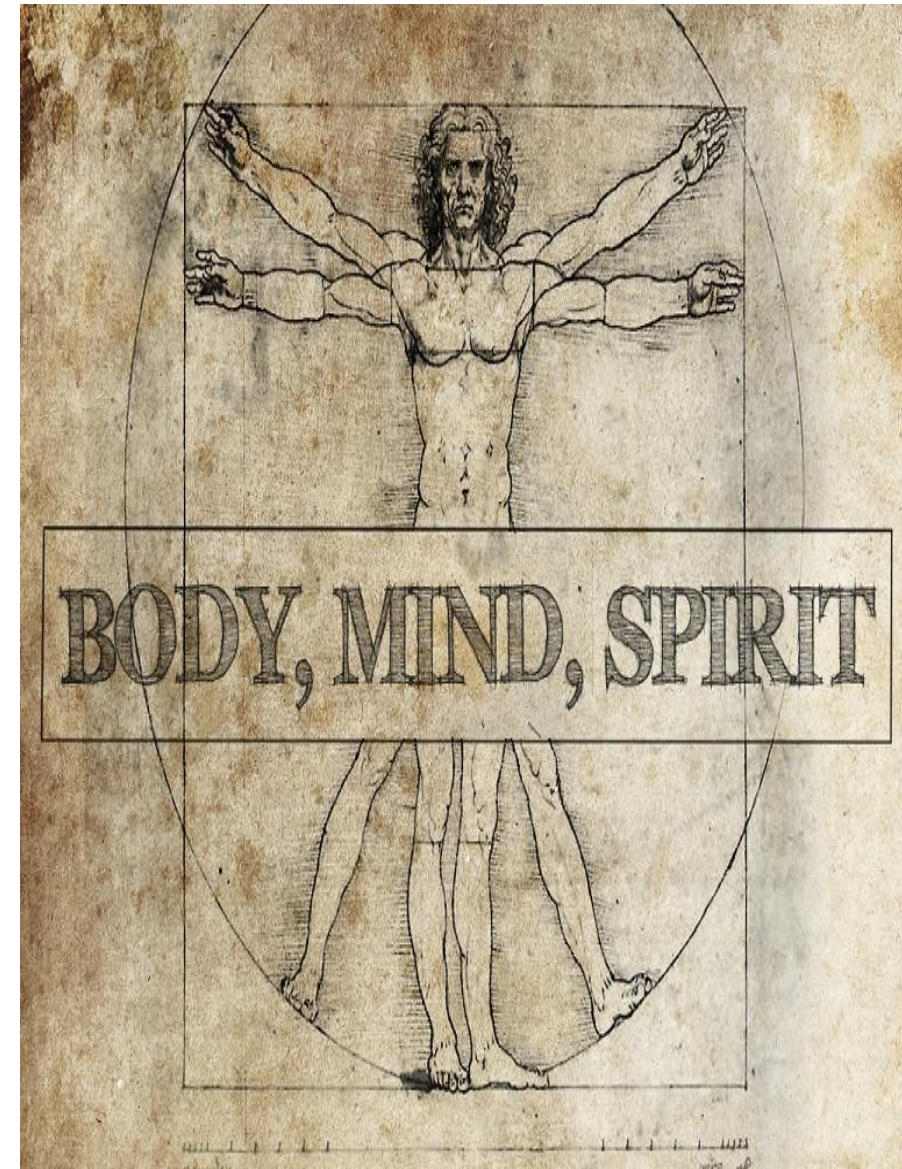
- Human Being
- Harmony in Human Being
- Harmony with 'Self'
- Understanding the needs of self 'I' and 'Body'
- Understanding the Harmony of 'I' with the 'Body'

HUMAN BEING

- Human being among all living creature on this planet is regarded as the greatest creature of God. It is because of the virtue of developed brain that he has occupied the paramount position.
- Human being a combined unit of body and soul and so it is natural that there must be a perfect harmony between these two, to live a happy and peaceful life .
- As the great saint and preacher Swami Vivekananda start his sermon by saying “know thyself”, so it is foremost need to everyone to have a good conception of him so that he might take a rational view of life and his surroundings.

UNDERSTANDING HUMAN BEING

- Human beings are complex creations of the elements of nature i.e. -
 - Physically they are a composition of minerals and water
 - At the second level human beings are capable of movement and the ability to respond to stimuli/provocations.
 - At the third level human beings are thinking beings who have intellect and emotions.
 - At the highest level human beings have a spiritual aspect.

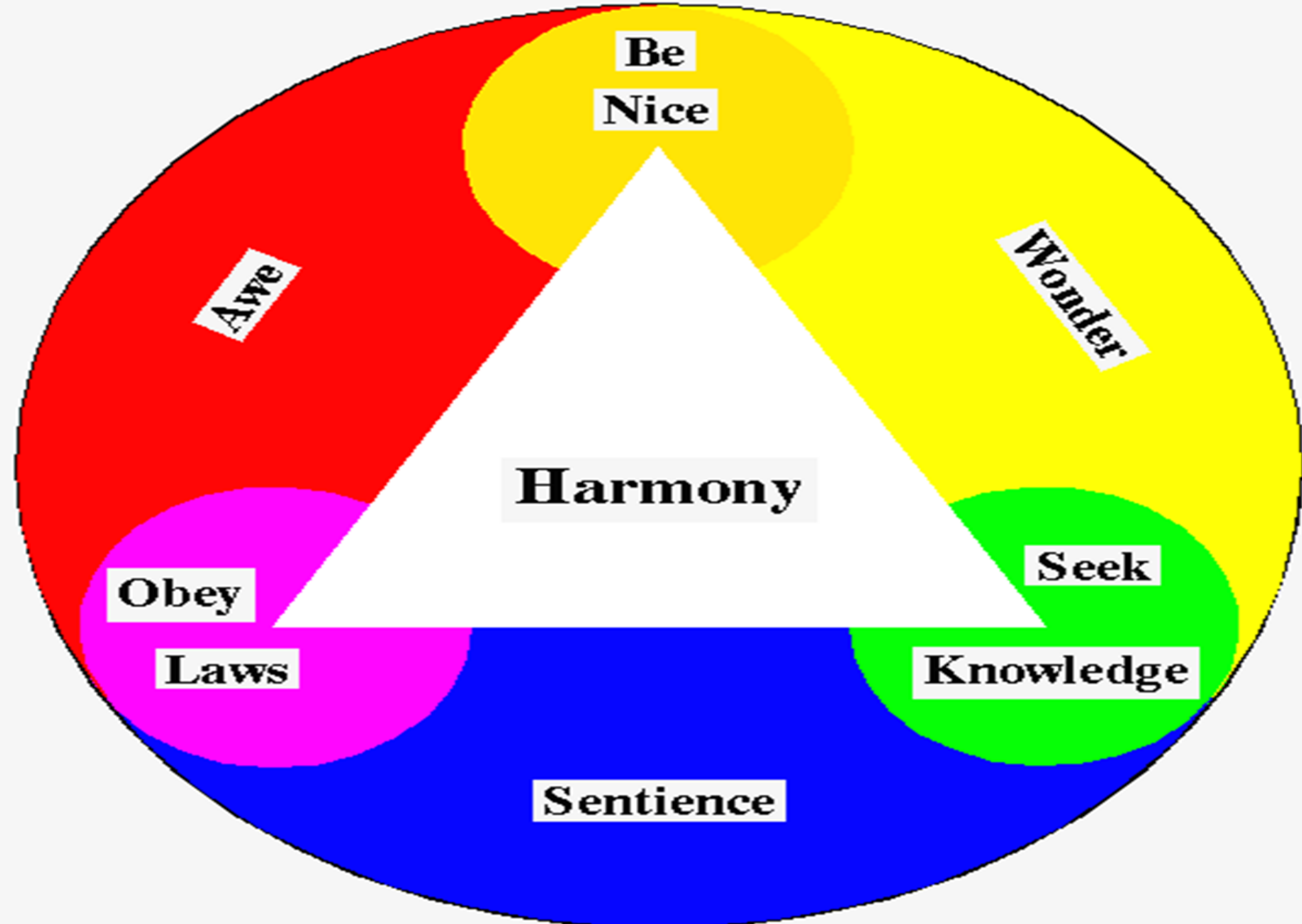


ASPECTS OF HUMAN BEING



HARMONY IN HUMAN BEING

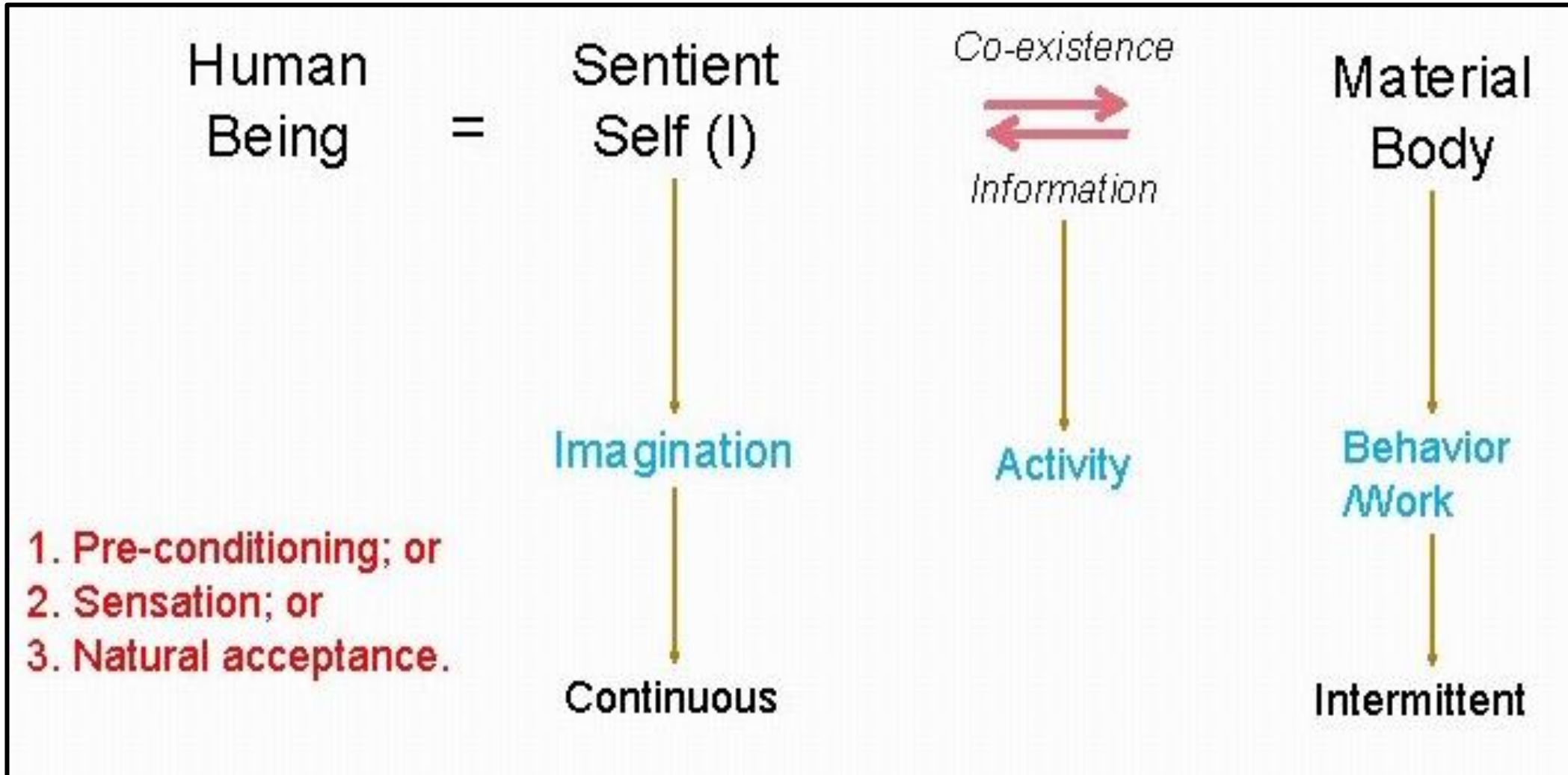
- Harmony is usually a human value, referring to compatibility and consensus in feelings, actions, relationships, opinions, interest etc. It denotes a state of balance among forces influencing & even opposing one another.
- To be in harmony means to deal with disputes and resolve the conflicts fairly and adequately with neutralization.
- To attain harmony with ourselves we need to understand ourselves first.



HUMAN BEING AS A COMBINATION OF THE SENTIENT 'I' AND MATERIAL 'BODY'

- Human beings are a complex combination of the sentient 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them.
- Often there is a clash between the needs of the body and the feelings.
- All the needs of 'I' can be called as Happiness, while the needs of body are physical facilities like food, clothing, shelter. Feelings like respect, trust give happiness.
- With time physical facilities successively change from -
Necessary and Tasteful => Unnecessary but Tasteful => Unnecessary and Tasteless => Intolerable

HUMAN BEING AS A COMBINATION OF THE SENTIENT 'I' AND MATERIAL 'BODY'



HUMAN BEING AS A COMBINATION OF THE SENTIENT 'I' AND MATERIAL 'BODY'

- The need of 'I' is continuous, while the need of body is for a limited time, never continuous. Even air is required by the body at intervals.
- The needs of 'I' are qualitative, while the needs of body are quantitative & limited. One does not need 5 kg of trust or 2 meters of respect.
- The activities of 'I' are- desiring, thinking, selecting, while the activities of body are- eating, breathing etc.
- The mode of interaction of 'I' includes-knowing, assuming, recognition and fulfillment, while the mode of interaction of body is only recognizing and fulfilling.

Human Being मानव	Self मैं	Co-Existence सह-अस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)		Physical Facilities (e.g. Food) सुविधा (जैसे भोजन)
In Time काल में	Continuous निरन्तर		Temporary सामयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव है)		Quantitative (Required in Limited Quantity) मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव		Physico-chemical Things भौतिक-रासायनिक वस्तु
Activity क्रिया	Desire, Thought, Expectation... इच्छा, विचार, आशा...		Eating, Walking... खाना, चलना...
In Time काल में	Continuous निरन्तर		Temporary सामयिक
Response	Knowing, Assuming, Recognising, Fulfilling जानना, मानना, पहचानना, निर्वाह करना		Recognising, Fulfilling पहचानना, निर्वाह करना
	↓ Consciousness चैतन्य		↓ Material जड़

- Example:-
- When one visits relative's house, one expects respect or affection and also wants that food should be offered. Imagine one's relative offers delicious food but does not treat well or treats in an affectionate way but does not offer food. In both cases, needs of only one and not of both (I and Body) are fulfilled. Here, food for nourishment of Body and respect for Self (I) are required.
- Therefore, if only one is available, it is not sufficient.



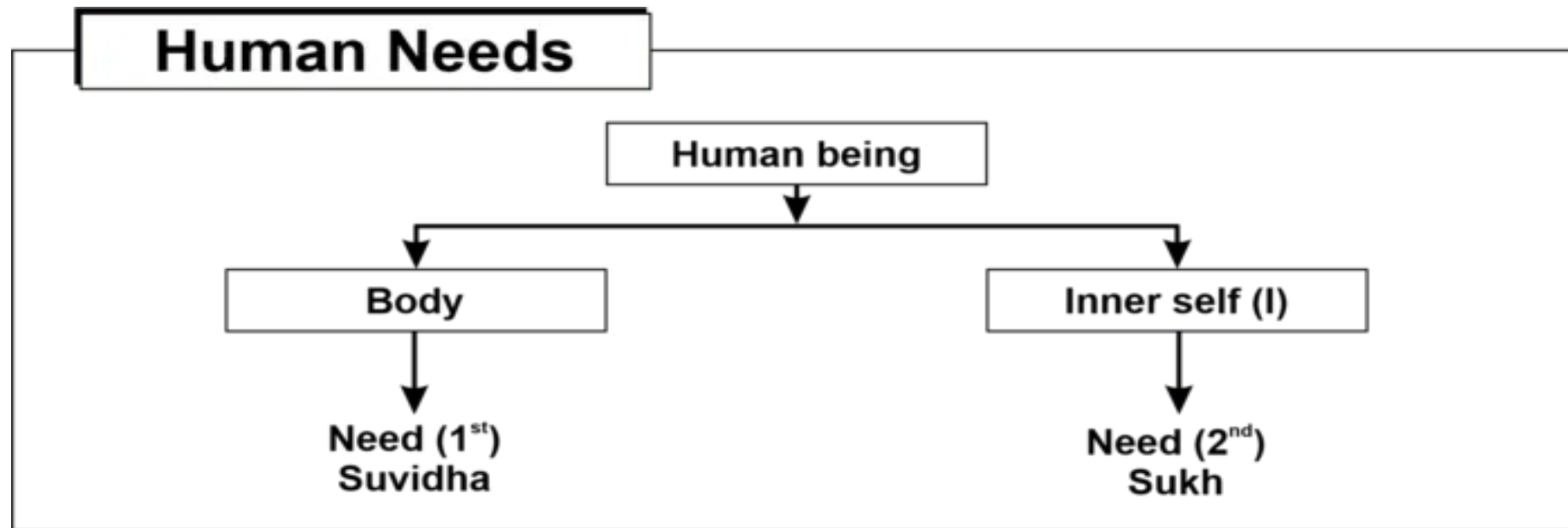
Maslow's hierarchy of needs

UNDERSTANDING THE NEED OF SELF (I) AND BODY- SUKH AND SUVIDHA

- **Sukh** - means 'Happiness'
- **Suvidha** – means 'Comfort'
- **Sukh**
- The beauty of sukh is that it is a holistic and all-inclusive state of the mind that creates inner harmony.
- By nature, man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness.
- **Sukh depends upon our thinking**, so many times we are surrounded by materialistic possessions but we feel unsatisfied. **People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.**

- **Suvidha -**

- **It implies that body is looking for physical comforts and all the sources of attaining such comforts.** When our body gets used to a certain level of comfort then we will only feel comfortable at that level. Ex. comfort in fan, cooler, or air conditioner.
- Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.



MIXING UP TWO SET OF NEEDS

- There is common misunderstanding that one needs physical facilities (Suvidha) only and so one requires to work for them. It will bring happiness (Sukha). However, there is a need to work for both as one is need of Body and the other one is the need of Self.
- People think that physical facilities bring appreciation from others and consequently it brings happiness for Self. This is again not true.
- For example - If one is having a luxury car, it may bring appreciation from someone or may arouse jealousy in the mind of someone else. Thus, respect or happiness through physical facilities is not always ensured.

All our Activities

1. Activities going in the Self ('I')

Activities that are only happening in 'I'

Thinking
Dreaming
Imagining
Analyzing
Understanding

These are 'my' activities, they are in 'I'

2. Activities involving both 'I' and Body

Activities that are happening with the involvement of both 'I' and Body

Seeing
Talking
Listening
Eating
Walking

These activities require active participation of 'I'

3. Activities going on in the Body

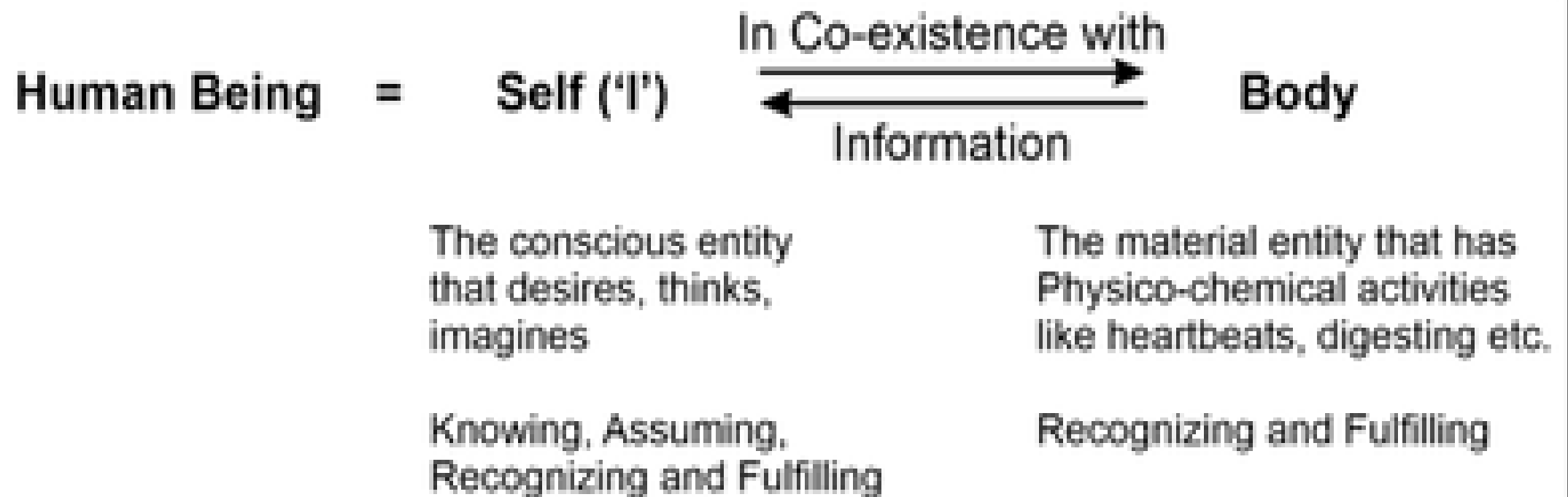
Activities that are going on only in the Body, but with the consent of 'I'

Breathing
Digesting
Blood flow
Heartbeat

These activities do not require active participation of 'I'

These activities are not happening 'by themselves'. The entity that is responsible for all these activities is the Self or 'I'.

These activities are happening by 'themselves', but with the consent of 'I'. I don't need to pay particular attention to these activities for them to take place.



UNDERSTANDING THE BODY AS THE INSTRUMENT OF 'I'

- The concept of 'body as an instrument of I' refers to the idea that the body is seen as a tool or vehicle for self (I) to experience, act and interact in the world. The body is seen as a means of expression for the self, allowing the individuals to pursue their goals & desires, to see & experience the world and to derive pleasure & enjoyment from their experiences.
- The body is seen as a temporary physical vessel, while the self is seen as an eternal unchanging entity. The body is viewed as an instrument of self, serving a specific purpose for individuals journey of self-realization and enlightenment.

Self	Body
Consciousness	Material
I am	My body is
I want to live	My body is used as an instrument
I want to live with continuous happiness	Physical facility is required for nurturing, protection and right utilization of the body
To understand and to live in harmony at all levels of being (from self to entire existence) is my program of action for continuous happiness	Production, protection and right utilization of physical facility is a part of my program (<1/4 th)
I am the: Seer, Doer, Enjoyer (Experiencer) द्रष्टा, कर्ता, भोक्ता	I use the body as an instrument for fulfillment my program

INFORMATION

Instruction

Sensation

UNDERSTANDING THE BODY AS THE INSTRUMENT OF 'I'

- **The Doer** – The 'I' is often thought of as the **doer or the one who takes action**. This aspect of the self refers to our capacity to make decisions & act upon them. The 'I' is **responsible for our choices, behaviors & actions**. Here the 'I' is seen as the one **who is in control of our lives & the one who takes steps towards our goal & aspirations**.
- **Example** – 'I' am the one who decides. I decide what to do, what not to do...

I may or may not use the body to do – what I think of is my decision. I do that thinking within myself (there is no role of the body in this)

If required, **the body is used to express my decision**

The Body is used as an instrument

“I am doer”

When we are performing certain action, we are similarly engaged in the activity of “doing” something. For example, I am dialling phone to friend. If somebody asks me “who is doing this and that”, **THE ANSWER SHALL BE “I am doing”**. In fact “I” consciousness is doing through the instrument of body and performs certain functions like picking up the phone, seeing the number and then dialling. This “I” consciousness is the doer or **karta**.

- **The Seer** – The ‘I’ is also thought of the seer or observer. This aspect of the self refers to our capacity to witness & perceive the world around us. The ‘I’ experience the world through our five senses and our perception of the world shape our thoughts & beliefs.
- **Example** - If you are given something in your hand and you conclude that it is a pen, it is not your eyes that concluded this. It is you that concluded this. The Self sees via the eyes – the eyes don’t see themselves
- Like that all the 5 senses are just the instrument that enable the Self to see something outside.
- Just like you see outside, you can also see ‘within’, without using the body for sensation. Eg. You can ‘see’ that you are feeling happy, getting angry.....
- Thus, the Self ‘sees’ or understands, sometimes with the help of the body, sometimes without the help of body. Thus, **the Body is used as an instrument.**

“I am seer”

We are involved in the activities of seeing and understanding when reading a book, watching T.V., thinking, or when someone is explaining us. When we see something nice like **scenery**, then we say “**I am Seeing**” this will mean that our self (I) is seeing through eyes. **Eyes are just used as instruments.**

- **The Enjoyer** : The 'I' is also thought of an enjoyer or the one who experiences the pleasure & happiness. This aspect of the self refers to our capacity to experience joy & satisfaction in life.
- **Example** — 'I' am the one that feels enthused or depressed. I am the one that feels angry or delighted...
- I am the enjoyer, the experiencer.
- The **Body** is used as an Instrument.

“I Am enjoyer”

When I look the scenery and take picture. I am the one who sees and does so far. When I see the picture I like it and enjoy it. Thus, a flow is maintained of being seer, doer and enjoyer. In the same way when I eat, I get taste from the tongue.

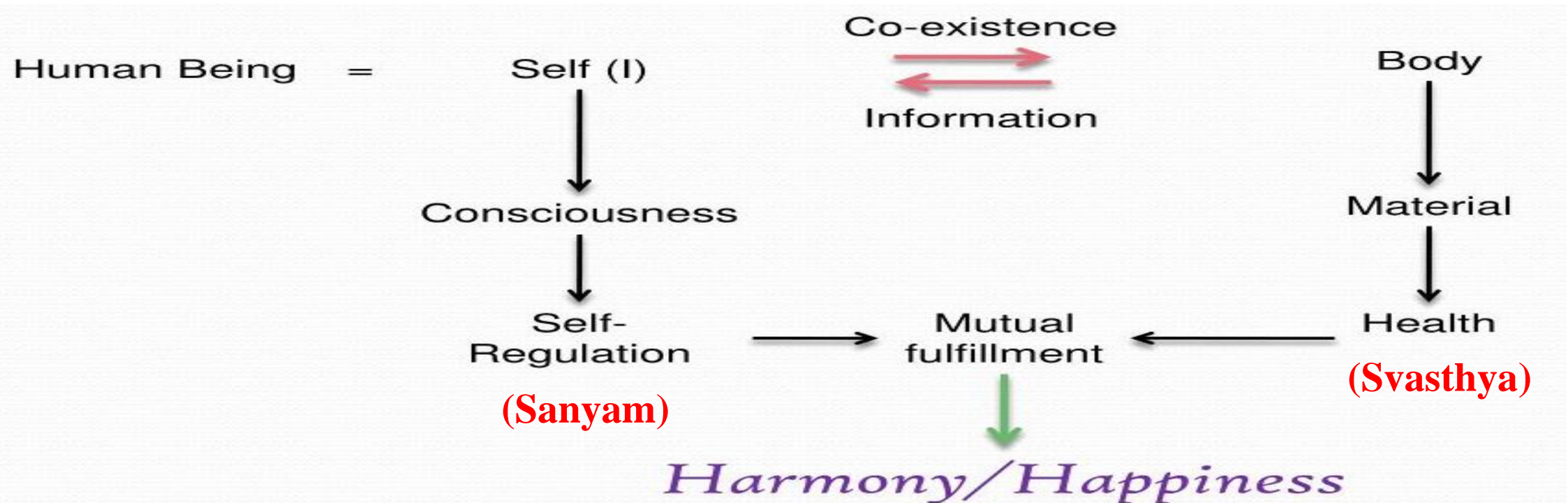
UNDERSTANDING THE HARMONY OF 'I' WITH THE BODY

- **Our Body – A Self-Organized Unit**
- The human body is a self-organized unit with a highly sophisticated mechanism. It is made up of several organs such as the heart, lungs etc. and various glands, all of which work in a close co-ordination.
- The body is made up of cells and each cell of the body has a role to play in the overall working of the body. Each cell is Self-organized and participates in the Self- organization of the body as a whole.
- All the activities in the body keep the body fit for the use of “I”.

HARMONY OF THE “I” WITH THE BODY

The harmony of “I” with the body is:

- a) In the form of Sanyam (Self-Regulation) on part of ‘I’
- b) In the form of Svasthy (Health) on part of the ‘Body’



Sanyam (Self-Regulation)

- It is the feeling of responsibility in the Self (“I”) for nurturing, protection and right utilization of the Body.
- Once I realize that the Body is my instrument and that the body needs nutrition, protection from the environment and proper utilization to work as an efficient tool for the right purpose, I naturally develop a feeling of responsibility towards my Body. This feeling of responsibility developed in “I” is Sanyam.
- When I live with Sanyam, there is harmony among the different parts of the Body and the Body becomes my useful instrument.

Svasthya (Health)

- It is the condition of the body where every part of the body is properly performing its expected function. This leads to harmony within the body, and the body become perfectly fit for use by the “I”.
- There is a strong connection between “I” and the “Body”. Disharmony in any one of them adversely affects the other.
- **For example:-**
 - a) If I am in disharmony (anger/stress/despair etc.), it starts affecting the “Body” adversely leading to psychosomatic diseases like allergies, diabetes, hypertension etc.
 - b) Similarly, if there is any strong disturbance in the Body in the form of severe pain, illness etc., it distracts “I” from its normal functions.
- Hence **Sanyam is vital for Svasthya**. If there is Sanyam, a good health can be ensured. If there is no Sanyam, a good health can be lost.

Our state Today (due to lack of Sanyam)

- *Lack of responsibility towards body*
- **Reasons:** busy life styles, eating at odd hours, eating junk food, reduced physical work or labour, craving for pleasant body sensations like tasty food, drinks etc.
- **Result:** Falling sick repeatedly
- *Tendency for medication to suppress ailment*

Reasons:

- Our sickness is a signal of some disorder in our body. But instead of attending to it, we try to suppress it through medication and then forget about it.
- Hospitals and sophisticated equipment's are providing diagnosis and cure and are not concentrating on prevention of diseases. Instead of using simple, common medication, we are ending up consuming a lot of harmful substances in the name of medicines which are intoxicating our body.

- *Polluted air, water, food*

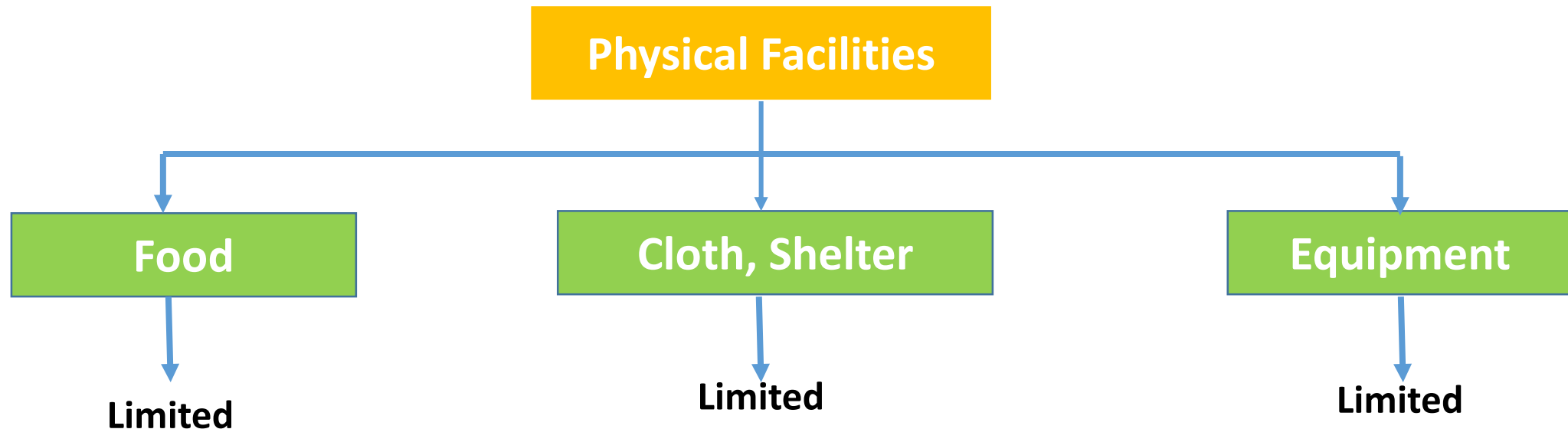
- **Reasons:** Air pollution is being caused by industries, vehicles etc. Water is being polluted by industrial emissions, sewage etc. Various industrial wastes, chemical fertilizers, pesticides etc. are polluting the soil and by consuming the yield of crops grown in such soil, all kinds of toxic contents are entering our body through our food.

- **The way out / Solution to our present state**

- Our present life style and our conditionings are not very conducive to keep our body fit and therefore it is important to understand Sanyam and Swasthya correctly.

CORRECT APPRAISAL OF OUR PHYSICAL NEEDS

- The correct appraisal of needs constitute the first step towards ensuring prosperity.
- The following diagram shows that the Physical Facilities required for nurturing, protection and right utilization of the body are limited.



- By understanding the need for Physical Facilities under the above three heads namely food, clothing, shelter and instruments, we can evaluate whether we have more than required. We have a common misconception today that “Our needs are unlimited”. We are getting confused between the needs of the Self and the needs of the Body and are assuming that the needs of the body are unlimited.
- In Nature, the availability of facilities like water, oxygen etc. is more than our needs. Once we realize that the needs of our Body are limited and can be easily fulfilled, there emerges a possibility of prosperity in our minds.

TRUE MEANING OF PROSPERITY



PROGRAM TO ENSURE SANYAM AND SWATHYA

1. To understand and live with Sanyam

- It implies that the “Self” takes the responsibility for proper nurturing, protection and right utilization of the body.
- It also implies that the “Self” should understand that the body is an instrument and has a limited life span and undergoes a pattern of growth and decay.
- The “Self” should also understand the right purpose for which this instrument has to be used.

2. To understand the self-organization of the body and ensure overall health of the body in the following ways:

➤ Nurturing of the Body (Posana / Poshan)

- Posana / Poshan involves providing proper food (**Ahar**), air, water etc. to the body.
 - The selection of food (Ahar) should be such that it gives required nutrients and energy to the body following the program below:
 - a) **Ingestion:** This involves taking the food into the mouth and chewing it well for easy digestion.
 - b) **Digestion:** Digestion starts after swallowing the food. Digestion also depends on proper rest and exercise of the body. Food consumed should be at proper intervals and with proper posture and right quantity.
 - c) **Excretion:** After digestion, the necessary nutrients are absorbed by the body and the unnecessary or undigested part needs to be thrown out or excreted.
- If any of the above three activities are not performed properly, it affects the body adversely and causes several health problems.

PROTECTION OF THE BODY (SANRAKSHAN)

- This involves the selection of proper clothes and shelter for protecting the body from extreme climatic conditions and to provide the right amount of exposure of the body to air, water, sunlight etc. to ensure proper functioning of the body.
- To ensure the health of the Body, we need to take care of the following:
 - i. **Ahara – Vihara (Food – Upkeep)**
 - The selection of food (Ahar) should be such that it gives required nutrients and energy to the body. For proper upkeep of the body, the body should be given rest from time to time. We must ensure proper time, posture and ways to work and to rest. And provide hygienic working conditions to upkeep our body.
 - ii. **Shram – Vyayam (Physical labour – Exercise)**
 - Requisite amounts of physical labour and exercise are essential to keep the body fit and healthy.

iii. Asana – Pranayama (Yogasana – Pranayam)

- Yogasanas are well designed exercises involving specific postures to keep the body healthy and Pranayama involves exercises involving regulation of breathing. Together they ensure the synergy between the Self and the Body.

iv. Ausadhi – Chikitsa (Medicine – Treatment)

- Whenever the body gets hurt or experiences any kind of disorder, we should remember that the body has a tendency to heal itself and come back to normal state. We can attend to such problems by simple ways like going without food for some time or having a restricted diet etc. If the body needs further treatment, then the ailment should be properly interpreted and attended to. The medicines used for treatment should not give rise to other complications in future.

