

UNIVERSAL HUMAN VALUES

UNIT-II

Understanding Harmony in the Human Being - Harmony in Myself!

- 1) Understanding human being as a co-existence of the sentient 'I' and the material 'Body'
- 2) Understanding the needs of Self ('I') and 'Body' - happiness and physical facility
- 3) Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)
- 4) Understanding the characteristics and activities of 'I' and harmony in 'I'
- 5) Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail
- 6) Programs to ensure Sanyam and Health. Include practice sessions to discuss the role others have played in making material goods available to me. Identifying from one's own life. Differentiate between prosperity and accumulation. Discuss program for ensuring health vs. dealing with disease.

UNIT-II

Understanding Harmony in the Human Being - Harmony in Myself!

We have seen that our fundamental motivation, our basic want - is that of continuous happiness and prosperity. We have also seen that the fulfillment of this want depends upon our understanding of the reality, or harmony at every level of our existence. We have also seen that we can understand this harmony through self-exploration. As human beings, our living extends from the Self to the entire existence. The four levels of our living are - living in myself living in family living in society living in nature/ existence In this chapter we will study the human being comprehensively, including the human body, as well as the observer and user of the Body, i.e. the Self. So, we will understand the human being as the co-existence of the Body and the Self (or 'I'). Let us start the journey of understanding. Human Being is More than Just the Body, What do we visualize when we refer to someone as a Human Being? There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the 'alive-ness' of the person - the entity that keeps the body.

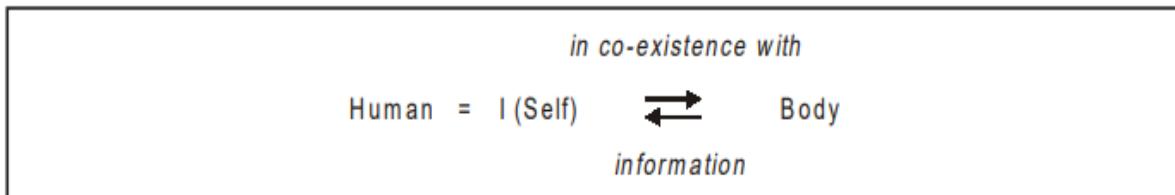
'alive' and makes it operate in various ways. We perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc. On a deeper examination of the 'alive-ness', we sense the subtler activities of the person – the person's feelings, thinking, believing, etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the 'alive-ness'. This 'alive-ness' is called 'Jivana' 1 . Thus a Human Being is co-existence of the Body and 'Jivana. This 'Jivana' refers to itself as 'I' (Self). Thus we say - "I am so and so" or 'I feel tired' or 'I am happy'.

This 'I' or 'Self' is also called 'consciousness' and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of 'I' (Jivana) and an awareness of the Body. We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is 'I' who is performing these activities. It is not the body that chooses, decides and performs these activities – without our consent or participation. We use our bodies to perform such activities – and the choice, the decision and the manner in which to perform these activities – are all done by 'Jivana' identifying itself as 'I'. For example, we don't say my legs started walking by themselves! We say, "I

decided to walk” i.e. the decision to walk is taken by ‘I’, and not the legs! When we savour delicious food, the latest music or a thrilling action movie, is it – each time –our body or is it the ‘I’ that is enjoying or getting excited?. Again, you would say that it is ‘I’ that is enjoying or rejecting the food, the music or the movie – whichever it is. Here as well, it is ‘I’ that chooses to watch the movie and I watch the movie with the help of the eyes and ears. Similarly, we feel pleasure, pain, happiness (Sukha) and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person.

Is it the body that feels the happiness of meeting someone or, do I feel happy? The entity that experiences such feelings is ‘I’. So, the Human Being is co-existence of both these entities – the Self (‘I’) and the Body. In order to understand the implications of this co-existence, it will first be necessary to focus attention on the distinct characteristics of the Self (Jivana) and the Body. Needless to emphasize that the terms ‘Self’ or ‘I’ or ‘Jivana’ are referring to the same entity on which special attention will be focused.

Understanding Myself as Co-existence of the Self and the Body Here is a proposal



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 three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

		I	Body
Needs	→	Trust, Respect...	Food, Clothing...
	→	Happiness (sukh)	Physical Facilities (suvidhā)
	→	Continuous	Temporary
	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	→	Right understanding and right feelings	Food, clothing, etc
Activities	→	Desiring, Thinking, etc	Breathing, heart-beat, etc
	→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	→	Conscious (non-material)	Physico-Chemical (material)

1. Needs areThe needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’ (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature - like trust, respect, happiness etc.
2. In time, needs are... The needs of ‘I’ are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. 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.

The activities in 'I' are continuous:

There are various activities in 'I'. These activities are imaging, analyzing and selecting/ tasting. If we observe these activities we will find that we are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night. The activity of analyzing, takes place all the time as well. What we analyze may keep changing, the activity of analyzing is continuous. Similarly, the activity of selecting/tasting is also continuous. The object of the taste may change but the activity of selecting/tasting is continuous. We are expecting something all the time. And do the selection on the basis of this expectation. These activities keep going on in us, irrespective of whether we want them or not.

E.g. my object of taste may change from rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surroundings at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say "I was going to the exam and that song kept repeating itself in me, it was so distracting".

❖ Understanding human being as a co-existence of the sentient I and the material Body:

The idea of a human being as a co-existence of the sentient "I" and the material body is a philosophical concept that has been explored in various traditions, including Eastern philosophy and Western dualism.

In this view, the "I" or the self is seen as a non-physical entity, often referred to as the soul, consciousness, or spirit, that is separate from the physical body. The body is considered as the material aspect of a person, subject to the laws of nature and ultimately destined to decay and die. The "I" or the self is seen as a transcendent entity that exists beyond the physical realm and has the ability to experience and perceive the world.

This understanding of human beings as a co-existence of the sentient "I" and the material body has important implications for the way individuals understand their own existence and the nature of reality. It also informs beliefs about the afterlife and the ultimate fate of the self after the death of the body.

It is important to note that this is just one perspective on the nature of human beings and that other philosophical and scientific perspectives may offer different understandings.

In Eastern philosophy, the concept of the self is seen as a complex interplay between the material body and the non-physical "I." This view emphasizes the idea that the self is not just a physical entity but also a spiritual one that transcends the physical realm. For example, in Hinduism, the self is understood as being composed of both the Atman (the inner self) and the physical body. The Atman is seen as a non-physical entity that is eternal and unchanging, while the physical body is seen as transitory and subject to the laws of nature.

The idea of a human being as a co-existence of the sentient "I" and the material body is a complex and multifaceted concept that has been explored in various philosophical and religious traditions. This view holds that human beings are not just physical beings but also non-physical entities that exist in a complex relationship with their physical bodies. This understanding of human beings informs beliefs about the afterlife, the nature of reality, and the ultimate fate of the self, as well as the way individuals approach their own well-being and the nature of consciousness and the self.

Here are some of the key benefits and reasons for its importance:

1. Personal growth: Understanding that the self is a co-existence of the sentient "I" and the material body can help individuals to see themselves in a more holistic and integrated way. By recognizing that the self is more than just the physical body, individuals can gain a deeper understanding of their own existence and purpose in life.

2. Well-being: The view of human beings as a co-existence of the sentient "I" and the material body highlights the importance of balancing physical and spiritual aspects of life. This understanding encourages individuals to focus on their overall well-being, including the health of both the physical body and the non-physical self.

3. Spirituality: By recognizing the existence of the sentient "I" and its relationship with the material body, individuals can explore spiritual and religious beliefs more deeply. This understanding can provide a foundation for spiritual practices and help individuals to connect with a higher power or greater purpose.

4. Understanding of reality: The concept of human beings as a co-existence of the sentient "I" and the material body can provide individuals with a deeper understanding of the nature of reality. By recognizing that the self is both physical and non-physical, individuals can develop a more nuanced understanding of the world and their place in it.

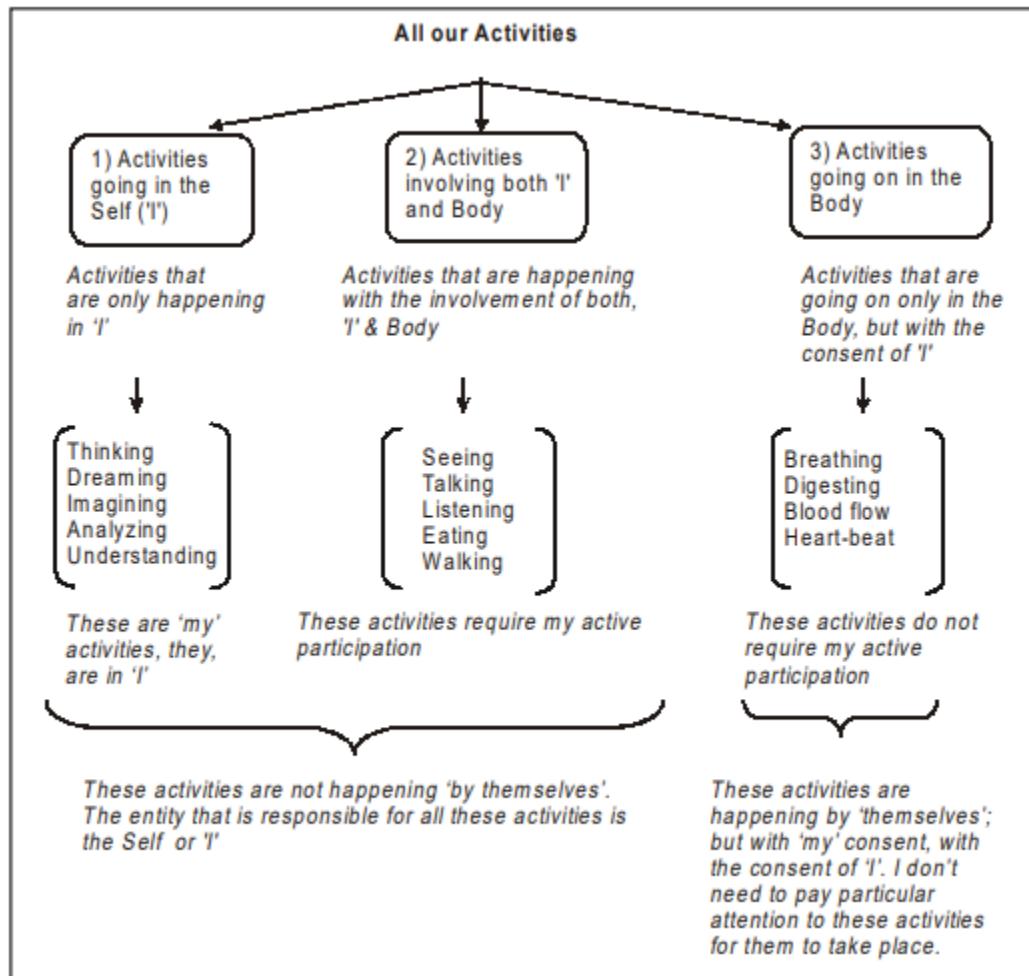
5. Approach to death: Understanding human beings as a co-existence of the sentient "I" and the material body can help individuals to approach the subject of death in a more accepting and positive way. By recognizing that the self is more than just the physical body, individuals can find comfort in the idea that the self may continue to exist beyond the death of the body.

The theory of human beings as a co-existence of the sentient "I" and the material body is a philosophical and spiritual concept that seeks to understand the nature of the self and its relationship with the physical body. According to this theory, the self is comprised of two distinct yet interrelated aspects: the sentient "I," which is seen as the non-physical and conscious aspect of the self, and the material body, which is the physical manifestation of the self.

Proponents of this theory believe that the sentient "I" is not limited by the physical body, but rather it transcends the physical realm and exists as a non-physical entity. They argue that the sentient "I" is the source of consciousness and free will, and is responsible for the unique experiences and perspectives that each individual possesses.

On the other hand, the material body is seen as the vessel that houses the sentient "I," and provides the means through which the self interacts with the physical world. The material body is subject to the laws of physics and biology, and is subject to the processes of birth, aging, and death.

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



Activities that are going on in the Self ('I'): All of us think. This is something each one of us can verify. We also imagine, and this is very evident from the following example: you are sitting in the classroom, and there is a lecture going on. As you listen, you hear something and are suddenly reminded of an incident that took place years ago. Your attention is drawn to that incident, and you start thinking about it, and spend a few minutes there. After sometime, your attention shifts back into the classroom and the teacher is standing at your desk, and asks, "where were you?" – your body is here, but you were not 'mentally here'. This happens with many of us – in the classroom, and outside it. We may be sitting at home, and our mother may be calling us to eat. The words fall on our ears, but we are so engrossed in reading a book, or in front of the computer, that she has to repeat herself a couple of times before we respond! What is happening in these examples? – we are fully engaged in activities in ourselves, in 'I'. We are so lost in the thinking, or imagining that we don't hear the inputs from the Body.

Activities involving both the Self ('I') and the Body: In the many activities we perform on a daily basis, we will discover a distinction between the Self and the Body. We saw above that there are some activities that only take place in 'I'. There are some activities that we do, in which both 'I' and Body are involved. 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 being made, and the Body, with which the activity is carried out. Now, who do you think is enjoying the tasty food that is being eaten? The enjoyment that one gets out of eating tasty food – who do you think enjoys it? Me, the Self ('I') or the Body? The answer is obviously: "I (my Self) am the one who is getting the taste of the food and enjoying it!" It is 'I' that gets the taste of the food, enjoys the food. Similarly, in walking, running, studying, doing my household chores, etc., both 'I' and the Body are involved. The decisions, and choices are made in 'I', and these are carried out via the Body.

Activities that are going on in the Body: The Body is a set of 'self-organised activities' that are occurring with my ('I's) consent but without my ('I's) active participation. These are functions like breathing, various organ functions, digestion, etc. and we will call this category of functions as 'bodily functions' or simply the activity of the 'Body'. An activity like breathing happens by itself and there is no active participation of 'I' in the performance of the activity. However, this breathing continues with my consent, i.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to keep breathing. Each one of us can easily verify this – all we have to do is start paying attention to it! Knowing, Assuming, Recognizing & fulfilling in 'I' and Recognizing & Fulfilling in Body In the previous section, we saw that the activities in 'I' and those in the Body can be clearly distinguished. We will now look at the activities in 'I' and Body from a different perspective. Activities of 'Recognizing and Fulfilling' In the Body We saw that breathing, heart-beats, digestion, etc. were activities in the body. The activities of the Body can also be understood as 'recognition and fulfillment'. In fact, the mutual interaction between any two material entities can be understood as 'recognition and fulfilment' of their relationship. Any two material entities thus interact with each other in a definite way. Let us take an example to understand this: when you are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. We see here that the water has a definite relation with the Body. We thus say that the Body 'recognises' its relation with water, and 'fulfils' it. As a result, the need of the Body in terms of water is fulfilled. We are using the terms 'recognition and fulfilment' in this sense here. All

material entities interact with each other in a definite manner, in a well defined manner – so we can say that all the material entities recognize and fulfil their relation with each other. Activities of ‘Knowing, Assuming, Recognizing & Fulfilling’ in the Self (‘I’) When it comes to the Self (Jīvana or ‘I’), which is a sentient entity; a conscious entity; we will see that in addition to ‘recognizing and fulfilling’, there is also the activity of ‘assuming’ and that of ‘knowing’. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming. Let us take an example to understand the activity of ‘assuming’ first. Let’s say a needle is pricked into your body. What will happen? If the needle is sharp, it will go inside. If it is blunt, it will not. The Body has a definite relation to the needle, which it recognises and fulfils. This is recognizing and fulfilling at the level of the body, and this is definite. What about ‘I’? If somebody tells you that the needle is a syringe, and the person with the syringe is a doctor, and he is here to cure you, you will cooperate with him and allow him to prick the needle in. But if you are told that the person with the needle is there to harm you, you will object to the action fully, to the extent that you will do anything to avoid the needle from going into the Body. If he/she manages to overpower you and poke the needle in the Body, it will still pierce the body. What happened here? The recognition of the Body was definite, but your recognition about the needle depends on your assumption. When you assumed that the person with the needle is a doctor and is here to help you, you allow him/her to prick it in (your ‘recognition’ and ‘fulfilment’) whereas, if you assumed that the person is here to harm you, you resisted him/her (your ‘recognition’ and ‘fulfilment’ has now changed). Thus, we can see that in the case of ‘I’, the recognizing and fulfilling changes based on the assumption. There is no such faculty of ‘assuming’ or ‘knowing’ in the Body. Irrespective of whether a doctor or a person wanting to do harm is pricking the needle, if the needle is sharper than the body, it will still pierce the body (recognition and fulfilment between material entities is always definite)– however, as the assumption in ‘I’ changes, the recognition and fulfilment in ‘I’ changes – either I will assist, or resist. This is a crucial distinction in the activities in ‘I’ and in the Body.

- In the Body, recognizing and fulfilling are definite; there is no ‘assuming’.
- In ‘I’, recognizing and fulfilling depends on assuming. As the assumption changes, recognizing and fulfilling changes.

Let us now write down what we have learnt so far about the activities in ‘I’:

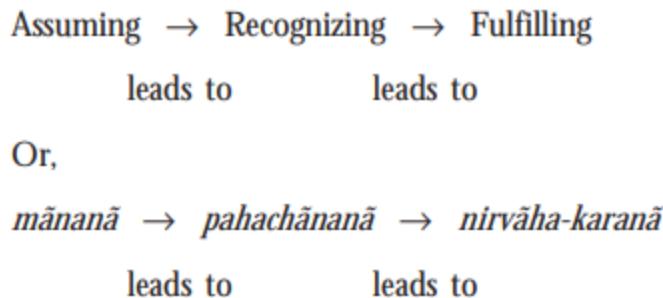
1. **We assume** – we all make assumptions. We say “I assumed this was true, but I was wrong”.

Example: if I see a snake and assume it to be a rope, I shall respond differently to it

(recognition and fulfilment), than if I take it to be a snake itself. We call this activity ‘assuming’ or ‘mānanā’.

2. **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 ‘pahachānanā’. The recognizing in ‘I’ depends on assuming.
3. **We fulfil** – once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of ‘fulfilling’ or nirvāha-karanā. The fulfilment depends on the recognition.

Taken together, we can write this as (in ‘I’):



Assuming, recognizing and fulfilling are activities that we all do, irrespective of whether we are aware of it or not. There is another activity that exists in us (in ‘I’) that we are largely unaware of or have not explored properly. We tried to explore this activity, get a glimpse of it, via our natural acceptance. We said this activity tells us what is true, it lets us explore into what is true for us, what is harmonious for us, what is true in reality. This activity is called ‘knowing’. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. As a result of knowing, we understand reality, as it is. This activity is called “knowing” or ‘jānanā’. When we have the right understanding, or when we know, the assuming becomes on the basis of knowing. Until then, our ‘faculty of knowing’ is dormant ; and we only operate on the basis of assumptions. Hence, today, since our assumptions are only beliefs (we have not verified them on the basis of knowing); our recognizing and fulfilling keeps changing.

When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing.

If we list these down in order, we can write (in 'I'):

Knowing or *jānanā* →

leads to

Assuming or *mānanā* → **Recognizing or *pahachānanā*** → **Fulfilling or *nirvāha karana***

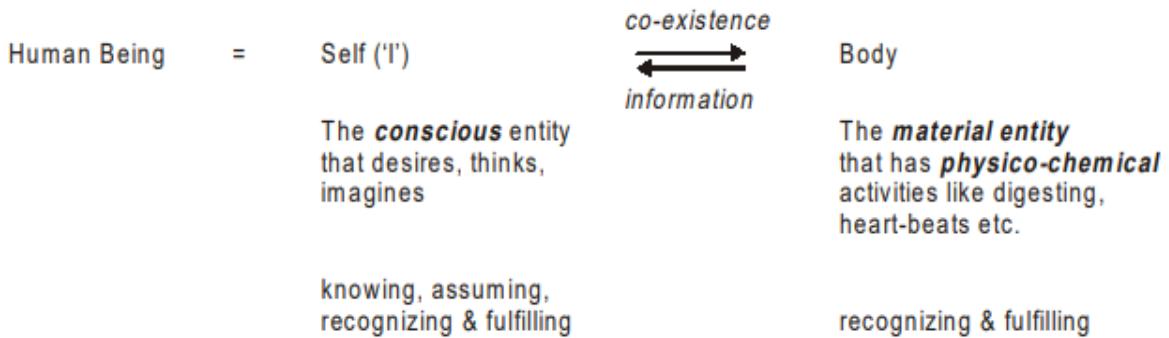
leads to

leads to

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

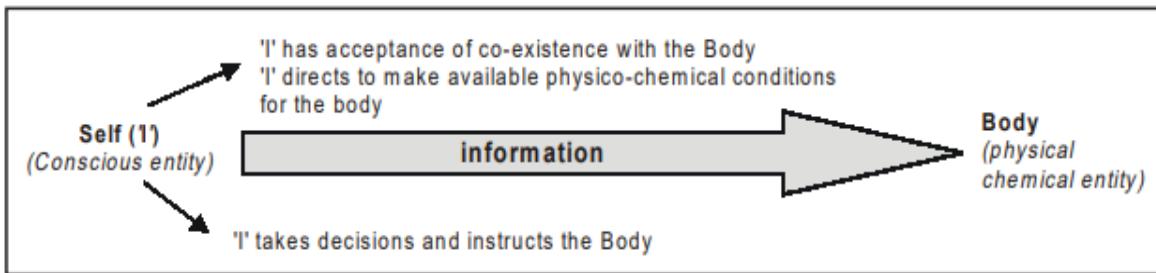
Now that we have looked into the needs and activities of 'I' and Body, let us point out the distinction between the types of these two entities

Suppose we ask a question now: 'Who is talking, seeing, thinking, recognizing, assuming, etc?' The natural answer you will give is 'I'. It is this 'I' (Jīvana) which has the characteristic of being aware or being conscious. Thus, it is also called consciousness. It is always aware that 'I am'. This feeling that 'I am' is the beginning - our gateway to understand this consciousness. We also saw in the previous section that there are the activities of assuming, recognizing and fulfilling, with the capacity for knowing in 'I'. Thus, we can conclude that consciousness or a conscious entity has the activities of Knowing, Assuming, Recognizing & Fulfilling. Conversely, we can say that any entity that has the capacity of knowing, assuming, recognizing and fulfilling can be called as a conscious entity, or consciousness, or 'I' or Jeevan. Hence, we can now say that any entity that does not have the activity of knowing and assuming is not a 'conscious entity'. Similarly, any entity that has the activity of recognizing and fulfilling only can be called a 'material entity'. As we have already seen the activities of 'I' and body, we can say that while the Self ('I') is a conscious entity, the Body is a material entity, or physico-chemical in nature. The conscious entity (Jīvana) desires, thinks, selects, while the material entity just performs material activities, about which we have already studied. The conscious entity has knowing, assuming, recognizing and fulfilling, while the material entity only has recognizing and fulfilling activities.

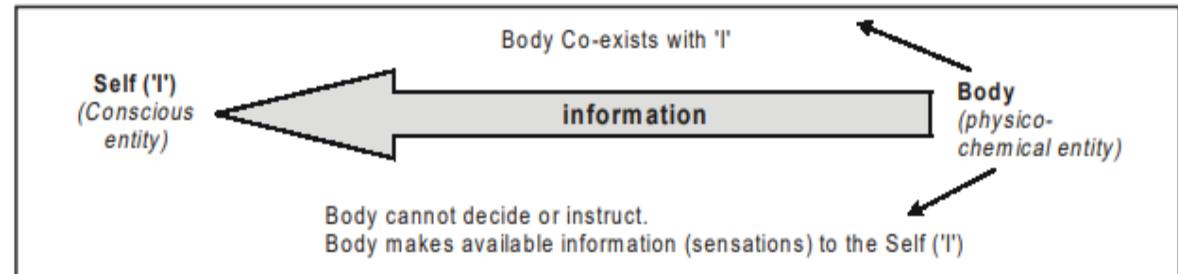


The human being is thus a co-existence of a conscious Self ('I) and the material body.

To make it more explicit, we can write:



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



Exercise on Distinguishing Needs of the Self ('I') and Body

We will now take up some exercises to distinguish the needs of the Self ('I') and the Body.

1. Firstly, fill in the answers in the table below. Do not see the right answers until you have completed yours!
2. Next, make your own list of needs, and find out which ones are related to the Self ('I') and

which ones are related to the Body.

3. One thing to be noted here is that we are making a list of our wants here, which may or may not be a need (we have assumed it to be a need).

That's why the two columns read as 'Related to Body?', and not of the body; and 'Related to 'I'?' , and not of the 'I'. Exercise: Needs of 'I' & Body.

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		✓
Ex: Car for transport	✓	
Ex: Food	✓	
Ex: Tasty Food		✓
Ex: Trust		✓
Ex: Happiness		✓
Ex: Knowledge		✓
Ex: 50 Lac Rupees	✓	✓
Ex: Love		✓
Ex: Good Health	✓	
Ex: Prosperity		✓
Ex: MBA	✓	✓

We can make some additional observations on this table as shown below:

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		What the body needs is protection. The nice part of the car is a need of 'I'
Ex: Car for transport		Transport, is for right utilization of the Body & related to Body
Ex: Food		Food, that nourishes the Body is related to Body only
Ex: Tasty Food		Nourishment is for body, taste is for 'I'. Nourishing food can also be tasty
Ex: Trust		Trust is a need of the 'I'. It can be expressed through the body
Ex: Happiness		Happiness is basically a need of 'I'. We currently try for this via the body sensations
Ex: Knowledge		Need to know is a need of 'I'. The body is used as an instrument
Ex: 50 Lac Rupees		The amount 50 lacs is I's assumption. It could be for respect or sense of security. This money could also be used for nurturing & protecting the body
Ex: Love		Love is a need of 'I'. It can be expressed through the body
Ex: Good Health		Good health, is a need related to body
Ex: Prosperity		The feeling of prosperity is for 'I'
Ex: MBA		MBA could be for learning, respect, etc. Then it is for 'I'. If it is ensure physical facilities, it is for Body.

Regarding prosperity, it is to be noted that if we are talking about the feeling of prosperity, it is the need of 'I'. If we are talking about the physical facilities, they are the need of the Body. Based on the above exercise, the following conclusions can be made:

1. The needs of the Self ('I'), and needs of the Body can be clearly identified by each one of us. It is not a difficult thing to do. Once we are aware of this distinction, it becomes possible for us to classify our needs as shown above
2. The need of 'I' is happiness, trust, knowledge, respect, taste, etc. while the need of the body is things like food, shelter, etc. – basically physical facilities.
3. We are usually made to believe that the need for physical facilities is unlimited. But when we go about listing them, we see that their need is limited. And that we can actually list them down! If you have not done so, you can do it right now. Make a list of all the physical facilities you need and you will see that they are actually limited in quantity.
4. Many of our needs are related to 'I', and others to the body. Today, since we are unaware of how to fulfil the needs of 'I', i.e. continuous happiness, we tend to think that unlimited physical facilities will secure continuous happiness for us – and when we go to do it, we are not successful.

5. The most you can do with physical facilities is to cater to the needs of the body and to facilitate its right utilization.
6. Money is just a representation of physical facilities, and this representation is based on our notions and conventions. Today, we focus on money with the notions ‘just have money, the rest of it will come’, ‘happiness, health, everything can be bought’, ‘eat, drink and be merry!’... As a matter of fact,
 - (a) When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
 - (b) The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities

Exercise on Distinguishing Activities of the Self (' I') and Body

We will now do some exercises on the activities of 'I' and body, this will help us better distinguish these entities as being distinct: 'I' being conscious in nature and Body being Understanding the Human Being as Co-existence of Self ('I') and Body 81 material or physico-chemical in nature. Below is a table. As we discussed previously, there are three categories of activities as listed below. Look at the activity on the left and put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

Understanding the needs of Self I and Body; Sukh and Suvidha:

The needs of the self (or "I") and the body can be broadly categorized into two categories: sukh (happiness) and suvidha (convenience). Here's a closer look at these two needs:

Skills to help you feel safe in your body, create boundaries & live with resilience

Sukh: Sukh refers to the psychological and emotional needs of the self, and includes feelings of happiness, fulfillment, and contentment. These needs can be met through experiences such as relationships, personal growth, spirituality, and creativity.

Relationships: Positive and meaningful relationships with others can provide a sense of belonging, security, and happiness.

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body with consent of 'I'
Eating			
Walking			
Thinking			
Dreaming			
Breathing			
Heart-beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Getting angry			
Shouting			

The answers are given below:

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating		✓	
Walking		✓	
Thinking	✓		
Dreaming	✓		
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting angry	✓		
Shouting		✓	

We can add some more observations to the table above:

Personal growth: Pursuing personal growth and self-discovery can help the self to better understand itself, its values, and what truly brings joy and fulfillment.

Spirituality: Engaging in spiritual practices can help the self-connect with a deeper sense of meaning and purpose, which can contribute to feelings of happiness and peace.

Creativity: Engaging in creative pursuits can help the self-tap into its imagination and express its individuality, which can contribute to feelings of joy and fulfillment.

Suvidha: Suvidha refers to the physical and material needs of the body, and includes the provision of

food, shelter, safety, and physical comfort. These needs are fundamental to the survival of the body and can be met through basic necessities and access to resources.

Examples of these needs include:

- **Food:** The body requires nourishment in the form of food to provide energy and support growth and repair.
- **Shelter:** The body requires a safe and secure place to live to protect against the elements and provide sense of security.
- **Safety:** The body requires a safe and secure environment to thrive, free from harm and danger.
- **Physical comfort:** The body requires physical comfort, including adequate sleep, physical activity, and hydration, to function optimally.

It's important to note that the needs of the self and the body are interrelated and can both impact overall well-being. For example, physical comfort and security can contribute to psychological well-being and happiness, while psychological fulfillment can also have a positive impact on physical health. When the self's emotional and psychological needs are met, the body is better equipped to deal with stress and maintain physical health. Conversely, when the body's physical needs are met, the self is better able to experience joy, contentment, and fulfillment.

Therefore, it is essential to attend to both the needs of the self and the body in order to promote overall well-being and happiness. This requires a holistic approach that recognizes the interplay between the two and prioritizes the fulfillment of both sukh and suvidha needs. For example, individuals can focus on eating a balanced and nutritious diet to meet the body's physical needs while also pursuing meaningful relationships and creative pursuits to meet the needs of the self.

Understanding the needs of both the self and the body is a critical component of holistic well-being and happiness. By prioritizing both sukh and suvidha needs, individuals can create a balanced and harmonious life that promotes overall health and happiness.

❖ Understanding the Body as an instrument of I (I being the doer, seer and enjoyer):

The concept of "the body as an instrument of I" refers to the idea that the body is seen as a tool or vehicle for the self (1) to experience, act, and interact with the world. In this view, the body is seen as a means of expression for the self, allowing the individual to pursue their goals and desires, to see

and experience the world, and to derive pleasure and enjoyment from their experiences.

This idea is often associated with spiritual or philosophical traditions that emphasize the distinction between the body and the self. According to these traditions, 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 the self, serving a specific purpose in the individual's journey of self-realization and enlightenment.

- **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 and act upon them. The "I" is responsible for our choices, behaviors, and actions. In this sense, the "I" is seen as the one who is in control of our lives and the one who takes steps towards our goals and aspirations.
- **The Seer:** The "I" is also thought of as the seer or the observer. This aspect of the self refers to our capacity to witness and perceive the world around us. The "I" experiences the world through our five senses and our perceptions of the world shape our thoughts and beliefs. In this sense, the "I" is seen as the one who experiences the world and forms beliefs and opinions based on those experiences.
- **The Enjoyer:** The "I" is also thought of as the enjoyer or the one who experiences pleasure and happiness. This aspect of the self refers to our capacity to experience joy and satisfaction in life. The "I" is responsible for experiencing the pleasures and joys of life, whether they be related to relationships, personal growth, creativity, or other areas.

It's important to understand that the "I" is not separate from the body, but rather a co-existence of the sentient self and the material body. The "I" is dependent upon the body for its experiences and the body is dependent upon the "I" for its actions and choices. In this sense, the "I" and the body are interdependent and work together to promote overall well-being and happiness.

However, it is also possible for the "I" to become disconnected from the body and experience feelings of stress, anxiety, and unhappiness. When this happens, it's important to find ways to reconnect with the body and bring balance to the relationship between the "I" and the body. This can be achieved through mindfulness practices, physical exercise, and other activities that promote physical and psychological well-being.

❖ **Understanding the characteristics and activities of I & harmony in I:**

The "I," or the sense of individuality and agency, has several key characteristics and activities that contribute to its overall harmony. Some of these characteristics and activities include:

- 1. Self-Awareness:** The "I" is characterized by self-awareness, which means that individuals are aware of their thoughts, feelings, and experiences. This self-awareness allows individuals to understand their own motivations, beliefs, and values, and to make informed decisions about their lives.
- 2. Decision-Making:** The "I" is also characterized by the ability to make decisions. This ability allows individuals to take control of their lives and to make choices that align with their goals, values, and aspirations.
- 3. Emotions:** The "I" experiences emotions, which can range from positive emotions like happiness and joy, to negative emotions like sadness and anger. Emotions play a critical role in our lives, as they help us to understand our own experiences and to respond to the world around us.
- 4. Creativity:** The "I" is characterized by creativity, which refers to the ability to imagine and create new things. Creativity allows individuals to express themselves and to experience the world in new and unique ways.
- 5. Relationships:** The "I" is also characterized by the ability to form relationships with others. Relationships play a critical role in our lives, as they provide us with support, connection, and a sense of community.

In order for the "I" to function in a harmonious way, it's important for individuals to engage in activities that promote well-being and balance. Some of these activities include:

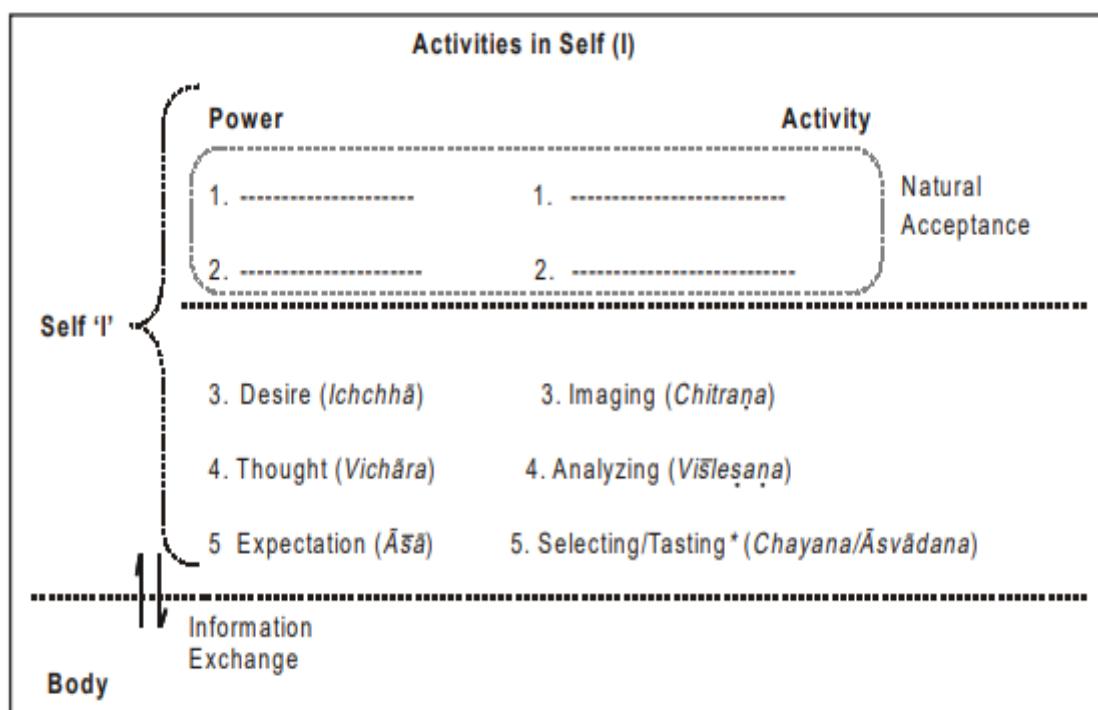
- 1. Mindfulness:** Mindfulness practices, such as meditation and yoga, can help individuals to cultivate self-awareness and to connect with their emotions and thoughts.
- 2. Physical Exercise:** Physical exercise can help individuals to reduce stress and to promote physical and psychological well-being.
- 3. Creative Pursuits:** Engaging in creative pursuits, such as painting, writing, or music, can help individuals to express themselves and to experience the world in new and unique ways.
- 4. Relationships:** Building and maintaining healthy relationships with others can provide individuals with support, connection, and a sense of community.

In conclusion, the "I" is a complex aspect of human individuality that is characterized by self-

awareness, decision-making, emotions, creativity, and relationships. To maintain harmony in the "I," it's important for individuals to engage in activities that promote well-being and balance, such as mindfulness practices, physical exercise, creative pursuits, and healthy relationships.

Getting to know the Activities in the Self ('I')

All of us are engaged in a variety of activities through the day. While we may recount these activities as studying, playing, eating, sleeping, etc, if we were asked to precisely answer the question 'what are the activities taking place in you?' – we may feel a bit lost. Perhaps you have not paid attention to it, or perhaps, you have tried to, but have not been able to make much progress. We may broadly say, that thinking is something I do, I can imagine, I can taste and select (make my choices) in the expectation of happiness. However, just guessing about the activities in 'I' is not good enough for us, we need to understand them more clearly... let us now look into the activities in 'I' and understand each one of them in detail



* Please note that 'tasting' in all our discussion will be used in the general sense of distinguishing the pleasantness or unpleasantness of any thought or interaction and not restricted to the taste of the tongue, as is conventionally referred.

We shall be initially studying the three activities of the Self ('I') shown above. Activities '1' and '2' have been left blank; this is the source of the natural acceptance we have been discussing so far, and we shall discuss these activities later in this chapter.

At this point, we need to remember that the Self ('I') is conscious in nature while the body is physico-chemical in nature. The interaction between 'I' and the Body is in the form of exchange of information.

Let us look at the figure above:

- You can clearly see the Self ('I') and the Body, and that the interaction between the two is in the form of exchange of information.
- We will focus attention on two categories of attributes of the Self, namely, the powers (*Sakti*) of the Self and the corresponding activities (*Kriyā*) as the manifest outcome of these powers. Looking in more detail:
 - ❖ *Power*: This means the basic capacity in the Self ('I'). They are:
 - ◆ Desire (*Ichchhā*) (*can be spelt as 'Ichchha' for simplicity*)
 - ◆ Thought (*Vichāra*) (*can be spelt as 'Vichar' for simplicity*)
 - ◆ Expectation (*Āśā*) (*can be spelt as 'Asha' for simplicity*)

- ❖ *Activity*: The activities listed above are:
 - ◆ Imaging (*Chitrana*) (*can be spelt as 'Chitran' for simplicity*)
 - ◆ Analyzing (*Vिश्लेषण*) (*can be spelt as 'Vishleshan' for simplicity*)
 - ◆ Selecting/Tasting (*Chayana/Asvādana*) (*can be spelt as 'Chayan/Asvadan' for simplicity*)

Power of “Expectation” or Activity of “Selecting/Tasting” in ‘ I:’

We do this all the time! We are expecting some ‘taste’, we are making some ‘selection’ from our environment all the time. We ‘select’ whether to eat a samosa or kachori. On what basis did we make this selection? Ans: we had the ‘taste’ of both items in us from before, and on that basis made a ‘selection’. Similarly to take another example of Selecting/Tasting: you planned your career. You could have selected engineering or medicine or accounts or management. When you selected engineering, you again selected whether it would be computer science or electrical or mechanical or some other stream. Within that stream, you selected what specialization you will have after the

completion of your program and you started selecting your electives accordingly! In this example as well, with every selection made, you had a ‘taste’ associated with it. You wanted to lead a good life, and the ‘taste of a good life’ got associated with engineering as a career!

We can thus each see that this selecting and tasting is going on in us continuously, through the day, all the time.

- A Selection is always made in order to fulfil a Taste we already have in us about something being favourable or unfavourable.
- The activity here is “selecting/tasting” (Chayana / asvādana), and the capacity for that activity, or its power, is called “expectation” (Āsā).

Power of “Thought” or Activity of “Analyzing:”

We all think throughout the day. For example, you keep thinking of how to solve a problem, or what the design for your house should be like, how to secure a good life, how to get a good grade, how to make good relations with your friends, some old incident that happened with you, some numerical that you are not able to solve, etc. When we look at it carefully, it turns out that what we call as “thought” today is actually “analyzing”. In analyzing, we split the image we have in desire into smaller details – or, detailing out is called ‘analyzing’, and the power is called thought. We can each check this for ourselves – we only have to start observing ourselves, start becoming aware of ourselves and our activities, and we can observe this activity of analyzing.

If you explore into yourself, you will find that your desires are in the form of images, and these are constantly ‘being expanded’ and you slowly start observing them part by part. This expansion, or ‘making into parts’ is nothing but thought or analysis. This expansion, this activity of analysis is the basic way in which we plan, we schedule, manage things, we explain a phenomena, we work out the bits and pieces of our responsibilities, etc. This activity of analyzing (& & Vislesana) takes place in us all the time.

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

From outside (the body) to inside (in ‘ I ’)

- ‘I’ receives sensations from the Body and this is tasted in ‘I’ (activity #5).
- Based on this taste, thoughts could be triggered (activity #4)
- Based on these thoughts, desires may be set (activity #3)
- A desire may be set in me through the above process. For example, I we may see a car (Taste in

'I' from information obtained via 'eyes' in the Body); this is Selecting/Tasting or (activity #5)

- Based on this we start Thinking about the car (activity #4), and
- It slowly forms an image in us as we "leading a good life" by using a car, and in this way, "a good life by having a car" becomes a desire in us (activity #3).

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

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

Going back to the example of the car:

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

This flow is from inside to outside.

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

Understanding the harmony of I with the Body: Sanyam and Swasthya

"Sanyam" refers to self-control and discipline. It is a concept that encompasses mental and emotional control, as well as control over physical actions and desires. Sanyam is considered an important aspect of personal growth and spiritual development, as it helps individuals overcome negative habits and tendencies, and maintain balance and stability in their lives.

"Swasthya" means health, both physical and mental. It is often used to describe a state of complete well-being, where an individual is free from disease, injury, and disability, and has optimal functioning of all physical, mental, and social aspects of life. Achieving swasthya requires a combination of physical activity, healthy eating habits, stress management, and spiritual practices.

In Hindu philosophy, Sanyam and swasthya are closely connected, as they both aim to promote

holistic well-being. By developing Sanyam, individuals can better manage their thoughts and emotions, leading to increased inner peace and happiness, and improved physical and mental health. On the other hand, maintaining good health through practices like yoga, meditation, and healthy lifestyle choices, can help individuals build greater Sanyam and control over their lives.

- 1. Yoga and Meditation:** Yoga and meditation are ancient practices that have been shown to have numerous health benefits. Yoga helps to improve physical health by increasing flexibility, strength, and balance, while also reducing stress and anxiety. Meditation, on the other hand, promotes mental and emotional well-being by reducing stress, improving focus, and promoting feelings of calm and relaxation.
- 2. Healthy Eating Habits:** A balanced diet that is rich in fruits, vegetables, whole grains, and lean proteins can help maintain physical health, prevent chronic diseases, and promote overall well-being. Avoiding processed and junk foods, as well as limiting alcohol and caffeine consumption, can also help promote swasthya.
- 3. Physical Activity:** Regular physical activity, such as walking, running, or cycling, can help maintain physical health and reduce the risk of chronic diseases. Physical activity can also help reduce stress, improve mood, and promote feelings of well-being.
- 4. Stress Management:** Chronic stress can have a negative impact on both physical and mental health. Programs aimed at reducing stress, such as mindfulness, deep breathing exercises, and time management techniques, can help promote Sanyam and swasthya.
- 5. Sleep:** Getting adequate sleep is important for both physical and mental health. Lack of sleep can lead to decreased productivity, increased stress, and decreased physical and mental performance. Ensuring a regular sleep schedule and practicing good sleep hygiene can help promote Sanyam and swasthya.
- 6. Community Programs:** Community programs, such as health fairs, fitness classes, and wellness workshops, can help promote Sanyam and swasthya by providing access to health information and resources, and promoting healthy behaviors and lifestyle choices.
- 7. Mental Health Support:** Mental health is an important aspect of overall well-being. Programs aimed at promoting mental health, such as counseling, therapy, and support groups, can help individuals manage stress, cope with mental health conditions, and improve their overall well-being.
- 8. Environmental Programs:** A healthy environment is important for promoting Sanyam and swasthya. Programs aimed at promoting environmental sustainability, such as reducing pollution,

promoting green spaces, and protecting natural resources, can help improve physical and mental health and promote overall well-being.

Correct appraisal of Physical needs

The physical needs of the human body are critical for survival and overall well-being. These needs must be met in order to maintain good health and prevent illness and disease. A correct appraisal of physical needs can help individuals make informed decisions about their health and take appropriate action to meet those needs.

One of the most basic physical needs is nutrition. A healthy diet is essential for maintaining physical health and preventing chronic diseases such as obesity, heart disease, and diabetes. A diet that provides sufficient amounts of essential nutrients such as carbohydrates, proteins, fats, vitamins, and minerals is important for optimal health. In addition, drinking enough water and staying hydrated is also critical for physical health.

Exercise is another important physical need. Regular physical activity helps to maintain a healthy weight, improve cardiovascular health, and prevent chronic diseases. Exercise also has mental health benefits, such as reducing stress, improving mood, and increasing cognitive function. It is recommended that individuals engage in at least 30 minutes of moderate-intensity exercise most days of the week.

Adequate sleep is also a critical physical need. Sleep is important for physical and mental recovery, and it helps to improve mood, energy levels, and cognitive function. It is recommended that adults get 7-9 hours of sleep each night.

Hygiene is another important aspect of physical health. Regular hand washing, using soap and water, is critical for preventing the spread of infectious diseases. In addition, personal grooming and oral hygiene are important for maintaining overall physical health and preventing infections and diseases.

Need of Correct appraisal of Physical needs

Correct appraisal of physical needs is essential for maintaining good health and preventing illness and disease. The human body has basic physiological requirements that must be met in order to function properly and stay healthy. These needs include adequate nutrition, physical activity, sleep, hygiene, access to medical care, and a healthy environment.

Failure to meet these needs can lead to a range of health problems, including chronic diseases,

mental health issues, and reduced quality of life. For example, poor nutrition can lead to obesity, heart disease, and other chronic health problems. Lack of physical activity can also increase the risk of chronic diseases, such as heart disease and diabetes.

In addition, ignoring physical needs can lead to mental health problems, such as anxiety and depression. For example, a lack of sleep can cause fatigue, irritability, and mood changes, while exposure to environmental pollutants can increase the risk of respiratory and cardiovascular diseases.

Correctly appraising physical needs is also important for promoting overall well-being and improving quality of life. For example, engaging in regular physical activity and eating a healthy diet can increase energy levels, improve mood, and enhance cognitive function. Access to medical care and prompt treatment of illnesses and injuries can also help to prevent complications and promote a quick recovery.

Meaning of Prosperity

Prosperity refers to a state of flourishing, thriving, success, and well-being, both materially and in terms of personal and social development. In general, prosperity is often understood to mean economic prosperity, or financial well-being, but it also encompasses other aspects of life such as health, happiness, education, and security.

Prosperity can be measured in different ways, including Gross Domestic Product (GDP), Gross National Income (GNI), and Human Development Index (HDI). GDP measures the total value of goods and services produced in a country, while GNI measures the total income earned by a country's residents, including those living abroad. HDI, on the other hand, measures a country's level of human development in terms of health, education, and standard of living.

In an economic context, prosperity is often associated with growth, stability, and increasing wealth and income. A prosperous economy is characterized by low unemployment, low inflation, and strong investment, which leads to higher levels of consumption, production, and trade. A growing economy provides opportunities for people to improve their standard of living, access better education and healthcare, and enjoy a higher quality of life.

Moreover, prosperity also depends on environmental sustainability. A sustainable economy must balance economic growth with environmental protection, to ensure that future generations can enjoy the same level of prosperity and well-being. Environmental degradation, such as deforestation, pollution, and climate change, can have negative impacts on the health and well-being of individuals

and communities, and reduce the ability of economies to grow and prosper in the long-term.

To achieve prosperity, it is important for governments, businesses, and individuals to work together to create an environment that supports growth, innovation, and investment, while also promoting social and environmental sustainability. This includes investing in education, research and development, infrastructure, and environmental protection, and promoting policies that support equality and social justice.

Prosperity refers to a state of well-being and success, encompassing economic, social, and environmental dimensions. Achieving prosperity requires a holistic approach that balances economic growth with social and environmental sustainability, and promotes equitable distribution of wealth and opportunities. By working together to create a prosperous future for all, we can ensure a better quality of life for ourselves and future generations.

Programs to ensure Sanyam and Swasthya

The "I" and the body are two interconnected aspects of the human experience that require harmonious interaction in order to achieve overall well-being. Sanyam and Swasthya are Sanskrit words that refer to the concept of balance and health, respectively. In order to understand the harmony of the "I" with the body, it's important to explore the relationship between these two aspects of the human experience.

The "I" is often referred to as the self, or the individual consciousness that experiences the world. It is characterized by self-awareness, decision-making, emotions, creativity, and relationships. The body, on the other hand, is the physical vessel that houses the "I." It is responsible for carrying out the functions necessary for survival, such as breathing, digestion, and movement.

In order to maintain harmony between the "I" and the body, it's important to attend to both the physical and psychological needs of each. This can involve practices such as mindfulness, physical exercise, creative pursuits, and building healthy relationships. Additionally, it's important to understand that the "T" and the body are not separate entities, but rather two aspects of the same individual experience.

One way to understand this relationship is through the concept of Sanyam. Sanyam refers to the practice of self-control and balance. In the context of the relationship between the "I" and the body, Sanyam involves balancing the needs and desires of the "I" with the physical needs of the body. For example, if an individual is feeling stressed, it may be tempting to engage in unhealthy coping

mechanisms, such as overeating or substance abuse. However, Sanyam requires the individual to acknowledge these desires and to choose healthier coping mechanisms, such as mindfulness or physical exercise, instead.

Another important aspect of the harmony between the "I" and the body is the concept of Swasthya. Swasthya refers to overall health and well-being, both physical and psychological. To achieve Swasthya, it's important to attend to both the physical and psychological needs of the "I" and the body. For example, this can involve eating a healthy diet, getting enough sleep, and engaging in physical exercise. It can also involve practices such as mindfulness, therapy, and building healthy relationships.

One way to understand the relationship between Sanyam and Swasthya is through the practice of yoga.

Yoga is a holistic approach to health that involves physical postures, breath control, and mindfulness. The physical postures of yoga, or asanas, help to promote physical health by stretching and strengthening the muscles and improving flexibility and balance. The breath control, or pranayama, helps to calm the mind and reduce stress. And the mindfulness component of yoga helps individuals to cultivate self-awareness and connect with their emotions and thoughts.

Role of Sanyam and Swasthya

Sanyam and Swasthya are two important concepts in Hindu philosophy that play a crucial role in promoting overall well-being.

Sanyam refers to the practice of self-control and balance. It involves balancing the needs and desires of the "I" (individual consciousness) with the physical needs of the body. By practicing Sanyam, individuals can develop greater self-awareness and make healthier choices for both their mind and body.

Swasthya, on the other hand, refers to overall health and well-being, both physical and psychological. The concept of Swasthya emphasizes the importance of taking care of both the physical and mental aspects of health in order to achieve a state of balance and harmony.

Together, Sanyam and Swasthya provide a framework for understanding the role of self-control and balance in promoting overall health and well-being. By practicing Sanyam and striving for Swasthya, individuals can cultivate a holistic approach to health that takes into account both the physical and psychological aspects of the human experience.

The concepts of Sanyam and Swasthya can be applied in various aspects of daily life, such as in personal relationships, work, and health. For example, in personal relationships, practicing Sanyam

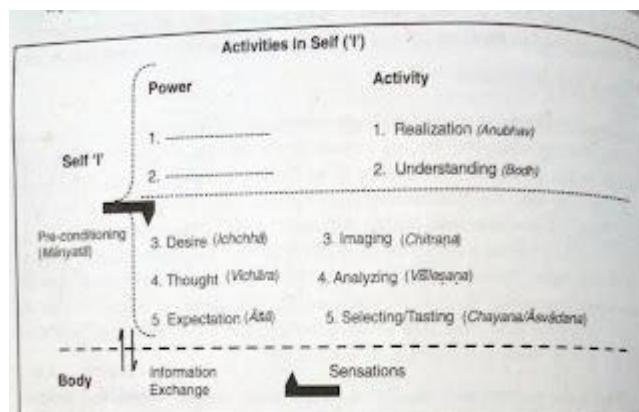
and striving for Swasthya can involve setting boundaries, managing emotions, and building healthy connections with others. In work, it can involve finding balance between work and leisure time, and taking care of one's physical and mental health. In health, it can involve eating a balanced diet, getting enough sleep, and engaging in physical exercise.

The harmony between the "I" and the body is a crucial aspect of overall well-being. The concepts of Sanyam and Swasthya help to highlight the importance of balancing the needs and desires of the "I" with the physical needs of the body, and of attending to both the physical and psychological needs of the individual. This can be achieved through practices such as mindfulness, physical exercise, creative pursuits, and building healthy relationships. Ultimately, the harmony between the "I" and the body is a complex and dynamic relationship that requires intentional attention and effort to cultivate and maintain.

pre conditioning can lead to unhappiness or The problem today is that the desires, thoughts and expectations are largely set by preconditioning or sensations or sensations and pre-conditionings influence our imagination:-

When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. 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. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

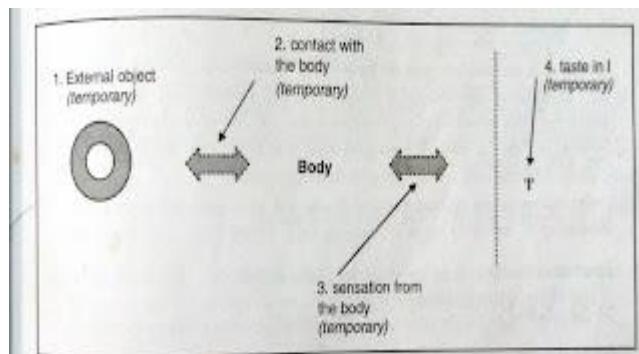


We go into conflicts when our activities are not guided by our natural acceptance:

A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

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. This conflict affects us in different manners:

- 1. Wavering aspirations:** Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.
- 2. Lack of confidence:** Since our desires are shaky, we are not sure about them. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.
- 3. Unhappiness/conflicts:** Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance
- 4. 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 fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!
 - a) **State of resignation:** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.
 - b) **Short lived nature of pleasure from sensations:** The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. This can be understood as follows:



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 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary. 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.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside – either from sensations, or based on pre-conditionings.