

Unit-2

Understanding harmony in human being-harmony in myself

**Self-exploration
as the Process for
Value Education**

Content of the unit-2

Understanding human being as a co-existence of the sentient 'I' and the material 'Body', Understanding the needs of Self ('I') and 'Body' - Sukh and Suvidha, Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer), Understanding the characteristics and activities of 'I' and harmony in 'I', Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail, Programs to ensure Sanyam and Swasthya.

Happiness

The state or situation, in which I live,

if there is harmony / synergy in it,

then it is Naturally Acceptable to me to be in that state / situation

To be in a state of Harmony / Synergy is Happiness

Happiness = To be in Harmony

Unhappiness

The state or situation, in which I live,

if there is disharmony / contradiction in it,

then it is not Naturally Acceptable to me to be in that state / situation

To be forced to be in a state of Disharmony / Contradiction is Unhappiness

Unhappiness = Disharmony

Happiness (सुख)

- Happiness = To be in a state of Harmony

सुख = संगीत में, व्यवस्था में जीना

- Unhappiness = To be forced to be in a state of Contradiction

दुख = अंतर्विरोध में, अव्यवस्था में, जीने के लिये बाध्य होना

Prosperity (समृद्धि)

Prosperity – The feeling of having more than required Physical Facility

समृद्धि – आवश्यक सुविधा से अधिक की उपलब्धि / उत्पादन का भाव

Basic Human Aspiration

- Basic Human Aspiration:
Continuous Happiness and Prosperity

Happiness

= To be in a state of Harmony

Prosperity

= The feeling of having more than required Physical Facility

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at all Levels



Harmony in the Human Being – Self and Body

Harmony in the Family

Harmony in the Society

Harmony in Nature/Existence

Process of Understanding

Self Exploration

Whatever is stated is a Proposal (Do not assume it to be true/ false)

Verify it on your own right



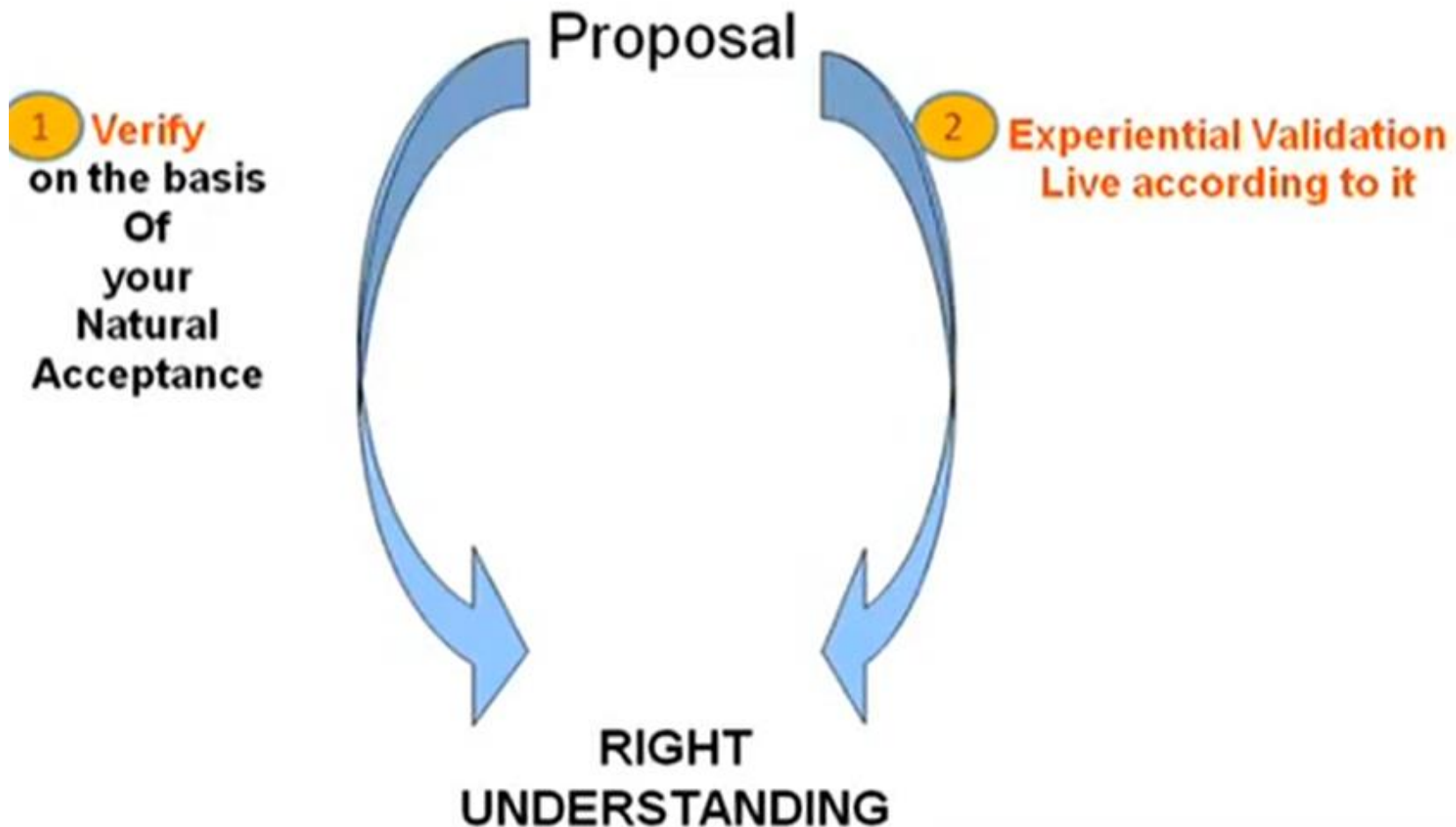
What is Self-Exploration? What is its purpose?

- It is a process of dialogue between ‘what you are’ and ‘what you really want to be’.
- It is a process of self-evolution through self-investigation.
- It is a process of knowing oneself and through that knowing entire existence
- It is a process of recognizing one’s relation with every unit inexistence and fulfilling it.
- It is a process of knowing human conduct, human character and living accordingly
- It is a process of being in harmony in oneself and in harmony with entire existence.

Process for Right Understanding: Self-exploration

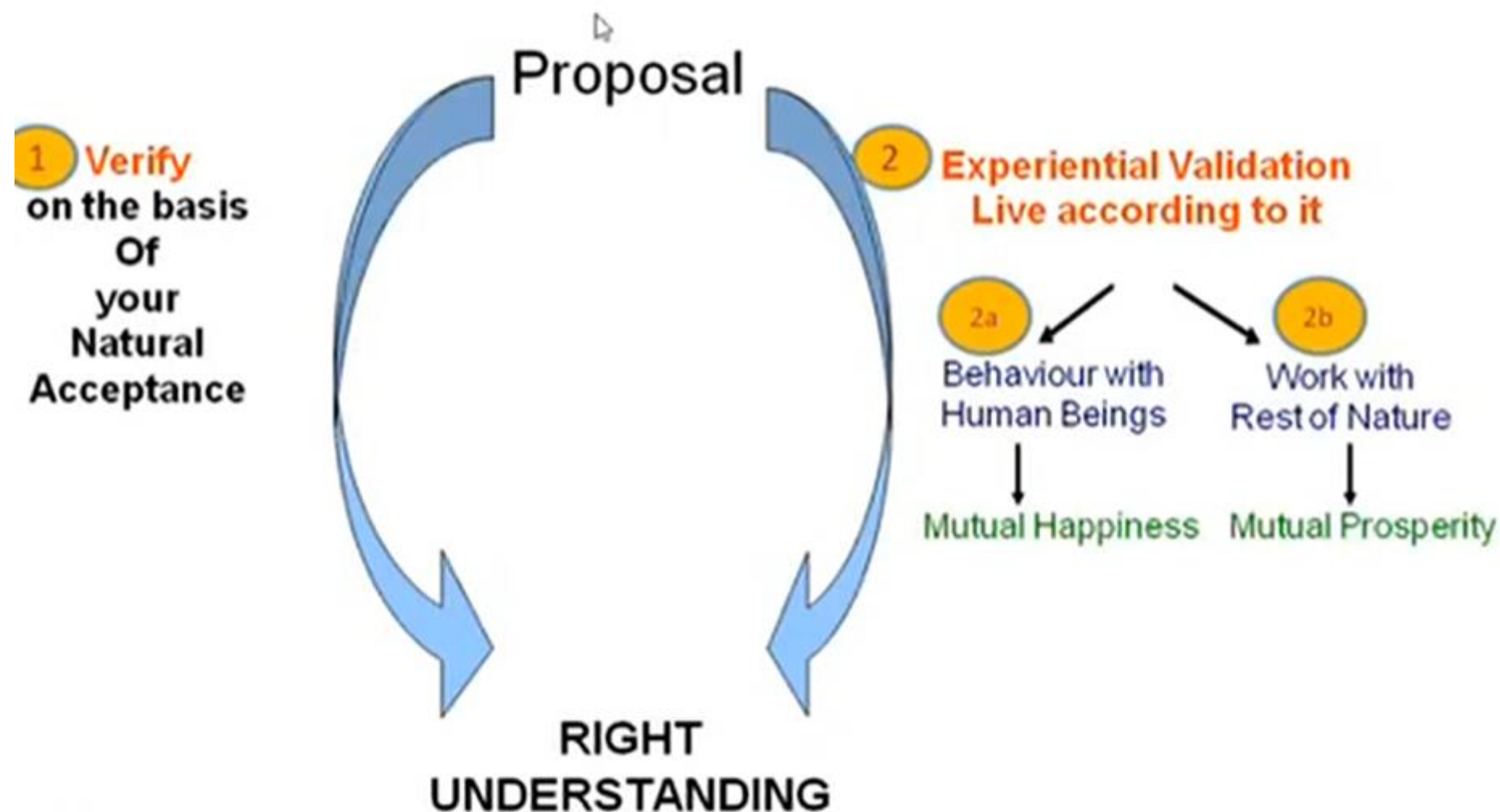
Whatever is stated is a **Proposal** (**Do not assume it to be true/ false**)

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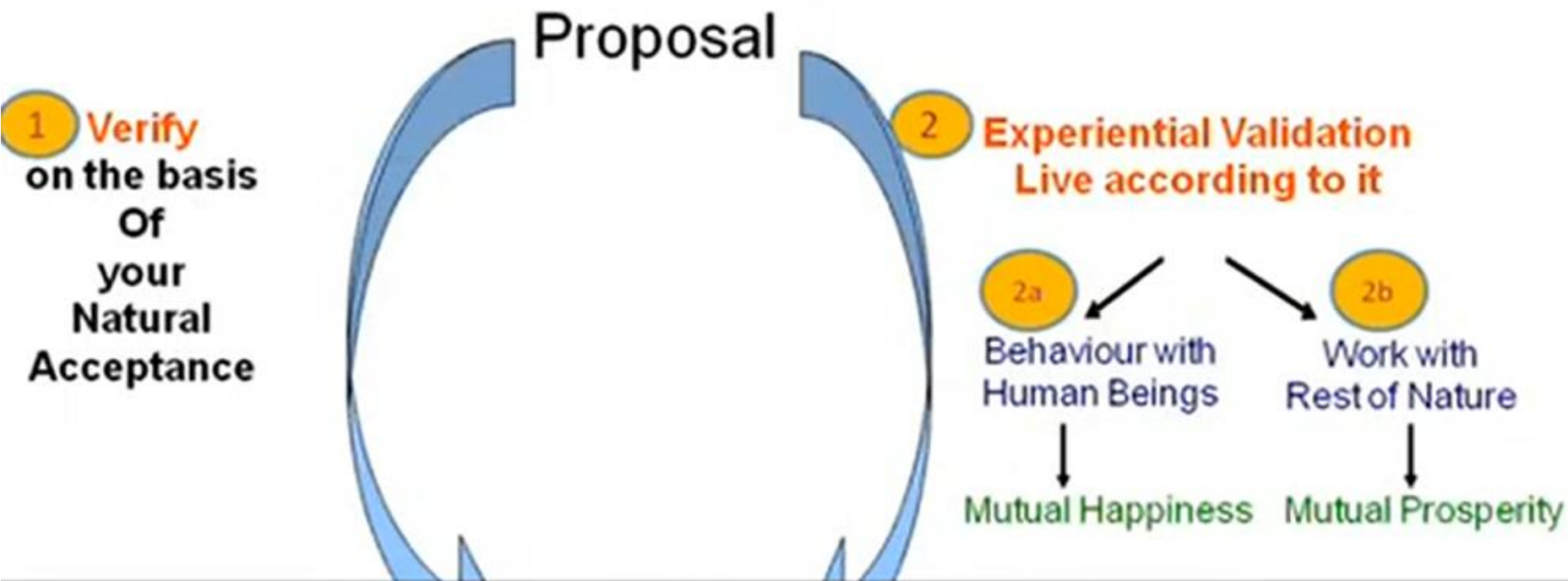
Process for Right Understanding: Self-exploration

Whatever is stated is a **Proposal** (**Do not assume it to be true/ false**)
Verify it on your own right



Process for Right Understanding: Self-exploration

Whatever is stated is a **Proposal** (**Do not assume it to be true/ false**)
Verify it on your own right



Which process is Naturally Acceptable to you?

**A process of self-exploration, self-verification on your own right, leading to understanding in yourself
or**

A process of do's & don'ts, in which you assume what is said, without verification

Content of Self Exploration

- The content for self-exploration basically has the following two sub-parts
 - 1. Desire/Goal?-What is my (human) Desire/Goal
 - 2. Program? - What is my (human) program for fulfilling the Desire
- The main focus of self-exploration is myself- the Human Being. Basically, it should dwell on the following two key questions:
 - 1. What do I really want in life, or what is the goal of human life?
 - 2. How to fulfil it? What is the program to actualize the above?
- In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, it forms the content of self-exploration.

Process of Self Exploration

- Whatever is being presented is a PROPOSAL.
 - - Don't assume it to be true
 - - Verify at your own right, On the basis of it being naturally acceptable
 - Not on the basis of scriptures •
 - Not on the basis of equipment/ instrument •
 - Not on the basis of other humans.

Process of Self Exploration

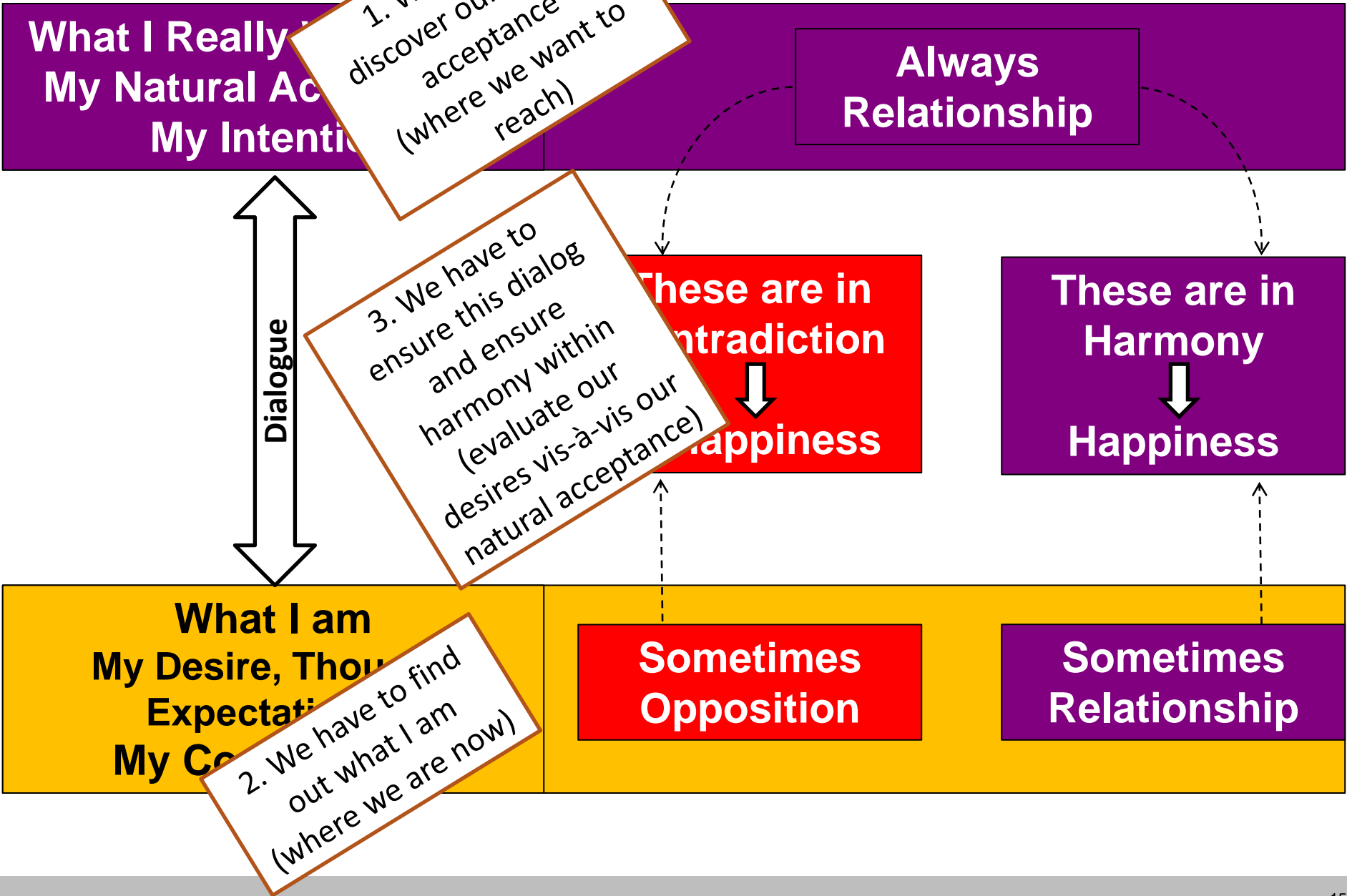
- Take for example: a proposal- ‘respect’ is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other. Thus the proposal is true. If it fails on any of the two tests, it is untrue. This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts, and in my behavior.

- **Natural Acceptance**

At this point, we can make the following observations about natural acceptance:

- (a) **Natural acceptance does not change with time:**
- (b) **Natural acceptance does not change with the place:**
- (c) **Natural Acceptance does not change with the individual:**
- (d) **Natural Acceptance is uncorrupted by likes, dislikes, assumptions or beliefs:**
- (e) **This natural acceptance is innate, we don’t need to create it:**
- (f) **Natural acceptance is definite:**

The Dialogue Within



Points for Self-observation

We have the innate potential to recognise what is right

We are endowed with natural acceptance

- It is innate, a part and parcel of our being
- It is invariant, uncorrupted by pre-conditioning
- It is definite

As we refer to our natural acceptance, we become self-referential
(self-organised, autonomous, *swatantra*)

Process of Self-exploration, Self-investigation

1. It is a process of dialogue – between me and you, to begin with. It soon becomes a dialogue within your own self
2. It is a process of dialogue between what I am and my Natural Acceptance or what I really want to be.
3. It is a process of Self-exploration, Self-investigation → Self-evolution
4. It is a process of knowing oneself and through the self, knowing Nature and the entire existence
5. It is a process of recognizing one's relationship with every unit in nature/existence; and fulfilling that relationship
6. It is a process of knowing Human Conduct and living according to it
7. It is a process of living in harmony within, living in harmony with others...living in harmony with entire existence

Course: Self-evolution, Self-extension

Knowing your Natural Acceptance

What you really want to be

Natural Acceptance *Swatva*



Living in accordance with your Natural Acceptance

Living in harmony within

Self-organized *Swatantrata*



Living in harmony with others... with the entire existence

Self-extension *Swrajya*



Harmony Everywhere = Universal Order

Possible Questions

1. Self-exploration is a process of dialogue between ‘what you are’ and what you really want to be’. Explain.
2. What is the content of Self-exploration?
3. Explain the process of self-exploration with the help of a diagram?
4. What do you mean by your natural acceptance? Illustrate with examples. Is it invariant with time and place?
5. What do you understand by the terms Svatva, Swatantrata and Swarajya?
6. Do you feel that you have some pre-conditionings? How do you evaluate them?

Understanding the Human Being (As Co-existence of Self and Body)

- We are human beings; and we need to first understand ourselves.
- So, what is a human being? The proposal is that human being is co-existence of the Self and the Body.
- Self is what we term as 'I' and Body is what we see with our eyes.
- To understand the two realities, we can start by looking at the needs, activities and response of the Self and the Body.

Human Being
मानव

Self
मैं

Co-existence
सहअस्तित्व

Body
शरीर



Human Being मानव		Self मैं	Co-existence सहअस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)			Physical Facility (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)

Are these needs are of different types or of same type?

Human Being
मानव

Self
मैं

Co-existence
सहअस्तित्व

Body
शरीर



Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)	Physical Facility (e.g. Food) सुविधा (जैसे भोजन)
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Are these needs are of different types or of same type?

Are both types of needs important / Do we want fulfillment of both types of needs?

Are we working to fulfill both types of needs?

What is the priority between the needs of the Self & the needs of the Body?

Human Being मानव		Self मैं	Co-existence सहअस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)			Physical Facility (e.g. Food) सुविधा (जैसे भोजन)
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Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव			Physio-chemical Things भौतिक-रासायनिक वस्तु

The needs of the Body can not be fulfilled by Right Understanding, Right Feelings alone
 The needs of the Self can not be fulfilled by Physio-Chemical Things

Human Being मानव	Self मैं	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)	Physical Facility (e.g. Food) सुविधा (जैसे भोजन)
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The needs of the Body can not be fulfilled by Right Understanding, Right Feelings alone
 The needs of the Self can not be fulfilled by Physio-Chemical Things

Both type of needs have to be understood separately
 Both type of needs have to be fulfilled separately

In living, what is the priority?

How much time & effort is spent for right understanding & right feelings?

How much time & effort is spent for physical facility?



The Needs of the Self and the Body

- The need of the Self is happiness (e.g. feeling of respect leading to happiness) while the need of the Body is physical facility (e.g. food). All the needs related to the Self are continuous in time while all the needs related to the Body are required for a limited time.
- This is one way we can differentiate between the need of the Self and the need of the Body.
- The other way to see the difference between the two is in terms of quantity and quality. The need for food is quantitative in nature. We can identify the quantity of the food needed to nurture our body. Same is the case with the need of clothes, shelter, etc. On the other hand, the feeling of respect, trust, etc. is not quantitative.
- We don't say, 'today I got half kg of respect' or 'two metres of trust'. These feelings are qualitative in nature.
- Now, let us see how these two different types of needs are fulfilled. The need for food is fulfilled by something physical. But when it comes to the need for respect, it is fulfilled by the feeling of respect.
- All the needs related to the Body are fulfilled by some physio-chemical things. All the needs related to the Self are in terms of feeling, and they are fulfilled by right understanding and right feeling.

Human Being मानव		
<div> <div>Self मैं</div> <div> <div>Co-existence सहअस्तित्व</div> <div>← →</div> </div> <div>Body शरीर</div> </div>		
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

The Activities of the Self and the Body

- The Self has the activity of desire, thought and expectation which are continuous.
- On the other hand, any activity of the Body, like eating, walking, etc. is temporary in time.

Human Being मानव		Self मैं	Co-existence सहअस्तित्व	Body शरीर
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The Response of the Self and the Body

- The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling.
- The recognition and fulfilment of the Body is definite, while that of Self is determined by the activity of assuming. As assumption changes, the recognition and fulfilment by the Self also changes.
- The conduct of the human being basically depends upon the response of the Self, as all decisions are made by the Self. Only with the assumptions set right, i.e. assuming based on knowing (which is definite), can recognising and fulfilling be set right; and only then, the conduct can become definite.
- All the problems of a human being are due to assumptions without knowing, and the solution lies in ensuring the activity of knowing. And this is possible only through education-sanskar.

Knowing, Assuming, Recognizing, Fulfilling

- The recognition & fulfillment of the body is definite
- The recognition & fulfillment in the self is on the basis of knowing, assuming
 - If the assumption is based on knowing, the assumption is right and the recognition & fulfillment is correct → definite conduct
 - If the assumption is without knowing, the assumption may or may not be right, so the recognition & fulfillment is uncertain → indefinite conduct

Knowing & Assuming (Accepting)

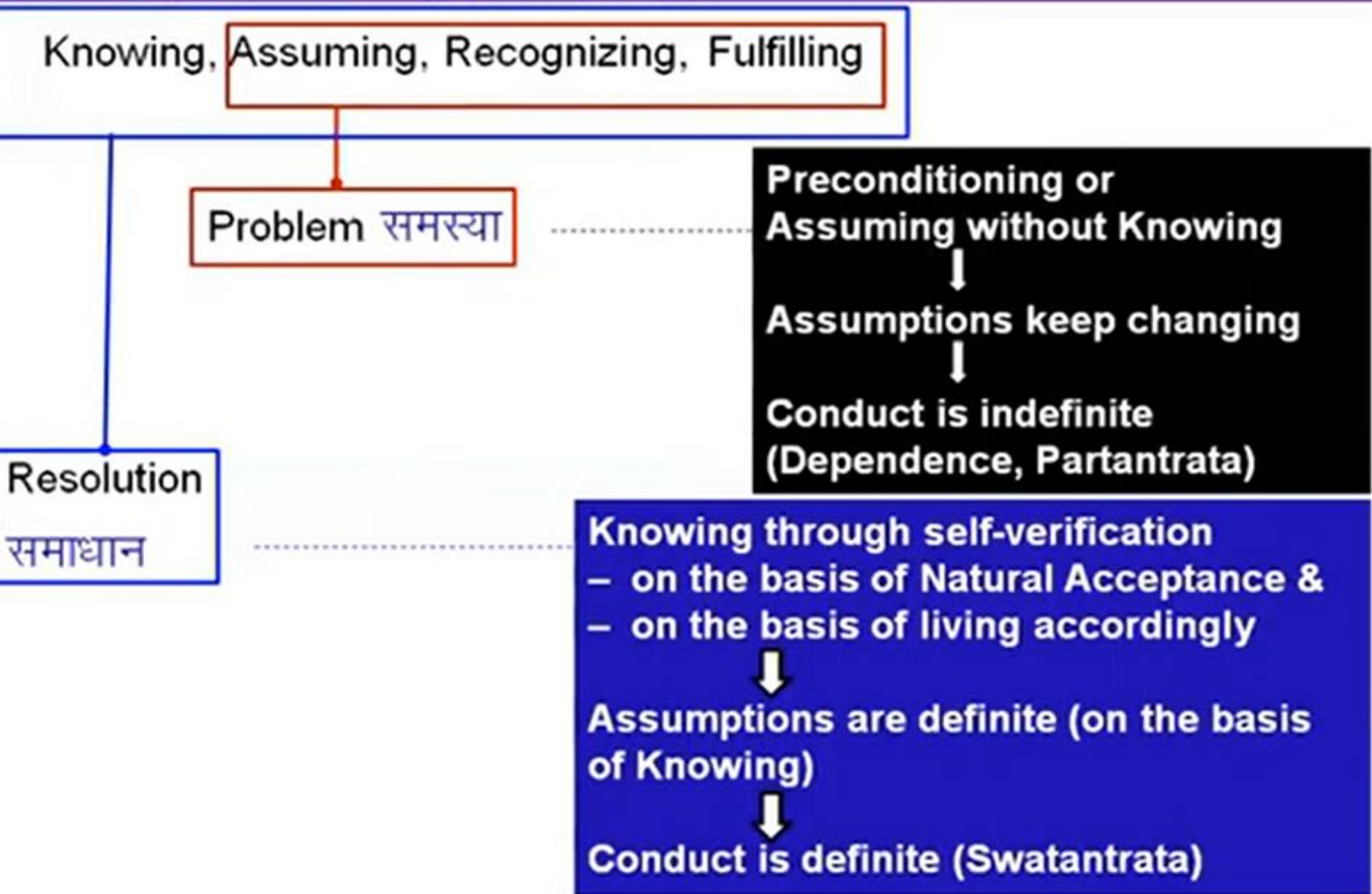
Knowing, Assuming, Recognizing, Fulfilling

Problem समस्या

**Preconditioning or
Assuming without Knowing**
↓
Assumptions keep changing
↓
**Conduct is indefinite
(Dependence, Partantrata)**

KNOWING	To see the reality as it is, in its completeness, by direct observation <i>It is definite, has continuity & universality</i>
ASSUMING	Acceptance of the reality <i>(acceptance can be on the basis of knowing or even without knowing)</i>
RECOGNISING	The relationship (with human being and with rest of nature)
FULFILLING	The relationship (with human being and with rest of nature)

Knowing & Assuming (Accepting)



Knowing & Assuming (Accepting)

Knowing, Assuming, Recognizing, Fulfilling

Problem समस्या

Education-Sanskar

Resolution

समाधान

Preconditioning or
Assuming without Knowing

Assumptions keep changing

Conduct is indefinite
(Dependence, Partantrata)

Knowing through self-verification

- on the basis of Natural Acceptance &
- on the basis of living accordingly

Assumptions are definite (on the basis
of Knowing)

Conduct is definite (Swatantrata)



Human Being मानव		Self मैं	Co-existence सहअस्तित्व	Body शरीर
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Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव			Physio-chemical Things भौतिक-रासायनिक वस्तु
<div>↓ Consciousness</div>				

Need of the Self = Continuous happiness = Need of consciousness

Fulfilled by = Right Understanding and Right Feeling in the Self = Activities of consciousness

(The need of consciousness is fulfilled by activities of consciousness)

Human Being मानव	Self मैं	Co-existence सहअस्तित्व	Body शरीर
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	Consciousness चैतन्य		Material जड़

The Self as the Consciousness Entity, the Body as the Material Entity

- The Self and the Body are two different types of reality. The Self is the domain of consciousness, which is characterised by the activity of knowing, assuming, recognising and fulfilling.
- The Body is the domain of material and it only has the activity of recognising and fulfilling.
- Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling, which are activities of the consciousness itself.
- The Body is a material unit, its needs are material in nature and they are fulfilled by physio-chemical things.
- To understand the human being, both the domain of consciousness as well as the domain of material needs to be understood. For human being to be fulfilled, both domains need to be fulfilled separately.

Gross Misunderstanding – Assuming Human Being to be only the Body

- The gross misunderstanding is assuming the human being to be the Body; and therefore, trying to fulfil all the needs through physical facility.
- It is needless to say that due to over-use of physical facility, there are widespread repercussions at every level of human existence.
- On the one hand, there is exploitation of natural resources for more and more physical facility. On the other hand, human beings are exploited in the process and also, they are made to compete for the limited physical facility.



Understanding the body as an Instrument of I (I being the Seer, Doer and Enjoyer)

- There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body perform it Physically. Body does not decide itself.
- It has been stated earlier that “body” and “I” are two separate entities.
- It is “I” who has to take the decisions for the body to accordingly, **e.g.**.., requirement of food.
- It is “I” who decides to eat and thus, passes the information to the body.
- For example, the moment “I” Choose to take food. the body shall eat food. With decision to take food, the food shall be picked by. Chewed and then swallowed by the body Similarly, “I” decide to take rest to ensure adequate regaining of energy, then body shall go to bed and will take rest. Thus is used as an instrument of “I”.

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.**

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**.
- Anything that I have seen once and understanding, then I will be the one to make decision on what is to be done and What not has to be done. I will be the doer. **For example**, if I saw scenery then I will decide whether to click the picture of that scenery or not.

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.



Whatever happens, happens to you
by you, through you; you are the
creator, enjoyer and destroyer of all
you perceive.

— Sri Nisargadatta Maharaj —

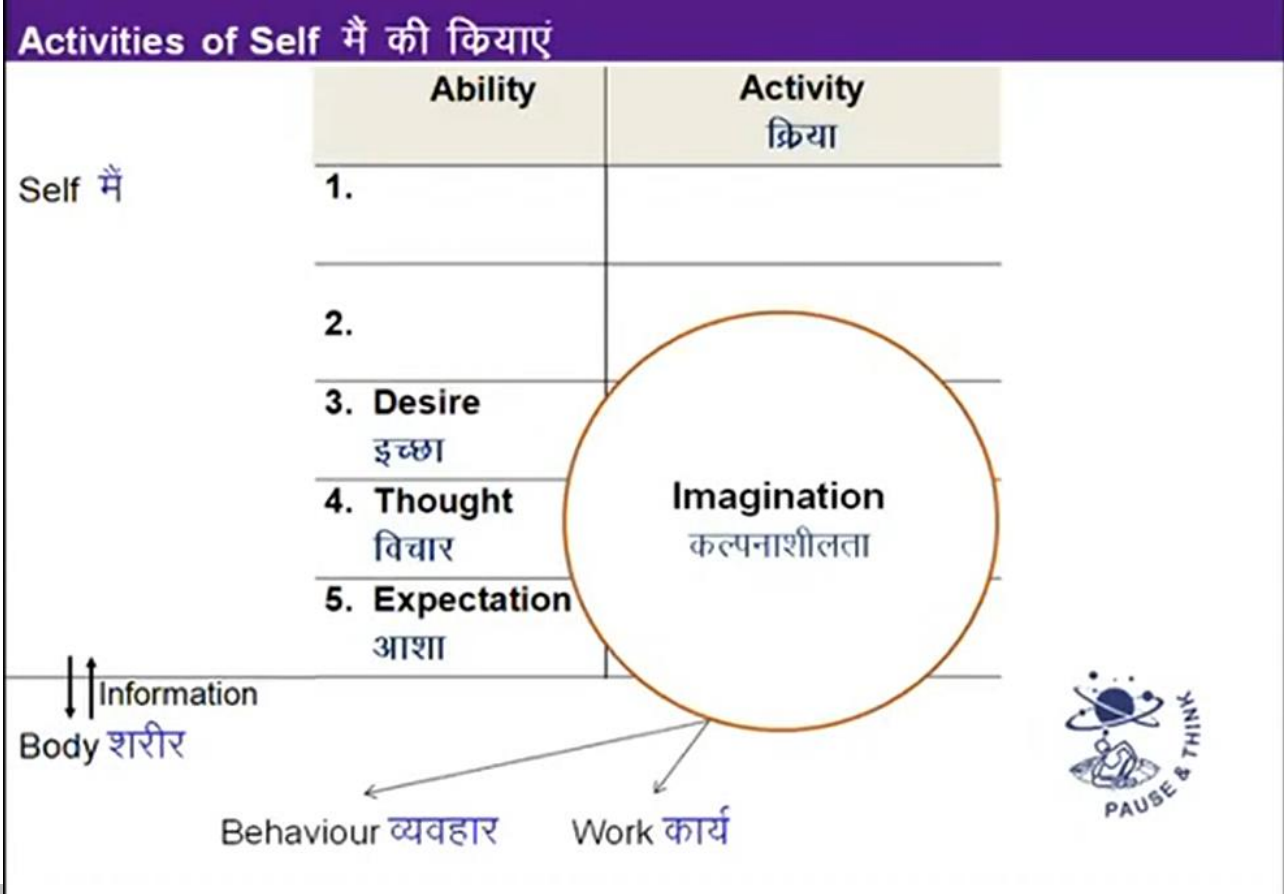
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Understanding Harmony in the Self

- Now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self, resulting into a state of continuous happiness.

Activities of the Self

- The activities of the Self can be seen in terms of desire, thought and expectation.
- Desire is the name given to the activity of imaging. You are making an image in the Self. Desire is in the form of an image which you have created within.
- Thought is the power for the activity of analyzing based on comparing various possibilities to fulfil your desire.
- Expectation is the power for the activity of selecting based on tasting.



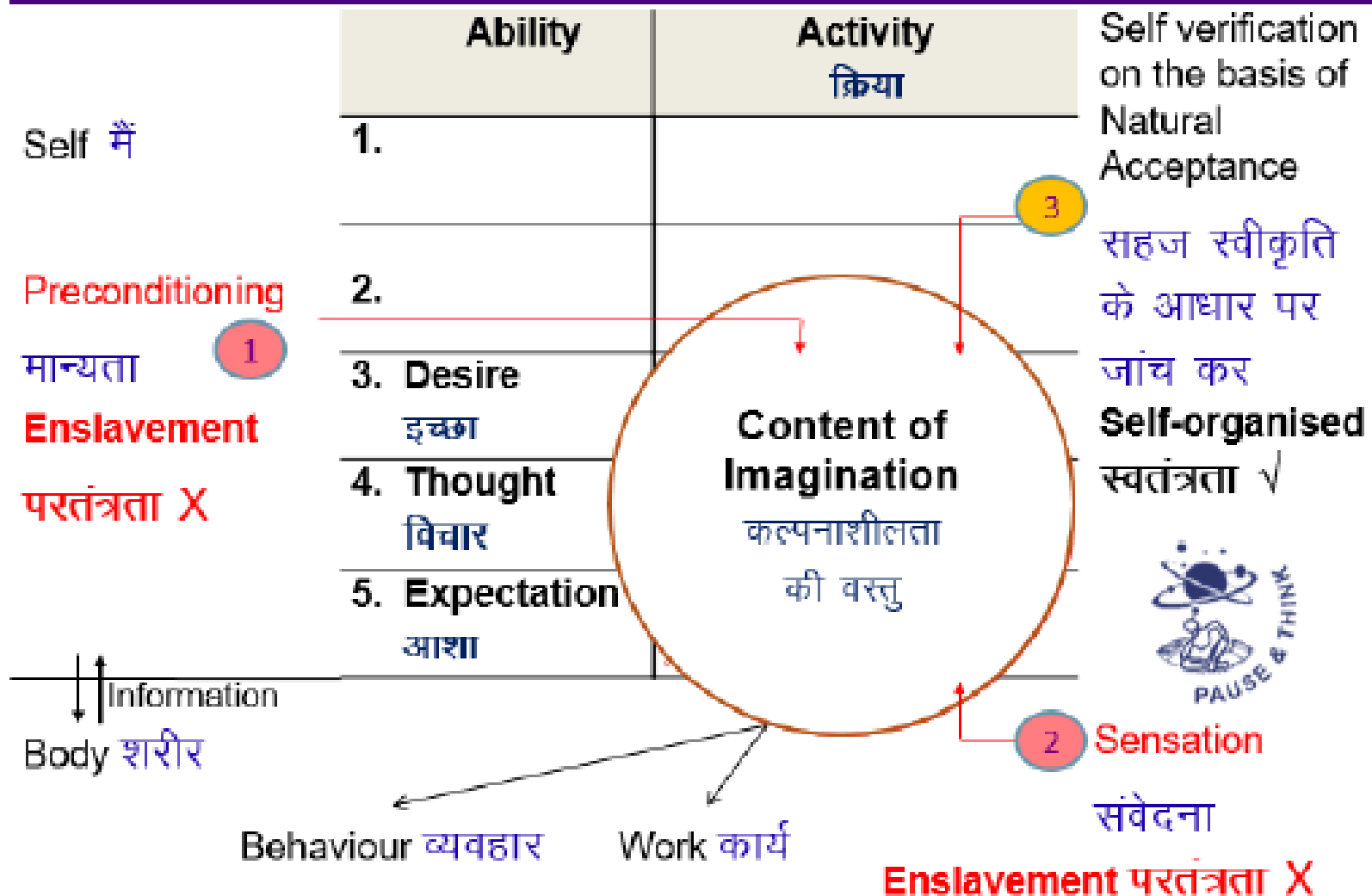
These Activities Together Constitute Imagination

- These activities are together called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.
- Happiness and unhappiness depend on the state of imagination. If your imagination is in harmony with your natural acceptance, you are in a state of happiness. When it is in contradiction with your natural acceptance, you are in a state of unhappiness.
- Imagination is expressed to the world outside, in terms of behaviour with human being and work with the rest of nature.
- We have also referred to imagination as “what I am” and the natural acceptance as “what I really want to be”.

- Once you start looking at your imagination, you will be able to find out the state of your imagination.
- Your imagination could be well organised, in harmony or it could be a random mixture of harmony and contradiction.

- There are three possible sources of motivation for imagination:
 1. Preconditioning, 2. Sensation and 3. Natural Acceptance
- A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, dictums, goals, etc. prevailing in the family, in the society which we have assumed without knowing. They may influence our imagination.
- Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs – of sound, touch, sight, taste and smell.
- The third source of imagination is our natural acceptance. It can also be referred to as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source.
- It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination.

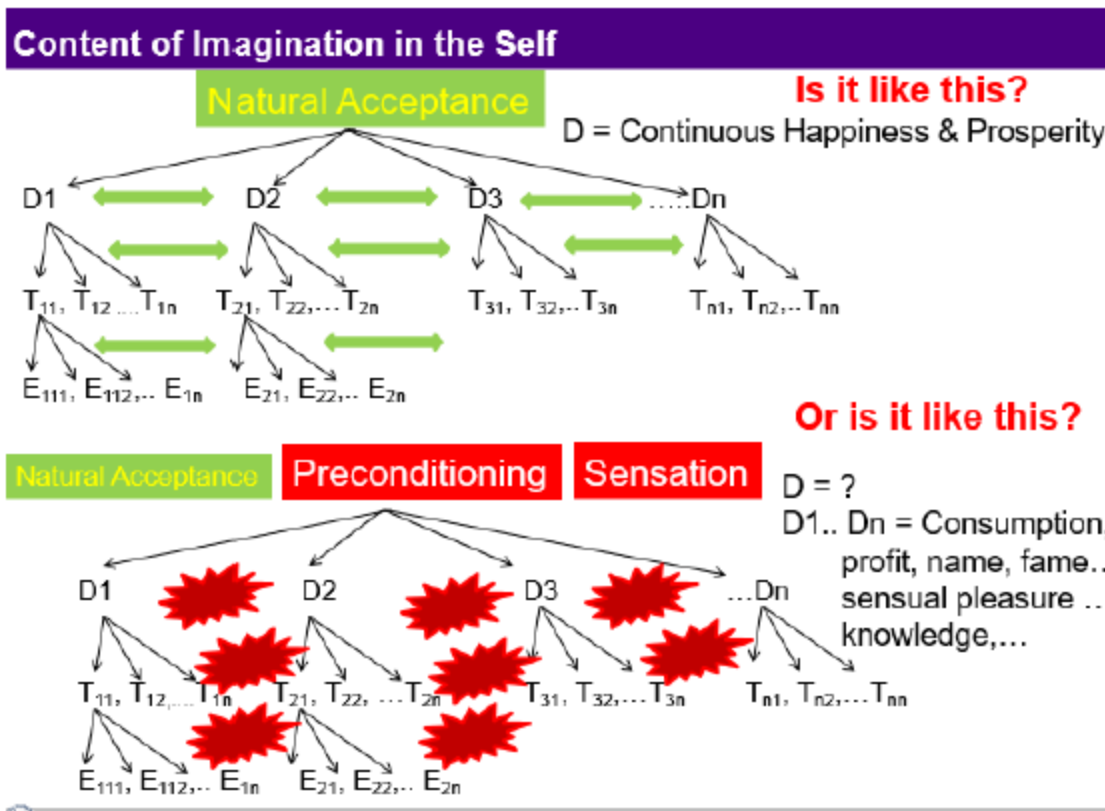
Sources of Motivation for our Imagination and its Implications



Consequences of Imagination from the three Sources

– Self-organisation or Enslavement?

- If your imagination is motivated by preconditioning or sensation, you may or may not be in harmony with the natural acceptance.
- Therefore, you may be in a state of happiness within or unhappiness within.
- Your happiness is dependent or enslaved by your preconditioning and sensation.



State of Imagination – Random and Disorganised

If the imagination is random and disorganised
It indicates a state of confusion



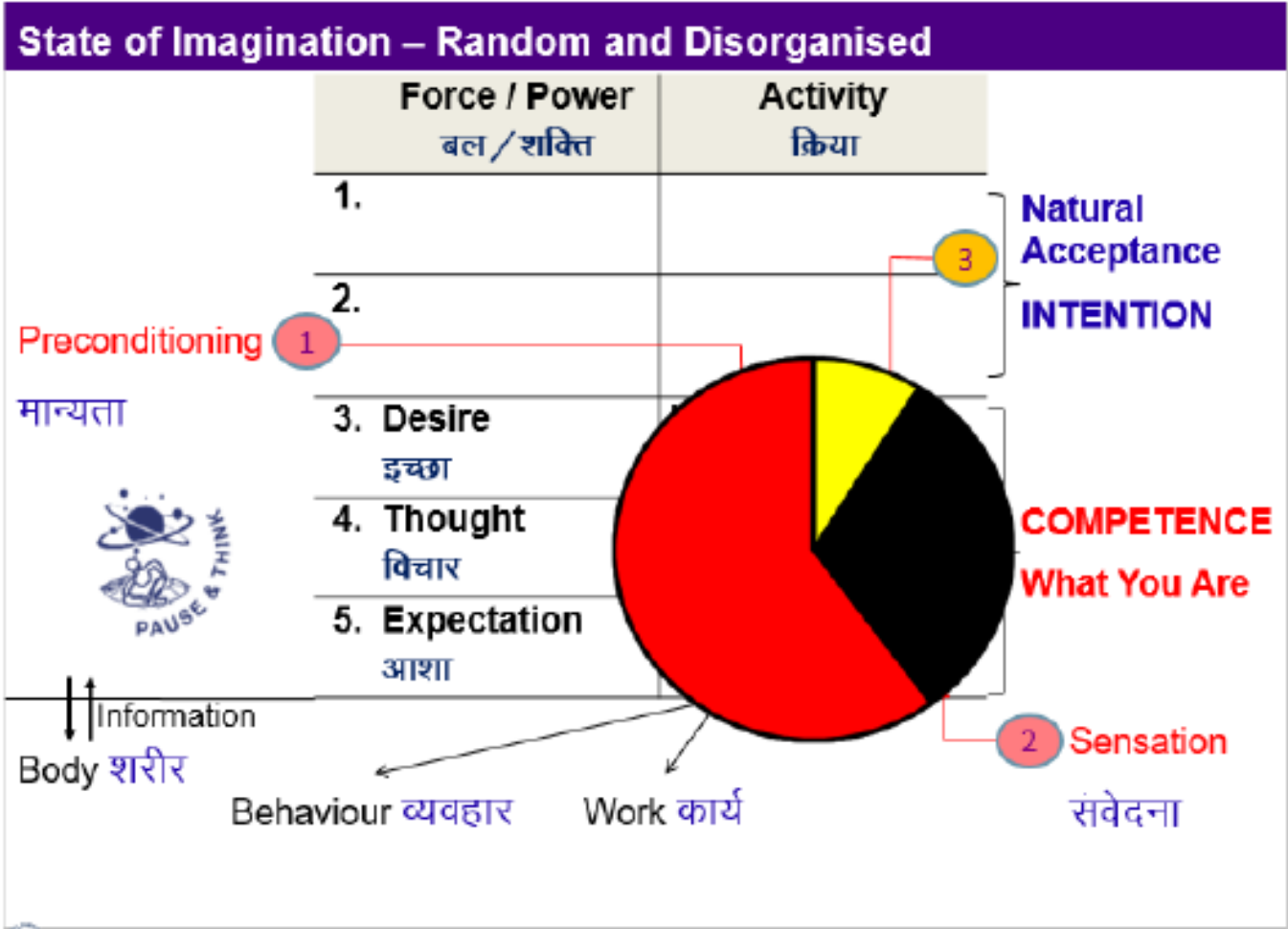
Many of these imaginations may be
contrary to each other and contrary to the natural acceptance



If we observe carefully, we realize that we have accumulated a lot of desires,
which are resulting in numerous thoughts and expectations

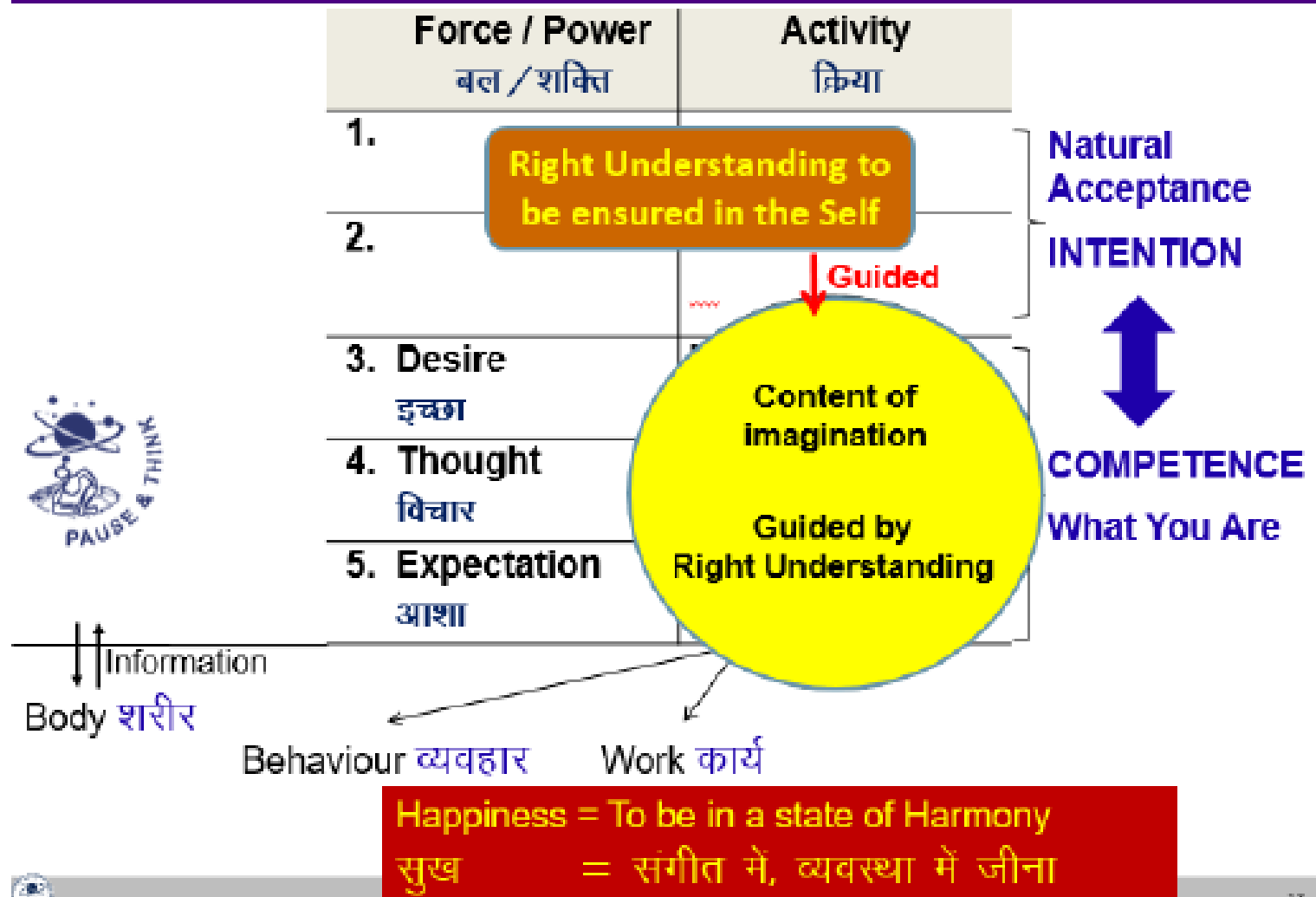
Harmony in the Self is realised when there are no contradictions in the
imagination and all imagination is in accordance with natural acceptance

- And then there is a large possibility that there is contradiction in your desires, leading to contradiction in your thoughts and then expectations. In such a state of contradiction within, your imagination is enough to keep you unhappy all the time.



- There is a possibility that a large share of your imagination is enslaved by preconditionings and sensations, while a very small share is guided by your natural acceptance. One thing to note here is that sensation is not an enslavement in itself. Through sensation only, the Self is able to take proper care of the Body.
- But problem arises when you try to associate happiness with favourable sensations. Similarly, there could be some preconditioning which may also be right. But unless you verify it, and validate in your living, it is just like an enslavement. And this leads to unhappiness.
- If your imagination is guided by your natural acceptance, you are sure to be in harmony and happiness within. You are self-organized.

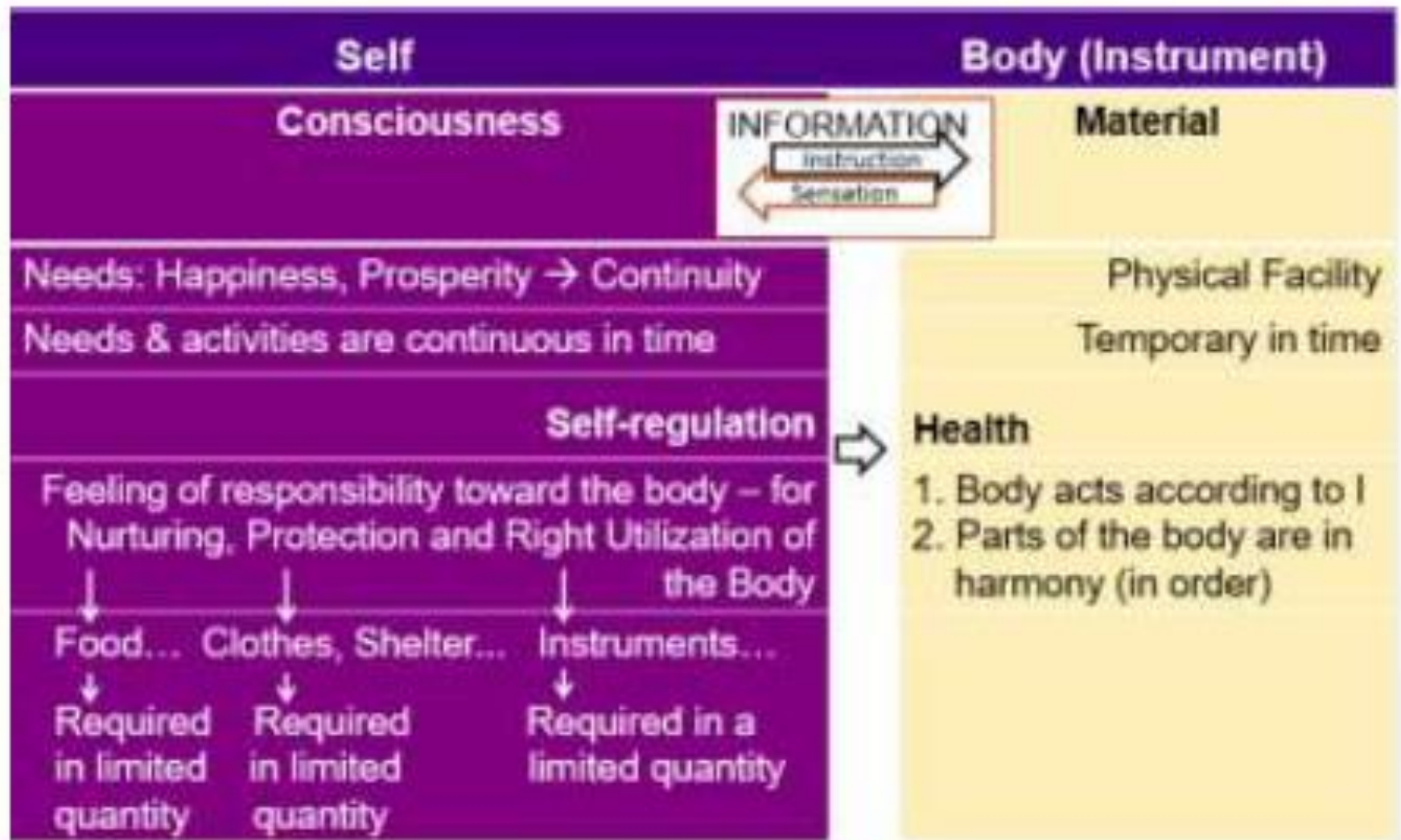
Harmony in Self = D, T, E in accordance with Natural Acceptance



Ensuring Harmony in the Self by way of Self-exploration

- To achieve this harmony in the Self, we need to start self-exploration. In the process, we need to:
 - Know our natural acceptance
 - Be aware of our imagination
 - Find out the source of imagination
 - Work out a way to sort out our imagination till it is fully in line with our natural acceptance
- When the imagination is in harmony with the natural acceptance, there is harmony in the Self. This harmony is happiness.

Understanding Harmony of the Self with the Body



Understanding Harmony of the Self with the Body

- **The Body as a Self-organised System**
- The Body is a wonderful self-organised system. It has so many parts. Each part co-exists in harmony with every other part. The eyes are well connected to the brain; the mouth, the stomach and the whole digestive system is synchronized and so it is for every organ, every cell of the Body – and you have to do nothing to make these connections or to synchronize the various parts or to deal with every cell.
- **Harmony of the Self with the Body: Self-regulation and Health**
- As we discussed in lecture 9, the Body is an instrument of the Self. The responsibility of the Self towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing the Body is by providing appropriate air, water, food, sunlight, etc. Protection is to ensure the continuity of the body which includes safeguarding from unfavorable conditions. Right utilization would mean using the Body for the purpose of the Self. This feeling of responsibility towards the Body is called as the feeling of **self-regulation**, and a natural outcome of it is **health**.
- Feeling of self-regulation = the feeling of responsibility in the self towards the Body – for nurturing, protection and right utilization of the Body.

- Indicators of a healthy body:
 - The Body is healthy if it is able to perform as per the instructions of the Self.
 - Different parts of the Body are in harmony amongst each other, they are in order.
- The feeling of self-regulation in the Self is primary. Health in the Body is a natural consequence.
- When the Self has the feeling of self-regulation and there is health in the Body, there is harmony of the Self with the Body.

- Over the last 100 years or so, there have been significant improvements in terms of longer life-spans, in dealing with communicable diseases and trauma, but yet, ensuring health remains a question mark¹.
- The problem is in the wrong assumptions, one of which is that human being is the Body. With this assumption, happiness is sought through favorable sensation through the Body.
- Further, the assumption that we will get happiness from sensation through the consumption of physical facility has led to a high demand for it.
- Most of the present-day disorders are psycho-somatic in nature. ‘Psycho’ has to do with the Self and ‘Somatic’ has to do with the Body. Disharmony in the Self causes disharmony in the Body causing psycho-somatic problems.
- These effects are very prominent when the individual is living with the assumption “I am the Body”.
- **The Way Ahead**
- There is a need to understand human being as it is (as co-existence of Self and Body). The significant part is having the feeling of self-regulation in the Self. This can happen only when the Self is in harmony, i.e. there is right understanding and right feeling in the Self. With a feeling of self-regulation, the Self will naturally nurture, protect and rightly utilize the Body, resulting in health of the Body.
- **Key Takeaways**
- The Body is an instrument of the Self. Harmony of the Self with the Body is ensured when Self has the feeling of self-regulation and there is health in the Body.

- As we discussed earlier, feeling of self-regulation is the feeling of responsibility in the Self for nurturing, protection and right utilization of the Body. We can now detail it further:
- **Nurturing the Body**
- Nurturing means providing the necessary inputs to the Body. The right inputs nurture the Body, without disturbing its harmony.
- The programme for nurturing and maintaining health of the Body includes the following:
 - 1a. Intake
 - 1b. Routine
 - 2a. Physical Labour
 - 2b. Exercise
 - 3a. Balancing internal and
 - 3b. Balancing breathing of body external organs of body
 - 4a. Medicine
 - 4b. Treatment

1a. The first part is the intake, all that the Body takes in. It includes the air it breathes, the water it drinks, the sunlight it absorbs, the food given to it and so on.

1b. A regular routine is required in order to keep the Body healthy, like ensuring a proper programme for sleeping, waking up, cleaning the Body, eating, doing physical work, etc.

2a. The Body needs adequate movement to maintain health. Labour is the work on the rest of nature. Few hours of labour a day provides sufficient body movements to keep the Body in good health. It also ensures production of physical facility.

A lifestyle which includes appropriate intake, routine and labour, would be generally sufficient to keep the Body in good health. However, if we are unable to do that, or in spite of this effort, there is some

disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

2b. If one is not able to labor, s(he) can do exercises for proper upkeep of the Body.

3a. There is a need for keeping the internal as well as the external organs in harmony by appropriate means like postures, movements etc.

3b. Breathing is a significant activity for the Body. Balancing the breathing of body is necessary, through appropriate breathing exercises.

For the most part, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a and 3b). Despite these, if there is some problem in the health of the Body then we take medicine and ultimately, we also take treatment when all this does not work.

4a. The Body is self-organised and naturally in harmony. It is able to recover itself from many disturbances. But if due to some reasons it runs into disharmony, medicine is helpful in taking care of lifestyle disorders, non-communicable illnesses as well as communicable diseases.

4b. In the event the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment.

Protecting the Body

Providing a conducive physical environment includes clothing, shelter etc. is all a part of protection of the Body.

Right Utilisation of the Body

Right utilization of the Body would mean that it is used in the process of fulfilling human aspiration, which is basically the need of the Self. If one is using the Body in the process of fulfilling the needs of the Self, it is right utilization of the Body. It would include work with rest of nature to produce physical facility required for the Body.

Revisiting Prosperity in the Light of the Harmony between the Self and the Body

The need for the physical facility is essentially related to fulfillment of this feeling of responsibility towards the Body, i.e. we need physical facility for nurturing the Body (food...), for protecting the Body (clothes, shelter...) and for rightly utilizing the Body (instruments...) and that's it. And if we can see this clearly, we can also see that the physical facility required to ensure each one of them is required in limited quantity. Hence, prosperity is very much possible.

As an exercise, one can list all the physical facilities required for these three purposes, and see whether they are limited. Next, one can assess the available facilities, and see if they are more than required. If not, then how much more will be required can be worked out. This will clearly give a vision for ensuring prosperity.

My Participation (Value) regarding Self and my Body

My participation (value) with my Body is:

- Ensuring a feeling of self-regulation in the Self
- Ensuring the nurturing, protection and right utilisation of the Body
- Ensuring the production / availability of more than required physical facility for the above

By ensuring these three, the Body continues to be in harmony, it remains healthy. And one also has the feeling of prosperity.

- **Key Takeaways**
- When the Self has a feeling of self-regulation (the responsibility for nurturing, protection and right utilisation of the Body), and it is able to fulfil this responsibility, the Body is in harmony (good health).
- This feeling of self-regulation is instrumental in identifying the need for physical facility and ensuring prosperity.