

## Unit 2

1) “Human being is more than just the Body” –explain

OR

Are the activities in ‘I’ continuous or temporary? Justify your answer.Ans:

Write Answer of Question 1

OR

Why are physical facilities required? What do you mean by right utilization of the Body?

Ans: Write Answer of Question 1

OR

Distinguish between the needs of the Self and the needs of the Body.Ans:

Write Answer of Question 1

**Ans:**

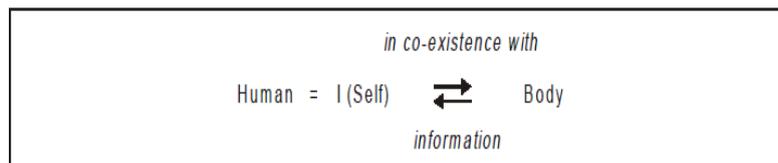
- As human beings, our living extends from the Self to the entire existence. The four levels of our living are
- *living in myself, living in family, living in society, living in nature/ existence*

### **Human Being is More than Just the Body**

What do we visualize when we refer to someone as a Human Being?

- In addition to the body, we are also aware of the ‘alive-ness’ of the person - the entity that keeps the body. ‘Alive-ness’ in the activities are demonstrated by the person like their **seeing, talking, listening, walking, eating**, etc.
- The subtler activities of the person – the person’s **feelings, thinking, believing**, etc.
- A person who is alive will have these two aspects namely the Body and the ‘alive-ness’.
- This ‘alive-ness’ is called **‘Jivana’**.
- **Understanding Myself as Co-existence of the Self and the Body**

*Here is a proposal:*



The distinction between the Self and the Body is done in three ways in terms of the **needs, activities** and the types of these two **entities**, as shown in the table below:

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

- Needs of body are:
- Food
- Shelter
- Clothes

“Who takes care of the body?” The answer is: “I do” or, “I take care of the Body”.

Needs of the “I”; ‘what do ‘I’ want’ or ‘what is my need’?

Respect, trust, happiness....are some of the needs of ‘I’ , or *my* need.

**Body needs being ‘physical’ in nature, or also called ‘*physical facilities*’ (*savidhā*);**

**The need of “I” is essentially to live in a state of continuous happiness (*sukha*).**

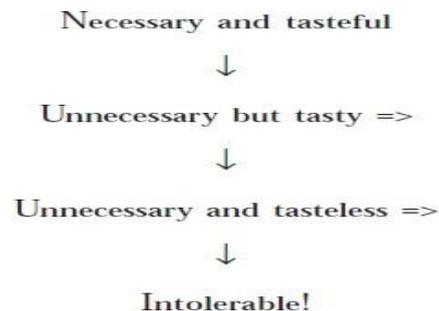
This is one primary distinction between the Self (‘I’) and the Body, in terms of their needs: *these are fundamentally different.*

**In time, needs are...** Food, clothing, shelter, or instruments, are temporary in time – it is *not continuous*. **What about the needs of ‘I’? Ask yourself these questions:**

Happiness, respect, acceptance are to be fulfilled continuously in time. The needs of ‘I’ are *continuous* in time.

In quantity, needs are.

- **For the Body: Quantitative:** food, clothes, books, shoes, slippers, rooms, bikes...
- The numbers may be large or small. But they are *limited* in quantity.
- You may need to take only four chapattis a day, while your friend may need ten chapattis a day!



**For the Self: Qualitative** The needs of the Self (‘I’) are qualitative, not quantitative. We cannot talk of one kg of respect, half a meter of love or two litres of affection!

**Our feelings are *qualitative*.**

- **Example :respect** Feeling of disrespect is not naturally acceptable to us; respect is naturally acceptable and we want it continuously.

The need of the Self (‘I’), for happiness (*sukha*), is ensured by Right Understanding and Right Feelings, while the need of the Body, for physical facilities (*savidhā*), is ensured by appropriate physico-chemical things.

- We may be living together amidst lots of wealth but if we do not have right feelings for each other, the happiness in living together is not ensured.
- **Example:** you are sitting in a nicely air-conditioned room on a big comfortable sofa with a person for whom you have a feeling of opposition.
- We hence need to work for both-happiness (*sukha*) in ‘I’ and physical facilities (*savidhā*) for the Body.
- As humans, we need both – continuous happiness in the Self (‘I’) as well as limited physical facilities for the Body.
- *We need to fulfil both of these and both are important.*
- With right understanding, we become responsible to ourselves - i.e., to ‘*Jivana*’ as well as to our Body.

- Due to lack of right understanding, we are mixing up *Sukha* and *Suvidha*.

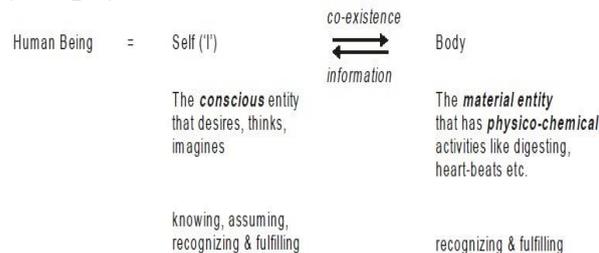
2) **Elucidate the self (I) as the conscious entity, the body as the material entity .**

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

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

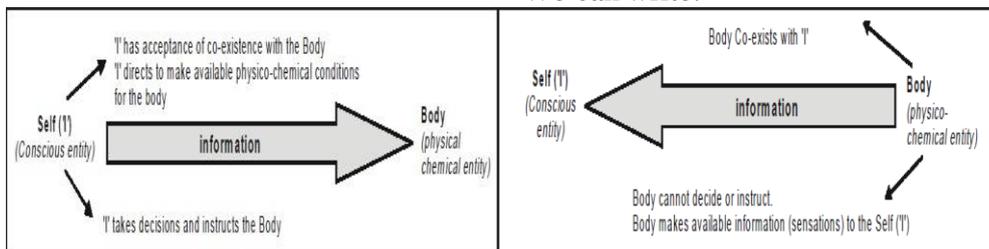
Ask a question now: 'Who is talking, seeing, thinking, recognizing, assuming, etc?' The natural answer you will give is 'I'. It is this 'I' (*Jivana*) which has the characteristic of being aware or being conscious. Thus, it is also called consciousness. It is always aware that 'I am'.

Any entity that has the activity of recognizing and fulfilling only can be called a 'material entity'. From the activities of 'I' and body, we can say that the **Self ('I') is a conscious entity, the Body is a material entity, or physico-chemical in nature.**



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

We can write:



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

**Distinguishing Needs of the Self ('I') and 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**

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

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

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating	If we are only <i>thinking</i> about eating, only I is involved		
Walking		✓	
Thinking	✓	When we think <i>and do something</i> , both are involved	
Dreaming	✓	If we dream and sleep-walk, both are involved	
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting Angry	✓	In getting angry <i>and expressing it</i> , both are involved	
Shouting		✓	

**Based on the above exercise, the following conclusions can be made:**

1. Activities of the human being can be distinctly understood.
2. Activities involving only the Self are sentient activities, such as selecting, thinking, desiring, etc. You can start looking at these activities and see if they are periodic or continuous.
3. Activities involving only the Body are the 'material' activities, and they are completely different from the 'conscious' activities in 'I'. You can see if the activities in the body are continuous or temporary. Look at all the activities in the body and find this out.
4. Activities involving both 'I' and the Body are those where a conscious effort from I and an activity in the Body, both are involved. Such activities generally involve our sense organs; or our work organs which are conducted by 'I' on the Body.
  - (a) Listening is an example where 'I' and a sense organ – the ears are involved,
  - (b) Walking is an example where 'I' and a work-organ – the legs are involved.
- Understanding the Human Being as Co-existence of Self ('I') and Body
- (c) Blowing your cheeks out is an example where 'I' is conducting some action on the body.
5. It is possible for each one of us to observe ourselves, investigate into ourselves and find out which activities are of 'I', are of body, and are those involving both 'I' and body.
6. This exercise cannot be done by anyone else for you; you have to do it yourself! How you are, can only be found out by yourself! This is a simple thing all of us can understand.

**3) "I am the seer, doer and enjoyer. The body is my instrument"- explain.**

**Ans:**

	I	Body
1	I am	My body is
2	I Want to live	Body is used as an instrument (of 'I')
3	I want to live in continuous happiness	For nurture of body → food For protection of body → clothing, shelter etc. For right utilization of body → instruments/ equipments etc. are needed as physical facilities.
4	To understand & to live in harmony at all 4 levels (see section 4.5) is the program for my continuous happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument.

1. **I am. I exist. The body is.** I am the one that 'knows' I exist. It is not the body that knows. I am the conscious entity; the body is the material entity. The awareness of being, of being alive, is in *me*, in 'I'.

2. **We all want to live. I want to live. I am the one that wants to live (that is why 'I' is called *Jivana*).**

The Body is my instrument. Not only am I in co-existence with the Body, but the Body also works like my instrument.

I am the one who takes decisions and the body acts accordingly.

**Example: When eating, the food is picked, chewed and then swallowed. The self ('I') that chooses to eat and makes a choice of what to eat and how much to eat.**

**The body is used as an instrument in the process of eating.**

3. **It's not just that I want to live.**

I want to live, and live with *continuous happiness*. This is my need.

Physical facilities are a need of the Body only.

(a) Listing all the needs of the Body, for the nurture of the Body, food is required.

For protection from the natural climate, clothing and shelter are required.

(b) Just food, clothing and shelter are not sufficient for body.

Projector, chairs and tables, stationery, etc. phones, TV or internet, and means of conveyance are meant for the right utilization of the Body, which are instruments.

**(c) Thus there are three requirements related to the Body, nutrition, protection and right utilization.**

**The needs of the body are limited in time, and limited in quantity. My need for happiness is continuous.**

4. **What my program is, and what part of my program is to do with the physical facilities? What do I need to do?**

(a) **Proposal:** To understand and live in harmony at all the four levels of my living.

**These four levels are: myself, family, society and nature/existence.**

Continuous happiness entails understanding the harmony at all these levels and living accordingly. If I ignore any of these levels of my living, then there may be unhappiness or contradiction at that level.

b) **The basic program** of 'I' is to have the right understanding and feeling, the understanding and feeling of harmony at all four levels of living.

Ensuring physical facilities for the body is only a *small part of the program* and facilities consists of **production, protection and right utilization.**

Example:

If I grow wheat, it is **production.**

I preserve it so that it is not consumed by insects, or destroyed by rain or wind or the scorching sun - this is **protection.**

And I eat it for the nourishment of the body; I do not burn it, or simply leave it piled up in my house - this is **right utilization.**

c) Today we have ignored the understanding of 'I', and hence we are quite unaware of the needs of 'I'.

Accumulating physical facilities does not ensure the need for happiness in 'I'; physical facilities do not ensure right understanding in 'I'.

Physical facilities alone cannot even ensure health in the body – unless we have right understanding in 'I'. Hence, there is a need for us to expand our attention and our efforts to also include the program for 'I'. This is an urgent need.

5. **Understand is that I am the seer, I am the doer and I am the enjoyer.**

**(a) I am the 'seer':** When we are reading a book or listening, when someone, is explaining something to us – we are engaged in the activities of 'seeing' or understanding.

Question: "Who is understanding all this?", or, "Who believes all this?"

Answer: **It is 'I'.**

It is not our eyes or ears that understand the meaning of the words. Understanding or believing happens in the 'I'. Every time you are the seer.

'Seer' also means 'the one that understands'. It is also called 'drastā'

**(b) I am the 'doer':** Once I have seen/understood something, I decide what to do or not to do. **I am the doer.**

Example: I am the seer of the nice scenery. I choose to take a picture of the scenery.

I take my hands into my pocket, and take out the camera and click a picture.

I use the hands - the hands in the Body are thus used as an instrument. **I am the 'doer' every time. Doer' means 'the one that does', who takes decisions to do. It is also called 'kartā'**

**(c) I am the 'enjoyer':**

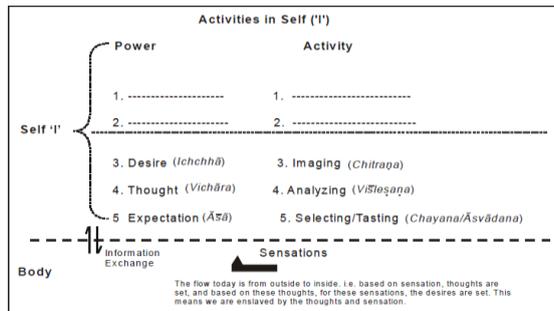
When I see the picture, I like it. I am the one that enjoys it. There is a continuity of being the seer, doer and enjoyer. When I eat, I am the one that gets the taste – from the tongue.

All the time, I am the enjoyer, the Body is used only as an instrument.

**'Enjoyer' means 'the one who enjoys'. It is also called 'bhoktā'.**

**4) Explain the activities of imaging, analyzing and selecting/tasting with a diagram. With the help of an example, show how are they related.**

**Ans:**



Power of "Expectation" or Activity of "Selecting/Tasting" in 'I': 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'.

Another example of Selecting/Tasting: you planned your career. You could have selected engineering or medicine or accounts or management.

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*).

For example, we decide (Selecting) which motorcycle to buy based on an earlier assumption (Taste) of which motorcycle looks better. We decide which movie to watch (Selecting) based on our prior experience of the hero (Taste).

**Selecting and Tasting are complimentary.**

Selection/Taste thus has an impact on our happiness.

**Selecting/Tasting happens in the Self ('I'), or in your Self ('I'), and not in the Body!**

The activity of Selecting/Tasting is the basic level via which the Self ('I') interacts with the Body.

**For example:** Decide to lift your hand and you will see your hand moves.

Notice the decision in you to lift the hand and then notice the relation between the decision and the hand moving. **This is the co-existence between you ('I') and the body!**

**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 is called as "**thought**" 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**.

If you explore into yourself, desires are in the form of images, and these are constantly 'being expanded' and start observing them part by part.

This expansion, or ‘making into parts’ is nothing but thought or analysis.

This **activity** of **analyzing** (*Vislesana*) takes place in us all the time.

Power of “Desire” or Activity of “Imaging”

Each one of us have desires. Desires are in the *form* of images. Hence, the *activity is imaging*, while the *power is desire*.

For example, you can have the desire to “feel respectable by owning a large house”; “do well in life”; to “become knowledgeable”, to “be successful”. These desires are in the form of images.

Each one of us has these images, these desires, and we are constantly trying to fulfil these desires. There are two possible flows of the activities, and both keep taking place:

**1) 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), and

Based on these thoughts, desires may be set (activity #3).

A desire may be set in me through the above process.

**For example**, 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).

**2) From inside (in “I”) to outside (the body)**

Based on desires, thoughts are formed, and we select/taste to fulfil these thoughts.

**Example of the car:**

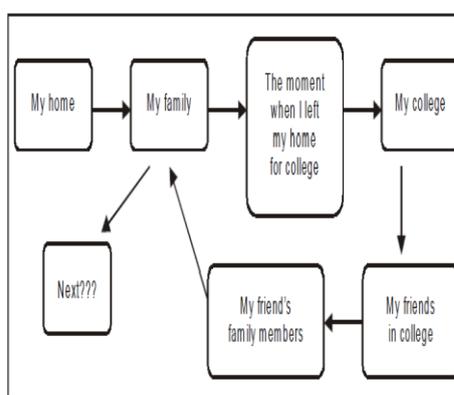
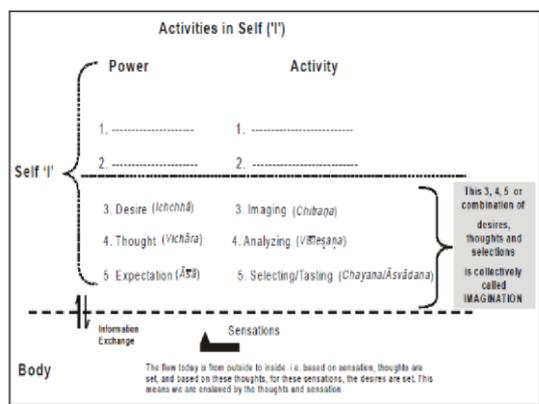
We now have the desire of “a good life via the car” in us (activity #3) and

To fulfill this desire, 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.**

**The Activities in ‘I’ are Continuous**



5) **Define Sanyama and Svāsthya. How are the two related?**

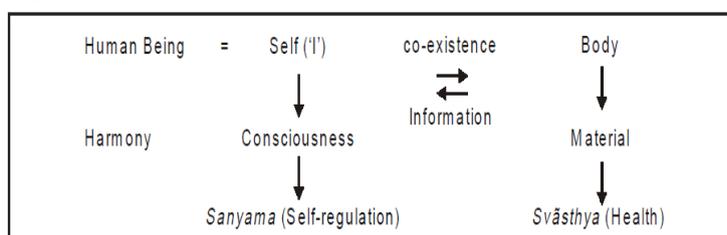
**OR**

**How does the feeling of Sanyama facilitate the correct appraisal of our physical needs?**

**Ans: Write Answer of Question 8**

**Ans: Harmony of ‘I’ with the Body: Sanyama\* and Svāsthya\***

**The harmony of ‘I’ with the Body is in the form of Sanyama on the part of ‘I’ and Svāsthya on the part of the Body.**



**Sanyama (Self-regulation):** The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the Body.

When I live with *Sanyama*, there is harmony among the different parts of the Body and the Body acts according to me as a useful instrument. Thus, we define *Svāsthya* as having two elements:

**Svāsthya (Health) =**

1. The Body acts according to the needs of 'I',
2. There is harmony among the parts of the Body.

So, *Svāsthya* is the condition of the Body where **every part of the Body is performing its expected function**. There is a strong coupling between 'I' and the Body which is harmony. If I am in disharmony, anger or stress or despair, it immediately starts affecting the Body adversely. Many diseases are caused in the Body due to disharmony in 'I'. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, hypertension etc. then body distracts 'I' from its normal functions.

**What is Our State Today?**

**1) Lack of Responsibility Towards the Body:**

For **example**, to enjoy tasty food, we ignore the fact that we are eating for the nourishment of the Body and not to perpetuate the happiness of 'I'. As a result, the Body is abused repeatedly and falls sick. So many ailments (diseases) prevail primarily due to **lack of Sanyama**.

**2) Tendency for Medication to Suppress the Ailment**

Whenever there is pain in any part of the Body We suppress this pain by immediate medication and then forget about it. Our focus is on "fighting germs in the body" than on helping the body restore itself to its natural state of harmony. **We end up consuming a lot of harmful substances in the name of medicines**

**3) Polluted Air, Water, Food...**

Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollution. The air we breathe in, is polluted by various chemicals released from industries and vehicles. Water is also polluted due to industrial effluents, sewage etc. which not conducive to the health of people. **Increase of hospitals or medical grants etc. is no substitute to Sanyama.**

**Understanding and Living with Sanvama**

**Nurturing of the Body (Posana)**

**Proper Food, Air, Water etc. (Āhār)**

The process of taking food, digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program:

- **Ingestion**: The first thing we do after taking the food in the mouth is that we chew it.

There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.

- **Digestion**: Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. Food needs to be eaten only when we feel hungry. The food we take is to be easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.
- **Excretion**: Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out which is called excretion. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

**Protection of the Body (Sanrakshana)**

To ensure the health of the Body, we need to take care of the following- (i) *Āhāra-Vihāra\**, (ii) *Shrama\*- Vyāyāma\**, (iii) *Asana\*-Pranāyāma\** and (iv) *Aus. adhi-Chikitsā\**.

• ***Proper upkeep (Vihāra) of the Body***: When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. Proper time, posture and ways to work and to rest are important. These issues are included in the upkeep of the Body.

• ***Physical Labour (Shrama) and Exercise (Vyāyāma)***: Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body

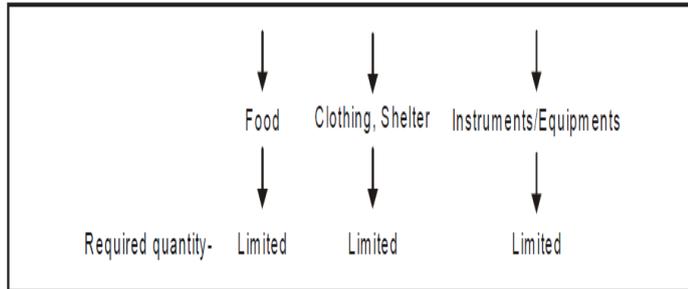
physically for production and maintenance of physical facilities.

• **Asan-Pranāyām: Yogāsana\* and Pranāyāma:** To ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

• **Treatment of the body (Ausadhi-Chikitsā):** When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

Hence, the feeling of Sanyama facilitates the correct appraisal of our physical needs.

**Physical Facilities required for nurturing, protection & right utilization of Body are-**



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