HARMONY IN HUMAN BEING

SELF-EXPLORATION

Human Values can be understood by an appropriate process of **self-discovery**, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being. It is only that we have to discover them or become aware of them. Thus, the process for Value Education has to be that of **self-exploration**, *and not of giving sermons* or telling dos & don'ts. Whatever is found as truth or reality may be stated as a proposal and every student is to be encouraged to verify it on his/her own right.

In **Sanskrit** term it is also known as "**Atma-Vichara**", which represents the inward journey into yourself, into your own inner space for understanding you fully and completely.

> *"When I discover who I am, I'll be free."*
>
> **—** *Ralph Ellison, Invisible Man*

You can check if you want to be able to decide on your own right or you want somebody else to decide for you? This somebody may be a group of people; it may be the society or the education system, etc.

> *"You can never know who you really are or what you can do until you discover yourself"*
>
> **—** *Sunday Adelaja*

If you are not able to decide on your own right then:

- Someone else is **programming** you (deciding what is valuable and what is not valuable for you)
- **Unconsciously** you keep accepting those things as values
- You get busy with how to implement them, how to realise them and materialise them

This process of Self-exploration has to be in the form of a **dialogue** – a dialogue between the teacher and student to begin with; and finally, within the student – between 'what I am' and 'what I really want to be', which is the innate natural acceptance.



It is a process of dialogue between "what you are" and "what you really want to be"

If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction.

Ask yourself this question: "Am I what I really want to be?"

When we look into this, we find that mostly we are not what we really want to be. These two are different and each one of us is faced with this contradiction. We are something and we want to be something else. This basic dichotomy, this basic contradiction has to be resolved. This dichotomy creates a conflict in us, which is a continuous cause for our unhappiness. What we are today- is the result of our **pre-conditionings**, our **predispositions**, our impressions and our beliefs. What we really want to be- comes from deep within us, that is naturally acceptable to us.

"What I am" ↔ "What I really want to be".

This dialogue needs to be started - between what you are and what you really want to be. On investigating into it, you will find that the contradictions are not outside of you. These contradictions are inside you.

All our unhappiness, all our discomfort, all our unease is because of this contradiction within – between what we are and what we really want to be. Each one of us lives with this feeling of discomfort, the unease within that keeps telling us "something is missing". This contradiction is causing a discomfort in us. irrespective of where you are placed: in a nice school, in a great college, having a good job, having a lot of money etc., this discomfort is continuously present.

It is a process of self-evolution through self-investigation

By self-investigation, we shall work towards being what we really want to be. Hence, the self-exploration leads to our own improvement, our own self-evolution – we will become qualitatively better. We can be more in harmony within ourselves.

"Without proper self evaluation, failure is inevitable."

– John Wooden

To fight contradiction in us, it is necessary that we do self-exploration. We have to start exploring ourselves. Through this process of self-exploration we can achieve self-evolution.



It is a process of knowing oneself and through that, knowing the entire existence

Thus, self-exploration leads to us knowing ourselves better. Today, we are largely unaware of our own characteristics, our own assumptions, beliefs and pre-conditionings. We will go beyond these beliefs to know ourselves. Once we have known ourselves, and we are sure of it, we can then also know all the things around us correctly.

> *"Knowing yourself is the beginning of all wisdom."*
>
> *–Aristotle*

As we know ourselves correctly, we are also able to relate ourselves correctly to the things around us. We can then understand the people we live with, the family we are born in, the people in society we interact with, in fact all the entities in nature/ existence. Once we have known ourselves, we can also know the entire existence. This process starts with the self, and once we are sure of ourselves, we can, through that, also know the entire existence.

It is a process of recognizing one's relationship with every unit in existence and fulfilling it

Once we start knowing ourselves and everything beside us, we shall understand our relationship with them i.e. we shall understand our relationship with other humans, animals, plants and matter etc. We shall then know how we have to live in harmony with all these things.

What are the things we live with today? We live in our families – with out parents, grandparents, brothers, sisters, we live in society – we interact with our teachers, with various people engaged in making available goods and services in the society. We live with nature – with animals, birds, plants, insects, materials, etc. Do we know our relationship with each one of these entities?

What happens when we do not understand this relationship? You would find that this lack of understanding leads to problems. For example: if you wrongly assume that animals may breathe away all the air, and hence all animals need to be killed so that there is enough oxygen left for human beings, it would be disastrous!

Thus, if we start with understanding ourselves, and then through ourselves, we understand the rest of existence, and also our relationship with all entities in existence and then fulfil this relationship.



It is a process of knowing human conduct, human character and living accordingly

Once we know our own true nature, we will also understand what is our participation with the other things we live with. When we know this true human character, we start moving towards it in a natural manner.

We should go for definite character. The process of Self-exploration will enable us to identify the definitiveness of human conduct and to live accordingly.

It is a process of being in harmony in oneself and in harmony with entire existence

Through the process of Self-exploration, I establish a dialogue with my natural acceptance. This enables me to be in harmony within myself. Through the same process, I am able to explore into the harmony in the entire existence.

> *Today wherever you go, carry the intention of peace, love, and harmony in your heart.*
>
> *– Deepak Chopra*

It is a process of identifying our Innateness (Swatva) and moving towards Self-organization (Swatantratã) and Self-expression (Swarãjya)

When I identify my innateness (inborn qualities), what I really want to be and establish a dialogue with it, it enables me to become Self-organized, i.e. I attain harmony in myself. This is Swatantratã. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards Swarãjya.

> **Swatantratã** : Being self-organised : Being in harmony in oneself
>
> **Swarãjya** : Self-expression, Self-extension : Living in harmony with others, and thus participation towards harmony in the whole existence

If you are living in contradiction, then it means you are not self-organized. If you are living with pre-conditionings, wherein you have assumed certain things, have accumulated desires without having first evaluated them, then it means you are **partantra** (enslaved).

Hence, since we ourselves are not in self-organization, our expression in living: be it in behaviour with other humans or in our interaction in the form of work - the outcome is going to be one of conflict.

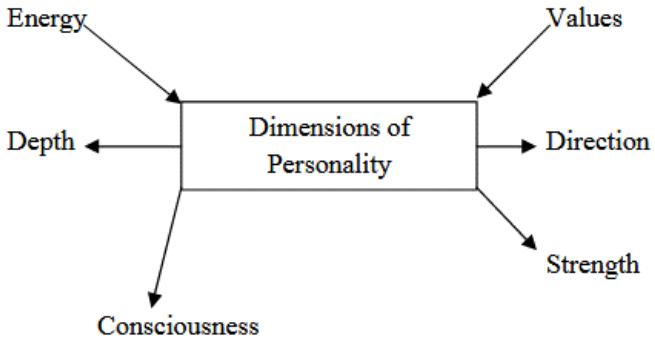
So, through this process of Self-exploration I begin by identifying my innateness (**Swatva**), what I really want to be. Then, living accordingly enables me to being in harmony within myself (**Swatantratã**) and finally being in harmony with the whole existence (**Swarãjya**).



CONTENTS FOR SELF EXPLORATION

Self-Exploration consists of the critical assessment of the following virtues:-

- **Values**:- When we are talking about the self-exploration we should think about the values that we should see in an organization before joining it. Without such values it becomes difficult for the employees to sustain in that organization which employers wished to see in their employees? Some of the values which employers look in their employees are as follows:-
- **Strong Work Ethic**:- Employers value employees who understand and possess a willingness to work hard. Not only hard work but smart work is always appreciated by the employees.
- **Possessing a Positive Attitude**:- A positive attitude gets the work done and motivates others also for the same work. This attitude is valued both by supervisions and Co-works.
- **Honesty and Integrity**:- Employers value employees who maintain a sense of honesty and integrity above all else. Good relationships are built on trust.
- **Self-Motivated**:- Self-Motivated employee understands his/her responsibility on the job, they will do it without interference from others. Environment given by the employers should be safe and supportive so that the employees may learn and grow.
- **Strong Self-Confidence**:- A Self-Confident person is someone who inspires others. A Self-Confident person is not afraid to ask questions on topics where they feel they need more knowledge.
- **Personality**:- Personality traits are not inform or come by gives but we have to develop these traits after landing on earth. Personality is what makes a person a unique person. A child's personality has several components: temperament, environment and character.



- **Skills**:- Apart from academic education we must have to learn many extra curriculum skills like:- Public speaking Skills, Handwriting Analysis Skills, Fitness Skills, Yoga and Exercise, etc.

PROCESS OF SELF-EXPLORATION

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of our self. The process of self exploration is a follows: First of all we have to keep in mind that: Whatever is being presented is a **PROPOSAL**.

- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of it being naturally acceptable to you,
- Not just on the basis of scriptures
- Not on the basis of equipment/instrument data
- Not on the basis of the assertion by other human beings.

Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration. Don't just accept / reject these only on the basis of the following:

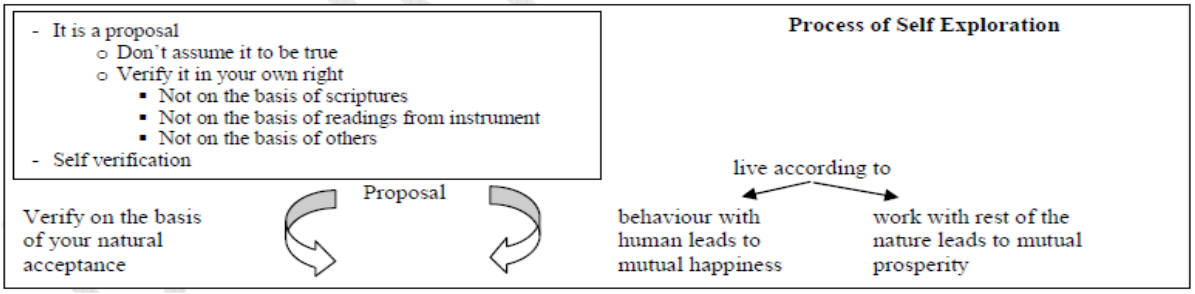
- Because something like this/ different from this, has been mentioned in scriptures,
- Or, because it has been preached/ denied by some great men,
- Or, a large number of people possess such a view / a different view,
- Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments.

Then what to do:

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- If the proposal is true in behaviour with human leads to mutual happiness
- If the proposal is true in work with rest of the nature leads to mutual prosperity

Remember, it is a process of self- exploration, therefore, it has to be **authenticated** by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below:

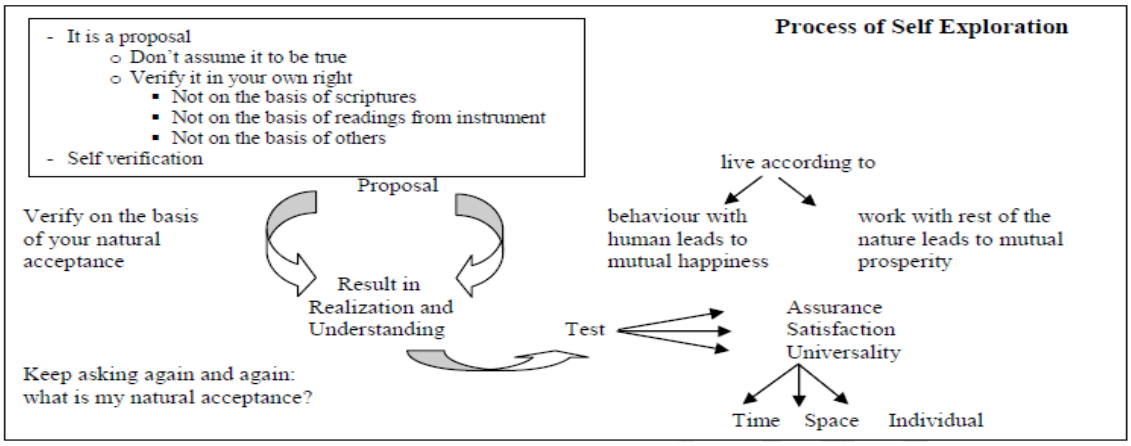




But **this process is not complete**. It will be completed when on **verification** on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- If the proposal is true in behaviour with human leads to mutual happiness
- If the proposal is true in work with rest of the nature leads to mutual prosperity
- Results in realization and understanding
- On having realization and understanding we get
- Assurance
- Satisfaction

A complete diagram would be like this:



NATURAL ACCEPTANCE

Natural acceptance is a mechanism of self exploration. Self exploration is a method to explore ourselves. Natural acceptance is process to understand ourselves first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to

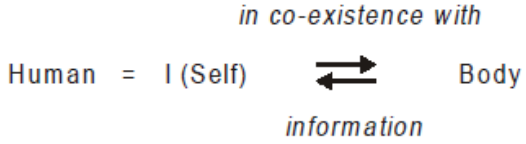
the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally.

- A few observations about natural acceptance are:
- Natural acceptance does not change with time
- It does not depend on the place
- It does not depend on our beliefs or past conditionings
- This natural acceptance is 'constantly there', something we can refer to
- Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of human-ness

CO-EXISTENCE OF SELF ('I') AND BODY

Human Being is More than Just the Body

Human being is more than just a body. In fact, the human being is a co-existence of the 'Self' and the 'Body'. There is a need to understand human being not only as human body but also in context of Self which acts as observer or user of Body. Body is the **physical appearance** with a particular structure and features whereas Self is the **aliveness** of the person i.e. the entity that keeps the body.



To understand basic difference between 'Body' and 'Self'(I), answer to simple questions will help. Like, who needs food 'I' or 'Body'? Who needs shelter? Who needs clothes? Who needs respect? Who needs happiness? The answer for first three questions is 'body' and remaining two is 'I'.

Needs of the Self and needs of the Body

'**Self' (I)**' and '**Body**' are *different* in terms of their needs. Needs of body are physical in nature. However, the needs of self are not physical in nature. Body needs food for nourishment, clothes for protection from different kinds of weather and some other facilities to ensure right utilization of body. These can be categorized as physical facilities or **suvidha**. Self (I) needs respect, happiness, trust etc. Thus, the need of Self is to live in state of continuous happiness.

There is a need to work for physical facilities of Body. It is equally important to work for Self to ensure respect, happiness and trust in I.

For **body**, the food is a **temporary** need. For example: X's friend offers him burger and X eats it. After finishing it, if he (X) has no desire to eat more, then same friend's insistence for having more burgers will turn into punishment. In other words, body needs food only periodically. This can be concluded that body does not have a continuous need for physical facilities. Clothing, food, shelter and other facilities are required for some amount of time or in other words, the body's need for physical facilities is temporary in nature.

On the other hand, the needs of **Self (I)** are **continuous**. Everyone wants to be happy all the times. Similarly everyone wants acceptance in relationship continuously and not for sometimes only. Each of us wants respect continuously. No one wants to lose the feeling of being respected or feeling of happiness even for a single minute. Thus, needs of 'I' are continuous in nature whereas the needs of body are temporary.

The needs of **body** are **quantitative**. One can quantify the requirements of body like clothes, food, shoes, rooms, cars etc. The number of these requirements can be small or large for body of different persons but this is limited in quantity. For example, *one may require one chapatti only in a day whereas one's friend may need three chapattis in a day*.

Needs of the **Self** are **qualitative** in nature. Our feelings like happiness, respect and affection are qualitative and not quantitative. It simply sounds ridiculous if one says one kg of happiness, three litres of love or a ton of respect. So, feelings are only qualitative in nature. One is either happy or not happy. In the same way, either one feels love and affection or one does not. Thus, these feelings are either there or they are not.

Hence, it can be concluded that needs of Self are qualitative and these are wanted continuously whereas needs of body are quantitative and one does not want them continuously or one cannot have them in abundance.

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…
	Needs are… →	Happiness (*sukh*)	Physical Facilities (*suvidhā*)
	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	→	Desiring, Thinking, etc	Breathing, heart-beat, etc
	Activities are… →	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	*It is of type…* →	Conscious (non-material)	Physico-Chemical (material)

Fulfilling needs of the Self and the Body

The Body's need for physical facilities (i.e. **Suvidha**) can be fulfilled through appropriate physico-chemical or man-made things while the need of the Self, for happiness (i.e. **Sukha**), can be fulfilled through proper understanding and right feelings.

Both kinds of needs cannot be fulfilled in the same way. They require completely different ways. One may have adequate physical facilities but if one is not having proper understanding, one will not be happy. Similarly, persons belonging to a rich class and living together will not be happy if they do not have right feelings for one another. Thus, happiness is not ensured even if one is having sufficient physical facilities.

Further, it is clear from the above discussion that physical facilities alone are not sufficient for a human being. This is because of the fact that a human being is **co- existence of the Body and the Self (I)**. Physical facilities are required for the Body. Use of physical facilities (suvidha) fulfils the need of Body alone. The needs of Self are not addressed through the use of physical facilities. Thus, for human beings, there is a need to ensure:

- Proper understanding
- Good relations/ Right feelings
- Physical facilities

In other words, it is necessary to fulfill the requirements of both of Body i.e. physical facilities (Suvidha) and of Self i.e. happiness (Sukha). There can be no replacement of one with another.

For example: *When one visits relative's house, one expects respect or affection and also wants that food should be offered. Imagine one's relative offers delicious food but does not treat well*

or treats in an affectionate way but does not offer food. In both cases, needs of only one and not of both (I and Body) are fulfilled. Here, food for nourishment of Body and respect for Self (I) are required. If only one is available, it is not sufficient.

Mixing up two set of needs

There is common misunderstanding that one needs physical facilities (**Suvidha**) only and so one requires to work for them. It will bring happiness (**Sukha**). However, there is a need to work for both as one is need of Body and the other one is the need of Self. Making efforts to fulfil one cannot guarantee the fulfilment of the other. For example: Only being respected or happy does not ensure food. Similarly, only having food does not ensure happiness or respect. Thus, both are important. There is a need of continuous happiness in Self and limited physical facilities for the Body.

Let us now summarize various **misunderstandings** prevailing in today's world. These are as follows:

Body = Self (I)	[Not true]
Facilities = Happiness	[Not true]
Clothes = Respect	[Not true]

It has been already discussed that 'Body' is different from 'I' and physical facilities cannot ensure happiness. Similarly, clothes (being temporary and limited) cannot ensure continuous respect.

Activities in the Self and the Body

Activities that occur only in Self

Activities like imagining, dreaming, thinking, choosing, analyzing, desiring, understanding etc. take place in Self or I and can be called as 'my activities'. These are not occurring by themselves rather Self is the entity responsible for these activities.

Activities happening with the involvement of both Self and Body

There are various activities like running, walking, eating, doing household chores, seeing, smelling, listening etc. that take place with the involvement of Body and I. The choices and decisions are made in Self and these are implemented through the Body. For example: *In case of eating, one first decides the food to eat, use hands to carry food to mouth, use mouth to chew food and then swallow it. Thus, eating activity involves both- 'Self' which makes choice and 'Body' which carries out the activity. Now the question is who gets the taste of the food? Self or the Body? The answer is obvious i.e. I (Me or Self).*



Activities that occur only in Body with the consent of Self

Blood flow, digesting, breathing etc. are the activities that occur by themselves but with the consent of 'I'. These activities do not need active participation of Self. In other words, 'I' does not require to pay proper attention to these activities to make them occur. For example, breathing happens by itself and with I's consent. i.e. 'I' can stop breathing when 'I' wishes to do so but does not require to pay particular attention to keep breathing. These activities are called as 'bodily functions or simply the activity of Body.



HAPPINESS

Happiness is something that people seek to find, yet what defines happiness can vary from one person to the next. Typically, happiness is an emotional state characterized by feelings of joy, satisfaction, contentment, and fulfilment. While happiness has many different definitions, it is often described as involving positive emotions and life satisfaction.

> *Happiness is when what you think, what you say, and what you do are in harmony.*
>
> *– Mahatma Gandhi*



We can say that,

Happiness = Harmony

Some exploration will show that when we are in a state of harmony within, we feel happy because that state is naturally acceptable to us. When we are in a situation with the outside world in which there is harmony, we feel happy as the feeling of being in that situation is naturally acceptable to us. This state or situation of being in line with natural acceptance is happiness. Similarly, we can say that,

Unhappiness = Disharmony



Another definition of happiness comes from the ancient philosopher **Aristotle**, who suggested that happiness is the one human desire, and all other human desires exist as a way to obtain happiness. He believed that there were four levels of happiness: happiness from immediate gratification, from comparison and achievement, from making positive contributions, and from achieving fulfilment.

Happiness is not something ready made. It comes from your own actions.

– Dalai Lama

Types of happiness

- **Joy**: A often relatively brief feeling that is felt in the present moment
- **Excitement**: A happy feeling that involves looking forward to something with positive anticipation
- **Gratitude**: A positive emotion that involves being thankful and appreciative
- **Pride**: A feeling of satisfaction in something that you have accomplished
- **Optimism**: This is a way of looking at life with a positive, upbeat outlook
- **Contentment**: This type of happiness involves a sense of satisfaction.

Happiness is to be in a state of harmony. The expanse of our living is at four levels (individual human being, family, society and nature/existence), and thus the program for continuity of happiness is to be in harmony at all these levels.

Example (Happiness)

The great Turkish poet, Nazim Hikmat, once asked his friend, Abidin Dino (a Turkish artist and well-known painter), to draw a picture of happiness.



The result was a picture of a whole family cramped up on a broken bed, under a leaky roof, and in a shabby room (with a chicken clucking around on the floor?).

But, he also drew a warm smile on each person's face.

Moral? Happiness is not the absence of suffering, but the acceptance of suffering.

PROSPERITY

Prosperity is the feeling of having more than required physical facility.

- We can have a feeling of prosperity only if we are able to do the **right assessment** of our physical needs.
- The right assessment of physical needs, along with their required quantity, will come through **right understanding**. Without that right assessment, the feeling of prosperity cannot be assured, regardless of the availability or accumulation of physical facility that we may have been able to do.
- Just **assessing the need** is not enough. We need to ensure the availability or production of more than the required quantity. This requires skills, technology and production. With both of these, right assessment and availability, we have more than required

physical facility. Over and above that, it is a matter of feeling that we have more than enough.

When you have a feeling of prosperity, you will naturally think of nurturing and enriching others. On the other hand, if we feel deprived then we think of exploiting and depriving others.

In prosperity, our friends know us; in adversity, we know our friends.

– John Churton Collins

Example (Happiness vs Prosperity)

Mahesh hailed from middle class family. He faced several failures in his life. He had a loving wife and affectionate children. He thought of becoming a wealthy person to earn respect in the society. He started doing business and avoided spending money for basic things like food, cloth and shelter. He put his wife and children under tight financial controls and spent most of his time working hard.

After few years he became very rich. He developed several health problems in his life and had no happiness. As a result, his children got separated from him. However, Mahesh' wife remained with him until her last breath. Later he began realizing the value of life and importance of wife and children. Although he had wealth he lost his happiness, health and peace in his quest for wealth.

Therefore, don't search for stones by leaving gems at home. Don't bother for wealth ignoring health, happiness and family. It is always the journey that counts, not the destination in life.

PROBLEMS CAUSED BY PREVAILING NOTIONS OF HAPPINESS AND PROSPERITY

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness. This has resulted in wrong assessment of wants for physical facilities as being unlimited.

Some of the consequences of such a trend are summarised below:

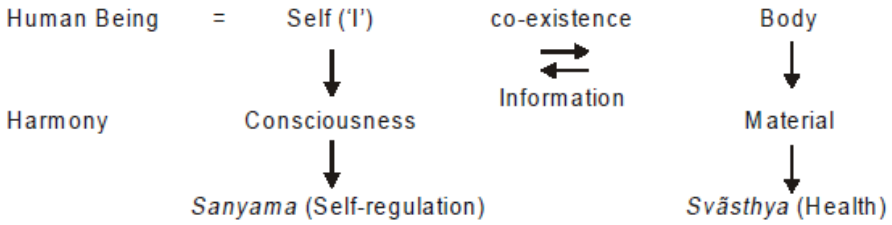
- **At the level of the individual** – rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- **At the level of the family** – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.



- **At the level of the Society** – growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
- **At the level of nature** – global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil

SANYAMA AND SVÃSTHYA

The harmony of 'I' with the Body is in the form of **Sanyama** on the part of 'I' and **Svãsthya** 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.

> *"Self-discipline is the only power which can keep you energized even in the toughest of the circumstances."*
>
> *– Sukant Ratnakar*

As I come to realize that the Body is my instrument, and that the Body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose, I become responsible to the Body. This sense of responsibility flows naturally and does not have to be imposed. Thus, there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care of and use our 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.

Svãsthya (Health)

Svãsthya is the condition of the Body where every part of the Body is performing its expected function. There is harmony within the Body and it is fit for use by the Self.

> *"Take care of your body. It's the only place you have to live."*
>
> *– Jim Rohn*

You will observe that there is a strong coupling between 'I' and the Body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the Body adversely. This disharmony causes various diseases in our body. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, hypertension etc.

If there is Sanyama, health can be ensured and if Sanyama is not there, a good health can also be lost. So, Sanyama is vital for the Svãsthya and needs to be given due priority. We plan to earn and save a lot of money so that we get well treated in a good quality hospital when we fall sick. But are we equally serious in ensuring Sanyama?

Example (Self regulation)

One of the most inspiring stories of self-discipline at the workplace comes from a man named Rohan, who worked at a large bank in New York City. Rohan had worked hard to move up the corporate ladder, and was finally promoted to the position of Vice President. With his new position, Rohan was faced with the challenge of managing a large team with many different personalities.

At first, Rohan struggled to maintain order, but it wasn't until he realized the importance of self-discipline that he began to see results. He quickly realized that the key to success was to always take responsibility for his actions, remain consistent and focused, and to never give up on his team or himself.

With this newfound understanding, Rohan was able to create an environment of respect and trust with his team. He was also able to provide clear expectations and set deadlines that everyone was expected to adhere to.

In the end, Rohan's team was able to achieve success, and he was able to move up the corporate ladder even further. His story of self-discipline and focus serves as an inspiring example of how dedication and hard work can pay off.

SELF-ORGANIZATION

Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self organization. At every level, we get a self-organization. Cells recognize each other and form organizations like organs and a body. Think of a cow. It is self-organized. The body of the cow is self-organized; and so is the 'Jïvana' of cow.

Now take humans. When we look at it, we see that we are self-organized at the level of the body. We are not organizing the body. We are not doing anything for the coordination between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our



input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the Self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy. This prompts us to explore the real meaning of happiness, and we keep striving for being in harmony.

We can clearly see, via countless examples from the four orders that all these units are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self organization is available'.

Question (RTU 2023, 5 marks)

The problem today is that the desires, thoughts and expectations are largely set by preconditioning or sensations" – examine this statement.

Or

What are the problems that we are facing today because of operating on the basis of pre-conditioned desires and sensation?

Or

Or

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

Or

Explain how pre conditioning can lead to unhappiness.

Or

Discuss the problems that are created by having desire, thoughts and expectation on the basis of pre – conditioning.

Or

How do sensations and pre- conditionings influence our imagination? Give two examples of each.

Answer

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.

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:

- **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.
- **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.
- **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.

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.

Question (AKTU 2022, 10 marks)

"I am the seer, doer and enjoyer. The body is my instrument" – Explain.

Or

How self enjoys the activities of the body?

Answer

Here is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion.



- **I am the seer:** When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking – we are engaged in the activities of 'seeing' or understanding. Now when we see some nice scenery we say 'I am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instruments, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see inside 'in me' also – without the eyes. For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.
- **I am the doer:** once I have seen/ understood something, I am the one who decides what to do or not to do. I am the doer. For example, when I see the scenery I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.
- **I am the enjoyer:** I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste – from the tongue.

Example (AKTU 2022, 10 marks)

"The pleasure that we derive from sensations are short-lived, and the efforts to extend them lead to misery" - explain this statement.

Answer

A perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation. A term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

The pleasure obtained from sensations is short-lived. We are driven by five sensations (sound from the ears, touch from the skin, sight through eyes, taste from the mouth, and smell from the nose) and most of the time we are busy trying to get pleasure from sensations, from the senses. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. Then what is the issue with this is? 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.

The need of the 'I' is continuous, i.e. we want to have happiness, and its continuity. 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.

No matter how much we try to be become happy via the senses, or via bodily sensation, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses. It only means that we need to understand the limitations of happiness or pleasure got from the sensations from the body and need to understand what is there use or purpose. If we confuse this purpose with the happiness, we are in trouble, since something that is temporary can't be the source for our continuous happiness.

We can thus understand that living on the basis of **preconditioning** ("good life means having a nice car") or sensations (happiness out of taste from the body) means being in a state of being decided by the others or outside, i.e. enslaved (**partantrata**). We are at the mercy of the preconditioning and the sensation Whereas, we want to be in the state of self-organization of being decided by our own self, in our own right (**swantrata**).

Question

What do you understand by the terms svatva, swatantrata and swarajya?

Answer

This process of self exploration helps us to identify our swatva and through that acquiring swantantrata and swarajya.

- **Swatva** means innateness of self – the natural acceptance of harmony.
- **Swatantrata** means being self- organized – being in harmony with oneself
- **Swarajya** means self-expression, self- extension – living in harmony with others

Swatva $\rightarrow$ Swatantrata $\rightarrow$ Swarajya

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swantantrata enabling us to work for swarajya.

Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are **partantra**.



On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards **swarajya**.

Example (RTU 2022, 2 marks)

Body is a material unit while the self is a conscious unit?

Answer

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.

Example (RTU 2023, 2 marks)

Activities of imaging, analysing and selecting/tasting are constantly taking place in "I". Discuss.

Answer

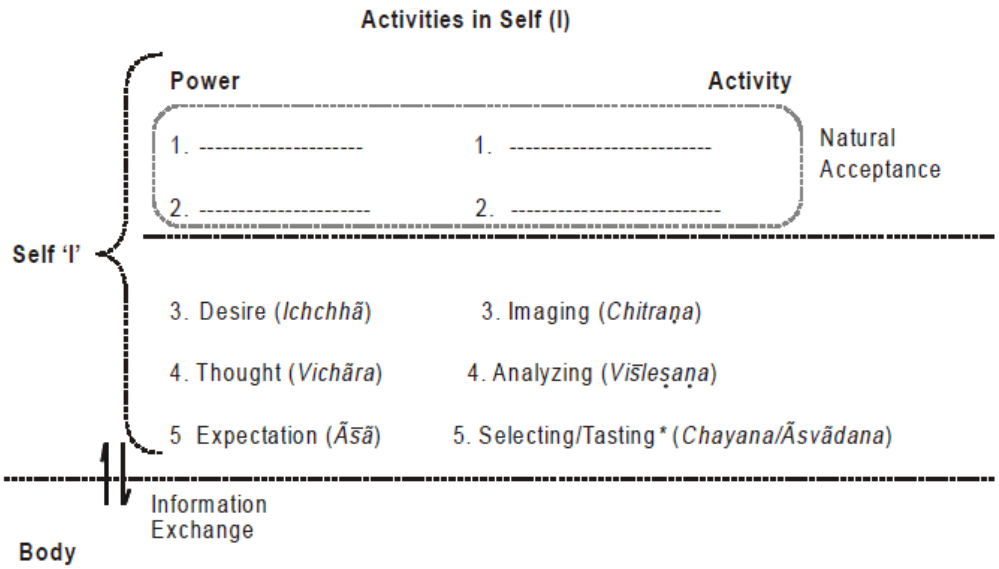
Activity is the process of utilizing the power of desire, thoughts and expectations.

The activities are: imaging, analyzing, and selecting/tasting.

The activity of **analyzing** means breaking down the image into various parts.

Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.





We can understand the activities by a simple **example**.

We may have a desire to have respect being the owner of a big house. This is in the form of imaging — we have an image in us of fulfilment needed for respect via a house.

Based on this image, we start working out the details of the house. They will have rooms and a veranda, there will be a kitchen garden on the backside, it will have four rooms Here the image of wanting respect from the house split into many parts — this is called analyzing.

Now we have worked out the details of the house, we go about choosing the size, colour, etc. of the room other details. This is called selecting/testing.

These are related in the sense that without the activity - imaging, analyzing will not be possible and without analyzing, activity of selection/ tasting will take place.

Question (RTU 2021, 2 marks)

Explain the concept of 'Sukh' and 'Suvidha'.

Answer

Sukh is a holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. **Suvidha** implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many

facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Example (AKTU 2021, 2 marks)

Distinguish between Happiness and Excitement.

Answer

People usually confuse the feeling of happiness and excitement.

One might ask someone going on a long-awaited trip to Europe how they feel, and they might answer: "Oh, I'm so happy… I've been looking forward to this trip for 2 years!"

This is not happiness, this is excitement.

As the Longman Dictionary defines it, '**excited'** is the feeling of being very happy and interested because something good will happen, whereas '**happiness'** is merely defined as pleasure.

If we look at them more poetically, **excitement** is an intense feeling that comes like a wave, crushes us, and leaves us wet and cold. The moment itself is still fun, awesome, anticipated, and full of adrenaline, maybe. But this mixture of feelings leaves as soon as the occasion ends.

Happiness, on the other hand, is more serene and stable. It's more like floating on the lake's surface, surrounded by the beautiful mountain scenery, feeling pleasure and satisfaction. Sure, it also ends at some point, as we reach the shore and stand on the ground, but the feeling lasts longer than those induced by crashing waves.

Example (AKTU 2019, 10 marks)

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

Or

'I' is a conscious unit while the body is a material unit. Examine this statement

Answer

There is the familiar shape and structure of a human being that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, there is also the aliveness of the person - the entity that keeps the body 'alive' and makes it operate in various ways. We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called Jivana.



Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as 'I' (self). Thus we say "I am so and so" or "I feel tired" or "I am happy" and not "my body is happy". This I or self is also called 'consciousness' and is the sentient constitute of the human being

The human being is the **sum total of sentiments and physical aspect**, the self ('I') and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities.

All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc.

The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity.

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

ASSIGNMENT

Q.1. (AKTU 2019, 2 marks): Define Swatva.



Answer: Described in this module.

Q.2. (RTU 2022, 2 marks): Explain the meaning of self(I)?

Answer: Described in this module.

Q.3. (AKTU 2022, RTU 2023, 2 marks): List down the activities of the self.

Answer: Described in this module.

Q.4. (RTU 2022, 2 marks): Body is a material unit while the self is a conscious unit?

Answer: Described in this module.

Q.5. (AKTU 2022, 2 marks): How do you presently decide what is valuable to you? How do you ensure that your decision is right?

Q.6. (AKTU 2022, 2 marks): If someone is helping lo fulfil your needs in terms of body and self, write your feelings for him.

Hint: Grateful.

Q.7. (AU 2020, 2 marks): What is self-interest?

Answer: Self-interest generally refers to a focus on the needs or desires of one's self. The concept of self-interest is used in two distinct ways. It sometimes refers to what is in a person's interests to make his life good. Self-interest can also refer to a motive or disposition of character: persons are said to act from self-interest when they aim at their own good.

Q.8. (AKTU 2019, 2 marks): What is Imagination?

Answer: Imagination is the production of sensations, feelings and thoughts informing oneself. These experiences can be re-creations of past experiences, such as vivid memories with imagined changes, or completely invented and possibly fantastic scenes. Imagination helps apply knowledge to solve problems and is fundamental to integrating experience and the learning process

Imagination is pivotal for human development, driving creativity, problem-solving, and personal growth. It serves as a mental canvas for innovative ideas, propelling us beyond conventional limits. In essence, it is integral to our cognitive toolkit, shaping our approach to challenges, personal goals, and our understanding of the world. The significance of imagination lies in its power to spark creativity, drive personal evolution, and cultivate a more empathetic and innovative society.

Q.9. (RTU 2023, 2 marks): Activities of imaging, analysing and selecting/testing are constantly taking place in "I". Discuss.

Answer: Described in this module.

Q.10. (AKTU 2019, 2 marks): Define Sensation.

Answer: Sensation is the process that allows our brains to take in information via our five senses, which can then be experienced and interpreted by the brain. Sensation occurs thanks to our five sensory systems: vision, hearing, taste, smell and touch.

Example: Suppose you had seen the bike, and not associated it with "greatness"; rather, you only liked the way it 'looked' – then this is based on the sensation. That is, the looks alone of the bike, the 'taste' of the bike is what is appealing.

Q.11. (RTU 2021, 2 marks): Define self-discipline.



Answer: Self-discipline is the ability to control yourself and to make yourself work hard or behave in a particular way without needing anyone else to tell you what to do. Exercising at home alone requires a tremendous amount of self-discipline. Going to the gym in the morning before work each day is an example of self-discipline.

Q.12. (RTU 2021, 2 marks): Explain the concept of 'Sukh' and 'Suvidha'.

Answer: Described in this module.

Q.13. (AKTU 2022, 10 marks): "The pleasure that we derive from sensations are short-lived, and the efforts to extend them lead to misery" - explain this statement.

Answer: Described in this module.

Q.14. (AKTU 2019, 2 marks): Define Happiness and prosperity.

Answer: Described in this module.

Q.15. (RTU 2021, 2023, 2 marks): What is the difference between prosperity and wealth?

Answer: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or both.

Prosperity is a feeling of having more than required. Prosperity is a feeling of having more than required physical facilities; it is not just physical facilities.

We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a feeling of having enough.

Q.16. (AKTU 2021, 2 marks): Distinguish between Happiness and Excitement.

Answer: Described in this module.

Q.17. (AKTU 2022, 5 marks): What are the various categories of persons in terms of happiness and prosperity?

Q.18. (PTU 2019, 2023, 5 marks): What are the problems faced due to the wrong notions about happiness and prosperity?

Q.19. (AKTU 2022, 5 marks): Explain characteristics of mutual happiness.

Q.20. (AKTU 2022, 10 marks): Describe happiness. How does excitement differ from happiness"? Explain with a few examples of both, preferably from your own experience. Can excitement and happiness go together?

Q.21. (AKTU 2022, 10 marks): The self is the 'Seer', 'Doer' and Enjoyer' while the body is just an instrument for the Self'. Analyze the statement with a few examples.

Answer: Described in this module.

Q.22. (PTU 2019, 2023, RTU 2021, 2023, UTU 2023, 5 marks): What is the meaning and purpose of Self-Exploration?

Answer: Described in this module.

Q.23. (RTU 2023, 10 marks): Explain self-exploration as the process of value education.

Answer: Described in this module.

Q.24. (AKTU 2021, 2022, PTU 2019, RTU 2022, 10 marks): Describe the process of self-exploration with the help of a diagram. Give one example from your life to illustrate how you self-explored any proposal shared in the class.

Answer: Described in this module.



Q.25. (AKTU 2019, 10 marks): Do you think that human beings are sum-total of sentiments and physical aspects the 'self' and the 'body'? Explain your answer using examples.

Answer: Described in this module.

Q.26. (AKTU 2022, 2 marks): Write down two consequences when we assume "Human Being = Body".

Answer: Described in this module.

Q.27. (AKTU 2019, 10 marks): 'Human being is the co-existence of the Self and the Body' – Explain this statement taking yourself as an example.

Answer: Described in this module.

Q.28. (PTU 2019, 2023, 5 marks): How is a human-being co-existence of Self and Body? Explain Pre-Conditioning, Sensation and Natural Acceptance.

Answer: Described in this module.

Q.29. (RTU 2023, 5 marks): What are the problems that we face today due to preconditioned desires, thoughts and selections?

Answer: Described in this module.

Q.30. (AKTU 2021, RTU 2021, 10 marks): Distinguish between the response of the Self and Body giving any two examples.

Answer: Described in this module.

Q.31. (RTU 2023, 2 marks): How is Sanyam related to Swasthya?

Answer: Described in this module.

Q.32. (RTU 2022, 2023, UTU 2023, 5 marks): Define 'Sanyam' and 'swasthya (health)'. How are they helpful in keeping harmony, between 'self and 'Body'.

Answer: Described in this module.

Q.33. (RTU 2023, 5 marks): How does the feeling Sanyam facilitate the correct appraisal of our physical needs. Discuss.

Answer: Described in this module.

Q.34. (AKTU 2022, RTU 2022, 2023, UTU 2023, 5 marks): How the needs of body is different from that of self?

Answer: Described in this module.

Q.35. (AKTU 2022, 10 marks): Tabulate your few desires and bifurcate each between the need of self and the need of the body. What percentage of your desire is related to self and related body? Explain how much time and effort you are investing to fulfil the needs of the self and the body?

Answer: Described in this module.

Q.36. (AKTU 2019, 10 marks): The needs of the self are qualitative. Illustrate.

Q.37. (AKTU 2022, 5 marks): Body is an instrument of self, discuss in details with relevant examples.

Answer: Described in this module.

Q.38. (AKTU 2021, 2 marks): Mention the three purposes for which physical facilities are required by a human being.



Answer: Described in this module.

Q.39. (AKTU 2021, 10 marks): Describe the activities of imagination in the Self. Justify how the imagination gets enslaved with lack of right understanding? Explain with a few examples.

Answer: Described in this module.

Q.40. (AKTU 2019, 10 marks): What is the role played by self-exploration in achieving our basic aspirations i.e. happiness and prosperity?

Answer: Described in this module.

Q.41. (AKTU 2022, 5 marks): Define basic aspiration of human being.

Hint: happiness and prosperity.

Q.42. (PTU 2019, 5 marks): Explain self-organisation and health.

Answer: Described in this module.

Q.43. (PTU 2019, 5 marks): Describe basic human aspirations. What are the requirements to fulfill basic human aspirations?

Hint: Happiness and prosperity.

