UNIVERSAL HUMAN VALUES – II

HS201

Module 2

Harmony in the Human Being

Questions with Answers

Lectures 7 to 12

Section A · 38 questions of 2 marks
Section B · 19 questions of 5 marks
Section C · 13 questions of 7 marks

Answers prepared from the Teachers' Manual (Lectures 7–12), the Module 2 notes, the Module 2 question sheet and the assignment.

How this paper is arranged

This paper covers the whole of Module 2. Each section carries the complete topic list of the module, so any one section can be used on its own as a revision set. Answers follow the terminology of the Teachers' Manual and the module notes, and are written to the length a 2, 5 or 7 mark question expects.

Section	Marks	Questions	Answer length	Topics in the section
A	2	38	40–50 words	Complete Module 2 topic list
B	5	19	120–150 words	Complete Module 2 topic list
C	7	13	200–250 words	Complete Module 2 topic list

The topics covered

Human being as co-existence of the Self and the Body · needs, activities, response and domain of each · the Self as Seer, Doer and Enjoyer · the Body as instrument · imagination and its three sources · self-organisation versus enslavement · harmony in the Self · the Body as a self-organised system · self-regulation and the programme for health · sanskar · prosperity in the light of self-regulation.

Section A · 2 Marks

Short answer — about 40 to 50 words each. 38 questions.

Q1. What is meant by 'the human being is the co-existence of the Self and the Body'?

Ans. It means a human being is made up of two distinct realities existing together: the Self, the 'I', which is the domain of consciousness, and the Body, the physical instrument, which is the domain of material. They are different in nature but live together and function as one human being.

Q2. What are the two realities of a human being?

Ans. The Self and the Body. The Self is the conscious entity that thinks, desires and feels; the Body is the material entity made of physio-chemical substances. The two are distinct in their needs, activities, response and domain, yet they co-exist and together constitute the human being.

Q3. Define the Self and the Body.

Ans. The Self is the 'I' — the conscious entity, the domain of consciousness, which is the seat of desire, thought, expectation and feeling. The Body is the physical, material entity, the domain of material, made of physio-chemical substances and used by the Self as an instrument.

Q4. What is the domain of the Self?

Ans. The domain of the Self is consciousness. It is the domain of knowing, assuming, recognising and fulfilling, and of feelings such as happiness, trust and respect. It is not made of any physical substance and cannot be measured in physical terms.

Q5. What is the domain of the Body?

Ans. The domain of the Body is the material. It is made of physio-chemical substances, has measurable properties, and operates through the senses and the nervous system. Its activities are physical, and its response is based on recognising and fulfilling.

Q6. Give one example of a need of the Self.

Ans. The feeling of respect. The Self needs happiness, of which respect, trust and affection are constituents. Such needs are qualitative and continuous, and they are fulfilled only by right understanding and right feeling, never by a physical object.

Q7. Give one example of a need of the Body.

Ans. Food. The Body needs physical facility such as food, water, clothing and shelter. These needs are quantitative and temporary — a definite quantity is required at a given time, and once fulfilled the need is over for the moment.

Q8. Differentiate between the needs of the Self and the Body.

Ans. The need of the Self is happiness — for example respect — which is continuous in time and qualitative in nature. The need of the Body is physical facility — for example food — which is temporary in time and quantitative in nature, required only in a limited amount.

Q9. Why are the needs of the Self continuous in time?

Ans. Because the need of the Self is a feeling, not a quantity. Feelings such as respect and trust are not consumed and exhausted the way food is; they have to be maintained continuously. Hence the need for happiness never ends, unlike a bodily need that is satisfied for the time being.

Q10. Why are the needs of the Body temporary?

Ans. Because the Body's needs are physical and quantitative. A definite quantity of food or water is required at a given time, and once that quantity is taken the need is satisfied and stops for the moment. It returns later, but it does not continue in the way a feeling does.

Q11. Why do the needs of the Body vary from person to person while those of the Self do not?

Ans. The needs of the Body depend on the age, health condition, shape and size of the Body — an adult may need a kilogram of food a day while a small child needs a hundred grams, and a tall young man may need three metres of cloth where a short boy needs one. The needs of the Self are definite: a child needs happiness as much as a youth, as much as an old person, regardless of the state and condition of the Body.

Q12. How are the needs of the Self fulfilled?

Ans. By right understanding and right feeling. Since the need is in terms of feeling, it can only be fulfilled by a feeling — understanding correctly and holding the naturally acceptable feelings in relationship, such as trust and respect. Physical facility cannot fulfil it.

Q13. How are the needs of the Body fulfilled?

Ans. By physio-chemical things — food, water, air, clothing, shelter and other physical facility. These are produced by working with the rest of nature. Once the required quantity is available and rightly utilised, the need of the Body is fulfilled.

Q14. Mention two activities of the Self.

Ans. Desire and thought. Desire is the activity of imaging — forming a picture of what one wants. Thought is the activity of analysing and comparing the various possibilities for fulfilling that desire. A third, expectation, is the activity of selecting and tasting among them.

Q15. What are the potentialities of the Self?

Ans. The potential for **contemplation** of relationship and of participation in the larger order, for **understanding** of self-organisation and harmony, and for **realisation** of co-existence. These are capacities the other orders do not have, and they are what make right understanding possible at all; they are developed through education-sanskar.

Q16. Mention two activities of the Body.

Ans. Eating and walking. The activities of the Body are physical actions performed through its parts and organs. Unlike the activities of the Self, they are temporary — they begin, continue for a while and then stop.

Q17. Why are the activities of the Self continuous?

Ans. Because desire, thought and expectation go on all the time, whether or not we are aware of them. There is no moment when the Self is not desiring, thinking or expecting something. This continuous activity together is called imagination, or 'what I am'.

Q18. Differentiate between the response of the Self and the response of the Body.

Ans. The response of the Body is based only on recognising and fulfilling, and is definite — the same stimulus gives the same response. The response of the Self is based on knowing, assuming, recognising and fulfilling; since it depends on assuming, it is indefinite unless the assuming is based on knowing.

Q19. What is meant by 'the Self is the Seer, Doer and Enjoyer'?

Ans. The Self is the Seer because it sees and understands reality; the Doer because it decides whether to act or not; and the Enjoyer because it alone experiences happiness and unhappiness. The Body, being physio-chemical, can do none of these by itself.

Q20. What does the Self use the Body for?

Ans. The Self uses the Body as an instrument to act in the world and to fulfil its programme of continuous happiness. The Self sends instructions to the Body and receives sensations from it. The interaction is an exchange of information, not a material transaction.

Q21. How do the Self and the Body interact?

Ans. Only through an exchange of **information**. The Self gives instructions to the Body as and when it decides to involve the Body, and it reads sensations from the Body as and when it decides to read them. No material transaction takes place. This is why the Self can decide what to make of a sensation and what to instruct — the freedom on which self-exploration depends.

Q22. Define self-regulation.

Ans. Self-regulation is the feeling of responsibility in the Self towards the Body — for nurturing it, protecting it and rightly utilising it. It is a feeling that arises in the Self, and health of the Body is its natural consequence.

Q23. What is the gross misunderstanding about the human being?

Ans. The assumption that the human being is only the Body, and therefore that all human needs — including feeling-based needs such as respect and love — can be fulfilled through physical facility. It treats a continuous, qualitative need as if it were a temporary, quantitative one.

Q24. What are the consequences of assuming the human being to be only the Body?

Ans. A continuous feeling of deprivation, since no quantity of physical facility can satisfy a need for feelings. This drives endless accumulation, exploitation of other human beings, over-exploitation of nature, and psycho-somatic illness arising from disharmony in the Self.

Q25. What are the three possible sources of imagination?

Ans. Preconditioning — beliefs and norms assumed without knowing; sensation — information received through the five sense organs; and natural acceptance — the inner voice or conscience. Only the third is a reliable source for deciding what we really want.

Q26. What is preconditioning?

Ans. Preconditioning means the beliefs, notions, norms, ideas and goals prevailing in the family and society which we have assumed without verifying. It is a dominant source of our imagination, and because it is unexamined, it often contradicts our natural acceptance.

Q27. What is sensation?

Ans. Sensation is the information the Body gives to the Self through the five sense organs — sound, touch, sight, taste and smell. It is a major source of desire and imagination, and it produces only temporary pleasure, since no sensation can remain favourable for long.

Q28. What is meant by the 'state of imagination'?

Ans. It is the state of the Self at any moment, made up of its current desire, thought and expectation. It is also called 'what I am', as against natural acceptance, which is 'what I really want to be'. Harmony between the two is happiness.

Q29. Distinguish between self-organisation and enslavement.

Ans. When imagination is guided by natural acceptance, the Self is in harmony and is self-organised. When imagination is driven by preconditioning or sensation, happiness depends on those external sources and may or may not follow — the Self is then enslaved.

Q30. Why is the Self considered central to human existence?

Ans. Because it is the Self that understands, decides and experiences happiness or unhappiness. The Body is only an instrument that the Self uses. Understanding the Self is therefore the starting point for understanding relationships, society, nature and existence.

Q31. What is meant by harmony in the Self?

Ans. Harmony in the Self means that one's imagination — desire, thought and expectation — is in line with one's natural acceptance. When the two agree, there is happiness within; when they contradict, there is unhappiness within, even if outwardly everything seems fine.

Q32. How does disharmony in the Self affect the Body?

Ans. Disharmony in the Self expresses itself as disorder in the Body, producing psycho-somatic illness — ailments of the Body that originate in the Self. Chasing happiness through sensation and accumulation keeps the Self tense, and the Body registers that tension as disease.

Q33. Why is the Body called a self-organised system?

Ans. Because its many parts — eyes, brain, digestive system, every organ and cell — function in harmony with one another automatically, without the Self having to consciously coordinate them. Each part co-exists with and synchronises with every other part.

Q34. What are the two indicators of a healthy Body?

Ans. First, the Body is able to perform as per the instructions of the Self. Second, the different parts of the Body are in harmony amongst each other — that is, they are in order. The two are not the same test: a Body can obey the Self for a while by force of will and still be out of order internally, which is the condition of a person who is functioning but not healthy.

Q35. Name the components of the programme for nurturing the Body.

Ans. Intake of air, water, food and sunlight; a regular routine of sleeping, waking, cleaning and eating; physical labour; exercise; balancing of internal and external organs; and balancing of breathing. Where these are insufficient, medicine and treatment are added.

Q36. What is meant by prosperity in the light of self-regulation?

Ans. Since physical facility is needed only for nurturing, protecting and rightly utilising the Body, the requirement is limited and definite. Seeing this, one can assess how much is required and ensure more than that — which is exactly prosperity, the feeling of having more than the required physical facility.

Q37. How does self-exploration help in ensuring harmony in the Self?

Ans. Self-exploration makes us aware of our natural acceptance, of our imagination and of the source from which it arises. By evaluating our sanskar against natural acceptance, we gradually bring imagination in line with it, and the Self becomes self-organised rather than enslaved.

Q38. What is sanskar and how is it formed?

Ans. Sanskar is the accumulated state of one's acceptances — the result of all past desires, thoughts and expectations, along with acceptances born of right understanding. It is formed continuously: the sanskar at a given time, the environment and one's self-exploration together produce the sanskar of the next moment.

Section B · 5 Marks

Medium answer — about 120 to 150 words each. 19 questions.

Q1. Explain the human being as the co-existence of the Self and the Body.

Ans. Universal Human Values proposes that a human being is the co-existence of two distinct realities. The Self, the 'I', is the domain of consciousness — it desires, thinks, expects, decides and experiences happiness or unhappiness. The Body is the domain of material — a physio-chemical instrument that the Self uses to act in the world. They are not two separate lives but two realities living together, and they interact only through an exchange of information: the Self sends instructions, the Body sends sensations back. Because their natures differ, their needs, activities and responses differ too. The need of the Self is happiness, continuous and qualitative; the need of the Body is physical facility, temporary and quantitative. Confusing the two — assuming that feelings can be bought with things — is the root of the gross misunderstanding and of most of our dissatisfaction. Understanding this co-existence correctly is therefore the foundation of harmony in the human being.

Q2. Distinguish between the needs, activities, response and domain of the Self and the Body in a tabular form.

Ans. The two realities can be distinguished across four dimensions. Need: the Self needs happiness, for example respect, which is continuous and qualitative; the Body needs physical facility, for example food, which is temporary and quantitative. Fulfilment: the Self is fulfilled by right understanding and right feeling; the Body by physio-chemical things. Activity: the Self is continuously engaged in desire, thought and expectation; the Body's activities such as eating and walking are temporary. Response: the Body responds by recognising and fulfilling, which is definite; the Self responds by knowing, assuming, recognising and fulfilling, which is indefinite unless the assuming rests on knowing. Domain: the Self belongs to the domain of consciousness, the Body to the domain of material. Because these differences are real, neither can substitute for the other: physical facility cannot give respect, and right understanding cannot feed a hungry body. Both must be understood and fulfilled separately.

Q3. Explain how the needs of the Self and the Body are fulfilled, and why the means of fulfilment differ.

Ans. The needs of the Body are fulfilled by physio-chemical things — air, water, food, clothing and shelter — produced by working with the rest of nature. The needs of the Self are fulfilled by right understanding and right feeling: understanding oneself and existence correctly, and holding the naturally acceptable feelings in relationship. The means differ because the needs themselves are of different kinds. The Body's need is quantitative: a definite amount of food satisfies it, and beyond that amount it is not required. The Self's need is a feeling: respect or trust cannot be weighed, bought or stored, and can only be given and received in relationship. This is why no quantity of physical facility can ever satisfy a need for feelings, and why the attempt produces a continuous feeling of deprivation. Recognising the difference tells us exactly where to put our effort — physical facility for the Body, right understanding and right feeling for the Self.

Q4. Explain the Self as the Seer, Doer and Enjoyer, and the Body as its instrument.

Ans. The Self is described as the Seer, the Doer and the Enjoyer. It is the Seer because it is the Self that sees and understands reality; the Body merely receives impressions. It is the Doer because the Self decides whether to act or not to act; the Body carries out the decision but does not choose it. It is the Enjoyer, or Experiencer, because it is the Self alone that experiences happiness and unhappiness; the Body, being physio-chemical, feels nothing by itself. The Body is therefore an instrument — equipment that the Self uses to fulfil its programme of continuous happiness. The two interact only through information: instructions go from Self to Body, sensations come back from Body to Self. The Body must be nurtured, protected and rightly utilised, but that part of the Self's programme is less than one-fourth of the whole; the rest concerns relationship, understanding and participation in the larger order.

Q5. Explain the three sources of imagination and their consequences.

Ans. Imagination — desire, thought and expectation — can arise from three sources. Preconditioning is the set of beliefs, norms and goals absorbed from family and society without verification; it is the dominant source today. Sensation is information from the five sense organs, and it drives us towards whatever feels pleasant. Natural acceptance is the inner voice or conscience, the one source that is reliable. The consequences differ sharply. If imagination is motivated by preconditioning or sensation, it may or may not agree with natural acceptance, so we may be happy or unhappy within, and our happiness becomes dependent on those sources — we are enslaved. If imagination is guided by natural acceptance, it is sure to be in harmony with it, and we experience happiness within — we are self-organised. The practical task is therefore to identify, at any moment, which source is speaking, and to shift the basis of decision towards natural acceptance.

Q6. Explain how imagination driven by preconditioning and sensation leads to enslavement.

Ans. Preconditioning and sensation are both external to our natural acceptance, and neither is guaranteed to be in line with it. When a desire arises from preconditioning — say, the assumption absorbed from society that a certain brand or salary confers status — we pursue it without ever asking whether we actually accept it. When a desire arises from sensation, it is tied to a pleasant bodily experience that by nature cannot last. In both cases our happiness becomes conditional: it depends on the belief continuing to be reinforced, or on the sensation continuing to be available. Since neither condition can be guaranteed, we are pushed from one object to the next without arriving at satisfaction. This dependence is what is meant by enslavement. The person is not self-organised, because the basis of decision lies outside the Self rather than in its own natural acceptance.

Q7. Explain harmony in the Self and the way to ensure it.

Ans. Harmony in the Self means that one's imagination — the current desire, thought and expectation, which is 'what I am' — is in line with one's natural acceptance, which is 'what I really want to be'. When the two agree there is happiness within; when they contradict, there is unhappiness within, however comfortable the outer situation may be. Ensuring it is a matter of self-exploration, carried out in four steps: know your natural acceptance; become aware of your imagination as it actually is; find out the source from which that imagination is arising — preconditioning, sensation or natural acceptance; and then work to bring imagination in line with natural acceptance. This is a continuous process, because sanskar is being updated every moment by past sanskar, the environment and one's self-exploration. Regular self-evaluation against natural acceptance is what gradually makes the Self self-organised and inwardly harmonious.

Q8. Explain the way ahead for ensuring harmony in the Self.

Ans. To achieve harmony in the Self we have to start self-exploration, and the manual gives four steps. First, **know your natural acceptance** — what you really want to be. Second, **become aware of your imagination** — the desire, thought and expectation that are actually running at the moment. Third, **find out the source of the imagination** — whether it arises from preconditioning, from sensation, or from natural acceptance. Fourth, **work out a way to sort out the imagination** till it is fully in line with natural acceptance. When imagination is in harmony with natural acceptance there is harmony in the Self, and this harmony is happiness. The manual puts it compactly: natural acceptance is our intention and imagination is our competence, and harmony between the two is happiness while contradiction between them is unhappiness.

Q9. Explain the feeling of self-regulation and its role in health.

Ans. Self-regulation is the feeling of responsibility in the Self towards the Body — for nurturing it, protecting it and rightly utilising it. Nurturing means supplying the right inputs; protecting means providing a conducive environment so that the Body's continuity is safeguarded; right utilisation means using the Body for the purpose of the Self, that is, for fulfilling the human aspiration. Its role in health is fundamental, because health is a consequence rather than a target. When the Self holds this feeling, the Body is looked after properly and remains healthy; a healthy Body is recognised by two indicators — it performs according to the instructions of the Self, and its parts remain in harmony among themselves. Where self-regulation is absent, health is chased through remedies instead. The assumption 'I am the Body' weakens self-regulation, and psycho-somatic disorders follow.

Q10. Describe the programme for nurturing and maintaining the health of the Body.

Ans. The programme follows the three responsibilities of nurturing, protecting and rightly utilising the Body. Nurturing includes intake — the air, water, sunlight and food the Body takes in; a regular routine of sleeping, waking, cleaning and eating; physical labour, which gives the Body adequate movement and also produces physical facility; exercise, for those who cannot labour; balancing of the internal and external organs through appropriate postures and movements; and balancing of breathing. If disharmony persists despite these, medicine may be needed for lifestyle disorders, and treatment if the Body cannot recover on its own. Protecting the Body means providing a conducive physical environment — clothing, shelter and the like. Right utilisation means using the Body in the process of fulfilling the needs of the Self, including working with the rest of nature. Notably, the physical facility needed for all three is limited in quantity, which is the basis for understanding prosperity.

Q11. Explain the gross misunderstanding of assuming the human being to be only the Body, and its consequences.

Ans. The gross misunderstanding is the widespread assumption that a human being is only the Body, and therefore that every human need — including the need for respect, trust and love — can be fulfilled through physical facility. People believe that more possessions will somehow fetch respect. But the need for a feeling is continuous, while physical facility is quantitative and limited; a continuous qualitative need can never be met by a quantitative means. The result is a persistent feeling of deprivation — 'I do not have enough' — which drives further acquisition, which again fails to satisfy. This is the deprivation loop. Its consequences are visible everywhere: unlimited exploitation of natural resources, exploitation of other human beings in production and competition, and psycho-somatic illness at the individual level. The way out is to understand the human being correctly as the co-existence of Self and Body, with each need fulfilled by its own appropriate means.

Q12. Explain the concept of sanskar and its importance in the development of the Self.

Ans. Sanskar is the accumulated state of a person's acceptances — the deposit left by all past desires, thoughts and expectations, together with the acceptances that arise from right understanding. It is what we actually live by, as distinct from what we merely say. It is not fixed: the sanskar at any moment, together with the environment at that moment and the self-exploration done at that moment, produces the sanskar of the next moment. This relation is what makes development of the Self possible at all. Without self-exploration, sanskar simply reproduces itself under environmental influence, and the person remains as he is. With self-exploration, each acceptance can be evaluated against natural acceptance and either retained or dropped. Over time this changes the content of sanskar, and with it the quality of imagination, feeling and behaviour. Sanskar is therefore both the record of the Self's past and the lever of its future.

Q13. Explain the Body as a self-organised system.

Ans. The Body is described as a wonderful self-organised system. Its many parts — the eyes, the brain, the digestive system, the heart, and every organ and cell — function in harmony with one another automatically, without the Self having to consciously coordinate or synchronise them. Breathing, circulation, digestion and repair proceed on their own. Each part co-exists with and supports every other part, so the Body maintains itself as a whole. This is why the Self's responsibility towards the Body is not to run it but to look after it: to nurture it with right inputs, protect it from unfavourable conditions, and use it rightly. When the Self discharges this responsibility, the Body's own self-organisation keeps it in order. When the Self interferes through wrong intake, irregular routine or constant tension, the self-organisation is disturbed and illness appears.

Q14. Explain prosperity in the light of right understanding and self-regulation.

Ans. Prosperity is the feeling of having more than the required physical facility, and it has two conditions: a right assessment of how much is required, and the availability or production of more than that. Right understanding supplies the first. Once we see that physical facility is needed only for nurturing, protecting and rightly utilising the Body, it becomes clear that the requirement is limited and definite — not unlimited as the gross misunderstanding suggests. Self-regulation supplies the second, because a person who feels responsible for the Body will ensure the inputs it needs and will produce them through work with nature. Together they convert an endless chase into a definite, achievable target. This is why prosperity is described as a feeling rather than a quantity: a person who has assessed rightly and ensured more than that feels prosperous, while a person who has not, feels deprived however much he owns.

Q15. Explain the relationship between harmony in the Self and harmony of the Self with the Body.

Ans. The two are related as cause and effect, in that order. Harmony in the Self means imagination is in line with natural acceptance, so there is clarity about what one really wants and no inner contradiction. From that clarity arises the feeling of self-regulation — responsibility for nurturing, protecting and rightly utilising the Body. That feeling produces the programme of right intake, routine, labour, exercise and balancing, and the Body then remains healthy. A healthy Body is one that performs according to the instructions of the Self and whose parts are in harmony among themselves; this is harmony of the Self with the Body. When the order is reversed — when the Self is in disharmony — the feeling of self-regulation weakens, the Body is used for sensation-seeking, and psycho-somatic illness follows. Hence health of the Body cannot be secured without harmony in the Self.

Q16. Appraise the current status of health and suggest the way ahead.

Ans. The current status of health shows a paradox: physical facility and medical technology have increased enormously, yet lifestyle disorders, stress-related illness and psycho-somatic complaints are rising. The reason is that health is being pursued at the level of the Body alone, while its source lies in the Self. Because people assume 'I am the Body', they chase happiness through sensation and consumption, which keeps the Self in disharmony; irregular routine, wrong intake and constant tension then express themselves as disease. The way ahead is not more medicine but right understanding. We need to see the human being as the co-existence of Self and Body, cultivate the feeling of self-regulation, and follow the programme of intake, routine, labour, exercise and balancing. Medicine and treatment remain useful, but as support rather than as the primary means.

Q17. Explain the activities of the Self and how they together constitute imagination.

Ans. The Self has three continuous activities. Desire is the activity of imaging — forming a picture of what one wants. Thought is the activity of analysing and comparing the various possibilities by which the desire might be fulfilled. Expectation is the activity of selecting among those possibilities and tasting the selected one in imagination. These three do not occur in isolation; they run together, continuously, whether or not we are aware of them. Taken together they constitute imagination, which is also called 'what I am'. Because imagination is always active, it is the practical point at which the Self can be worked upon: by becoming aware of one's desire, thought and expectation, and by examining the source from which they arise, one can bring imagination into line with natural acceptance. This is the whole substance of harmony in the Self.

Q18. Explain the two blocks of activities of the Self.

Ans. The activities of the Self can be arranged in two blocks. Block **B1** contains the activities related to natural acceptance — realisation, determination and understanding — which the manual also refers to as right understanding and right feeling. Block **B2** contains the activities we call imagination: imaging (desire), analysing-comparing (thought) and selecting-tasting (expectation). The two blocks are related as source and expression: clarity in B1 guides the desire, and therefore all the activities of B2; and the activities of B2 are expressed outside as behaviour with human beings and work with the rest of nature. Harmony in the Self is continuous when the activities of B2 are completely awakened, that is, when imagination is not suppressed but brought fully into line with natural acceptance. This is the complete development of the Self.

Q19. How does understanding the human being extend to understanding nature and existence?

Ans. The syllabus describes the domain of right understanding as beginning with the human being — the knower, the experiencer and the doer — and extending up to nature and existence. The extension is short because the method does not change. Once the human being is seen as the co-existence of the Self and the Body, the same distinction appears throughout existence as material units and consciousness units. Once relationship is seen as being between one Self and another, the same relationship appears in nature as mutual fulfilment among the four orders. Once the Self is understood as that which is energised and self-organised, existence is understood as units submerged in space. And once it is clear that the Self is central to the human being, the role of the human being in existence follows: to realise co-existence and to live in co-existence. We understand the larger by understanding the nearer, and the nearer by self-exploration.

Section C · 7 Marks

Long answer — about 200 to 250 words each. 13 questions.

Q1. Explain the human being as the co-existence of the Self and the Body, covering needs, activities, response and domain.

Ans. A human being is the co-existence of two distinct realities — the Self, the 'I', and the Body — which can be distinguished across four dimensions. In domain, the Self belongs to consciousness while the Body belongs to the material. In need, the Self needs happiness, for example the feeling of respect, which is continuous in time and qualitative; the Body needs physical facility, for example food, which is temporary in time and quantitative. In fulfilment, the Body's needs are met by physio-chemical things, the Self's by right understanding and right feeling. In activity, the Self is continuously engaged in desire, thought and expectation, while the Body's activities such as eating and walking are temporary. In response, the Body responds by recognising and fulfilling and is therefore definite; the Self responds by knowing, assuming, recognising and fulfilling, and is indefinite unless its assuming rests on knowing. The two interact only through information — instructions from the Self, sensations from the Body — never through material transaction. Because the dimensions differ so completely, neither reality can substitute for the other. Physical facility cannot produce respect, and understanding cannot nourish a body. Understanding this co-existence is therefore the foundation of all further understanding.

Q2. Distinguish between the needs of the Self and the Body with examples, and bring out the implications for living.

Ans. The need of the Self is happiness — respect, trust, affection — which is continuous in time and qualitative in nature. The need of the Body is physical facility — food, water, clothing, shelter — which is temporary and quantitative. Two implications follow. First, the means of fulfilment must match the nature of the need: the Body is fulfilled by physio-chemical things, the Self only by right understanding and right feeling. Offering a gift cannot substitute for giving respect, and explaining philosophy cannot feed a hungry child. Second, the quantity required differs in kind. Because the Body's need is quantitative, it is limited and definite — a certain amount of food is enough, and more than that is not needed. Because the Self's need is a feeling, it is continuous and cannot be stored. When the two are confused — when a continuous need for feeling is pursued through a quantitative means — no amount ever feels sufficient, and a permanent sense of deprivation sets in. This drives over-accumulation, exploitation of others and of nature, and inner dissatisfaction. Correctly distinguishing the needs is thus not academic; it determines whether living becomes fulfilling or endlessly grasping.

Q3. Explain the activities of the Self and how they are continuous.

Ans. The Self's activities are desire, thought and expectation. Desire is imaging — forming a picture of what one wants, whether it is an object, a situation or a feeling. Thought is analysing and comparing the various possibilities that could fulfil the desire, weighing them against one another. Expectation is selecting among those possibilities and tasting the selected one in imagination, anticipating what it will be like. These three are not sequential events that start and stop; they run continuously, one flowing into the next and back again, whether we are awake or asleep, attentive or distracted. Even when we believe we are thinking of nothing, some desire is present and some expectation is being tasted. This continuous stream is what is called imagination, and it is also referred to as 'what I am', in contrast with natural acceptance, which is 'what I really want to be'. The continuity is significant for two reasons. It means the Self is never neutral — it is always being shaped. And it means there is always an opportunity to observe and redirect, which is what self-exploration does.

Q4. Describe the difference between the responses of the Self and the Body.

Ans. The response of the Body is based on recognising and fulfilling, and it is definite. Given the same stimulus, the Body gives the same response: the eye recognises light and the pupil contracts; the stomach recognises food and digests it. There is no interpretation involved, so there is no variation. The response of the Self has four steps: knowing, assuming, recognising and fulfilling. It can know a situation correctly, or it can assume something about it. It then recognises on the basis of that assumption and fulfils accordingly. Because assuming stands between knowing and recognising, the response of the Self is not automatically definite. If the assumption rests on knowing, the response is definite and appropriate; if the assumption is mere preconditioning, the response varies with the assumption and can be quite inappropriate. This explains why two people can face the same situation and behave entirely differently, and why a person's conduct can change from day to day. It also shows the remedy: making assumptions rest on knowing through self-verification makes conduct definite and the person self-organised.

Q5. What are the consequences of assuming the human being to be only the Body?

Ans. If a human being is assumed to be only the Body, then every need is treated as bodily and every fulfilment is sought in physical facility. The first consequence is a continuous feeling of deprivation. The need for respect or trust is continuous and qualitative, while physical facility is quantitative and limited; a quantitative means can never satisfy a qualitative need. So no amount ever feels like enough, and the person moves from one acquisition to the next without satisfaction. The second consequence is at the level of relationship. Since feelings are assumed to be purchasable, relationship is reduced to transaction, trust declines, and family and social life become unstable. The third is at the level of nature. Unlimited production is pursued to satisfy an unlimited assumed need, so resources are over-exploited, pollution increases, and the other three orders are damaged. The fourth is at the level of the individual body itself: because the Self remains in disharmony, psycho-somatic disorders arise. The way out is right understanding of the co-existence of Self and Body, with each need met by its own appropriate means.

Q6. Illustrate the programme for self-regulation and health.

Ans. Self-regulation is the feeling of responsibility in the Self for nurturing, protecting and rightly utilising the Body, and the programme follows these three responsibilities. For nurturing, the first component is intake — the air, water, sunlight and food the Body takes in, which must be right in quality and quantity. The second is routine: a regular schedule of sleeping, waking, cleaning and eating, since irregularity disturbs the Body's self-organisation. The third is physical labour, a few hours of work on the rest of nature, which provides necessary movement and also produces physical facility. The fourth is exercise, particularly for those whose work does not involve labour. The fifth and sixth are balancing — of the internal and external organs through appropriate postures and movements, and of the breathing. If disharmony persists, medicine addresses lifestyle disorders, and treatment is used when the Body cannot recover on its own. Protecting the Body means providing a conducive environment of clothing and shelter; right utilisation means using it for fulfilling the needs of the Self. The physical facility needed for all this is limited, which is the basis of prosperity.

Q7. Discuss the concept of sanskar and its importance in the development of the Self.

Ans. Sanskar is the accumulated state of one's acceptances — the deposit of all past desires, thoughts and expectations, together with whatever acceptances have arisen from right understanding. It is what a person actually lives by, as distinct from what he professes. Its importance lies in the fact that it is the substance of the Self's development, and that it can be changed. The relation is stated simply: the sanskar at a given time, together with the environment at that time and the self-exploration done at that time, produces the sanskar of the next moment. Two things follow. First, without self-exploration, sanskar merely reproduces itself under environmental pressure — the person absorbs whatever surrounds him and remains as he is, however educated he may be. Second, with self-exploration, each acceptance can be held up against natural acceptance and either retained or dropped. Development of the Self is precisely this gradual replacement of assumed acceptances by verified ones. Because the process is continuous and cumulative, small daily evaluations matter more than occasional resolutions.

Q8. How does the Self regulate the Body? Describe with examples.

Ans. The Self regulates the Body through the feeling of self-regulation — responsibility for nurturing, protecting and rightly utilising it — and it does so by sending instructions, since the two interact only through information. Regulation operates at three levels. In nurturing, the Self decides what to take in: it chooses clean air and water, wholesome food in the right quantity, and a regular routine of sleep and waking. In protecting, it decides the conditions the Body will live in — clothing, shelter, cleanliness and safety. In right utilisation, it decides what the Body will be used for: labour, exercise, rest, or work that serves the Self's programme. Examples make this concrete. A student who feels responsible for his Body keeps a fixed sleeping time instead of scrolling late, and eats at regular hours rather than at random; the Body then performs according to his instructions and stays in order. The same student, when he ignores this responsibility and studies in continuous tension, finds the Body breaking down — headaches, acidity, fatigue — which is the Body reporting the Self's disharmony.

Q9. How can we ensure harmony at all levels of human existence?

Ans. Harmony has to be ensured at four levels, and at each level the means is understanding followed by living accordingly. At the level of the individual, it means harmony in the Self — imagination in line with natural acceptance — and harmony of the Self with the Body through the feeling of self-regulation and the programme of health. At the level of the family, it means understanding relationship and ensuring the naturally acceptable feelings, beginning with trust and respect, so that there is mutual happiness. At the level of society, it means working towards the comprehensive human goal through the five dimensions of human order, so that fearlessness and mutual trust prevail. At the level of nature and existence, it means recognising the four orders and living in mutual fulfilment with them rather than exploiting them. The common thread is right understanding: at every level, harmony follows from understanding what is already there rather than from constructing something new. And because the levels are nested — the individual within the family, the family within society, society within nature — harmony at one level supports and is supported by harmony at the others.

Q10. Write a detailed note on the Self as the Seer, Doer and Enjoyer, and the Body as its instrument.

Ans. The Self is described by three roles. As Seer, it is the Self that sees and understands — it is aware of the world, of its own imagination, and of reality as it is. The Body merely receives impressions through the senses; it does not see in this sense. As Doer, it is the Self that decides whether to act or not to act, and what to do. The Body executes, but the choice is not made in the Body. As Enjoyer, or Experiencer, it is the Self alone that experiences happiness and unhappiness. A physio-chemical entity cannot experience anything; it can only register a state. Because of these three roles, the Body is described as an instrument — equipment used by the Self to act in the world and to fulfil its programme of continuous happiness. Their interaction is an exchange of information: the Self gives instructions, the Body returns sensations. This does not make the Body unimportant. It must be nurtured, protected and rightly utilised, and that responsibility is the feeling of self-regulation. But the Body's part in the Self's total programme — which is to understand harmony and live in harmony at all four levels — is estimated at less than one-fourth. The Self is central; the Body is its instrument.

Q11. Explain the state of imagination, its three sources, and how one moves from enslavement to self-organisation.

Ans. The state of imagination is the Self's condition at any moment, constituted by its current desire, thought and expectation. It is 'what I am', as against natural acceptance, which is 'what I really want to be'. Imagination may arise from three sources: preconditioning, the beliefs and norms absorbed from family and society without verification; sensation, the information received through the five sense organs; and natural acceptance, the inner voice. When imagination is driven by preconditioning or sensation, it may or may not agree with natural acceptance, so happiness is conditional and the Self is enslaved. When it is guided by natural acceptance, harmony is assured and the Self is self-organised. The movement from one to the other is the work of self-exploration, in four steps: know your natural acceptance; become aware of your imagination as it actually is; identify the source from which it arises; and bring it into line with natural acceptance. Because sanskar is updated continuously by past sanskar, environment and self-exploration, this is a gradual and cumulative shift rather than a single decision.

Q12. Explain the co-existence of the Self and the Body and, in that light, the programme for ensuring health.

Ans. The Self and the Body co-exist as two distinct realities: the Self is the domain of consciousness, the Body the domain of material, and they interact only through an exchange of information. This understanding determines the whole approach to health. If a human being is taken to be only the Body, health is pursued at the level of the Body alone — through medicine and remedy — and the Self's contribution is ignored, which is why psycho-somatic disorders keep rising. If the co-existence is understood, health is seen as a consequence of the Self discharging its responsibility. That responsibility is self-regulation: nurturing, protecting and rightly utilising the Body. The programme follows: right intake of air, water, food and sunlight; a regular routine; physical labour; exercise; balancing of internal and external organs; balancing of breathing; and, where needed, medicine and treatment, along with a conducive environment and right utilisation. A healthy Body is then recognised by two indicators — it acts according to the instructions of the Self, and its parts are in harmony with one another.

Q13. Explain 'my participation (value) regarding the Self and the Body'.

Ans. My participation regarding the Self and the Body is the value I add to both, as distinct from what I merely expect from them. Regarding the Self, my participation is to develop right understanding through self-exploration — to know my natural acceptance, become aware of my imagination, identify its source and bring it into line. In that way I move from being enslaved by preconditioning and sensation to being self-organised, and harmony in the Self is ensured. Regarding the Body, my participation is the feeling of self-regulation: to nurture it with right inputs, protect it with a conducive environment, and utilise it rightly for the purpose of the Self rather than for sensation-seeking. From this follows the programme of intake, routine, labour, exercise and balancing. Beyond the Body itself, my participation includes ensuring the physical facility required for these three purposes, and recognising that this requirement is limited and definite — which is the practical basis for prosperity. So my participation is neither to neglect the Body nor to serve it, but to use it rightly and keep it in order while the Self does its own work of understanding.

End of Module 2 — 70 questions answered. The companion papers cover the remaining modules in the same format.