UNIVERSAL HUMAN VALUES – II · HS201

Module 2

Harmony in the Human Being · Lectures 7–12 · 10 hours

Syllabus for this module. Right understanding — the domain of right understanding starts from understanding the human being (the knower, the experiencer and the doer) and extends up to understanding nature and existence, its interconnectedness and co-existence, and finally the role of the human being in existence; the human being as co-existence of the Self and the Body; the activities and potentialities of the Self; the basis for harmony or contradiction in the Self; understanding the activities in the Self and the activities in the Body.

How these notes are arranged

These notes follow the Teachers' Manual lecture by lecture and cover every section of it. Each lecture begins on a fresh page, and ends with a boxed summary of its key takeaways. Lists given in the manual are reproduced as tables so that they can be revised at a glance; arguments are kept in their original order, because the order is usually the thing being examined.

Lecture	Title	Sections covered
7	The human being as co-existence of the Self and the Body	7.1 Co-existence · 7.2 Needs · 7.3 Activities · 7.4 Response · 7.5 Consciousness and material
8	Distinguishing between the needs of the Self and the Body	8.1 Needs · 8.2 Fulfilment · 8.3 Gross misunderstanding · 8.4 The way ahead
9	The Body as an instrument of the Self	9.1 Co-existence · 9.2 The Body as instrument · 9.3 Seer, Doer, Enjoyer
10	Understanding harmony in the Self	10.1 Activities · 10.2 Continuity · 10.3 Imagination · 10.4 State · 10.5 Sources · 10.6 Consequences · 10.7 Way ahead · 10.8 In detail
11	Harmony of the Self with the Body	11.1 Body as self-organised · 11.2 Self-regulation and health · 11.3 Current status · 11.4 Way ahead
12	Programme to ensure self-regulation and health	12.1 Programme · 12.2 Prosperity revisited · 12.3 My participation
—	Revision	Summary map, definitions, confused pairs, question index, pointers

The argument of the module in six steps

Module 1 established what we want and what it takes to get it. Module 2 goes down one level and asks what a human being actually is — because the level of the individual is where harmony has to begin.

- **Lecture 7** proposes that a human being is the co-existence of the Self and the Body, and establishes this through four observable differences: need, activity, response and domain.
- **Lecture 8** takes the needs seriously and shows what happens when the two are confused — the deprivation loop, with its exploitation of people and of nature.

- **Lecture 9** establishes which of the two is central: the Self, as Seer, Doer and Enjoyer, with the Body as its instrument and information as the only currency between them.
- **Lecture 10** opens the Self and finds imagination — desire, thought and expectation — arising from three sources, with harmony or contradiction as the result.
- **Lecture 11** turns to the Body and shows that health is a consequence of the Self's responsibility, not a target of its own.
- **Lecture 12** spells out that responsibility as a programme, and shows that because the requirement is limited, prosperity is genuinely achievable.

A note on the syllabus. 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 manual uses the words Seer, Doer and Enjoyer for the same three roles; both phrasings are used in these notes, so that either form of the question can be answered. The extension to nature and existence is the subject of Module 4, and is flagged at the end of Lecture 12.

LECTURE 7

The Human Being as Co-existence of the Self and the Body

Sections 7.1 to 7.5 of the manual · Chapter 5 of the textbook

7.1 Human Being as Co-existence of the Self and the Body

We are human beings, and we need to first understand ourselves. So what is a human being? The proposal is that a human being is the **co-existence of the Self and the Body**. The Self is what we term 'I', and the Body is what we see with our eyes.

To understand these two realities, the manual does not begin with definitions. It begins by looking at the **needs**, the **activities** and the **response** of each — because these can be observed in one's own life, and the distinction then becomes something seen rather than something believed.

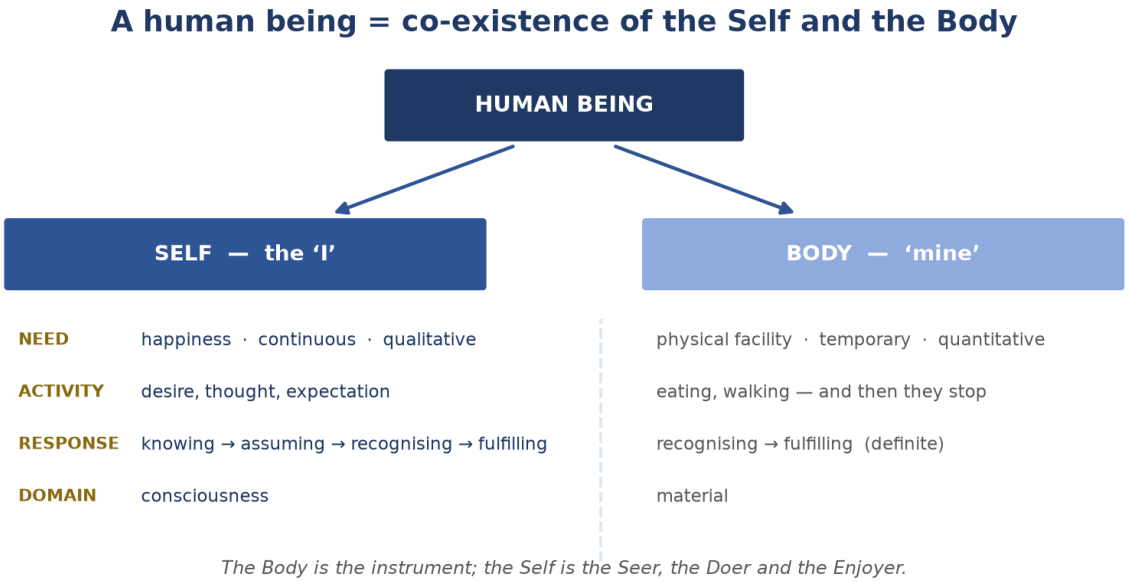


Figure 7.1 The human being as co-existence of the Self (domain of consciousness) and the Body (domain of material).

The four dimensions, stated fully

	Self (the 'I')	Body
Need	Happiness — e.g. the feeling of respect	Physical facility — e.g. food
In time	Continuous	Temporary
In quantity	Qualitative — it is a feeling	Quantitative — required in a limited quantity
Fulfilled by	Right understanding and right feeling	Physio-chemical things
Activity	Desire, thought, expectation	Eating, walking, and so on
Activity in time	Continuous	Temporary
Response	Knowing, assuming, recognising, fulfilling	Recognising, fulfilling
Domain	Consciousness	Material

Why the distinction matters in ordinary life

The distinction is not a piece of metaphysics; it settles arguments that otherwise run forever. Each row of the table above corresponds to a mistake people make every day.

The mistake	What it assumes	What actually happens
Trying to buy respect with gifts or display	That a need of the Self can be met by physical facility	The other receives an object where a feeling was wanted, and feels more distant, not less
Working longer hours to make the family happy	That the family's need is mainly physical	Facility increases while the relationship is neglected, and the family becomes unhappier
Judging a person by his failures	That his competence is his intention	The relationship breaks even though the intention was never in question
Resting when the Body is tired, and calling it peace	That the Self's need is bodily rest	The Body recovers; the inner contradiction is untouched and returns the moment work resumes

Each mistake is the same mistake in a different costume: treating a need of the Self as if it were a need of the Body, or the other way round.

7.2 The Needs of the Self and the Body

The need of the Self is **happiness** — for example the feeling of respect, which leads to happiness — while the need of the Body is **physical facility**, for example food. All the needs related to the Self are continuous in time, while all the needs related to the Body are required for a limited time. This is one way of differentiating the two.

The other way is in terms of quantity and quality. The need for food is **quantitative**: we can identify the quantity of food needed to nurture the Body, and the same is true of clothes and shelter. The feeling of respect or trust, on the other hand, is **not quantitative** at all — we do not say 'today I got half a kilo of respect' or 'two metres of trust'. These feelings are qualitative in nature.

Now, how are these two different types of needs fulfilled? The need for food is fulfilled by something physical; the need for respect is fulfilled by the feeling of respect. All needs related to the Body are fulfilled by some physio-chemical things. All needs related to the Self are in terms of feeling, and they are fulfilled by **right understanding and right feeling**.

A word on the method

The manual does not begin with the definition and then prove it. It begins with four questions that can be answered from one's own experience — what do I need, what am I doing, how do I respond, and in which domain does this happen — and the co-existence is what remains when the answers are laid side by side. This is the same method as Module 1: a proposal, verified on one's own right, then validated in living.

It is worth noticing how the verification actually works here. Nobody has to be persuaded that the need for respect is continuous; a moment's honesty shows that it never switches off, while hunger does. Nobody has to be persuaded that the response of the Body is definite; the same food always produces the same digestion. The four differences are observations, not doctrines.

7.3 The Activities of the Self and the Body

The Self has the activities of **desire, thought and expectation**, which are continuous. Any activity of the Body, such as eating or walking, is **temporary** in time. The distinction is easy to test: the Body's activity begins and ends and can be observed from outside, while the Self's activity never stops and cannot be observed from outside at all.

7.4 The Response of the Self and the Body

The response of the Body is based on **recognising and fulfilling**. The response of the Self is based on **knowing, assuming, recognising and fulfilling**.

The recognition and fulfilment of the Body is **definite**, while that of the Self is determined by the activity of **assuming**. As the assumption changes, the recognition and fulfilment by the Self also changes. The conduct of the human being basically depends upon the response of the Self, because all decisions are made by the Self. Only with the assumptions set right — that is, assuming based on knowing, which is definite — can recognising and fulfilling be set right; and only then can conduct become definite.

> **The sentence worth remembering from this lecture.** All the problems of a human being are due to **assumptions without knowing**, and the solution lies in ensuring the activity of knowing — and this is possible only through education-sanskar.

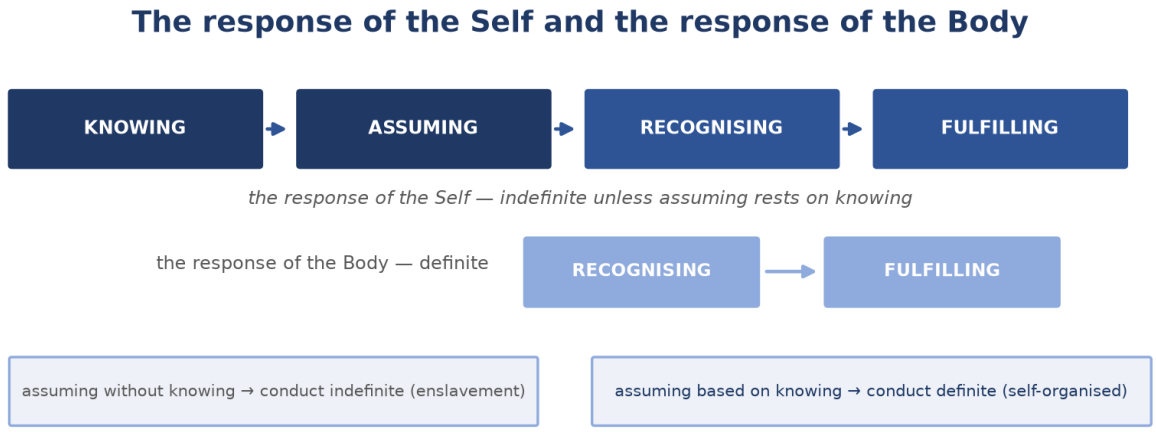


Figure 7.2 Response based on knowing, and response based on assuming without knowing.

The figure sets out the two paths side by side. On the first path, knowing is absent and the Self assumes; the assumptions keep changing, so the conduct is indefinite and the person is dependent — enslaved by whatever preconditioning happens to be active. On the second path, knowing through self-verification on the basis of natural acceptance, and on the basis of living accordingly, makes the assumptions definite; the conduct then becomes definite and the person is self-organised.

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

The Self and the Body are two different types of reality. The Self is the **domain of consciousness**, characterised by the activity of knowing, assuming, recognising and fulfilling. The Body is the **domain of material**, and it has only the activity of recognising and fulfilling.

Happiness is the need of consciousness, and it is fulfilled by right understanding and right feeling, which are activities of consciousness itself. The Body is a material unit; its needs are material in nature and are fulfilled by physio-chemical things.

To understand the human being, both the domain of consciousness and the domain of material need to be understood. For a human being to be fulfilled, both domains need to be fulfilled **separately** — which is precisely what the next lecture examines.

Key takeaways — Lecture 7. A human being is the co-existence of the Self (consciousness) and the Body (material). This is seen by exploring the need, fulfilment of need, activity and response of each. In particular, the response of the Body is definite, while the response of the Self depends on assuming; with assuming based on knowing, the conduct of a human being becomes definite.

LECTURE 8

Distinguishing between the Needs of the Self and the Body

Sections 8.1 to 8.4 of the manual · Chapter 5 of the textbook

8.1 The Needs of the Self and the Body

The need of the Self is **happiness**, which is a continuous need. The need of the Body is **physical facility**, which is a temporary need. Both of these are needs of the human being — neither is optional, and neither is higher or lower in the sense of being dispensable.

The manual suggests a short exercise here, and it is worth doing rather than reading. Make a list of your desires and discuss the list: is each desire related to the Body or to the Self? Is it temporary or continuous? Quantitative or qualitative? Can one be replaced by the other? And — a question that catches most people — is every desire a need? What is the difference?

The exercise worked through

Take the questions of section 8.1 in order and apply them to four ordinary desires. The point of the table is not the particular answers but the habit of asking.

The desire	Body or Self?	Temporary or continuous?	Quantitative or qualitative?	Is it a need?
A second helping of dessert	Body	Temporary	Quantitative	Not a need — the need was met by the first helping; this is a desire
A larger house	Body (shelter)	Temporary	Quantitative	Partly a need — shelter is a need; the size is a desire
To be respected by colleagues	Self	Continuous	Qualitative	A need — and one that no amount of the first row will satisfy
To be told one is respected	Self	Continuous	Qualitative	A desire — respect is a need; the demand for its constant expression is not

The fourth row is the one worth pausing on. It shows why the distinction between need and desire is not the same as the distinction between Self and Body. A need of the Self can be pursued through a desire that never satisfies it — and that is exactly the mechanism of the deprivation loop.

8.2 Fulfilment of the Needs of the Self and the Body

These are two different types of need. Both are essential, and therefore both have to be fulfilled **separately**.

All needs related to the Body, being in terms of physical facility, are fulfilled by some physio-chemical things. Of course, the needs related to the Body depend on the age, health condition, shape and size of the Body. An adult may need one kilogram of food a day while a small child may need a hundred grams; a tall young man may need three metres of cloth for a pair of trousers while a short boy may need only one metre. The needs of the Body **vary**.

All needs related to the Self are in terms of the feeling of happiness, and they are fulfilled by right understanding and right feeling. And here is the striking difference: **the needs of the Self are definite**. A child needs happiness as much as a youth, as much as an old person. Right understanding and right feeling are the need of any Self and every Self, regardless of the state and condition of the Body.

	Needs of the Body	Needs of the Self
Nature	Physical facility	Happiness — feelings such as respect, trust
In time	Temporary	Continuous
In quantity	Quantitative; limited and definite at a given time	Qualitative; not measurable
Variation	Varies with age, health, size of the Body	The same for every Self, at every age
Fulfilled by	Physio-chemical things	Right understanding and right feeling
What happens if neglected	Discomfort and unhappiness of a bodily kind	A continuing feeling of deprivation, even when facility is abundant

8.3 Gross Misunderstanding — Assuming the Human Being to be only the Body

The gross misunderstanding is assuming the human being to be the Body, and therefore trying to fulfil *all* the needs through physical facility. The chain runs like this: if the human being is only the Body, then all needs are physical; if all needs are physical, then physical facility can fulfil them all — so clothes, a house and a car will fetch respect. But the need for feelings such as respect is continuous, while physical facility is quantitative. Hence the physical facility required appears to be **unlimited**.

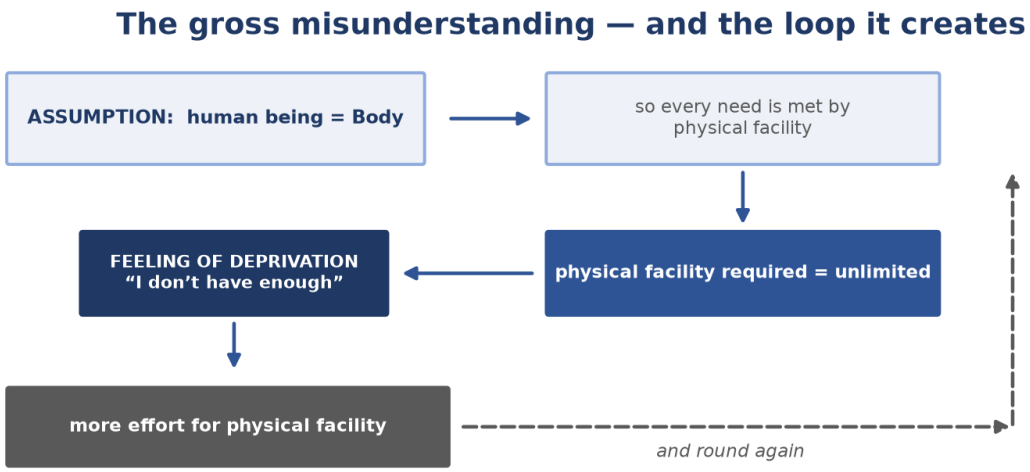


Figure 8.1 The gross misunderstanding, and the loop of deprivation it produces.

The consequence is the **loop**. Because no quantity satisfies a need for feeling, there is a persistent feeling of deprivation — 'I don't have enough' — which drives more effort for physical facility, which again fails to satisfy, and round it goes. The person is not merely unsuccessful; he is structurally unable to succeed, because the means cannot reach the end.

It is needless to say that, due to over-use of physical facility, there are widespread repercussions at every level of human existence. On one hand there is **exploitation of natural resources** for more and more

physical facility. On the other hand, **human beings are exploited** in the process, and are made to compete for limited physical facility.

8.4 The Way Ahead

The only way out of this misunderstanding is to understand the human being **as it is**. The Self has to be understood as a conscious entity and the Body as a material entity. Their needs are different, their activities are different, their response is different — and basically they are two different entities co-existing as a human being.

Notice what the way ahead is *not*. It is not a call to reduce consumption, nor to despise physical facility, nor to practise detachment. It is simply to see the two needs correctly, after which the correct quantity of physical facility becomes visible on its own — which is the whole subject of Lecture 12.

> **Key takeaways — Lecture 8.** The needs of the Self and the Body are of two different types, so they have to be fulfilled separately. The gross misunderstanding is to assume the two to be the same; it leads to the feeling of deprivation, and to exploitation of other human beings and of nature.

LECTURE 9

The Body as an Instrument of the Self

Sections 9.1 to 9.3 of the manual · Chapters 5 and 7 of the textbook · the Self being central

9.1 Co-existence of the Self and the Body

Happiness, the need of the Self, is the primary need of a human being. It is fulfilled by understanding harmony and living in harmony at all levels of being — individual, family, society, nature and existence.

Living as a human being, the Self gives **instructions** to the Body as and when the Self decides to involve the Body. The Self reads the **sensations** from the Body as and when the Self decides to read them. All these transactions are in the form of **information**. No material transaction is taking place.

This is a small point with a large consequence. If the two interacted materially, the Body could determine the Self — a change in the Body would necessarily change one's understanding. Because the exchange is only informational, the Self can decide what to make of a sensation, and can even decide not to read it. That is the freedom on which the whole possibility of self-exploration rests.

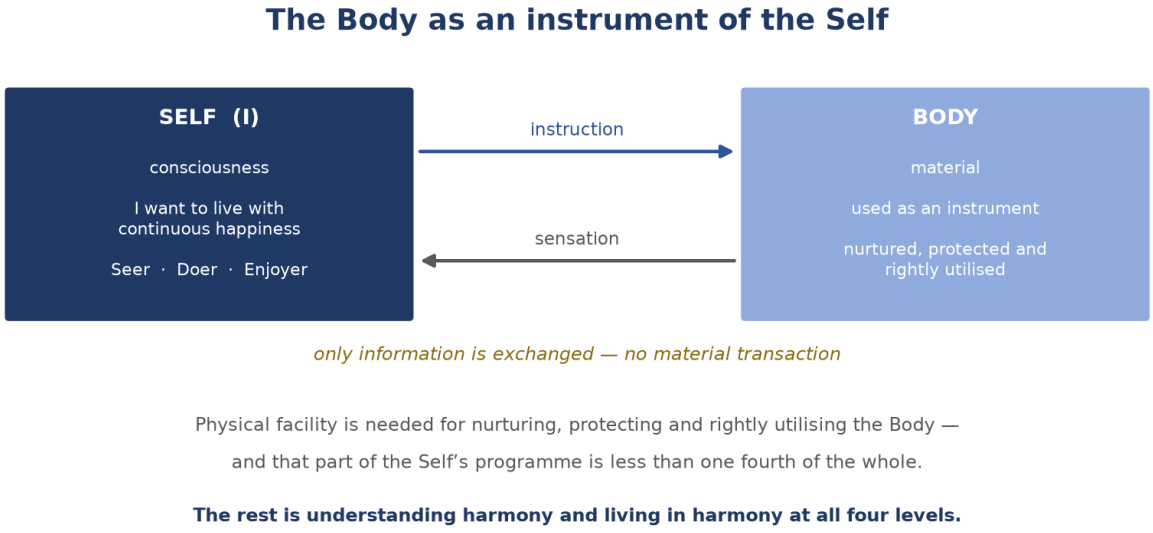


Figure 9.1 Exchange of information between the Self and the Body — the Body used as an instrument.

Why 'only information' matters

It is worth drawing out the consequence of this, because it is the hinge on which the rest of the course turns. If the Self and the Body exchanged material, the Body would determine the Self: a change in the Body would necessarily change one's understanding, and nothing could be done about it. Because the exchange is informational, three things become possible.

- The Self can **decide what to make of** a sensation — the same sensation can be read as pleasant, unpleasant, or not read at all.
- The Self can **decide what to instruct** the Body to do, which is why conduct is not fixed by the Body's state.
- The Self can therefore **work on itself** — which is what self-exploration is, and what would be impossible if the Self were merely a product of the Body.

This is also the precise sense in which the Self is 'central'. Central does not mean more important in a moral sense; it means that the decisions are taken there, and everything else follows from them.

9.2 The Body as an Instrument of the Self

The Self (consciousness) is there and the Body (material) is there. There is a **will to live with continuous happiness** in the Self. It is the need of the Self and it is fulfilled by right understanding and right feeling. In order to live with continuous happiness, the programme of the Self is to **understand harmony and to live in harmony at all levels of being** — individual, family, society and nature/existence.

In this process the Body is used as an instrument. For nurturing, protecting and rightly utilising this instrument, physical facility is required from time to time. A part of the Self's programme is to produce the required physical facility, to protect it and to utilise it rightly.

But this production, protection and right utilisation of physical facility is **only a part** of the full programme. A rough estimate given in the manual is that the programme related to physical facility is **less than one fourth** of the whole. Physical facility is required primarily to ensure harmony with the Body — my Body and the Bodies of my family members.

	Self (I)	Body
What it is	Consciousness	Material
What I am	'I am'	'My body'
What I want	To live — and to live with continuous happiness	Used as an instrument
My programme	To understand and live in harmony at all levels of being	Nurtured, protected and rightly utilised
Physical facility	Required for nurturing, protection and right utilisation of the Body — less than one fourth of the programme	Required in a limited quantity
My role	Seer, Doer, Enjoyer (Experiencer)	Instrument for the fulfilment of the programme

The Self's programme, broken down

The claim that physical facility occupies less than one fourth of the programme is easier to accept once the programme is written out.

Part of the programme	What it involves	Approximate share
Right understanding in the Self	Understanding harmony at all levels; verifying it for oneself	The largest part
Relationship in the family and society	Ensuring and expressing the nine feelings; justice	A large part
Participation in the larger order	Work, exchange, contribution to society and nature	A substantial part
Production, protection and right utilisation of physical facility	Food, clothing, shelter, instruments for the Body	Less than one fourth

Read the last row against the first three and the disproportion becomes obvious. Yet almost all our effort, and almost all of education, goes into the last row — which is the skill-biased system of Module 1 seen from the inside.

9.3 The Self is the Seer, Doer and Enjoyer

The Self is the **Seer**: it is the Self that sees the reality, that understands the reality. The Self is the **Doer**: doer means one who decides, one who takes the decision to do or not to do. The Self is the **Enjoyer**, or Experiencer: it is the Self that experiences happiness and unhappiness. The Body is a mere instrument, a physio-chemical entity.

Role	What it means	Why the Body cannot do it
Seer	Sees and understands reality	The Body receives impressions but understands nothing
Doer	Decides whether to act or not to act	The Body executes; it does not choose
Enjoyer	Experiences happiness and unhappiness	A physio-chemical entity can register a state, but cannot experience it

In this way we can see that the Self is **central to the existence of a human being**. It is playing the major role; it is the seer, the doer and the enjoyer. The Body, though essential, plays the role of a useful tool in the service of the Self's programme.

> **Key takeaways — Lecture 9.** The Self and the Body co-exist to live as a human being. The Self is central to human existence: it is the Seer, the Doer and the Enjoyer, and it utilises the Body as an instrument.

LECTURE 10

Understanding Harmony in the Self

Sections 10.1 to 10.8 of the manual · Chapter 6 of the textbook

10.1 Activities of the Self

The activities of the Self can be seen in terms of **desire, thought and expectation**.

Power	Activity	What it does
Desire	Imaging	You make an image in the Self — desire is in the form of an image which you have created within
Thought	Analysing–comparing	Analysing on the basis of comparing the various possibilities for fulfilling your desire
Expectation	Selecting–tasting	Selecting, on the basis of tasting, among the possibilities analysed

10.2 Activities of the Self are Continuous

These powers of desire, thought and expectation are **inexhaustible**, and the activities are continuous. The activities of imaging, analysing-comparing and selecting-tasting are always going on, whether we are aware of them or not. There is no moment at which the Self is idle.

10.3 These Activities Together Constitute Imagination

These activities are together called **imagination**. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that *something* is going on within. One imagination or another is going on in us all the time.

Happiness and unhappiness depend on the **state of imagination**. If your imagination is in harmony with your natural acceptance, you are in a state of happiness. When it is in contradiction with your natural acceptance, you are in a state of unhappiness.

Imagination is expressed to the world outside in terms of **behaviour** with human beings and **work** with the rest of nature. We have also referred to imagination as “what I am” and to natural acceptance as “what I really want to be”.

10.4 State of Imagination

Once you start looking at your imagination, you will be able to find out the state of your imagination. It could be **well organised**, in harmony; or it could be a **random mixture** of harmony and contradiction. Most of us, most of the time, are in the second condition — which is why the state feels inconsistent from day to day.

Recognising the state

Three states can be distinguished, and most people will recognise themselves in the second.

State	What it looks like from inside	What it produces
Well organised	Desire, thought and expectation agree with one another and with what one actually wants to be	Steadiness; decisions that do not need to be revisited
A random mixture	One moment clear, the next pulled elsewhere; resolves made in the morning broken by evening	Effort that keeps restarting; a sense of being busy without progress
Contradictory throughout	What one does is not what one accepts, and one knows it	Chronic unease; the condition the manual calls living in contradiction

The value of naming the state is that it makes the next step obvious. A random mixture needs sorting, not more effort; and sorting is what self-exploration does.

10.5 Possible Sources of Imagination

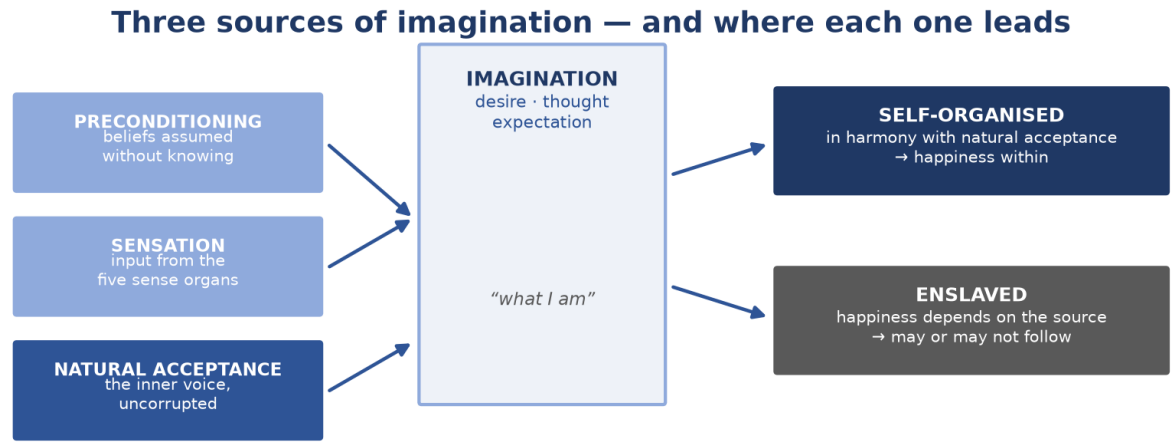


Figure 10.1 Three sources of imagination — and the two places they lead.

There are three possible sources of motivation for imagination.

Source	What it is	Its character
Preconditioning	The beliefs, notions, norms, ideas, views, dictums and goals prevailing in the family and society, which we have assumed without knowing	A dominant source of imagination today
Sensation	The information we get from the Body through the five sense organs — sound, touch, sight, taste and smell	Another major source of desire
Natural acceptance	Our inner voice or conscience; self-verification on its basis	May or may not be predominant today, but it can be the real source for deciding our desire

10.6 Consequences of Imagination from the Three Sources

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

If your imagination is guided by natural acceptance, you are **sure** to be in harmony and happiness within. You are **self-organised**.

	Self-organised	Enslaved
Source of imagination	Natural acceptance	Preconditioning or sensation
Harmony with natural acceptance	Assured	May or may not follow
State within	Happiness	Happiness or unhappiness, depending on the source
Dependence	Independent of external conditions	Depends on the belief continuing, or the sensation being available
Conduct	Definite	Indefinite — changes as the source changes

10.7 The Way Ahead — Ensuring Harmony in the Self by Self-exploration

To achieve this harmony in the Self we need to start self-exploration. In the process we need to:

- **Know our natural acceptance** — what I really want to be;
- **be aware of our imagination** — what I actually am, at this moment;
- **find out the source of imagination** — preconditioning, sensation, or natural acceptance;
- **work out a way to sort out our imagination** till it is fully in line with our natural acceptance.

When the imagination is in harmony with natural acceptance, there is harmony in the Self — and this harmony is happiness. The manual describes natural acceptance as our **intention** and imagination as our **competence**: harmony between the two is happiness, contradiction between them is unhappiness.

Tracing a source — a worked example

Take a concrete desire: *I want a better phone.* The four steps of section 10.7 can be applied to it directly.

Step	What to do	What it might reveal
Know your natural acceptance	Ask whether you want to live in relationship and in harmony — and the answer is definite	The desire for a phone is not itself a matter of natural acceptance
Be aware of your imagination	Notice the desire, and the thought and expectation running with it	‘With that phone I will be taken seriously’ — the expectation is a feeling, not a device
Find the source	Ask whether it comes from preconditioning, sensation, or natural acceptance	Usually preconditioning (what others have) reinforced by sensation (the screen, the novelty)
Sort it out	Compare the imagination with natural acceptance and adjust	The phone may still be bought — but as a tool, not as a route to respect

Nothing in this exercise forbids the purchase. What changes is the reason for it, and with the reason, the expectation attached to it — which is where the unhappiness was going to come from.

10.8 Harmony in the Self in Detail

This section may be read after the rest of the lectures, and it repays a careful reading, because it explains why the course speaks of *awakening* the activities of the Self rather than merely controlling them.

Two blocks of activity

All the activities of the Self can be arranged in two blocks. Block **B2** contains the activities we have been calling imagination: imaging, analysing-comparing and selecting-tasting. Block **B1** contains the activities related to natural acceptance — realisation, determination and understanding — which we have also referred to as right understanding and right feeling.

Harmony in the Self is **continuous** when the activities in block B2 are completely awakened, that is, when imagination is not merely suppressed but brought into line with natural acceptance. This is the complete development of the Self.

	Block B1 — related to natural acceptance	Block B2 — imagination
Activities	Realisation, determination, understanding	Imaging, analysing-comparing, selecting-tasting
What it corresponds to	Right understanding and right feeling	Desire, thought and expectation
What it needs	To be awakened through self-exploration	To be brought in line with B1
When it is complete	Co-existence is realised, harmony is understood	Imagination is fully in line with natural acceptance — complete development of the Self

Sanskar — the accumulation of acceptances

At any point our state of being can be articulated as the accumulation of our acceptances. **Sanskar** is made up of two parts:

- acceptances derived out of the sum of all our desires, thoughts and expectations, from all time;
- acceptances born out of right understanding — where right understanding of a reality includes contemplation of its relationship or participation in the larger order, understanding of the harmony, and realisation of co-existence.

If we do not have completeness of right understanding, we may hold discordant assumptions about relationship, harmony or co-existence. For example, we may assume that there is struggle rather than co-existence in existence; that there is a struggle for survival and survival of the fittest; that there is conflict rather than harmony in nature; and that opposition, competition, domination and exploitation are needed in human interaction. In general, these assumptions form a strong part of our sanskar.

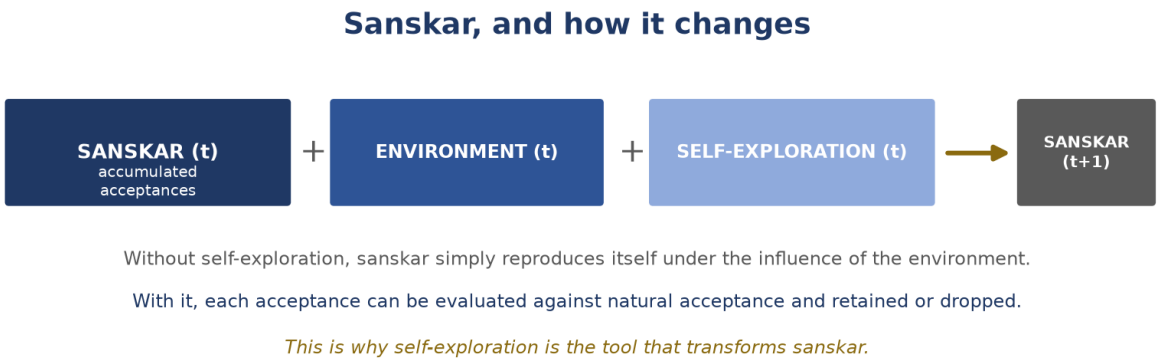


Figure 10.2 Sanskar at the next moment, and the role of self-exploration in changing it.

Sanskar is being updated every moment over time. If we have some sanskar at the moment *t*, then at the next moment *t+1* our sanskar can be articulated as:

The relation to remember. Sanskar (t+1) = Sanskar (t) + Environment (t) + Self-exploration (t) — that is, our sanskar at the next moment is a result of our sanskar at the present moment, the environment we are in at the present moment, and the self-exploration or self-verification we do at the present moment. Self-exploration is therefore the tool by which sanskar can be transformed.

Read the relation in the other direction and it is a warning: with the third term absent, sanskar simply reproduces itself under the influence of the environment, and the person remains as he is however educated he may be.

Key takeaways — Lecture 10. The activities of imaging (desire), analysing-comparing (thought) and selecting-tasting (expectation) are together called imagination, and they are continuously going on in the Self. The sources of imagination can be sensation, preconditioning or natural acceptance. There is harmony in the Self when imagination is in line with one's natural acceptance, and harmony is in continuity when all the activities of the Self are awakened.

LECTURE 11

Harmony of the Self with the Body

Sections 11.1 to 11.4 of the manual · Chapter 7 of the textbook · self-regulation and health

11.1 The Body as a Self-organised System

The Body is a wonderful **self-organised system**. It has so many parts, and each part co-exists in harmony with every other part. The eyes are well connected to the brain; the mouth, the stomach and the whole digestive system are synchronised; and so it is for every organ and every cell of the Body — and you have to do nothing to make these connections, or to synchronise the various parts, or to deal with every cell.

The point of calling it self-organised is not admiration but division of labour. If the Body already organises itself, the Self's task is not to run it but to look after it — and that is exactly what the next section describes.

11.2 Harmony of the Self with the Body: Self-regulation and Health

As we discussed in Lecture 9, the Body is an instrument of the Self. The responsibility of the Self towards the Body is in terms of **nurturing, protecting and rightly utilising** the Body.

- **Nurturing** the Body is by providing appropriate air, water, food, sunlight and so on.
- **Protection** is to ensure the continuity of the Body, which includes safeguarding it from unfavourable conditions.
- **Right utilisation** means using the Body for the purpose of the Self.

> **Definition.** The **feeling of self-regulation** is the feeling of responsibility in the Self towards the Body — for nurturing, protection and right utilisation of the Body. A natural outcome of this feeling is **health**.

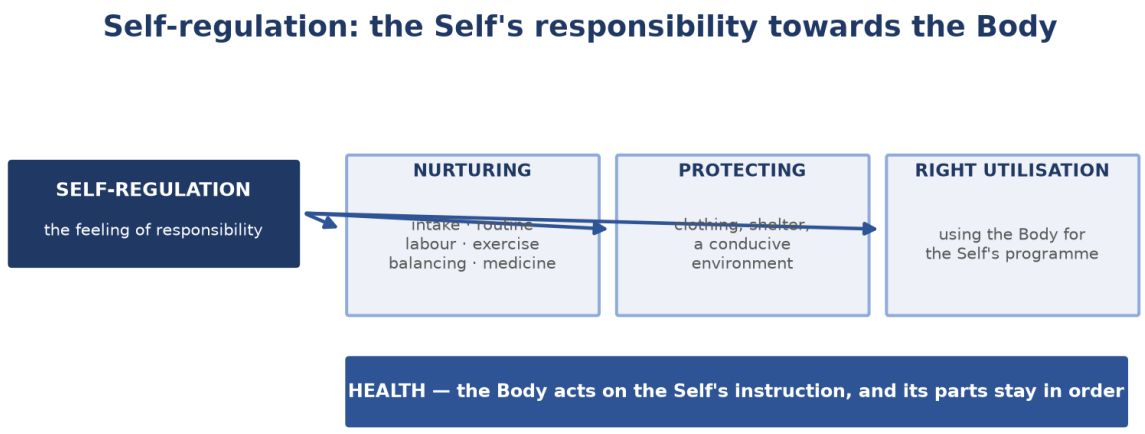


Figure 11.1 Self-regulation in the Self, and health of the Body as its natural consequence.

Indicators of a healthy Body

The manual gives two, and both are worth memorising exactly:

- The Body is healthy if it is able to **perform as per the instructions of the Self**.
- The different parts of the Body are **in harmony amongst each other** — that is, they are in order.

The feeling of self-regulation in the Self is **primary**; health in the Body is a natural consequence. When the Self has the feeling of self-regulation and there is health in the Body, there is harmony of the Self with the Body.

Note the direction of causation, because it is the point most often lost in an answer. Health is not achieved by aiming at health; it is achieved by the Self taking responsibility. A person who chases health directly ends up collecting remedies.

The two indicators, with examples

Indicator	What it means	An example of failure
The Body performs as per the instructions of the Self	If the Self decides to sit, study, walk or lift, the Body is able to do it	The intention is clear but the Body will not cooperate — fatigue, breathlessness, sleeplessness
The parts of the Body are in harmony with one another	The organs and systems are in order among themselves, without the Self managing them	Digestion, circulation or sleep out of step — the self-organisation has been disturbed

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 exactly the condition of a person who is ‘functioning’ but not healthy. Health requires both.

11.3 Appraisal of the Current Status

Over the last hundred years or so there have been significant improvements in terms of longer life-spans, in dealing with communicable diseases and trauma — and yet ensuring health remains a question mark. The problem lies in the wrong assumptions, one of which is that the human being is the Body.

With this assumption, happiness is sought through favourable sensation through the Body. Further, the assumption that we will get happiness from sensation through the consumption of physical facility has led to a high demand for it. Most of the present-day disorders are **psycho-somatic** in nature: ‘psycho’ has to do with the Self and ‘somatic’ with the Body. Disharmony in the Self causes disharmony in the Body, causing psycho-somatic problems — and these effects are very prominent when the individual is living with the assumption ‘I am the Body’.

Symptom	What it points to
Lifestyle disorders — irregular routine, wrong intake	Self-regulation weakened at the level of nurturing
Stress-related illness — acidity, hypertension, insomnia	Disharmony in the Self expressing itself in the Body
Excessive consumption of physical facility	The assumption that sensation gives happiness
Health pursued only through medicine and treatment	Health being chased at the level of the Body, while its source is in the Self

Why medicine alone cannot settle the question

Medicine is not being dismissed here — Lecture 12 places it explicitly within the programme. The point is about order. A psycho-somatic disorder has two ends: the disharmony in the Self and the disorder in the Body. Medicine addresses the second end competently. But if the first end is untouched, the same

disharmony produces the next disorder, and then the next, and the person becomes a long-term patient of a condition whose cause was never addressed.

This is why the appraisal in section 11.3 is stated as a paradox rather than a failure: life-spans have risen, communicable disease and trauma are handled better than ever, and yet ‘ensuring health remains a question mark’. What has improved is the management of the Body. What has not improved is the responsibility of the Self.

11.4 The Way Ahead

There is a need to understand the human being as it is — as the co-existence of the Self and the Body. The significant part is having the feeling of self-regulation in the Self. This can happen only when the Self is in harmony, that is, when there is right understanding and right feeling in the Self. With a feeling of self-regulation, the Self will naturally nurture, protect and rightly utilise the Body, resulting in health of the Body.

The order of the remedy is therefore fixed: **right understanding** → **harmony in the Self** → **self-regulation** → **health of the Body**. Attempts that begin at the last step and work backwards tend to produce people who are medically managed but not healthy.

> **Key takeaways — Lecture 11.** The Body is an instrument of the Self. Harmony of the Self with the Body is ensured when the Self has the feeling of self-regulation and there is health in the Body.

LECTURE 12

Programme to Ensure Self-regulation and Health

Sections 12.1 to 12.3 of the manual · Chapter 7 of the textbook · my participation with my Body

12.1 Programme for Self-regulation and Health

The feeling of self-regulation is the feeling of responsibility in the Self for nurturing, protection and right utilisation of the Body. It can now be detailed further, and the manual gives the programme in a numbered form that should be reproduced as it stands.

Nurturing the Body

Nurturing means providing the necessary inputs to the Body. The right inputs nurture the Body without disturbing its harmony. The programme for nurturing and maintaining the health of the Body includes the following:

	Component	What it covers
1a	Intake	All that the Body takes in — the air it breathes, the water it drinks, the sunlight it absorbs, the food given to it, and so on
1b	Routine	A regular programme for sleeping, waking up, cleaning the Body, eating and doing physical work
2a	Physical labour	The Body needs adequate movement. Labour is work on the rest of nature; a few hours a day provides sufficient movement, and also ensures production of physical facility
2b	Exercise	For one who is not able to labour, exercise keeps the Body in proper upkeep
3a	Balancing internal and external organs	Keeping the internal as well as the external organs in harmony by appropriate means — postures, movements and so on
3b	Balancing breathing	Breathing is a significant activity of the Body; it is balanced through appropriate breathing exercises
4a	Medicine	Where disharmony persists despite the above, medicine helps with lifestyle disorders, non-communicable illnesses and communicable diseases
4b	Treatment	Where the Body is not in a state to recover itself back to harmony, treatment is needed

The ordering carries a message. Items 1a, 1b, 2a, 2b, 3a and 3b are the ordinary programme, and a lifestyle that includes appropriate intake, routine and labour is generally sufficient to keep the Body in good health. Medicine and treatment come **after** these, and only where they have not been enough — not as a substitute for them.

Protecting the Body

Providing a conducive physical environment — clothing, shelter and so on — is all a part of the protection of the Body.

Right utilisation of the Body

Right utilisation of the Body means that it is used in the process of fulfilling human aspiration, which is basically the need of the Self. If one is using the Body in the process of fulfilling the needs of the Self, it is right utilisation — and it includes work with the rest of nature to produce the physical facility required for the Body.

Each of the three responsibilities therefore consumes physical facility: food and water for nurturing, clothes and shelter for protecting, instruments for rightly utilising. That observation is the bridge to the next section.

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

The need for physical facility is essentially related to the fulfilment of this feeling of responsibility towards the Body. We need physical facility for **nurturing** the Body (food), for **protecting** the Body (clothes, shelter), and for **rightly utilising** the Body (instruments) — and that is it.

And if we can see this clearly, we can also see that the physical facility required to ensure each one of them is required in a **limited quantity**. Hence **prosperity is very much possible**.

> **The exercise the manual suggests.** List all the physical facilities required for these three purposes, and see whether they are limited. Then assess the facilities already available, and see whether they are more than required. If not, work out how much more will be required. This gives a clear vision for ensuring prosperity.

This is the same definition of prosperity given in Module 1 — the feeling of having more than the required physical facility — but now it has been made concrete. The ‘required’ is not a vague notion; it is exactly what nurturing, protecting and rightly utilising the Body calls for, and nothing beyond it.

The prosperity exercise, worked through

The manual’s exercise becomes clearer with a concrete case. Take a student living away from home.

Purpose	What is required	Quantity	Limited?
Nurturing the Body	Food, water, air, sunlight	A definite daily intake	Yes
Protecting the Body	Clothing, shelter, a conducive room, medical cover	A definite set of items	Yes
Rightly utilising the Body	Books, a laptop, transport to the institution, tools of study	A definite list	Yes
Participation in the larger order	Contribution to family, institution and society	Definite effort, not quantity of goods	Yes

Add the four rows and a figure appears — not a vague one, but a number with a date against it. Compare that figure with what is actually available. If the available is more than the required, the feeling of prosperity is already justified and the remaining question is only whether one is willing to feel it. If it is less, the shortfall is known, and can be worked towards. In neither case is the answer ‘more, without limit’.

12.3 My Participation (Value) Regarding the Self and My Body

My participation, or value, with respect to my Body consists of three things:

- Ensuring the **feeling of self-regulation** in the Self;
- ensuring the **nurturing, protection and right utilisation** of the Body;
- ensuring the **production or availability of more than the required physical facility** for the above.

By ensuring these three, the Body continues to be in harmony and remains healthy, and one also has the feeling of prosperity. Notice that all three are things *I* do; none of them is something I wait for from the Body, from other people, or from circumstances.

Key takeaways — Lecture 12. When the Self has the feeling of self-regulation — responsibility for nurturing, protection and right utilisation of the Body — and is able to fulfil this responsibility, the Body is in harmony, that is, in good health. This feeling is also what enables one to identify the need for physical facility and so to ensure prosperity.

REVISION

Module 2 at a Glance

Consolidated summary, definitions, confused pairs and examination pointers

The whole module on one page

Lecture	The question it answers	The answer it gives
7	What is a human being?	The co-existence of the Self (consciousness) and the Body (material) — shown through need, activity, response and domain.
8	Are the two needs the same?	No: one is continuous and qualitative, the other temporary and quantitative. Assuming the human being to be only the Body produces the deprivation loop.
9	Which of the two is central?	The Self — Seer, Doer and Enjoyer. The Body is its instrument, and the two exchange only information.
10	What goes on inside the Self?	Desire, thought and expectation — imagination — arising from preconditioning, sensation or natural acceptance; harmony is imagination in line with natural acceptance.
11	How is the Body kept in order?	Through self-regulation — responsibility for nurturing, protecting and rightly using the Body; health is its consequence.
12	What exactly is to be done?	Intake, routine, labour, exercise, balancing, breathing; and with medicine and treatment only where needed. Prosperity follows because the requirement is limited.

Definitions to memorise

Term	Definition
Human being	Co-existence of the Self (domain of consciousness) and the Body (domain of material)
Need of the Self	Happiness — continuous in time, qualitative; fulfilled by right understanding and right feeling
Need of the Body	Physical facility — temporary in time, quantitative; fulfilled by physio-chemical things
Activities of the Self	Desire (imaging), thought (analysing-comparing), expectation (selecting-tasting) — continuous
Response of the Body	Recognising and fulfilling — definite
Response of the Self	Knowing, assuming, recognising, fulfilling — indefinite unless assuming rests on knowing
Imagination	The three activities of the Self together; ‘what I am’
Natural acceptance	‘What I really want to be’ — the inner voice, our intention
Preconditioning	Beliefs, norms and goals assumed from family and society without knowing

Term	Definition
Sensation	Information received from the Body through the five sense organs
Self-organised	Imagination guided by natural acceptance — harmony assured
Enslaved	Imagination driven by preconditioning or sensation — happiness dependent on them
Sanskar	The accumulated acceptances of the Self; updated by environment and self-exploration
Self-regulation	The feeling of responsibility in the Self for nurturing, protecting and rightly utilising the Body
Health	The Body performs as per the instructions of the Self, and its parts are in harmony
Psycho-somatic disorder	Illness of the Body (somatic) originating in disharmony of the Self (psycho)

Pairs that are frequently confused

Pair	The distinction in one line
Need of the Self / need of the Body	Happiness, continuous and qualitative, fulfilled by right understanding and right feeling — against physical facility, temporary and quantitative, fulfilled by physio-chemical things.
Activity / response	Activity is what goes on within the unit (desire, thought, expectation); response is what it does when something acts on it (knowing, assuming, recognising, fulfilling).
Imagination / natural acceptance	‘What I am’ against ‘what I really want to be’ — competence against intention.
Preconditioning / natural acceptance	Both speak in the first person; the first changes with time, place and person, the second does not.
Self-organised / enslaved	Determined by the source of imagination, not by the outcome — natural acceptance against preconditioning or sensation.
Health / treatment	Health is the consequence of self-regulation; treatment is what is needed when the Body cannot recover itself.
Nurturing / protecting / right utilisation	Inputs to the Body; a conducive environment; and using the Body for the purpose of the Self.

Questions this module usually attracts

Question	Where it is answered
Explain the human being as the co-existence of the Self and the Body.	Lecture 7, section 7.1
Distinguish the needs of the Self and the Body with examples.	Lectures 7–8, sections 7.2 and 8.1–8.2
Differentiate the activities and responses of the Self and the Body.	Lecture 7, sections 7.3–7.4
Explain the gross misunderstanding and its consequences.	Lecture 8, section 8.3

Question	Where it is answered
Why is the Body an instrument of the Self? Explain Seer, Doer, Enjoyer.	Lecture 9, sections 9.2–9.3
Explain the activities of the Self and how they are continuous.	Lecture 10, sections 10.1–10.3
Explain the three sources of imagination and their consequences.	Lecture 10, sections 10.5–10.6
What is sanskar? How is it updated?	Lecture 10, section 10.8
Define self-regulation and explain its role in health.	Lecture 11, section 11.2
Describe the programme for self-regulation and health.	Lecture 12, section 12.1
How does understanding the Body lead to understanding prosperity?	Lecture 12, section 12.2
Explain my participation regarding the Self and the Body.	Lecture 12, section 12.3

Short answers to the questions most often asked

Question	Answer in one or two lines
What is a human being?	The co-existence of the Self (consciousness) and the Body (material) — two realities with different needs, activities, responses and domains.
Why is the need of the Self continuous?	Because it is a feeling, not a quantity; it is not consumed and finished, and has to be maintained.
Why is the response of the Body definite?	It involves only recognising and fulfilling, with no assumption in between; the same stimulus gives the same response.
Why is the response of the Self indefinite?	Because assuming stands between knowing and recognising; as the assumption changes, the response changes.
What is imagination?	The continuous activity of desire (imaging), thought (analysing-comparing) and expectation (selecting-tasting) — ‘what I am’.
What is preconditioning?	Beliefs, norms and goals prevailing in family and society which we have assumed without knowing — the dominant source of imagination.
When is a person self-organised?	When imagination is guided by natural acceptance, so that harmony and happiness within are assured.
What is the gross misunderstanding?	Assuming the human being to be only the Body, and therefore trying to fulfil every need — including the need for feelings — through physical facility.
Why does it produce deprivation?	Because a continuous qualitative need cannot be met by a quantitative means, so no quantity ever feels enough.
What is self-regulation?	The feeling of responsibility in the Self towards the Body — for nurturing, protection and right utilisation.
What are the indicators of a healthy Body?	It performs as per the instructions of the Self, and its parts are in harmony among themselves.
Why is prosperity possible?	Because physical facility is required only for nurturing, protecting and rightly utilising the Body, and that requirement is limited and definite.

Examination pointers

- The four-row table — need, fulfilment, activity, response — answers most questions in this module. Add **domain** as a fifth row and it answers all of them.
- Whenever a question mentions stress, over-consumption or exploitation, the **deprivation loop** of Lecture 8 is the expected explanation.
- For any question on health, begin with self-regulation and end with the two indicators — never the reverse.
- Keep the two chains separate and both ready: **knowing** → **assuming** → **recognising** → **fulfilling** for conduct, and **right understanding** → **harmony in the Self** → **self-regulation** → **health** for the Body.
- The sanskar relation — sanskar(t+1) = sanskar(t) + environment(t) + self-exploration(t) — is a two-mark question and also the core of a seven-mark one; write it exactly.
- Quote the manual's own phrases where you can: 'less than one fourth of my programme', 'all problems are due to assumptions without knowing', 'the feeling of responsibility in the Self towards the Body'.

A last check before the examination. Can you state, in one sentence each: what a human being is; what the two needs are and how they differ; what the response of the Self is and why it is indefinite; what imagination is; what the three sources are; what sanskar is and how it changes; what self-regulation is; and what the two indicators of a healthy Body are? If all eight come out cleanly, this module is covered.