

Chapter 5: Understanding the Human Being as Co-existence of Self ('I') and Body

We have seen that our fundamental motivation, our basic want - is that of continuous happiness and prosperity. We have also seen that the fulfilment of this want depends upon our understanding the reality, or harmony at every level of our existence. We have also seen that we can understand this harmony through self-exploration.

We have also explored that as humans, our living extends from the Self to the entire existence. The levels of our living are -

living in myself
living in family
living in society
living in nature/ existence

In this chapter we will study the human being comprehensively, including the human body as well as the observer and user of the Body, i.e. the Self. So, we will understand the human being as the co-existence of the Body and the Self (or 'I'). Let us start the journey of understanding.

Human Being is More Than Just the Body

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

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the 'alive-ness' of the person - the feeling that makes us understand that this person is alive. In the simplest way – we perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating etc. On a deeper examination of the 'alive-ness' we sense the subtler activities of the person – the person's feelings, thinking, believing etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the 'alive-ness'. A dead human being does not show this 'alive-ness'.

A Human Being is co-existence of the Body and this 'alive-ness'. The same 'alive-ness' refers to itself as 'I'. Thus we say - “I am so and so” or 'I feel tired' or 'I am happy'. Each one of us refers to ourselves as 'I'. This 'I' or 'Self' is also called 'consciousness' and is the sentient constituent of the human being. Thus there is a clear distinction that each one of us can make and see that there is an awareness of 'I' and an awareness of the Body.

We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is 'we' who are performing these activities. It is not the body that chooses, decides and performs these activities – without *our* consent or participation. We *use* our bodies

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to perform such activities – and the choice, the decision and the manner in which to perform these activities – all of this is ‘ours’ (or of ‘I’). For example, we don’t say my legs started walking by themselves! We say, “I decided to walk” i.e. the decision to walk is taken by ‘I’, and not the legs!

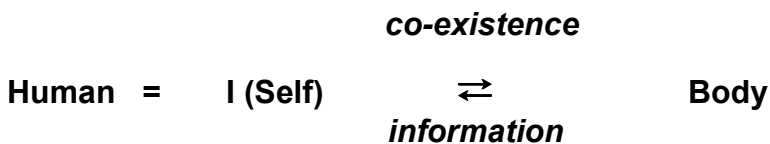
When we savour delicious food, the latest music or a thrilling action movie, is it – each time – our body or is it the ‘I’ that is enjoying or getting excited?. Again, you would say that it is ‘I’ that is enjoying or rejecting the food, the music or the movie – whichever it is. Here as well, it is ‘I’ that chooses to watch the movie and I watch the movie with the help of the eyes and ears. Similarly, we feel pleasure, pain, happiness and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it the body that feels the happiness of meeting someone or, do I feel happy? Such a question sounds odd and we can see this for ourselves! The entity that experiences such feelings is also ‘I’ or (our) Self.

Similarly, when we are reading a book and someone asks us – “who is reading this book?” Or who understands it? - We might find the questions a little strange. After all it is ‘I’ who is reading it, ‘I’ who understands it. But if then we are asked– who is this ‘I’? - Then it seems even more strange, we are quick to answer: ‘ Its me or myself’; or its ‘I’.

So, the Human Being is a co-existence of both these entities – the Self (‘I’) and the Body. We will explore about this further in the following section.

Understanding Myself as Co-existence of the Self and the Body

Here is a proposal:



The Human Being is the co-existence of I and the Body, and there is exchange of information between the two. We can make this distinction between the Self and the Body in three ways in terms of the needs, activities and the type of these two entities, as shown in the table below:

		I	Body
Needs	<i>Needs are...</i>	→ Trust, Respect...	Food, Clothing...
		→ Happiness (<i>sukh</i>)	Physical Facilities (<i>savidha</i>)
	<i>In Time, needs are...</i>	→ Continuous	Temporary
	<i>In Quantity, needs are...</i>	→ Qualitative (not quantitative)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by...</i>	→ Right understanding and right feelings	Food, Clothing, etc
Activities	<i>Activities are...</i>	→ Desiring, Thinking, etc	Breathing, heart beat, etc
		→ Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	<i>It is of type...</i>	→ Consciousness (not material)	Physio-Chemical (material)

Understanding needs of the Self and needs of the Body

We shall refer to the items next to the first column “Needs” in the table above one by one and will explore into ourselves here:

Needs are...

All of us feel hungry! This happens because the body has a need for nourishment. In order to have nourishment, the body needs food and water. The body needs food for its functioning and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides food, the body also needs protection from changing weather conditions and the ruggedness of the outdoors. The body can be damaged by continuous exposure to cold, or rain or the sun. Hence, there is a need for some basic facilities to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather. We may also need “instruments” like a car to travel, or a mike to speak to a large audience. Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Hence, instruments are needed for the right utilization of the body. This may seem like very obvious facts and all of us seem to know them, but you will very soon see the significance of these points we are discussing!

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Now ask yourself this question: “Who takes care of the body?”
The answer is: “I do” or, “I take care of the Body”

We can now ask given that these are the needs of the Body; ‘what do ‘I’ want’ or ‘what is my need’? We have already identified a few such needs so far, so let us list them down: respect, trust, happiness....are some of the needs of ‘I’ , or *my* need. Hence, we say “*the need of the Self (I) is: trust, respect, happiness, etc*”. Now ask yourself a couple of more questions to be sure of where these needs belong - In I, or in the Body:

- Who needs trust? Do I need trust, or is it the need of the Body?
- Who needs respect? Do I need respect, or is it the need of the Body?
- Who needs happiness? Do I need happiness, or is it a need of the Body?

The answers are: “*I need trust, respect, happiness, etc*”. Similarly, we can see that the earlier set of needs: like nourishment, clothing, etc are clearly the needs of the Body and not of ‘I’. I *ensure* these for the body - but I can clearly identify that these needs of nourishment, clothing, etc are of the Body and not of I.

If we club them together, we see that the needs of the Body like food for nourishment, clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘*physical facilities*’ (*savidha*); whereas the need of I is essentially to live in a state of continuous happiness (*sukh*).

Thus, this is one ***fundamental*** difference between the needs of 'I' and the needs of the Body. The needs of the body are physical in nature, whereas the needs of the the self (I) are not physical in nature – like trust, respect, happiness, etc. This is one primary distinction we can make, between the Self(I) and the Body, in terms of their needs: ***these are fundamentally different***.

Hence, it becomes clear that we need to work for both: to ensure happiness, respect, trust in I, and for physical facilities of the Body.

In time, needs are...

Let’s take the following situation. You meet a friend, and its his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him after one hour again, and he again invites you to join him at the canteen! You politely refuse, but he still takes you along...and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment! It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body is a *temporary* need.

Similarly, we need warm clothes during winter and lighter clothes during summer. Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Hence, it’s apparent that we do not need clothes continuously! We tend to change our clothing based

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on the weather. I.e. the need for clothing for the body is *temporary* in nature. Similarly, I want to be in the house for only a limited time in a day. If I am retained in a room throughout my life, so as to be ‘protected’, it will be life imprisonment for me! The need for a house as well, turns out to be temporary – in this sense.

If we take the example of instruments for the body, the same thing applies. We want a vehicle to go from one place to the other. But think of what would happen if once you get onto the vehicle, you are not allowed to get down ever!

We can hence see that be it food, clothing, protection, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the Body is **temporary** in time – it is *not continuous*.

So the needs of the Body are temporary in time.

What about the needs of ‘I’? Ask yourself these questions:

Do I want to be happy only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want acceptance in relationship all the time, or only sometimes?

We find that we want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. You do not want to be unhappy even for a single moment, or lose the feeling of respect for yourself for a single moment. It’s quite clear then, that the needs of ‘I’ are *continuous* in time, unlike the need of the Body, which was *temporary* in time.

When we explore the needs of the body, we find out there is *no need* of the body that is continuous. Not even the need for air! You breathe but not continuously. We inhale once and the next moment, we exhale. It is interrupted. On the other hand, there is no break in the need for happiness and feelings in ‘I’. We do not want respect one moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously.

Summarizing the points we have made so far, we can see that:

- **The need of the Body is Food Clothing, Shelter, or *physical facilities*, and these are *temporary* in time.**
- **The need of ‘I’ is happiness, trust, respect, etc – and these are *not physical* in nature, and are *continuous* in time.**

In quantity, needs are...

For the Body: Quantitative

The needs of the Body are also *quantitative*! You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, bikes... The numbers may be large or small. But they are *limited* in quantity. For example, you may need to take only four chapattis a day, while your

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friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use is going to be limited again. It's not like we need unlimited quantity of bicycles or cars! Whatever physical facility we need is going to be *limited in quantity*. To verify this, you can make a list of things you use and see if there is anything that is needed for the body that is unlimited in quantity. It is easy to verify this point, each one of us can do this.

Fair enough, so physical facilities are required in limited quantity. What happens if we try to keep consuming physical facilities limitlessly? Lets take eating for example:

You go to a party and find that you can eat as many rasgollas as you want. You are hungry, and you like this sweet very much. So, you start eating it with a lot of energy. In the beginning, it satisfies your hunger and you find it delicious. You have had four of them so far. It is "necessary and tasty" as of now. You continue counting five, six, seven...ten.. By the time you are at the tenth sweet, your stomach is full – you find it difficult to eat, but you still enjoy the taste. It has now turned "unnecessary but still tasty". You, however, continue to eat - eleven, twelve...and now. you start losing the taste.... it has turned "unnecessary and tasteless". You still persist on...and continue to eat- thirteen, fourteen...and if you still go on, it very soon becomes "intolerable" and you cant stand the sight of the rasgolla anymore! This is also something you can verify for yourself!

We can hence conclude that: "When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from

Necessary and tasteful =>
Unnecessary but tasty =>
Unnecessary and tasteless =>
Intolerable!

It thus becomes clear that as far as physical facilities go, they are needed in the beginning, but if we try to keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only *think* of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us! You can try imagining this: You like apples, that does not mean you end up having tons and tons of apples! You may like a specific type of car, but if I gift you a hundred such cars, it will only be cause for trouble for you!

We can thus conclude that physical facilities are needed for the Body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time.

For the Self: Qualitative:

On the other hand, the needs of the Self ('I') are *qualitative*, not quantitative. We cannot talk of one kg of respect, half a meter of love or two litres of affection! It even sounds simply ridiculous! Happiness is *qualitative*. Either we are feeling happy or we are not.

Our feelings are *qualitative*. Either they are there or they are not.

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This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self ('I') are *qualitative* in nature – they are *not qualitative*.

We can further see that if a feeling is *not* naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptance and we want it continuously.

Thus, to every need in the category of 'I', the following applies:

**If it is naturally acceptable, I want it continuously.
If not acceptable, I do not want it at any moment.**

Thus, not only are the needs of I qualitative (they are not quantifiable); but we also want them continuously.

On the other hand, when it comes to the Body, the needs are quantitative, and we cant have them continuously – or, do not need them continuously!

Needs are fulfilled by...

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

The way to ensure the two kinds of needs is completely different. I may have lots of physical facilities, but if I lack the right understanding, I will not be happy. Similarly, we may be living together amidst lots of wealth. But if we do not have right feelings for each other, the happiness in living together is not ensured.

Lets take an example here. Say you are sitting in a nicely air-conditioned room on a big comfortable sofa with a person for whom you have the feeling of opposition in you. The Body is very comfortable and well taken care of, but how do **you** feel? – Happy or unhappy? Surely, you will be under stress, you will be unhappy. There are enough physical facilities (*savidha*) here, but not the right feeling in I. Hence happiness (*sukh*) is not ensured. Now imagine that you are seated alone in an air-conditioned room, the Body again, is very comfortable, but **you** are having contradictory thoughts or you are confused. How do you feel? –Happy or unhappy? Again, you feel unhappy. You have again enough *savidha* here, but not the right understanding. Hence *sukh* is not ensured. You can test this out yourself. You may be having the best of food available, but if you are not in a good mood, you are still unhappy. You might be sitting in a nice comfortable car, but if you are worried about something, **you** are still unhappy – although your **body** is fully fine and comfortable. This is an easy thing for each one of us to verify – all we need to do is start paying attention to it!

We can thus see that:

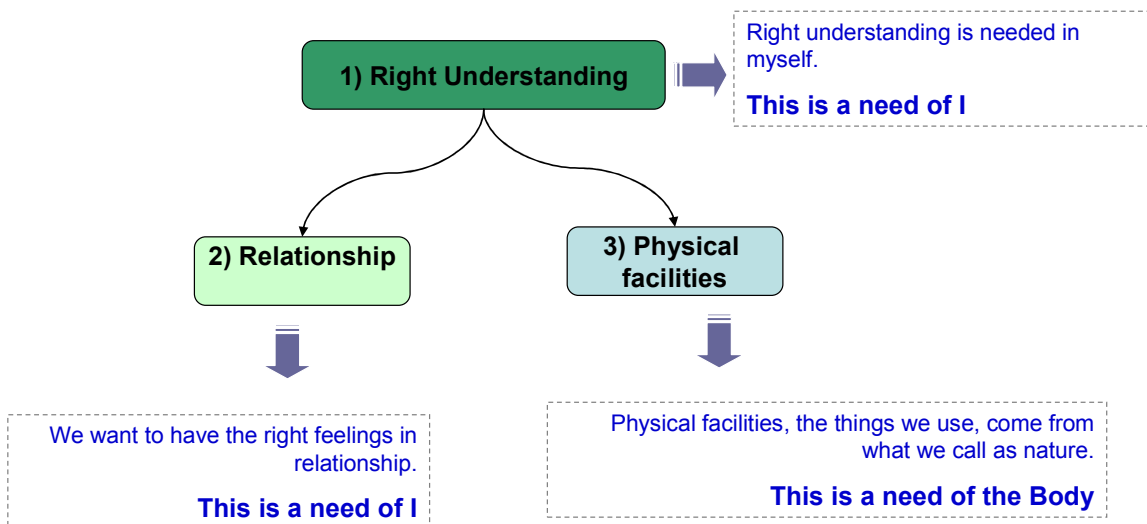
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- The need of the Self (I) for happiness, trust, respect, etc is fulfilled by ***right understanding and right feelings***, while the
- Need of the Body is fulfilled by ***physical facilities***.
- The needs of the Self (I) are ***qualitative, and continuous*** in nature, while
- The need of the Body is ***quantitative and temporary*** in nature

The ‘confusion’ we are in today...

Now that we have studied different needs of the human being: in terms of Self (I); and of Body; do you think, one can replace the other? Let us explore this point a bit more here.

You will recollect that we discussed about 1) right understanding, 2) relationship and 3) physical facilities in the previous chapter. We had seen that physical facilities are necessary and complete for animals; but when it comes to human beings, physical facilities are necessary but, they are not complete:



We are studying the same issue now, only more closely. Based on the discussion in the previous sections, we are able to better see why physical facilities do not suffice for a human being. It is because a human being is the co-existence of the Self (I) and the Body, and physical facilities are a need of the Body. Having physical facilities *ensures the fulfilment of the need of the Body* – it *does not address the need of 'I'* – of happiness, trust, respect, etc. It thus becomes clear, once again, that we need to ensure all three: 1) Right Understanding; 2) Relationship and 3) Physical facilities for the human being.

Hence, for human beings, we need to fulfil the need of both: of I and of Body – happiness (*sukh*) and physical facilities (*suvridha*). ***One cannot replace the other.***

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Let's take some examples to explore this point further. Let's say you visit a friend's house, and you are hungry. When you get there, your desire is that he treats you with respect as well as provides food/water for your hungry/thirsty body. Now imagine this – your friend provides you with lots of delicious food but treats you with contempt. How would you feel? Now suppose there is another friend who treats you with utmost warmth but does not even ask you for food or water. How would you feel in these situations? We can see that we require both: respect for 'I' and food or nourishment for the body. If just one of them is available, it is not enough for us.

A common mistake today is that we mix these two sets of needs: happiness (*sukh*) for 'I' and physical facilities (*savidha*) for the Body. We **assume** that

“all we need is physical facilities (*savidha*), and that it will automatically ensure happiness (*sukh*)”

While the reality is that we need *both*: since one is the need of the Body, and the other is the need of I.

We hence need to work for both happiness (*sukh*) in 'I' and physical facilities (*savidha*) for the Body. **The programs for the two are also different.** Working for one will not ensure the other. I.e. only working for happiness in 'I' cannot ensure physical facilities for the Body, and only working for physical facilities cannot ensure happiness in 'I'!!

Given that this is the case, we can now find out where we are investing most of our time today - working for physical facilities, or working for right understanding and right feelings? You can ask yourself this question, right now: All your desires, all your plans right now: are they to ensure right understanding and feelings in 'I', or merely to ensure, or accumulate physical facilities? This is an important question to answer for each one of us, since it is directly tied to our basic aspiration of happiness!

As humans we need both – continuous happiness in the Self ('I') as well as limited physical facilities for the Body. *We need to fulfil both of these and both are important.* Also, just having one does not ensure the other. i.e. only eating food does not ensure respect or happiness, and only being happy does not ensure food! We need both. Thus, with right understanding, we become responsible to ourselves (for 'I') as well as our Body.

You can now pause for a moment and look around you: everyone, including yourself, is running around busy accumulating, or preparing to accumulate physical facilities in different colours, shapes and sizes! This is all we seem to be able to think of! The funny thing is, today, despite putting in most of our efforts for physical facilities we *are not even able to fulfil the needs of the Body correctly.* This is because if we try to fulfil the continuous need for happiness (*sukh*) in 'I' by continuously consuming physical facilities (*savidha*) at the **level of the Body**, not only will we be unsuccessful in being happy, but the Body also suffers, since we are now abusing the body in this process. Instead of giving the body what is needed to ensure health, we keep trying to do something to the Body in the vain hope that it will make us happy – this only gives us some *sensory inputs* from the body, but it *does not ensure continuity of happiness in 'I'*. i.e. the need of 'I' and the need of Body has to be addressed separately. Needs of 'I' are *qualitative and continuous* in nature, needs of Body are *quantitative and temporary* in nature. It is thus quite obvious that one cannot replace the other. Any attempt to do this – as we are doing today will only lead to problems in 'I' and in the Body.

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Today, assuming that they will fetch continuous happiness, we attempt to accumulate ‘unlimited facilities’; and in the process, end up ignoring and losing our relationships, and get into contradictions, ultimately leading to a self-defeating process. We assume that we need ‘unlimited’ wealth to ensure continuous happiness. We have just seen that this is not possible. To add to this, there are some more inherent contradictions in this desire for ‘unlimited wealth’: Ask yourself: Can wealth ever be unlimited? Whatsoever be the amount of physical facilities you may accumulate, it always has a limit! You can talk of 1 car, or 10 cars, or 100,000 cars, but it still has a limit!

Another issue we have today is that we have assumed that physical facilities will fetch appreciation from others, which in turn will fetch happiness for ‘I’. This too is an indefinite process. The same physical facility (lets say, an expensive car) may fetch appreciation from somebody, and contempt or even jealousy from someone else. It cannot *ensure* respect for you, thus it is indefinite.

We can summarize these gross misunderstandings we have today as below:



Now try to reflect back on yourself, do you purchase clothes for respect, or for the protection of the body? What governs your choice when you are at the shop? If you are purchasing clothes for respect, you are subject to the same misunderstanding as listed above – respect is a *need of ‘I’*, it cannot be ensured by *putting clothes on the Body*. The *continuous* need for respect cannot be fulfilled by *temporary and limited* clothes.

There is thus an urgent need for us to understand ourselves as a coexistence of ‘I’ and body, and be able to see that their needs are different. If we have this clarity, we shall have different programs for the fulfilment of both. Today, on the contrary, since we assume ourselves to be only body, we are running around in larger and larger circles – all the while *trying to fulfil the need of ‘I’ by doing something to the Body* – because the basic misunderstanding today is that ‘I’ = Body, which is incorrect.

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Understanding the Activities in the Self and the Activities in the Body

Having discussed the *needs* of the Self and the Body, we can now explore the *activities* in the Self and the Body. This gives us further insight into the difference in the nature of the Self (I) from that of the Body.

Let us revisit the table we initially started with. We have already explored the needs of the ‘I’ and Body, we will now explore into the activities in the I and Body (shown in larger size font, and shaded in the table below)

		I	Body
Needs	<i>Needs are...</i>	→ Trust, Respect...	Food, Clothing...
		→ Happiness (<i>sukh</i>)	Physical Facilities (<i>savidha</i>)
	<i>In Time, needs are...</i>	→ Continuous	Temporary
	<i>In Quantity, needs are...</i>	→ Qualitative (not quantitative)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by...</i>	→ Right understanding and right feelings	Food, Clothing, etc
Activities	<i>Activities are...</i>	→ Desiring, Thinking, etc	Breathing, heart beat, etc
		→ Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	<i>It is of type...</i>	→ Consciousness (not material)	Physio-Chemical (material)

Desiring, Thinking... in ‘I’ and Breathing, heart beats... in Body:

Let us look at some of our common daily activities and see how we understand them in the context of the Self (or ‘I’) and the Body. This will help us understand and discern the Body from (our) Self or ‘I’. If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:

- Activities that are going on in the Self
- Activities that are going on in the Body
- Activities involving both the Self and the Body

Let us write our proposal about the ‘I’ and Body again, so we may refer to it:

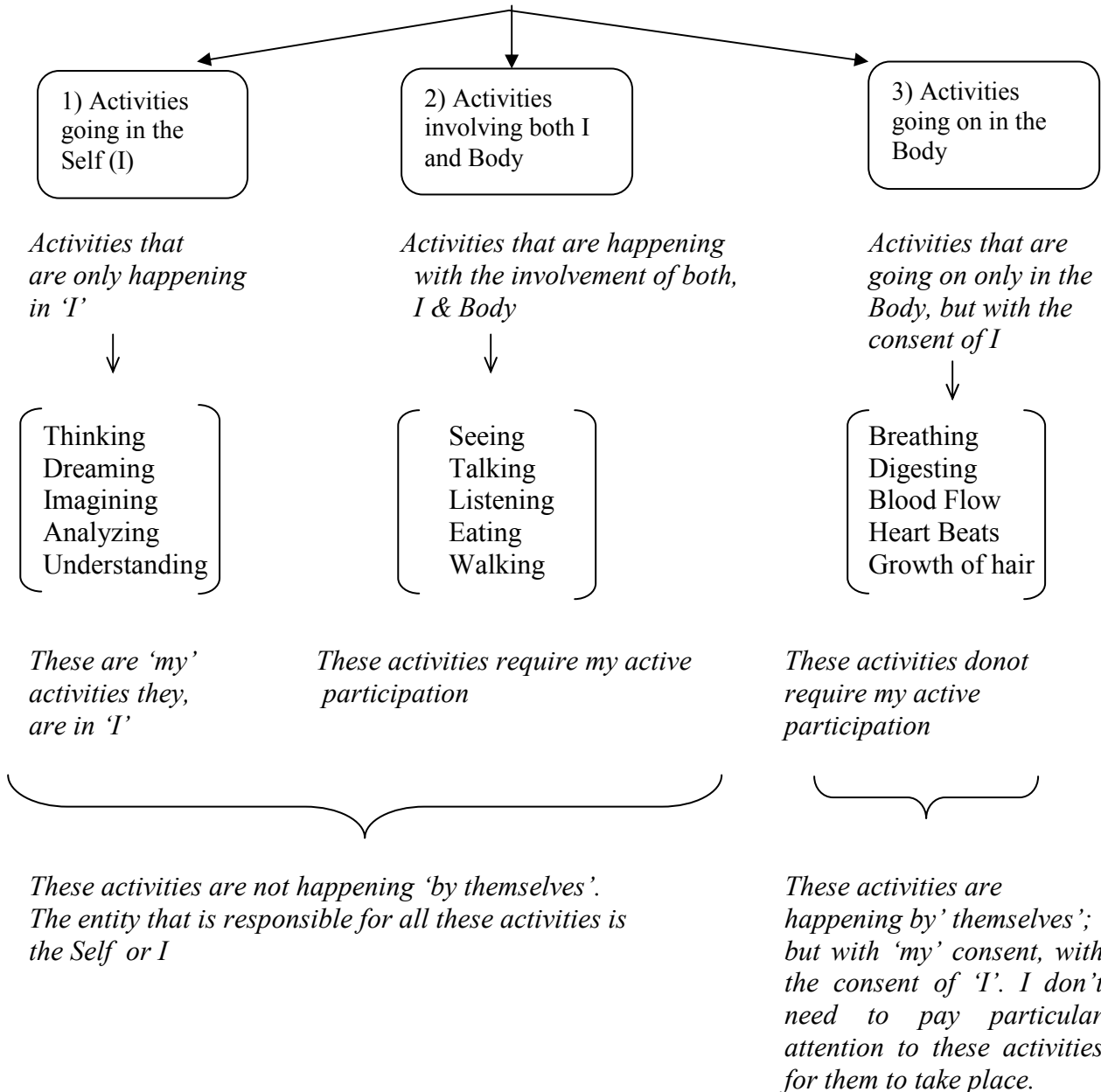
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Human = 'I' (Self) $\begin{matrix} \textit{co-existence} \\ \rightleftharpoons \\ \textit{information} \end{matrix}$ Body

In order to understand the distinction in the activities in 'I' and those in the Body, let us write down all our activities. For better clarity, we have categorized them as

- 1) Activities going on in the Self ('I');
- 2) Activities involving both 'I' and Body, and
- 3) Activities going on in the Body

All our Activities



1) Activities that are going on in the Self ('I')

All of us think. This is something each one of us can verify. We also imagine, and this is very evident from the following example: You are sitting in the classroom, and there is a lecture going on. As you listen, you hear something and are suddenly reminded of an incident that took place years ago. Your attention is drawn to that incident, and you start thinking about it, and spend a few minutes there. After sometime, your attention shifts back into the classroom and the teacher is standing at your desk, and asks “Where were you?” – your body is here, but you were not ‘mentally here’. This happens with many of us – in the classroom, and outside it. We may be sitting at home, and our mother may be calling us to eat. The words fall on our ears, but we are so engrossed in reading a book, or in front of the computer, that she has to repeat herself a couple of times before we respond! What is happening in these examples? – We are fully engaged in activities in ourselves, in ‘I’. We are so lost in the thinking, or imagining that we don’t hear the inputs from the Body.

If you now start observing yourself, you will see that most of the time, you are engrossed in yourself; quite oblivious to what is happening outside. This also usually happens when we are driving, or riding a bike for example. We may have ridden for 30 minutes through heavy traffic, but we may have been lost in some thought, some imagination, some analysis most of the time – with the result that when we reach our destination, we are surprised that we are already there! These are activities that take place in ‘I’. Understanding, desiring, analyzing, imagining, choosing – are activities that take place in the Self ('I')

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. When we don’t pay attention, we don’t even register that these activities are taking place, with the result that we are ‘lost’ most of the time, we are absent minded. Just try to keep an account of this, and you will see how often in a day you are in this state!

We can also see that these activities take place irrespective of the state of the body. This is also something you can verify yourself – even when you are sick, the activity of thinking does not stop. You don’t think less or more based on whether you are hungry. Your capacity to imagine, does not change even when you are lying in a hospital bed – in fact, if you are sick and on a hospital bed, or at home at that time, you will see that you think and imagine a lot more, since there is nothing much to do! This tells us that these activities are going on in the Self, in ‘I’ and *are not dependent on the state of the Body.*

2) Activities involving both the Self ('I') and the Body

In the many activities we perform on a daily basis, we will discover a distinction between the Self and the Body. We saw above that there are some activities that only take place in ‘I’. There are some activities that we do, in which both ‘I’ and Body are involved.

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, and then use my hands to carry the food to the mouth and then use the mouth to chew the food and then swallow it. Thus eating is an activity which involves both the

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Self (and 'I'), where the choice is being made, and then the Body, with which the activity is carried out. Now, who do you think is enjoying the tasty food that is being eaten? The enjoyment that one gets out of eating tasty food – who do you think enjoys it? Me, the Self ('or I') or the Body? The answer is obviously: "I (my Self) am the one who is getting the taste of the food and enjoying it!" It is I that gets the taste of the food, enjoys the food.

Similarly, in walking, running, studying, doing my household chores, etc, both 'I' and the Body are involved. *The decisions, and choices are made in I, and these are carried out via the Body.*

What about listening? When I listen, what is involved, 'I' or the Body or both? think about it for a while... Say, your father asks you to get him a glass of water. But you are busy solving your maths problem. What happens then? The words fall on your ears, but you are unable to 'listen'. The Body has received the words, but *you* ('I') have not attended to it. So, you do not respond. The participation of the body in this activity is to receive the words, and *your* ('I's) participation is to receive information from the Body, and get the meaning of those words. Thus, listening involves both- 'I' and Body.

Similarly the activities of tasting, seeing or smelling involve both –'I' and Body. To conclude, we can say that whenever there is involvement of the sense organs in the Body, then 'I' is also involved. You can now notice that tasting, listening, smelling, seeing – that use the bodies five sense organs also have an involvement of 'I'. It is 'I' that receives information from the sense inputs, and provides direction to the five sense organs in the Body.

Similarly, whenever the "work-organs" are involved, like hands or mouth or legs etc. then again you are involved as it is you who selects to use them. For example – walking does not happen by itself – but only when 'I' choose to walk, how much I decide to walk, how fast I walk and when I decide to stop; is all decided in 'I' and then it is instructed to the Body. You can observe this as well, when you are walking, for example: If you start paying attention, you will see that all the time, it is *you* (or 'I') that is taking the decision to walk, regulate the speed of walking, etc.

Thus, it's all about paying attention! As we pay attention to our daily activities with the distinction of 'I' and Body in mind, it becomes possible to distinguish that many of these activities like seeing, walking, smelling listening, etc involve both I and the Body.

3) Activities that are going on in the Body

The Body is a set of 'self-organised activities' that are occurring with my ('I's) consent but without my ('I's) active participation. These are functions like breathing, various organ functions, digestion, etc and we will call this category of functions as "bodily functions' or simply the activity of the 'Body'. An activity like breathing happens by itself and there is no active participation of 'I' in the performance of the activity. However, this breathing continues with my consent. I.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to keep breathing. Each one of us can easily verify this – all we have to do is start paying attention to it!

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Knowing, Assuming, Recognizing & Fulfilling in ‘I’ and Recognizing & Fulfilling in Body

In the previous section, we saw that the activities in ‘I’ and those in the Body can be clearly distinguished. We will now look at the activities in ‘I’ and Body from a different perspective.

Activities of ‘Recognizing and Fulfilling’ In the Body:

We saw that breathing, heart beats, digestion, etc were activities in the body. The activities of the Body can also be understood as ‘recognition and fulfilment’. ‘Recognition’ means that the Body has a *definite relation* with physical facilities, and the relation is fulfilled in the interaction of the Body with the facility.

Let us take an example to understand this: When you are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. We see here that the water has a *definite* relation with the Body. We thus say that the Body ‘recognises’ its relation with water, and ‘fulfils’ it. As a result, the need of the Body in terms of water is fulfilled. We are using the terms recognition and fulfilment in this sense here.

Now, suppose somebody takes in petrol in place of water. Will the Body respond in the same way? Definitely not! Since it has a different relation with petrol, the recognition & fulfilment of the Body with petrol is different.

We can also see that there this process of ‘recognition’ and ‘fulfilment’ exists between the various organs in the body besides between various physical facilities (like water, food, etc) and the body. So, we can say that the ‘heart recognizes its relation with the lungs and fulfils it’, ‘the hands recognize their relation with the rest of the body and fulfil it’, ‘the lungs recognize their relation with air and fulfil it’; and so on.

You will notice that we are using the words ‘recognize and fulfil’ in a different sense here – it is not being used in the sense we use it for human beings – for example, we often say ‘I recognized a friend’ – here, we are *aware* that we have recognized a friend. However in the case of the Body, there is *no such ‘awareness’* – of drinking water, eating food etc. *It is just a ‘default definite relation’ the body has – within the internal organs in the body and with external physical facilities like water, food, etc.*

The activities in the body are thus also called as ‘recognizing & fulfilling’ activities. The fulfilment depends on the recognition. In the example of water and petrol, the recognition of the body in each case was different, and hence the fulfilment was also different.

These activities of the Body of ‘recognition and fulfilment’ are definite, hence, the response of the Body to a given thing is definite.

Activities of ‘Knowing, Assuming, Recognizing & Fulfilling’ in the Self (‘I’)

When it comes to the Self (I); we see that in addition to ‘recognizing and fulfilling’, there is also the activity of ‘assuming’ and that of ‘knowing’. Let us take an example to understand the activity of ‘assuming’ first.

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Let's say a needle is pricked into your body. What will happen? If the needle is sharp, it will go inside. If it is blunt, it will not. The Body has a definite relation to the needle, which it recognises and fulfils. This is recognizing and fulfilling at the level of the body, and this is *definite*. What about in 'I'? If somebody tells you that the needle is a syringe, and the person with the syringe is a doctor, and he is here to cure you, you will cooperate with him and allow him to prick the needle in. But if you are told that the person with the needle is there to harm you, you will object to the action fully, to the extent that you will do anything to avoid the needle from going into the Body. If he/she manages to overpower you and poke the needle in the Body, it will still pierce the body.

What happened here? The recognition of the *Body* was definite, but *your* recognition about the needle depends on your *assumption*. When you *assumed* that the person with the needle is a doctor and is here to help you, you allow him/her to prick it in (your '*recognition*' and '*fulfilment*') whereas, if you assumed that the person is here to harm you, you resisted him/her (your '*recognition*' and '*fulfilment*' has now changed).

Thus, we can see that in the case of 'I', the *recognizing and fulfilling changes based on the assumption*. There is no such faculty of 'assuming' in the Body. Irrespective of whether a doctor or a person wanting to do harm is pricking the needle, if the needle is sharper than the body, *it will still pierce the body (recognition and fulfilment of the body is always definite)*—however, as the *assumption in I changes*, the *recognition and fulfilment in 'I' changes* – either I will assist, or resist. This is a crucial distinction in the activities in 'I' and in the Body.

- In the Body, recognizing & fulfilling are definite; there is no 'assuming'
- In 'I', recognizing and fulfilling *depends on assuming*. As the assumption changes, recognizing and fulfilling changes.

Let us now write down what we have learnt so far about the activities in 'I':

- We *assume* – we all make assumptions. We say "I *assumed* this was true, but I was wrong". Example: if I see a snake and assume it to be a rope, I shall respond differently to it (recognition and fulfilment), than if I see it to be a snake in the first place. We call this activity '*assuming*' or '*mannana*'
- We *recognize* – we all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity '*recognizing*' or '*pehacha-nana*'. **The recognizing in 'I' depends on assuming.**
- We *fulfil* – once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of '*fulfilling*' or *nirvaah-karna*. **The fulfilling depends on the recognizing**

Taken together, we can write this as (in 'I'):

Assuming → Recognizing → Fulfilling
leads to leads to

Or,

mannana → pehacha-nana → nirvaah-karna
leads to leads to

Assuming, recognizing and fulfilling are activities that we all do, irrespective of whether we are aware of it or not. There is another activity that exists in us (in 'I') that we are largely unaware of or have not explored properly. We tried to explore this activity, get a glimpse of it, via our natural acceptance. We said this activity tells us what is true, it lets us explore into what is true for us, what is harmonious for us, what is true in reality. This activity is called '**knowing**'. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. As a result of knowing, we understand reality, as it is. This activity is called "**knowing**" or '*jannana*'.

When we have the right understanding, or when we *know*, the *assuming becomes on the basis of knowing*. Until then, our '*faculty of knowing*' is *dormant* ; and we only operate on the basis of assumptions. Hence, today, since our assumptions are only beliefs (we have not verified them on the basis of knowing); our recognizing and fulfilling keeps changing. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing.

If we list these down in order, we can write (in 'I'):

Knowing or *jananna* (* *currently dormant*) →
leads to

Assuming or *mannana* → **Recognizing** or *pehacha-nana* → **Fulfilling** or *nirvaah karna*
leads to leads to

Thus, we can conclude that if assuming is based on knowledge which is correct, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong.

Thus there are two added activities in the Self as compared to the Body – **Knowing** and **Assuming**.

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

Now that we have looked into the needs and activities of I & Body, let us look at the last point in our table – shaded below in large font:

		I	Body
Needs	<i>Needs are...</i>	→ Trust, Respect...	Food, Clothing...
		→ Happiness (<i>sukh</i>)	Physical Facilities (<i>savidha</i>)
	<i>In Time, needs are...</i>	→ Continuous	Temporary
	<i>In Quantity, needs are...</i>	→ Qualitative (not quantitative)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by...</i>	→ Right understanding and right feelings	Food, Clothing, etc
Activities	<i>Activities are...</i>	→ Desiring, Thinking, etc	Breathing, heart beat, etc
		→ Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	<i>It is of type...</i>	→ Consciousness (not material)	Physio-Chemical (material)

At this stage, we shall use a new term called 'conscious' entity or 'consciousness'. To understand this concept, we don't need to look far. We only need to look at ourselves! We had earlier explored into this feeling of "being alive" or "alive-ness" that we are all familiar with. We say 'I didn't mean to say that...' or, 'I thought he was coming'....or....'I had assumed that, but it turned out to be wrong'.....or 'I was walking down the road the other day and recognized you'....'I saw a stone on the road and threw it by the side'...and so on.

Suppose we ask a question now: 'Who is talking, seeing, thinking, recognizing, assuming, etc?' The natural answer you will give is 'I'. It is this 'I' that we call as consciousness. In loose terms, we can call it a feeling of being 'self-aware'. This feeling that 'I am' is the beginning, our gateway to understand this consciousness.

We also saw in the previous section that there are the activities of assuming, recognizing and fulfilling, with the *capacity* for knowing in 'I'. Thus, we can conclude that consciousness or a conscious entity has the activities of *Knowing, Assuming, Recognizing & Fulfilling*.

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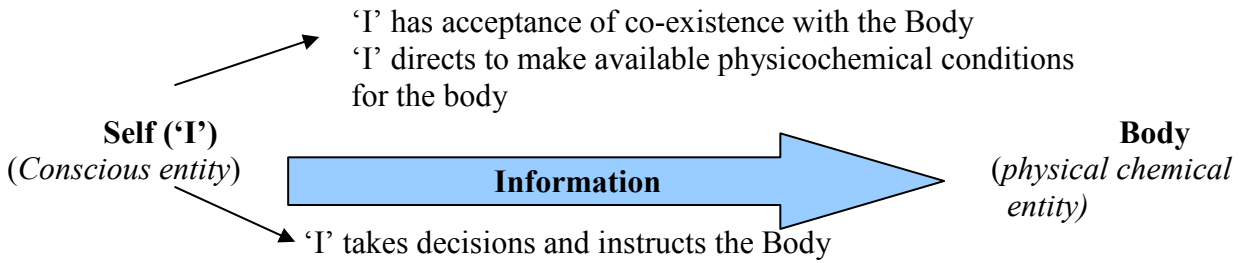
Conversely, we can say that any entity that has the *capacity* of knowing, assuming, recognizing & fulfilling can be called as a conscious entity, or consciousness, or 'I'. Hence, we can now say that any entity that does not have the activity of knowing and assuming is not a '*conscious entity*'. Similarly, any entity that has the activity of recognizing & fulfilling only can be called a '*material entity*'. As we have already seen the activities of 'I' and body, we can say that while the ***Self ('I') is a conscious entity***, the ***Body is a material entity, or physico-chemical in nature***. The conscious entity desires, thinks, selects, while the material entity just performs material activities, about which we have already studied. The conscious entity has knowing, assuming, recognizing and fulfilling, while the material entity only has recognizing and fulfilling activities.

Thus, we can write:

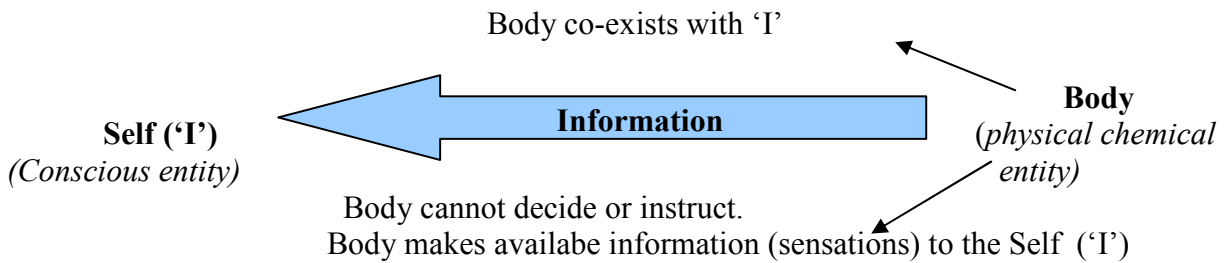
Human Being	=	Self ('I')	<i>coexistence</i>	Body
			\rightleftharpoons	
			<i>information</i>	
		The <i>conscious</i> entity that desires, thinks, imagines		The <i>material entity</i> that has <i>physio-chemical</i> activities like digesting, heart-beats etc.
		knowing, assuming, recognizing & fulfilling		recognizing & fulfilling

The human being is thus a coexistence of a conscious self (I) and the material body.

To make it more explicit, we can write:



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



Exercise on Distinguishing Needs of the Self ('I') and Body

We will now take up some exercises to distinguish the needs of the Self ('I') and the Body.

1. Firstly, fill in the answers in the table below. Do not see the right answers until you have completed yours!
2. Next, make your own list of needs, and find out which ones are related to the Self ('I') and which ones are related to the Body.
3. One thing to be noted here is that we are making a list of our wants here, which may or may not be a need (we have assumed it to be a need). That's why the two columns read as 'Related to Body?', and not of the body; and 'Related to 'I'?', and not of the 'I'.

Exercise: Needs of I & Body

Need	Related to Body?	Related to I?
Ex: Nice looking Car		
Ex: Car for transport		
Ex: Food		
Ex: Tasty Food		
Ex: Trust		
Ex: Happiness		
Ex: Knowledge		
Ex: 50 Lac Rupees		
Ex: Love		
Ex: Good Health		
Ex: Prosperity		
Ex: MBA		

The answers are given on the next page:

Need	Related to Body?	Related to I?
Ex: Nice looking Car		✓
Ex: Car for transport	✓	
Ex: Food	✓	
Ex: Tasty Food		✓
Ex: Trust		✓
Ex: Happiness		✓
Ex: Knowledge		✓
Ex: 50 Lac Rupees	✓	✓
Ex: Love		✓
Ex: Good Health	✓	
Ex: Prosperity		✓
Ex: MBA		✓

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

Need	Related to Body?	Related to I?
Ex: Nice looking Car	What the body needs is protection. The 'nice' part of the car is a need of I	
Ex: Car for transport	Transport, is for right utilization of the Body & related to Body	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food	Nourishment is for body, taste is for I. Nourishing food can also be tasty	
Ex: Trust	Trust is a need of the I. It can be expressed through the body	
Ex: Happiness	Happiness is basically a need of I. We currently try for this via the body sensations	
Ex: Knowledge	Need to know is a need of I. The body is used as an instrument	
Ex: 50 Lac Rupees	The amount 50 lacs is I's assumption. It could be for respect or sense of security This money could also be used for nurturing & protecting the body	
Ex: Love	Love is a need of I. It can be expressed through the body	
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity	The <i>feeling</i> of prosperity is for I	
Ex: MBA	MBA is for I. This could be for learning, respect, money, etc.	

**Regarding prosperity, it is to be noted that if we are talking about the feeling of prosperity, it is the need of 'I'. If we are talking about the physical facilities, they are the need of the Body. Similarly, MBA, if we are talking about the learning or respect part of it, it is for 'I'. If we are talking about the physical facilities that we are going to earn through this degree, then it is related to the Body.*

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

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1. The needs of the Self ('I'), and needs of the Body can be clearly identified by each one of us. It is not a difficult thing to do. Once we are aware of this distinction, it becomes possible for us to classify our needs as shown above.
2. The need of 'I' is happiness, trust, knowledge, respect, taste, etc while the need of the body is things like food, shelter, and nourishment etc – basically physical facilities.
3. We are usually made to believe that the need for physical facilities is unlimited. But when we go about listing them, we see that their need is limited. And that we can actually list them down! If you have not done so, you can do it right now. Make a list of all the physical facilities you need and you will see that they are actually limited.
4. Most of the needs are related to 'I', very few to the body. Today, since we are unaware of how to fulfil the needs of 'I', i.e. continuous happiness, we tend to think that unlimited physical facilities will secure continuous happiness for us – and when we go to do it, we are not successful.
5. The most you can do with physical facilities is that they can help ensure the health of the Body, either mine or my relatives', and facilitate me to rightly utilise the body.
6. Money is just a representation of physical facilities, and this representation is based on our notions and conventions. Today, we focus on money with the notions 'just have money, the rest of it will come', 'happiness, health, everything can be bought', 'Shop, eat, celebrate!'... (As a matter of fact, humans are not able to ensure even the health with so much of education and sophistication while animals are able to do.) As a matter of fact,
 - a. When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
 - b. The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

We can see from the previous exercise that each one of us can identify our needs and find out if they are related to 'I', or related to the Body. We can also see that what we have been talking about all this while is *related to our everyday living* – this is not just a theoretical discussion. These needs are in each one of us, all the day, every day. If only we start paying attention to them, we will start becoming aware of them. As we become aware of this, we can better understand our own needs, as human beings: the needs of 'I' and needs of body, and can hence make a program to ensure the fulfilment of both set of needs – need of 'I' and needs of Body.

Exercise on Distinguishing Activities of the Self ('I') and Body

We will now do some exercises on the activities of I and body, this will help us better distinguish these entities as being distinct: 'I' being conscious in nature and Body being material or physico-chemical in nature. Below is a table. As we discussed previously, there are three categories of activities as listed below. Look at the activity on the left and put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

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Activity	Going on in I	I & Body both are involved	Going on in Body, with consent of I
Eating			
Walking			
Thinking			
Dreaming			
Breathing			
Heart Beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Anger			
Shouting			

The answers are given below:

Activity	Going on in I	I & Body both are involved	Going on in Body, with consent of I
Eating		✓	
Walking		✓	
Thinking	✓		
Dreaming	✓		
Breathing			✓
Heart Beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Anger	✓		
Shouting		✓	

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We can add some more observations to the table above:

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

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

1. Activities of the human being can be distinctly understood.
2. Activities involving only the Self are sentient activities, such as selecting, thinking, desiring, etc. You can start looking at these activities and see if they are periodic or continuous.
3. Activities involving only the Body are the ‘material’ activities, and they are completely different from the ‘conscious’ activities in ‘I’. You can see if the activities in the body are continuous or temporary. Look at all the activities in the body and find this out.
4. Activities involving both ‘I’ and the Body are those where a conscious effort from I and an activity in the Body, both are involved. Such activities involve our sense organs; or our work organs which are conducted by ‘I’ on the Body.
 - a. Listening is an example where ‘I’ and a sense organ – the ears are involved,
 - b. Walking is an example where ‘I’ and a work-organ – the legs are involved
 - c. Blowing your cheeks out is an example where ‘I’ is conducting some action on the body.
5. It is possible for each one of us to observe ourselves, investigate into ourselves and find out which activities are of ‘I’, are of body, and are those involving both ‘I’ and body.

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6. This exercise cannot be done by anyone else for you; you have to do it yourself! How you are, can only be found out by yourself! This is a very simple thing all of us can understand.
7. This is important, since this is to do with how we basically are - as human beings.

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

With the previous discussion in the background, we can now make a few more observations about I and Body. Let us explore the following proposals:

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

** Read the following carefully. Pay attention to yourself as you read, and see if you can relate to what has been written. If you don't get it in the first reading, read it again, and again, till you are able to identify with what has been written!*

1. *I Am.* I exist. The body *is*. I am the one that 'knows' I exist. It is not the body that knows. I am the conscious entity; the body is the material entity. The awareness of being, of being alive, is in *me*, in 'I'.
2. We all want to live. I want to live. I am the one that wants to live. The Body is my instrument. Not only am I in co-existence with the Body, but the Body also works like my instrument. I am the one who takes decisions and the body acts accordingly. Let's take an example. When eating, we can see that it involves both, you as well as your body. You decide to eat and pass the information to body. Thus the food is picked, chewed and then swallowed. Note that it is the self ('I') that chooses to eat and makes a choice of what to eat and how much to eat. Every moment in chewing, you are choosing how to chew, how to move the food around, how much more food to pick, etc. All this is in I, is being done by you. The body is used as an instrument in the process of eating.
3. It's not just that I want to live. Surviving, living alone is not enough for me. I want to live, and live with *continuous happiness*. This is my need. What more can I need! It is not the body that needs happiness; I am the one that wants to be happy, and all the time.

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Physical facilities are a need of the body. I get the taste from the body, of these physical facilities.

- a. Listing all the needs of the Body, we can see that for the nurture of the body, food is required. For protection of the Body from the natural climate, clothing and shelter are required.
 - b. But this is not all. We do not just need food, clothing and shelter. Human beings want to travel, they want to interact, they want to be aware of everything that is going on around them, and they want to move from one place to the other. In your class, you use multiple facilities, such as a board, board-marker, projector, chairs and tables, stationery, etc. To talk to your parents and friends, you may require phones or; to be aware of the world you may need a TV or internet; to move in a given time from one place to the other, you may need some means of conveyance. All these are meant for the right utilisation of the Body, they are all in the category of instruments. These instruments allow us to see distant things, listen to distant voices and move to distant places.
 - c. Thus there are three requirements related to the Body, nutrition, protection and right utilisation. The needs of the body are limited in time, and limited in quantity. My need for happiness is continuous.
4. Well, having said all this, now what is my program, and what part of my program is to do with the physical facilities? What do I need to do?
- a. The proposal here is that my complete program is to understand and live in harmony at all the four levels of my living. These four levels are: myself, family, society and nature/existence. Continuous happiness entails understanding the harmony at all these levels and living accordingly. If I ignore any of these levels of my living, then there may be unhappiness or contradiction at that level. I am not satisfied with anything less, to know the harmony at all these levels of my living is my need. We have explored this in detail in Chapter 4 .
 - b. It is clear that the *basic program* of 'I' is to have the right understanding and feeling, the understanding and feeling of harmony at all four levels of living. Ensuring physical facilities for the body is only a *small part of the program*. Ensuring physical facilities consists of production, protection and right utilization. (Right utilisation of physical facilities is especially something we are generally unaware of today.) To understand these three words - production, protection & right utilization; let us take an example. If I grow wheat, it is production. I preserve it so that it is not consumed by insects, or destroyed by rain or wind or the scorching sun - this is protection. And I eat it for the nourishment of the body; I do not burn it, or simply leave it piled up in my house - this is right utilization. All these activities to do with physical facilities form a small part of my complete program. My complete program includes

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understanding myself and the relationship with the body, understanding human relationship, understanding the harmony in society, understanding nature/existence and living in harmony with all this: with the body, in family, in society and in nature. Ensuring physical facilities, is thus a part of my overall program: it is needed for the body.

- c. We can clearly see that today we have totally ignored the existence of 'I', and hence we are totally unaware of the needs of 'I'. Since we are unaware of its needs, we have no program for 'I'. All we are aware of is the existence of the Body, and hence all our program is aimed at having more and more physical facilities – but as we have already explored, merely accumulating physical facilities does not ensure the need for happiness in 'I'; physical facilities do not ensure right understanding in 'I'. In fact, physical facilities cannot even ensure health in the body – unless we have right understanding in 'I'. Hence, there is a need for us to expand our attention and our efforts to also include the program for 'I'. This is an urgent need.

5. Another thing to understand is that I am the seer, I am the doer and I am the enjoyer.

- a. **I am the 'seer'**: When we are reading a book or listening, when someone, is explaining something to us, when we are watching a scenery or when we are thinking / or contemplating, – we are engaged in the activities of 'seeing' or understanding. Each one of us is constantly active in such activities pretty much the whole day.

Now, if someone asks us, – “Who is understanding all this?”, or, “Who believes all this?” - we might find the questions a little strange. After all it is 'I' who understands, 'I' who believes. We refer to ourselves as 'I' and this feeling of 'I'-ness is what we identify ourselves with. When you see some nice scenery and I ask, who is seeing, what will be your answer? You will say 'I am seeing'. We can see that: 'I' see via the eyes, the *eyes don't see*, they are just instruments – that enable me to see something *outside*. Different images are formed in the eyes every time; but it is *I who is able to relate it to the meaning of that image every time*. Just like I see outside, I can also see 'in me' - without the eyes. For example, I can 'see' that I am getting angry, I am feeling happy, etc. In this case, I understand, or know, or am aware that I am getting angry, am feeling happy etc. I didn't have to use my eyes to 'see' this, i.e. I 'see' or 'understand', sometimes with the help of body, sometimes even without the help of Body. When I 'see' with the eyes, the Body works as an instrument. We can each investigate into this seemingly simple act of seeing. If you are given something in your hand and you conclude that it is a pen, it is not your eyes that concludes this. It is you that concluded this.

Similarly, as you read this line in the book, it is not your eyes that are seeing or understanding these lines, *you* are the one that understands these lines – it is 'I'. It is not our eyes or ears that understand the meaning of the words – even though they convey the information. Understanding or believing happens in the 'I'.

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Every time you are the seer. ‘Seer’ also means ‘the one that understands’. It is also called ‘*drishhta*’

- b. **I am the ‘doer’:** Once I have seen/understood something, I am the one who decides what to do or not to do. I am the doer. For example, I am the seer of the nice scenery. Then, I am the one that chooses to take a picture of the scenery. I reach into my pocket, and take out the camera and click a picture. In order to do so, I *use* the hands - the hands in the Body are thus used as an instrument. In this way, I work with my hands and legs. I use the Body as an instrument to do work. I am the ‘doer’ every time. I ‘do’ even without the aid of the Body. I make choices in myself, I decide, and it is only then that the Body comes into the picture. For example, I may choose to call my friend at this moment, and may suddenly remember that he is in a class and choose to not call him. In this case, I have ‘done’ or ‘acted’ – I made the choice in me, but this choice was not carried out via the body – I did not press the buttons on the phone. Thus, *I am the doer* – and sometimes I express these actions via the body. The ‘doing’ thus always starts within me. ‘Doer’ means ‘the one that does’, who takes decisions to do. It is also called ‘*karta*’
- c. **I am the ‘enjoyer’:** I ‘saw’ the scenery, and I ‘took’ the picture. I was the seer and doer so far. When I see the picture, I like it. I am the one that enjoys it. Thus, there is a continuity of being the seer, doer and enjoyer. Similarly, when I eat, I am the one that gets the taste – from the tongue. As the food enters the tongue/the body, the information is passed on to me and it is *I who enjoys the food*. I am the one that feels enthused or depressed. I am the one that feels angry or delighted. All the time, I am the enjoyer, the Body used only as an instrument. ‘Enjoyer’ means ‘the one who enjoys’. It is also called ‘*bhokta*’.

Summary

- The human being can be seen as a co-existence of the Self or ‘I’ and the body.
 - The ‘I’ is conscious in nature while the body is material in nature.
 - There is exchange of information between ‘I’ and Body
- The basic need of I is happiness (*sukh*), and the needs of body is physical facilities (*savidha*)
 - Needs of the ‘I’ such as happiness, trust, respect, etc are: Qualitative (not quantitative) and continuous in time
 - Needs of the body like food, clothing, shelter – physical facilities are quantifiable and temporary in time
 - The need of the ‘I’ for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by food clothing, etc
- The activities in ‘I’ are desiring, thinking, imagining, etc while activities in the body are digesting, breathing, heart beats, etc

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- All our activities can be seen as a) going on in 'I', b) those involving I and Body, both; and c) those going on in Body
- Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling
 - The recognition and fulfilment in 'I' depends on assuming.
 - Assuming depends on knowing. Today, we don't have knowledge, hence we only assume, or operate on the basis of beliefs
 - Activities in the Body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfilment in the Body is always definite.
- We can each list out our needs and identify which needs are related to 'I', and which needs are related to the Body
 - We see that most of our needs are related to 'I'; very few are related to body.
 - We see that the need of physical facilities for the body is limited and quantifiable. It is not endless
 - When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined
 - The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities
- Taking this further, we can see that
 - I Am, the Body is. The awareness of being is in 'I'.
 - I want to live, and the Body is used by me as an instrument
 - Just living is not sufficient for me, I want to live in continuous happiness. The body needs nourishment and protection, for which food, clothing, etc are required. Right utilization of the body needs instruments or equipments
 - My program is to understand and live in harmony at all four levels of living. Production, protection and right utilization is only part of my program
 - Today, we are largely unaware of our Self ('I') and the needs of 'I'. As a result, we are not paying attention to the needs and program of 'I' at all. Instead, all our attention today is on accumulation of physical facilities, using which, we can at the most ensure the health of the body.
 - There is hence a need for us to focus on the needs and program of 'I', else, we will remain unfulfilled.
- I am the seer, doer & enjoyer. Body is an instrument.
 - I am the Seer. I am the one that sees, and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. Seer is also called *drishta*
 - I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being taken in me. Sometimes, I may express these decisions via the body. Doer is also called *karta*.
 - I am the enjoyer of all that is done. Enjoyer is also called *bhokta*.