

# **Harmony in the Human Being**

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## Basic Human Aspiration

Continuous Happiness and Prosperity

## Happiness is to be in Harmony

## Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at all Levels



### Harmony in the Human Being – Self and Body

Harmony in the Family

Harmony in the Society

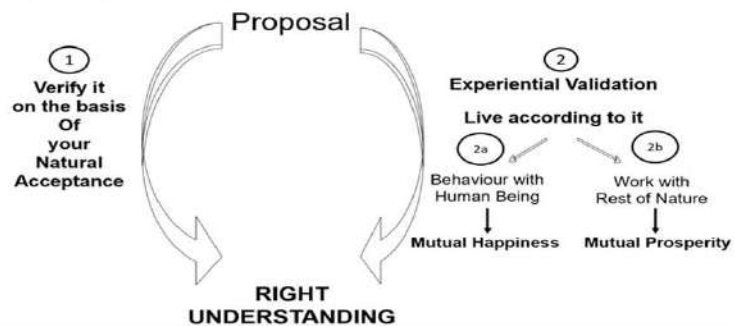
Harmony in Nature/Existence

## Process of Understanding

### Self Exploration

Whatever is stated is a **Proposal** (Do not assume it to be true/ false)

**Verify** it on your own right



Human Being

Self(I)

**Co-existence**

Body

Human Being

Self(I)

Co-existence

Body

			'I'	Body
Needs	<i>Needs are...</i>	→	Trust, Respect...	Food, Clothing...
		→	Happiness ( <i>sukha</i> )	Physical Facilities ( <i>suvidhā</i> )
	<i>In Time, needs are...</i>	→	Continuous	Temporary
	<i>In Quantity, needs are...</i>	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by...</i>	→	Right understanding and right feelings	Food, clothing, etc
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>	→	Conscious (non-material)	Physico-Chemical (material)

- Human being is the co-existence of the Self, a consciousness unit and the Body, a material unit. The two are in co-existence with each other.
- The needs of the Self and the Body are of two different types
- The need of the Self is happiness, and this need is continuous and qualitative.
- The need of the Body is physical facility and this need is temporary and quantitative.
- The needs of self are fulfilled by the activities of consciousness only and through the activities of the Self like desire, thought, expectation, etc. are continuous in time which should be done on the basis of right understanding and right feelings.
- The needs of body are fulfilled by activities of the Body like eating, walking, etc. are temporary in time.
- The response of the Body is definite, and in terms of recognizing and fulfilling.
- The response of the Self is definite and humane if it is in terms of knowing, assuming, recognizing and fulfilling.
- The response of the Self is indefinite if it is based on assuming, recognizing and fulfilling.

➤ **KNOWING:** To see the reality as it is, in its completeness, by direct observation

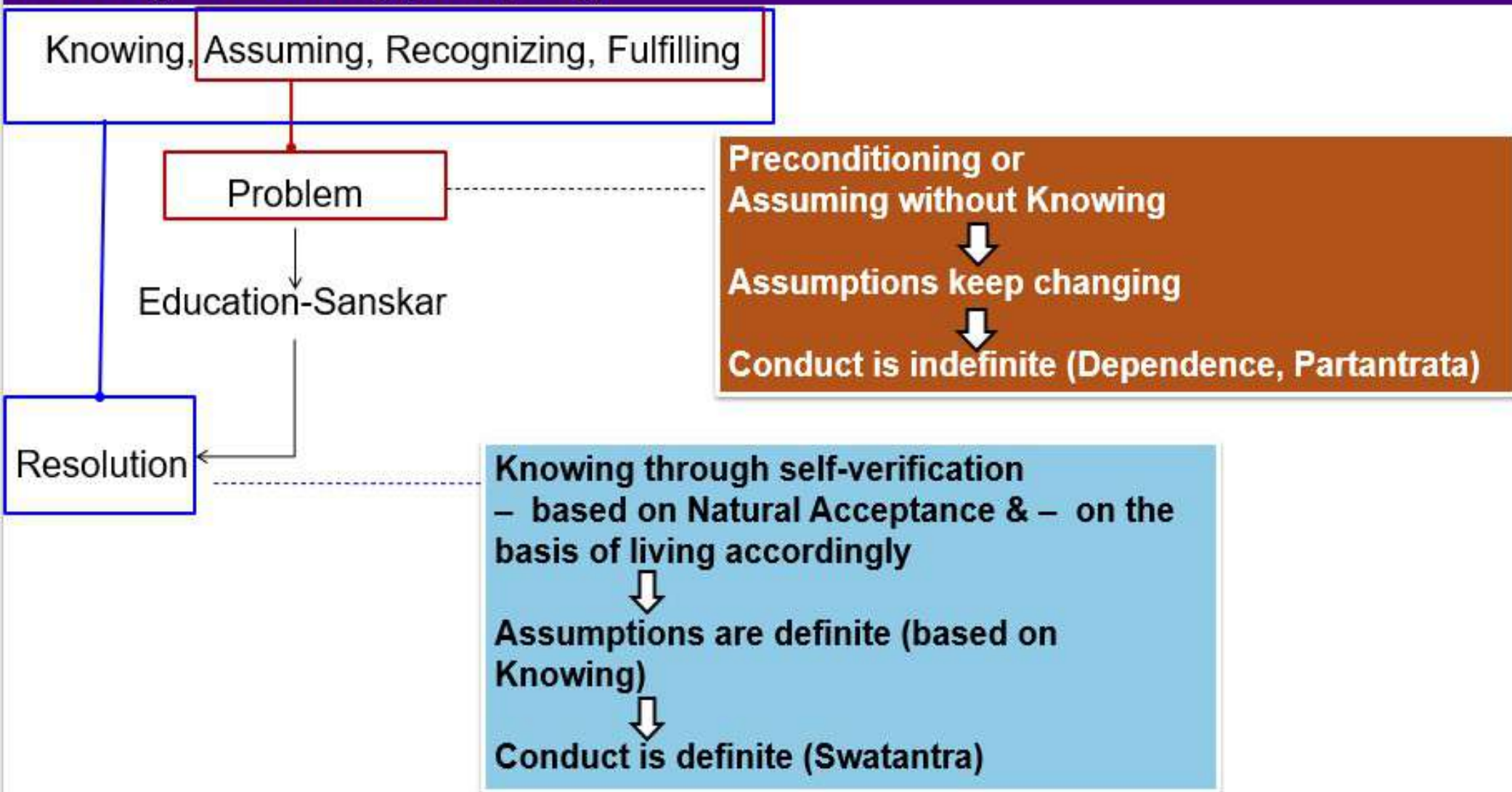
It is definite, continuous and universal

➤ **ASSUMING :**What I accept about that reality, which may or may not be same as the reality as it.

(acceptance can be on the basis of knowing the reality in completeness or acceptance can also be without knowing the reality in completeness, i.e. one has not seen the reality or not seen it in its completeness but assumed something about it)

- The indefinite response and indefinite conduct are a source of problem.
- With knowing, the response becomes definite and leads to definite human conduct. This is a state of solution.
- This transformation from a state of problem to a state of solution is facilitated by human education-sanskar.
- Harmony in the human being means ensuring the fulfilment of the need of the Self, fulfilment of the need of the Body and ensuring harmony between the Self and the Body.

## Knowing & Assuming (Accepting)



- **Feeling** is basically my acceptance of relationship, affection for example. This is certainly in the self. It might reflect at the level of the body, if self sends some instruction to the body on the basis of it consciously or unconsciously. Feeling that is naturally acceptable to us is the right feeling
- **Happiness is sought through**
  - sensation (through the body)
  - getting the right feeling (like respect...) from the other
- ❖ As a result
  - The body is harmed due to excessive consumption or overindulgence to get favorable sensation
  - Continuity of happiness can not be ensured
  - There is a major impact on family, society, nature



- A common mistake today is that we mix these two sets of needs: happiness (sukh) for I and physical facilities (suvidha) for the body and we assume that “All we need is physical facilities and that it will automatically ensure happiness”





# Self

## Consciousness

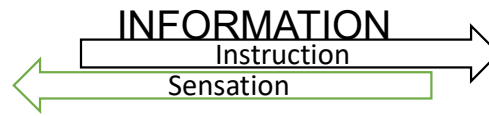
I am

I want to live

I want to live with continuous happiness

To understand and to live in harmony at all levels of being (from self to entire existence) is my program of action for continuous happiness

I am the:  
Seer, Doer, Enjoyer (Experiencer)



# Body

## Material

My body is

My body is used as an instrument

Physical facility is required for nurturing, protection and right utilization of the body

Production, protection and right utilization of physical facility is a part of my program

I use the body as an instrument for fulfillment my program

- Human Being is co-existence of Self and Body
- The need of the Self is continuous happiness
- The Self is the seer, doer and enjoyer – it is central to human existence
- For this, the program of the Self is to understand harmony & to live in harmony at all levels of the being
- Production, protection and right utilization of physical facility is a part of my program.
- The Body is an instrument of the Self
- The transaction between Self and Body is only in the form of information

- **“Seer”** means the one that sees / understands
- Ex:- If you are given something in your hand and you conclude that it is a pen, it is not your eyes that concluded this, it is you that concluded this. The Self sees via the eyes – the eyes don’t see themselves.
  - All the 5 senses are just the instrument that enable the Self to see something outside
  - Just like you see outside, you can also see ‘within’, without using the body for sensation ex:- You can ‘see’ that you are feeling happy, getting angry...
  - Thus, the Self ‘sees’ or understands, sometimes with the help of the body, sometimes without the help of body
  - The Body is used as an instrument
- **“Doer”** means the one that does, who takes decision to do
- I am the one who decides. I decide what to do, what not to do...
  - I may or may not use the body to do – what I think of is my decision. I do that thinking within myself (there is no role of the body in this)
  - If required, the body is used to express my decision
  - The Body is used as an instrument
- **“Enjoyer”** means the one that experiences happiness / unhappiness
- I am the one that feels enthused or depressed. I am the one that feels angry or delighted...
  - I am the enjoyer, the experiencer
  - The Body is used as an instrument

## All our Activities

### 1) Activities going in the Self ('I')

*Activities that are only happening in 'I'*

Thinking  
Dreaming  
Imagining  
Analyzing  
Understanding

*These are 'my' activities, they, are in 'I'*

### 2) Activities involving both 'I' and Body

*Activities that are happening with the involvement of both, 'I' & Body*

Seeing  
Talking  
Listening  
Eating  
Walking

*These activities require my active participation*

### 3) Activities going on in the Body

*Activities that are going on only in the Body, but with the consent of 'I'*

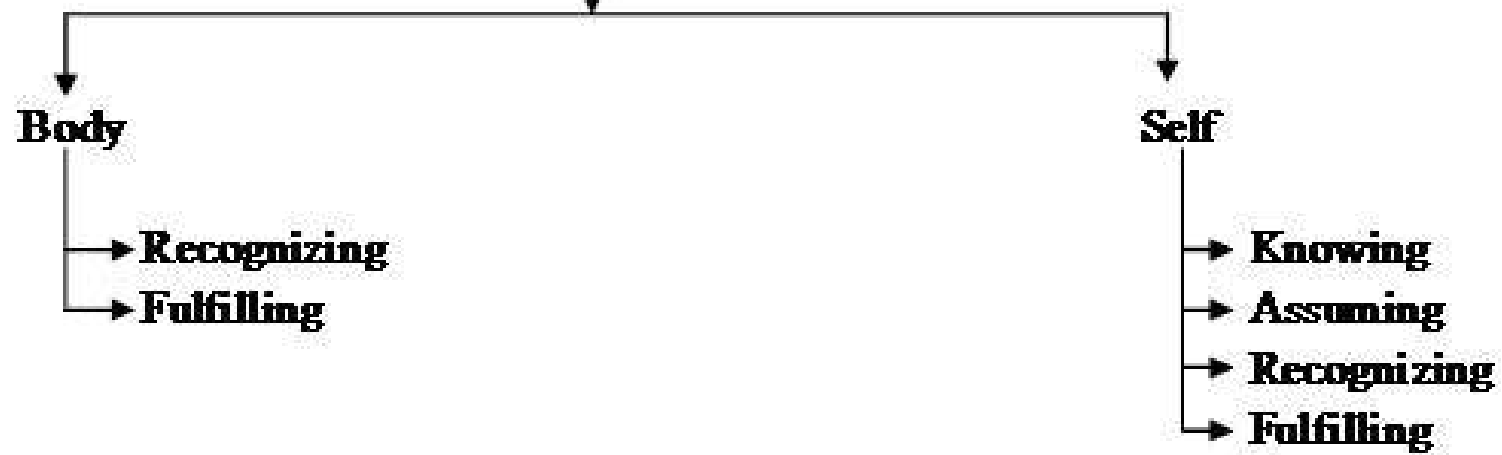
Breathing  
Digesting  
Blood flow  
Heart-beat

*These activities do not require my active participation*

*These activities are not happening 'by themselves'. The entity that is responsible for all these activities is the Self or 'I'*

*These activities are happening by 'themselves'; but with 'my' consent, with the consent of 'I'. I don't need to pay particular attention to these activities for them to take place.*

## **Human Activities**



- The Self “I” is conscious in nature while the “Body” is physio-chemical in nature. The interaction between ‘I’ and the ‘Body’ is in the form of exchange of information.
- There are two categories of attributes of the Self, namely the powers of the Self (Sakti) and the corresponding Activities (Kriyas) as the manifest outcome of these powers.
- ❖ **POWER(Sakti):** This is the basic capacity in the Self “I”. This includes:
  - Desire (Ichchha)[Desire is a strong feeling, worthy or unworthy, that impels to the attainment or possession of something that is (in reality or imagination) within reach.
  - Thought (Vichara / Vichar)
  - Expectation (Asa / Asha)
- ❖ **ACTIVITIES:** These are the outcomes of the power of Self. They are-
  - Imaging (Chitrana / Chitran)
  - Analyzing (Vishleshana)
  - Selecting / Tasting ( Chayana / Asvadana)

### **Example:**

- We may have a **desire** to have respect by being the owner of a big house. This desire exists in the form of **imaging** i.e. we have an image in us of fulfillment of our need of respect via a house.
- Based on this desire our **thoughts** start working out on the details (design) of the house like rooms, balcony etc. This splitting up of the image of “wanting respect from the house” into various parts is called **analyzing**.
- After working out the details of the house, we go about choosing the size, colour etc. of the rooms. The power associated with these choices is **Expectation** and **Selecting**. **Tasting** is the activity which leads us to the fulfillment of these expectations.
- **Selecting** and **Tasting** keeps going on in us continuously, throughout the day, all the time although many times we may not be aware of it.
- **Selecting** and **Tasting** are complimentary i.e. Selection changes whenever our Taste changes.

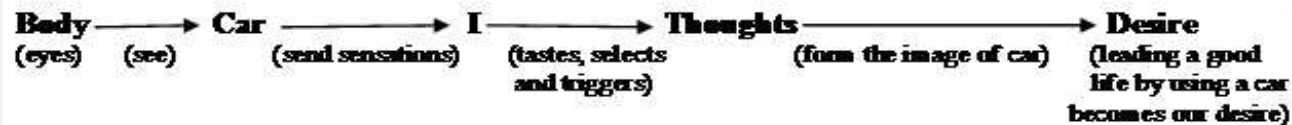
The flow of activities in “I” occurs in two ways:

1. From outside to inside:



*(This is how a desire is set up inside us)*

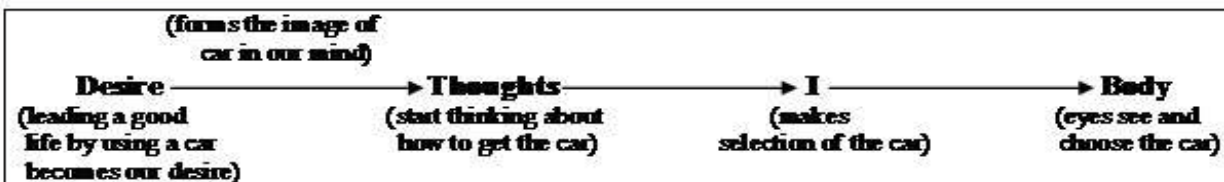
Example:



2. From inside to outside:



Example:



**Imagination:** It is the sum total of our Desires + Thoughts + Expectations

- The choices which we make with the external world are based on our imagination.
- When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness

❖ **Possible Sources of Imagination:**

**i. Preconditioning:**

- A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. If your friend also says you have to come first in the class, if your teacher also says you have to come first in the class, you get a strong desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves.
- If you ask yourself whether you want to come first in the class or you want to understand what is being taught, what is the answer that you get? What is your natural acceptance? Given all the choices, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity – that is your natural acceptance. However, you desire to come first in the class because somehow you have now started relating it to your happiness or under the pressure (or influence) of your parents, your teachers, your friends or the society around. It may not be your natural acceptance, but you have made it your desire without verifying it for yourself.

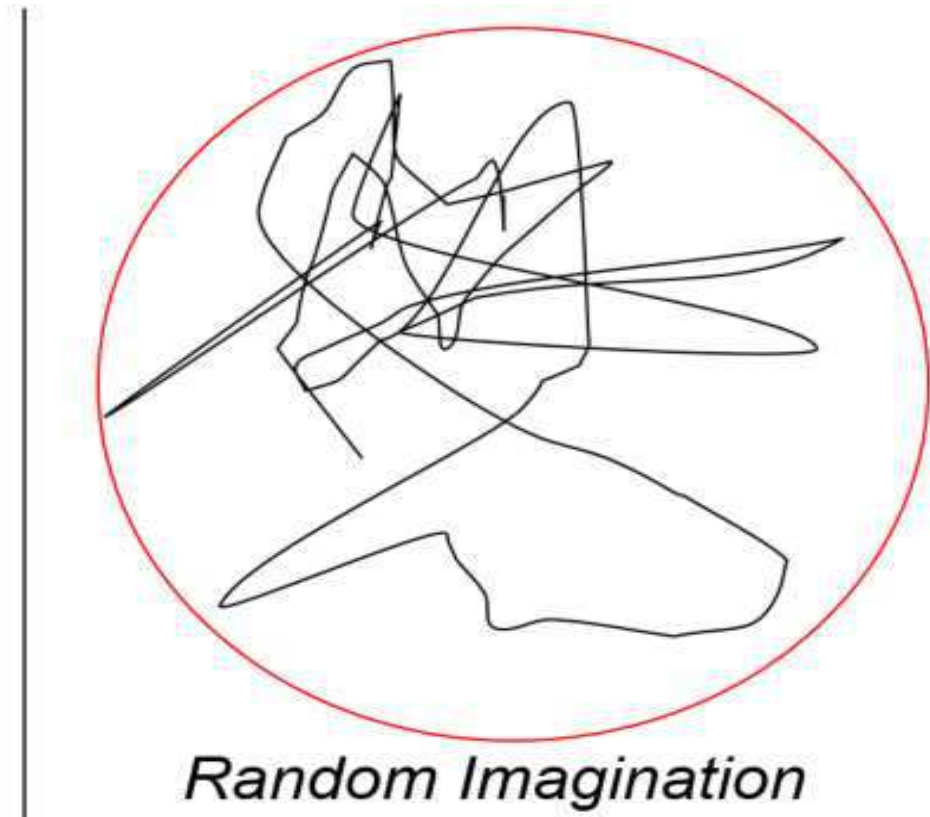
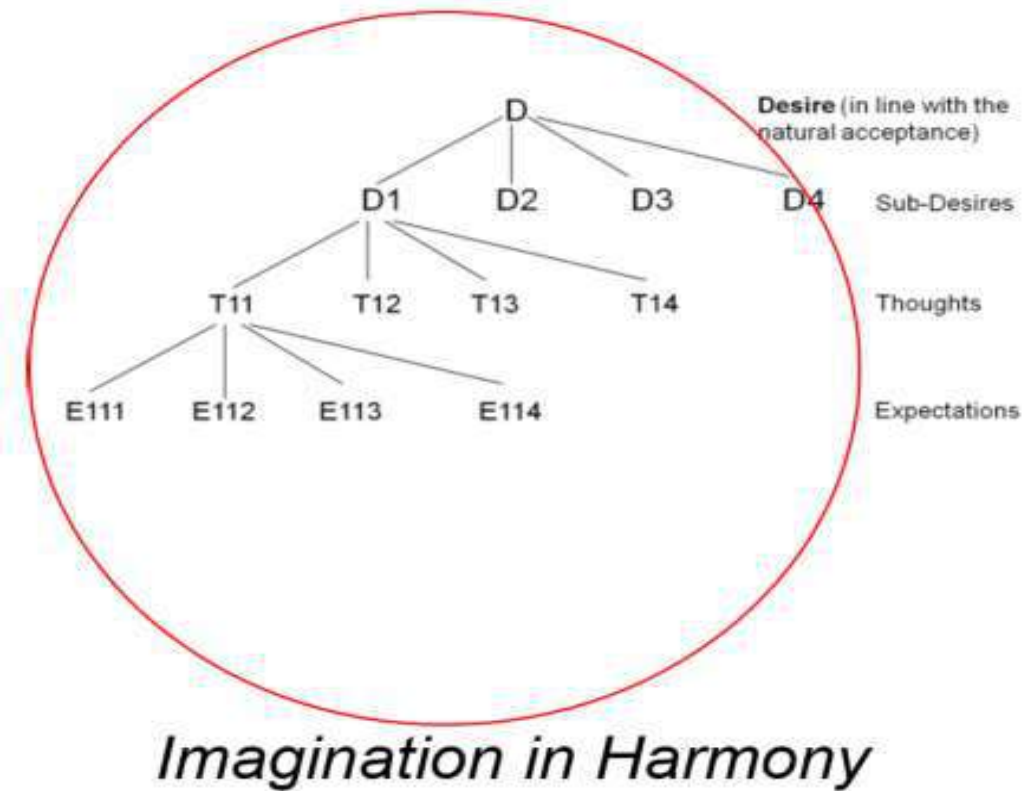


## ii. Sensation

- It is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose).
- For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by that car. You start desiring for that car now, because you happened to like the colour, or you happened to like the shape, speed or something else. So, this sensation has made an impact on you. So, now you have a desire for the car. Does it happen?
- Sensation has an important role in our imagination. See, if that is how it has been happening. Many of our desires are governed by the sensation that we get from the sense organs and we may feel motivated to fulfil those desires without being able to relate them to the continuity of happiness.
- You happen to eat some exotic food, and the taste motivates you to visit the restaurant again and again. You listen to some music and the tunes, the singer's sonorous voice engrosses your whole thought. You now feel like listening to the music again and again. Your friend purchases a very soft woollen cloth, and the very touch makes you think how to get one for you too. Your neighbour uses some kind of perfume which you happen to like and you start locating that perfume in the mall. You like the way someone looks – now you want that person as your intimate friend. Now, you will see that you have been accumulating desires just like that; without verification and without being aware of how it came about.

### iii. Natural Acceptance

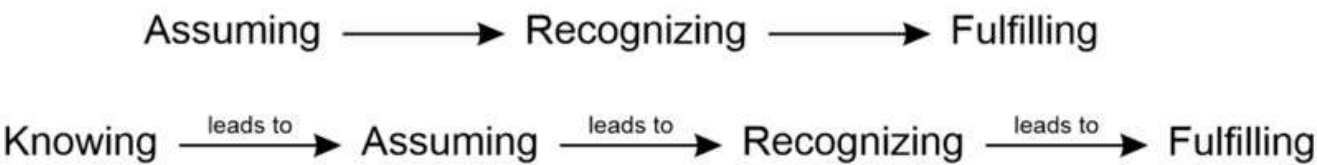
- Some people also refer to it as the inner voice or conscience.
- Self-verification on the basis of our natural acceptance can be the possible source of motivation and can be the real source for deciding our desire, our imagination.
- ❖ Try to find out what your natural acceptance is:
  - To respect or to disrespect others?
  - To protect your Body or to damage your Body?
  - To eat food that nurtures your Body or to eat food that harms your Body?
- It is as simple as that. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance.



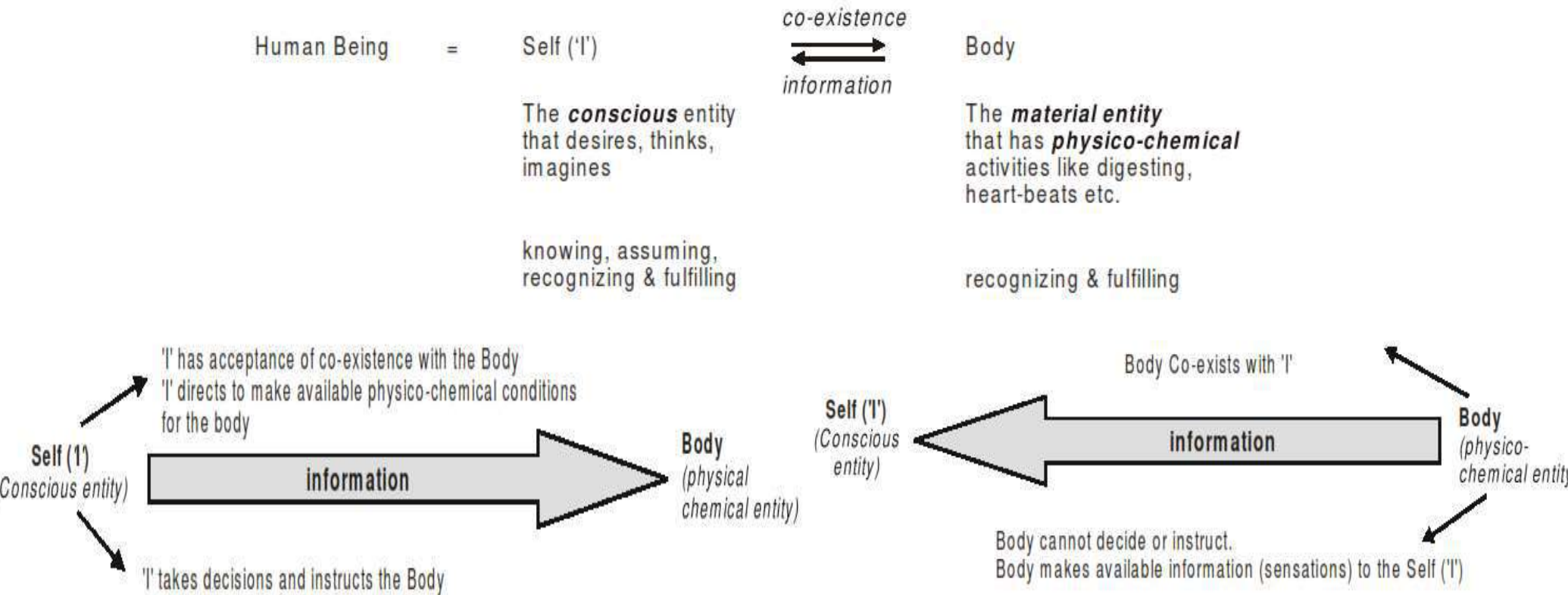
### ➤ **Activities of recognizing and fulfilling in the body**

All material entities interact with each other in a definite manner, in a well-defined manner – so we can say that all the material entities recognize and fulfill their relationship with each other. We saw that Breathing, Heartbeat, Digestion, etc. were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way

• **Activities of knowing, assuming, recognizing and fulfilling in the self ('I')**



• **Understanding the self ('I') as the conscious entity, the body as the material body**



- ❖ When imagination is fully guided by right understanding then the Self is in harmony in continuity; and therefore, in a state of continuous happiness. This is the state of self-organization. In this state, the conduct is definite and human.
- ❖ When the imagination is motivated by preconditioning or sensation, the Self may be in harmony or disharmony/contradiction; and thus, in a state of happiness or unhappiness. This is a state of enslavement. In this state, the conduct is indefinite, and the conduct may be human or inhuman.

### **Present Scenario**

Today, our thoughts and expectations are largely being set by pre-conditionings and sensations which are causing unhappiness, stress and discomfort in our lives. Such expectations can lead to contradictions in us as we cannot be sure of ourselves.

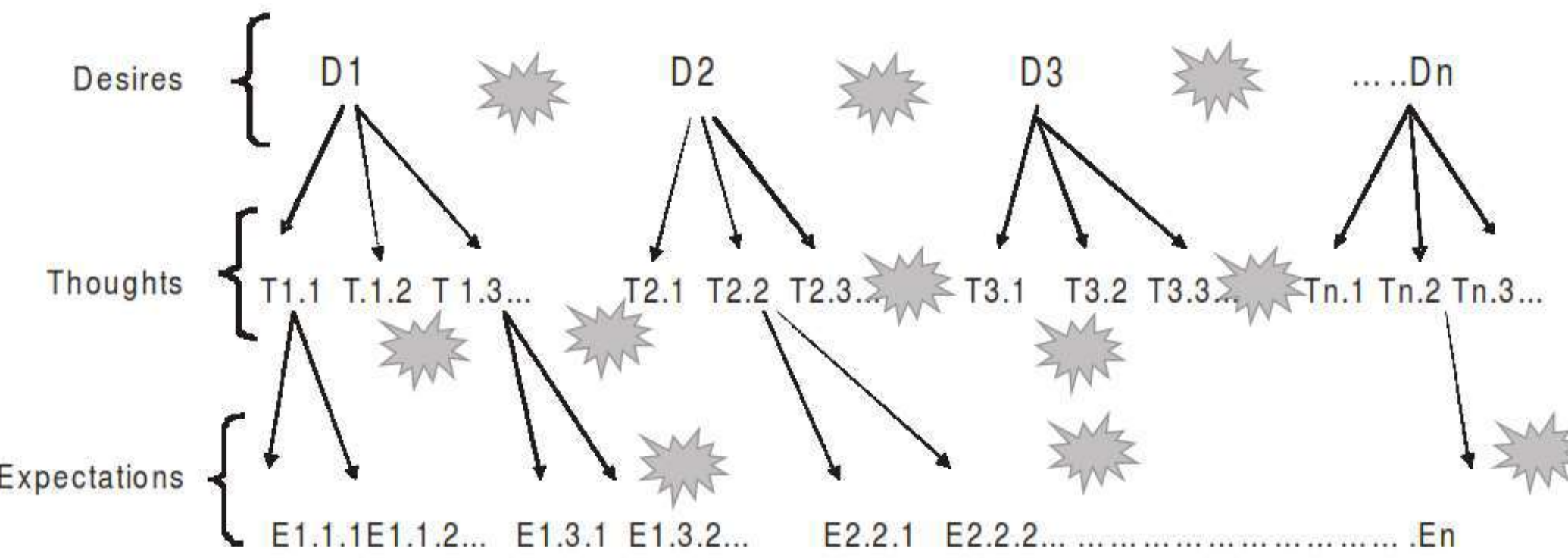
#### **Scenario 1: Desires set on the basis of pre-conditioning:**

- Pre-conditioning means to assume something about anything on the basis of a prevailing notion without self-verification.
- For e.x.: While seeing advertisements, we pay attention to it and start thinking about it and associate some greatness with it and slowly the thought becomes our desire. It is a pre-conditioned desire and we don't know what we are going to get out of the fulfillment of this desire. Sometimes we are not even aware of the existence of such a desire in us.

#### **Scenario 2: Expectations set on the basis of sensation:**

- Sensation is a feeling resulting from something that comes into contact with the body.
- For e.x.: We may develop a desire for a bike based on the way it looked (sensation) or the taste associated with it.

➤ Conflicts or Contradictions in 'I' as a Result of Pre-conditioned Desire



- Desires are in conflict with each other
- Each desire gives rise to thoughts which are in conflict with each other as well as with the thoughts from another desire.
- Similarly, thoughts give rise to expectations which are in conflict...for each thought, and between expectations from other thoughts. This leads to tension, confusion, unhappiness...



## Results in

- 1. Wavering Aspirations:** When our desires are set by pre-conditionings, our goals keep shifting quite often, depending on what we read, see, hear from media or friends or society. our goals keep shifting as the inputs from the outside also keep changing
- 2. Lack of Confidence:** Since our desires are wavering, we don't have a clarity of what we ultimately want. This affects our self-confidence as we feel confident only as long as our opinion/ taste is appreciated or we keep comparing ourselves with others in order to feel confident
- 3. Unhappiness/ Conflict:** since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness. For example: we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.
- 4. Lack of Qualitative improvement in us:** when we live based on the pre-conditionings, we focus largely on the needs of the body and ignore the needs of the “I”. As a result, in spite of accumulating a lot, we don't have a feeling of improvement or betterment. The development is merely Quantitative and not Qualitative
- 5. State of resignation:** Many of us try to understand the meaning of life, and our place and purpose in the scheme of things, as we seek solutions to the problems that concern us, be it social problems, or environmental problems, or regarding the purpose of life. However, because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned. We feel that there are no solutions to these issues, and end up in a state of resignation.



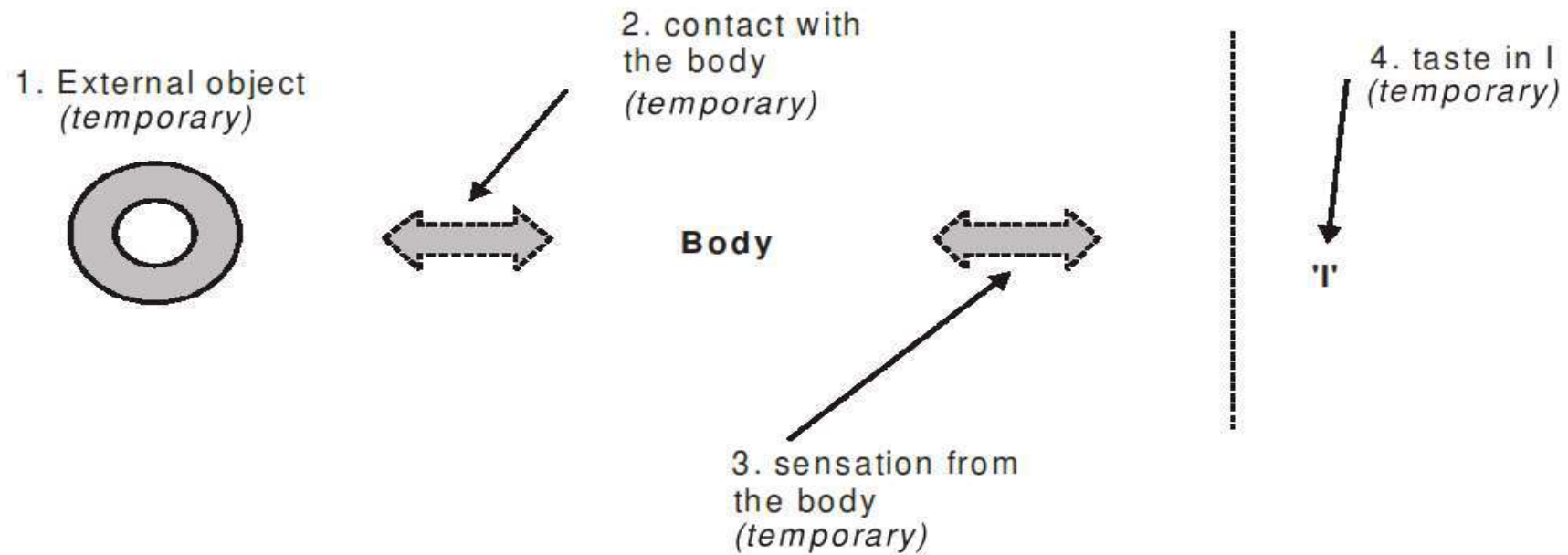
**Solution:**

The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that they come from pre-conditioning or from sensation and they are something we don't really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us.

**These are the two activities in the Self.**

- 1. Realization:** Means to be able to 'see' the reality as it is.
- 2. Understanding:** Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization "as it is". We are able to see the harmonious interconnectedness at all the levels of our living. When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behavior and work. Thus, while on the one hand, we talk of protecting nature, and on the other, we have a way of life that depletes natural resources and pollutes nature.

'Operating on the basis of our natural acceptance' thus leads to 'operating on the basis of our 'Realization' and 'Understanding'. So long as activities (1) and (2) are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called unhappiness.



In the figure above, there is an external object, the sweet, there is the body and there is the Self ('I'). The sweet comes in contact with the Body. There is sensation from the Body to 'I' and then there is tasting in 'I'. We can note that

- [1] The sweet is temporary in nature, it does not last for ever
- [2] The contact of the sweet with the body is temporary in nature (you can't keep the sweet in your mouth for ever!)
- [3] The sensation from the Body to 'I' is temporary in nature
- [4] The taste of the sensation from the Body in 'I' is also temporary

Hence, this whole sequence of events in taste from the body is temporary. The need of the 'I' is continuous, i.e. we want to have happiness, and its continuity. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled! Hence, any sensation we have from the body can't be the source for our lasting happiness.

- If Desires, Thoughts and Expectations are definite and have a clear flow then there is no contradiction.
- Then we will have clarity about ourselves, our basic aspiration and the way to fulfil the basic aspiration.
- We will have an understanding about all the levels of our living, and we live accordingly.
- We will live in a state of svatantratā, we are self-organized in our imagination behaviour and work.
- This results in continuous happiness and prosperity

### **Summary:**

- Human being = co-existence of Self (consciousness) and Body (material)
- Self is central to human existence, the Body is used as an instrument
- The nurturing, protection and right utilization of the Body is the responsibility of the Self
- Physical facility is required to fulfil that responsibility towards the Body
- Physical Facility is required, in a limited quantity, for Nurturing, Protection & Right Utilisation of the Body
- Prosperity = Feeling of having / producing more than required physical facility
  1. Identification of required physical facility (including the required quantity) – with right understanding
  2. Ensuring availability/ production of more than required physical facility – with right skills

The Self and the Body are in Harmony when there is a feeling of Self-regulation in the Self and Health in the Body

- Self-regulation(Sanyam) = Feeling of responsibility toward the body – for Nurturing, Protection and Right Utilization of the Body
- Health(Svasthya)= The body acts according to Self and parts of the body are in harmony (in order)

### **Self-regulation(Sanyam):**

Once I realize that the Body is my instrument and that the body needs nutrition, protection from the environment and proper utilization to work as an efficient tool for the right purpose, I naturally develop a feeling of responsibility towards my Body. This feeling of responsibility developed in “I” is Self-regulation.

When I live with Self-regulation there is harmony among the different parts of the Body and the Body becomes my useful instrument.

### **Svasthya (Health):**

It is the condition of the body where every part of the body is properly performing its expected function. This leads to harmony within the body, and the body become perfectly fit for use by the “I”.

There is a strong coupling between “I” and the “Body”. Disharmony in any one of them adversely affects the other.

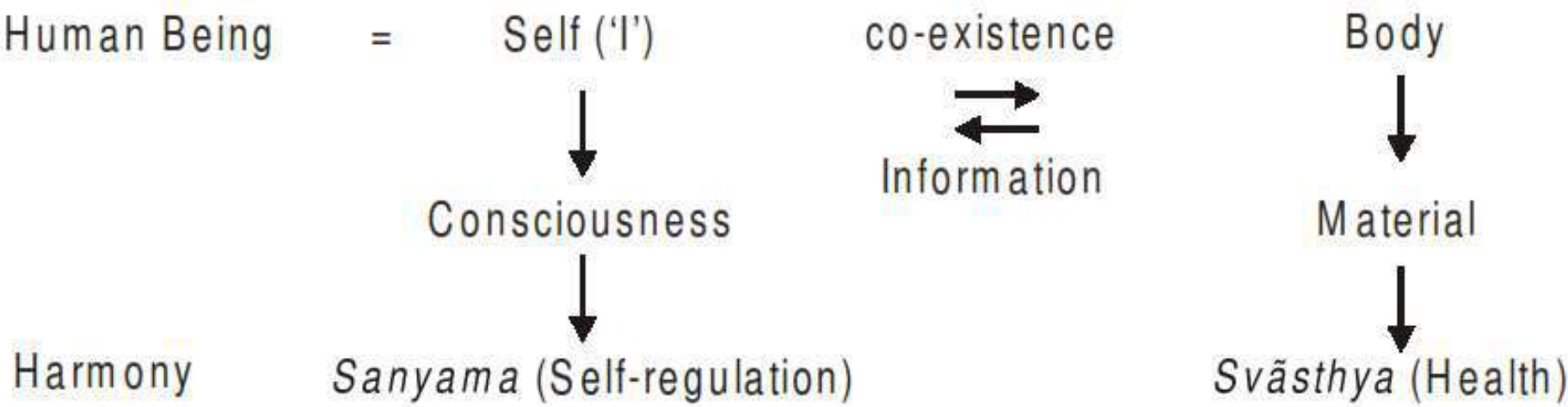
### **Example:**

- If I am in disharmony (anger/stress/despair etc.), it starts affecting the “Body” adversely leading to psychosomatic diseases like allergies, diabetes, hypertension etc.
- Similarly, if there is any strong disturbance in the Body in the form of severe pain, illness etc., it distracts “I” from its normal functions.

Hence Self-regulation is vital for good health. If there is Self-regulation, a good health can be ensured. If there is no Self-regulation, a good health can be lost.

**Feeling of Self-regulation:**

- The Body is an orderly system (a harmony). It has definite conduct.
- The cells in the body work together, in harmony with each other, participate in the larger order to form tissues, organs and organ systems...
- I (Self) must ensure the continuity of that harmony (at least not disturb it).
- If I have a feeling of responsibility toward the body, I do what is required for fulfilling that responsibility.
- This will ensure health in the Body



**Our state today** (due to lack of Self-regulation):

- ***Lack of responsibility towards body***

Reasons: busy life styles, eating at odd hours, eating junk food, reduced physical work or labour, craving for pleasant body sensations like tasty food, drinks etc.

Result: falling sick repeatedly

- ***Tendency for medication to suppress ailment***

Reasons: Our sickness is a signal of some disorder in our body. But instead of attending to it, we try to suppress it through medication and then forget about it.

Hospitals and sophisticated equipment's are providing diagnosis and cure and are not concentrating on prevention of diseases. Instead of using simple, common medication, we are ending up consuming a lot of harmful substances in the name of medicines which are intoxicating our body.

- ***Polluted air, water, food ....***

Reasons: Air pollution is being caused by industries, vehicles etc. Water is being polluted by industrial effluents, sewage etc. Various industrial effluents, chemical fertilizers, pesticides etc. are polluting the soil and by consuming the yield of crops grown in such soil, all kinds of toxic contents are entering our body through our food.

## **The way out / Solution to our present state:**

### **1. To understand and live with Self-regulation**

#### ***a) Nurturing the body(Posana):***

Proper Food, Air, Water etc. (Āhār\*): digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program:

**Ingestion:** The first thing we do after taking the food in the mouth is that we chew it. There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.

**Digestion:** Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.

**Excretion:** Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

#### ***b) Protection of the Body (Sanrakshana):***

The second issue is the protection of the Body. The clothes and shelter we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water and sun is required to ensure its proper functioning. To ensure the health of the Body, we need to take care of the following- (i) *Āhāra-Vihāra*, (ii) *Shrama\*- Vyāyāma\**, (iii) *Asana-Pranāyāma* and (iv) *Ausadhi-Chikitsā*



### ***Āhāra (Food) is discussed in Nurturing the body***

- i. Proper upkeep (Vihāra) of the Body:** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
- ii. Physical Labour (Shrama) and Exercise (Vyāyāma):** Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities.
- iii. Asan-Pranāyām:** Yogāsana and Pranāyāma are well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.
- iv. Treatment of the body (Ausadhi-Chikitsā):** When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to. With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. In certain situations, it becomes necessary to take proper medicine to aid this process of healing; however, the treatments needs to be in consonance with the harmony within the body as well as between the Self and the Body. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems. Thus, appropriate systems of treatment need to be adopted in specific situations.

## **2. Right Utilization of the Body (Sadupayoga)**

- Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization.
- It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life. This is an important issue. I need to ensure that I use my Body for right behavior and work. When I do so, there is harmony in the Self and it has favorable effects on the Body.
- On the other hand, if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, stealing etc., there is disharmony in the Self which has adverse effects on the Body.
- I also need to arrange for appropriate equipment's/instruments for right utilization of the body. They increase the efficiency and capacity of the body and also help to avoid hard and boring work.

The quantity of physical facilities required to fulfil these needs can be determined appropriately in the light of Self-regulation and Health. The correct appraisal of needs constitutes the first step towards ensuring prosperity.

Physical Facilities required for nurturing, protection & right utilization of Body are limited and can be assessed. Then, ensuring the availability in excess of the required quantity leads to the feeling of prosperity.

For example, In Nature, the availability of facilities like water, oxygen etc. is more than our needs. Once we realize that the needs of our Body are limited and can be easily fulfilled, there emerges a possibility of prosperity in our minds.

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

