

Relating Human Value Philosophy To Vedic Philosophies With Special Focus On The Concepts Of Body, Self (I) And Intellect As The Ultimate Tool In The Hands Of Human Beings

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Abstract—The *Vedic* philosophy talks of the five types of body or layers for human being physical layer or body or *annmaya kosh*, mental layer or mind or *manomaya kosh*, energy layer or body or pranamay kosh, spiritual layer or body or *adhyatm/gyanmaya kosh* & blissful layer or body or *anandmay kosh*. The human value philosophy conceptualises every human being a unique combination of body & self or ‘I’. Majority of philosophers agree that every human being as combination of food heap & mental impressions. Authors here relate the two philosophies and develop a connecting bridge. Further authors propagate a new concept of tangibility & intangibility of human being. Intellect or *budhi* is viewed as a prime component of the mental layer or body or *manomaya kosh*. Others being identity or ego or *ahankara*, memory or *smriti* & mind stuff or *cit*. Authors here explore the positivity & negativity of intellect based on its usage. Finally, this usage of intellect propels the type of character or *charitra* and finds its destination in actions or *karma*.

Index Terms—Physical layer, mental layer or mind, energy body, spiritual body, blissful body, Spirituality, self or ‘I’, Yoga philosophy, human values.

I. INTRODUCTION

“We are not human beings having a spiritual experience. We are spiritual beings having a human experience.” – Pierre Teilhard de Chardin

The wise words above became the base of knowledge dissemination. If we recall the pyramid of hierarchy [7] as given by Abraham Maslow, we tend to realise the importance of self-realization. Thus imparting the spiritual knowledge is the greatest help extended to any individual.

Let us view it differently. If someone is able to eradicate your needs / wants / desires for a moment your sufferings are also eradicated momentarily. If someone is able to eradicate your needs / wants / desires for a day / week / month / year your sufferings are also eradicated that said period. More needs / wants / desires more sufferings. Thus it can be concluded that there exists a direct proportionality relationship between them. Now, if someone is able to eradicate your needs / wants / desires forever your sufferings are also eradicated forever. This is called the level of self-realization. To conclude it can be said that the greatest help to humans is to educate them spiritually and make them aware about their existence in the universe. [14]

The main objective of this paper is to analyse ‘human being’ and their connection with other entities. This analysis is further channelized towards the intellect or ‘budhi’. After that we make a bridge connecting intellect to *karma* and define *charitra*.

II. PROPOSED WORK(LITERATURE REVIEW)

First we discuss the concept of human being as per the yoga philosophy, followed by the human values philosophy. Next we will create a bridge between them.

Simultaneously we will define and apply the concept of intellect or *budhi* and create an actionable model of character or *charitra* & efforts or *karma*.

A. Vedic Philosophy

The biggest fallacy about yoga philosophy, one among the *pshad darshan*, is what we witness today everywhere, being practiced by number of peoples taught by a teacher or a group similar to physical exercises. These are actually postures or *asans*. Since it is a part of *yoga* so we have started calling *yogasan*. In fact, *yogasan* means the physical posture facilitating *yoga* practice.

Then what is *yoga*? Yoga means addition or summation or unification. It is the process / philosophy of uniting human self with entire universe or existence.

As per the *yoga* philosophy the human being is the outcome of two seedling planted, one biologically (through two human of opposite genders mating) and other spiritually (by the creator). Further the *Vedic* philosophy describes the five types of bodies or layers comprising a human being. These layers / body are:

- a. Physical body/ layer or *annmaya kosh*.
- b. Mental body/ layer or *manomaya kosh*.
- c. Energy body/ layer or *pranamay kosh*.
- d. Spiritual body/ layer or *gyanmay/adhyatm kosh*.
- e. Blissful body/ layer or *anandmay kosh*.

Each body / layer has its own specifications & functions. Let us analyse them one by one. [13]

Physical body/ layer or *annmaya kosh* means storage of food what a human being consumes. There is a significant difference in the body of a human being at birth and subsequent stages. Physical body/ layer is divided into three sub

categories. First is the prime organ brain or *mastishk*. Brain is said to be the CPU of the human being. Second is the *gyanendriyaan* or sensory organs. They are six in numbers of which five are pre dominant and one is hidden. The pre-dominant senses are seeing (through eyes), hear (through ears), taste (through tongue), smell (through nose) and feel (through touch or skin). One is hidden or dormant that is ability to predict or foretell. Sometimes being referred as the sixth sense. These sensory organs are analogous to the input devices which feed in the information to the brain or *mastishk*, the CPU of human being. Third is the *karmendriyan* or action organs through which we perform certain actions. These include hands (to do some work), legs (to displace the body from one place to another place), mouth (to speak), elimination (digestion & excretory organs) & procreation (reproductive organs through which you can multiply). [13]

The input is sensed by the sensory organ(s), sent to the brain for processing. After the process is over the instructions are given to the action organ(s) for the intended actions. Clearly this layer is tangible.

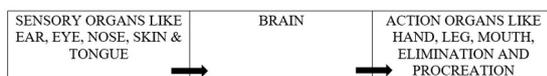


Figure 1 : The flow of information(to brain) and instructions(to action organs)

(Source: Own creation)

Next is the mental body/ layer or *manomaya kosh*. This layer is further divided into four parts. Identity or *ahankara*, memory or *smriti*, intellect or *budhi* & mind stuff or *cit*. The first two have been discussed in detail in our earlier papers. Identity or ego or *ahankara* is a criterion on the basis of which we love to be presented or recognised. This criterion can be the name, caste, race, religion, faith, association, nationality or anything else [6]. The entanglement at a lower level of identity creates chaos, confusion, struggle & conflicts. [4]. as we move towards higher level of identity chaos, confusion, struggle & conflicts subside. Memory or *smriti* has been categorized in various ways. But what makes it more important is its hybrid nature of tangibility & intangibility. Every cell of the human body is a powerhouse of memory storage and carries its own database. The short term memory and long term memory is stored as well in the parts of the brain. This makes the entire mental body hybrid in nature [12].

Intellect or *budhi* is like a double edged sharp knife. The application makes it decisive. Say the case of knife if used by a surgeon saves life, if used by a criminal takes life. The application decides the character and following actions are *karma* [12].

Mind stuff or *cit* is memoryless mental body [11]. Memoryless does not mean loss of memory but signifies the application is not prejudiced or preconditioned by the way of memory. *Pshad* (six) *darshan* defines various *cit* [3] [5]. They are:

- a. *Mudh cit* or donkey minded or stupid/idiotic.
- b. *Kshipt cit* or monkey minded.
- c. *Vikshipt cit* or butterfly minded.
- d. *Ekagra cit* or focussed minded.
- e. *Nirudh cit* or restrict minded.

This layer runs throughout the physical body in a way embedded in it so that they both can engulf remaining three layers.

Followed by the mental body/layer is the energy body or *pranamay kosh*. The word *pranamay* comes from *pranvayu* or O₂ which we inhale. It is responsible for breaking the oxygen we inhale, water / drinks we intake & food we consume to subatomic particles and finally the energy which fuels & propels our mind and body [10].

Next is spiritual body/ layer or *gyanmay/ adhyatm kosh*. The energy body outcome needs to be flown smoothly throughout the body to keep the physical as well as mental layer in the proper condition. There are energy channels (*nadis* or pulse) energy centres (*chakras*) or energy junctions. Human circulatory system tells us about the blood circulation. Clearly haemoglobin carries oxygen to all parts of the body [1]. Along with blood and oxygen two more things flow, they are energy (in form of vibration/pulse) & perception (in form of impressions). These mental impressions are the outcome of the society we live, heritage we get, culture, traditions we follow, food we eat, language we speak etc. [8].

Almost all the ailments (physical, mental, social) are due to malfunctioning of energy body and spiritual body (including psychosomatic diseases). There are three main *nadis* or energy channels *ida nadi*, *pingala nadi* & *sushumna nadi*. *Ida nadi* & *Pingala nadi* runs along with the spine starting from left bottom side & right bottom side respectively. *Sushumna nadi* runs in the centre starting from tip of the spinal cord. There are supposed to be 72000 *nadis* approximately in a human body. Energy starts flowing from bottom to top and the individual characteristics depends on the channel of flow and the last point of flow. Say if your energy flows through *ida nadi* better way the individual is supposed to exhibit female traits more irrespective of biological gender. Converse is true for *pingala nadi*. *Sushumna nadi* is the balanced or unprejudiced or neutral. [13]

These *nadis* meet at junctions or *chakras*. There is a sum total of 114 *chakras* (112 in our body & 2 outside the body). All the *chakras* cannot be activated. 4 *chakras* in our body & 2 outside the body cannot be activated thus making the figure to 108. This figure 108 has a great significance in *sanatan dharma*. [13]

Finally, we have blissful body/ layer or *anandmay kosh*. This is the highest point you can attain. There are yogic & meditative practices through which we can activate *chakras* and smoothen the energy flow. [13]

B. Human Values Philosophy

Human values philosophy talks of every human being a unique combination of a body and self or 'I'. There should be co-existence within as well as in the external expression [7]. Co-existence stresses the importance of each unit in the entire existence including external & internal space. CPU or the brain takes the input from the sensory organ(s), processes (under the impact of the self), and issues final directions to the action organ(s). [2].

$$\text{Human Being} = \text{Body} + \text{Self} \quad (1)$$

III. IMPLEMENTATION (PHILOSOPHY BRIDGING)

Arriving at the tangibility & intangibility the figure clears the things:

PHYSICAL BODY	MENTAL BODY	ENERGY BODY	SPIRITUAL BODY	BLISSFUL BODY	V
PURELY TANGIBLE	HYBRID	HYBRID	PURELY INTANGIBLE	PURELY INTANGIBLE	E
TANGIBLE	TANGIBLE + INTANGIBLE	TANGIBLE + INTANGIBLE	INTANGIBLE	INTANGIBLE	D
↓	↓	↓	↓	↓	I
BODY		SELF or 'I'			C
HUMAN BEING		= BODY + SELF or 'I'			H V
					U A
					M L
					A U
					N E

Fig. 2: Bridging the philosophies.

(Source: Own creation)

So the tangible parts of the mental body & the energy body are added to the physical body whereas the intangible parts of the mental body & the energy body are added to the spiritual body & the blissful body. Thus we get two entities, former is said as body & later is said as self or 'I'. [9][17].

IV. THE ACTIONABLE MODEL (THEORETICAL CONTRIBUTION FROM THE AUTHOR(S).)

The actionable model in learning is defined as a form of inductive reasoning where new knowledge is generated based on keen observations. In the earlier sections we have observed that the application of the intellect or *budhi* is quiet decisive. We can recall the example where we analogue the *budhi* as a sharp double edged knife. The character is defined as a gap in one's words & actions [16]. A constructive application of the intellect leads to a good character or *charitra* which in turn propels good actions or *karma*. On the contrary a destructive application of the intellect leads to a bad / ambiguous character or *charitra* which in turn propels bad actions or *karma*. [15]

The intellect or *budhi* which is a part of mental layer of hybrid nature mainly relates to the human self or 'I'. As per the human value philosophy the governing of the human self or 'I' is the critical point. If it is governed by the acceptance (peer pressure or *dabaav*, influence or *prabhaav*, scarcity or *abhaav* & sensations or *samvedanaaen*) we will observe the exploitative application of the *budhi* hence bad / ambiguous character & bad / ambiguous actions or *karma* in the external as well as internal expressions. If it is governed by the natural acceptance, we will observe the harmonious application of the *budhi* hence decent character & good actions or *karma* in the external as well as internal expressions. To sum up, the sketch will be a handy tool.

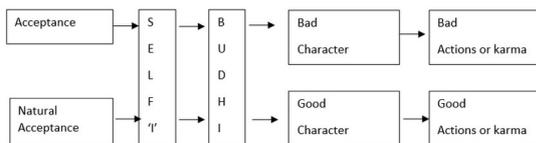


Fig. 3: The Actionable Model

(Source: Own creation)

V. RELATIONSHIP EXISTING AMONG THE FIVE TYPES OF BODIES OR LAYERS

As discussed above the five layers namely the physical, mental, energy, spiritual and blissful are in fact deeply connected. This interrelatedness varies from philosophy to philosophy which is the entire objective of writing this paper. Here we are exploring the same for the two philosophies Vedic (Yogic) and human value, the scope of the present paper. Let us begin with the Vedic (Yogic) philosophy and then we will be covering human values philosophy.

Let us suppose that we have five envelopes of different sizes say mini, medium, normal, ultra & mega. They represent the five layers blissful, spiritual, energy, mental & physical respectively. The blissful layer is the ultimate energy which in turn keeps us charged throughout the life and we are activated. A slightly varied opinion may term it as karmic layer / soul etc. etc. When we dematerialize, no matter naturally or by death this karmic layer escapes and is supposed to attain the liberation from birth – death cycle or re-enter the cycle depending on the karmas. Now what we keep it in the next bigger envelope, which is spiritual layer.

Spiritual layer channelizes the energy flow in our body. Say for example we have a battery which stores the electrical energy but we do not know how to use it. So it is useless for us. Same way we have intrinsic energy as well as we acquired energy from external sources through food, air, water, sunlight but we do not know how to use it. Recall in your early days when you were not able to speak and you suffered some or other ailment. Grandma's prescription was to apply cow ghee / mustard oil with garlic / *astofetida* or anything else in navel or other physical body parts. They are junctions of our nadis / channels. The network runs across the body. The interesting thing is that modern medical science is still unable to map this network. Navel is connected to manipurka chakra which is supposed to be the largest junction in our body where almost all major / minor nadis meet. So when we apply grandma's prescription there the neutralising agents reach every part of the body giving immediate relief to the child / adult. We apply glue to the front surface of this envelope and keep it inside next bigger envelope, which is energy layer.

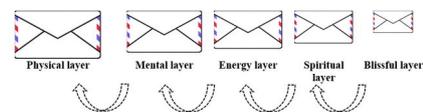


Fig. 4 Interrelation of various layers

Every time we are applying glue symbolically exhibiting the bondage between the layers. Next comes the energy layer whose main function is to extract the energy from what we consume as food, water, air / oxygen, sunlight etc. There is the entire mechanism within our body to carry out this process. Internal organs carry out the function. It strikes the analogy of the battery inverter assembly in charging mode, solar PV converting sunlight to energy etc. The things are getting clearer now. Energy layer transforms the input energy spiritual layer channelizes this energy. We repeat the process of applying glue on front of it and keep it in the next bigger envelope. Next layer is mental layer which is embedded into the physical layer as well as extends outside in form

of aura from few inches to few feet, depending on the conditions. There are techniques through which we can photograph one's aura. Intellect or buddhi is one part of this layer. Others are identity / ahankaar, memory / smriti and mind stuff / chit. Intellect is like a sharp blade / knife which may be used for construction or destruction depending on who uses it and how the individual is governed. A knife can be used to save life by a surgeon, cook food by a cook & kill a person by a criminal. Surgeon / cook are governed largely by natural acceptance whereas cook lacks that. Sometimes you may like/dislike a person depending on aura. Same process is carried out of applying glue on the front of this envelope and keep it inside the last and biggest envelope which is the physical layer. This layer comprises of sensory organs (eye, ear, nose, tongue & skin) ; action organs (hand, leg, mouth ,digestive / elimination & procreation/reproduction) ; other organs not coming under any other layer. We close this envelope and write human being over it. This is what one philosophy says.

Human value philosophy divides it into two parts body & self (I). All the tangible parts of each layer (if any) is clubbed together and said as body. Whereas all the intangible part of each layer (if any) are clubbed together and said self (I).

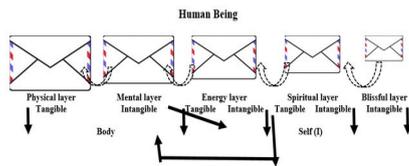


Fig. 5 Concept of Human being.

When dematerialization happens, all the layers except karmic is destroyed, symbolically the glue on all the envelope washes out leaving unglued smallest envelope behind.

VI. INTERDEPENDENCY OF BODY, SELF & INTELLECT

It is discussed above that as per the human value philosophy self or I is the major driving force and the human body is simply a gadget. Thus governing of self is the most important thing which triggers the body. Intellect being intangible and comes under self is major force behind driving the body. If your self / I / intellect is governed by natural acceptance the energies will be channelized towards construction, if not else will follow. If the layers are taken care of say good food, good thoughts, good lifestyle the self is in a bliss state hence governs the body the way positive karmas / actions follow.

VII. MANAGEMENT PERSPECTIVE OF THE STUDY

Looking the study from the management's perspective it gives us number of learnings. Intellect or buddhi, which is a vital component of mental body and being intangible in nature contributes to self or I. So intellect plays a vital role in driving the physical gadget or body. How the body performs depends on the intellect. It is a double edged blade can give positive actions or negative actions be it a society or workplace. This tells us the importance of organisational culture & it's indoctrination.

Competency is the portion of self governed naturally. A highly competent personality is developed through naturally governed self (indirectly intellect). A highly competent personality can guarantee you ethical environment & hence organic leadership.

When the switching happens it can be termed as organisational dematerialisation as you are moving to other culture which needs indoctrination again.

Today the competency means flexibility, resilience, adaptability apart from the domain expertise. How fast you indoctrinate the new culture determines the competency. A high competency means a better work life balance.

VIII. CONCLUSION & FUTURE SCOPE OF WORK

The above discussion reveals that as long as we continue the exploitative application of our intellect we cannot have a good character & good karma. There are yogic and meditative practices to ensure it. Indian philosophy says that the four layers of the body are destructible but one karmic layer remains intact and carries you to the next cycle or moksha. So it is important to make sure that our good deeds are in abundant so that we can be liberated from the birth death cycle.

In future we can explore the ways to avoid the exploitative application of mind or mann of course the intellect or budhi. Having right understanding about identity, right usage of memory to facilitate memoryless actions, ways to proper energy layer functioning, ensuring holistic wellness can be some of the points for future exploration.

IX. LIMITATIONS OF THE STUDY

Major limitations of the study are listed as under:

- Partial emphasis on the Yog philosophy. All the eight dimensions of the philosophy could not be illustrated in detail.
- Partial emphasis on Sankhya philosophy. Concepts like mahabhut and tanmatras are not discussed.
- Nyay, Vaisheshika and Mimansa philosophies are holistically discussed.
- Western, Buddhist and Sino philosophies are excluded to keep the paper within the limits.

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