Introduction

"If men care for gold they must dig for it, otherwise they must be content with straw."

Nothing in the world is regarded as so wonderful as the human being. The more we discover about man, the more wonder-ful and exciting he reveals to be. From the point of view both the inner structure and the outer expression, there is nothing more enigmatic than the human person.

It is innate in the human heart a metaphysical hunger to know and understand, what lies beyond the mysterious and illusive veil of nature. This is equally applicable to both a savage or savant. From the beginning of time, philosophers have tried to bridge the gap between the seen and the unseen, and attempted to show causes for the inescapable experience of man's sorrow and suffering that engulfs him. But man as a being escapes from his own act of knowing. There are certain ontological questions relating to human existence and human spirit i.e. what is the ultimate goal of human existence and which are the methods of achieving it. From the simplest superstitious to the most subtle philosophical speculations have been offered by philosophers for its explanation and solution.

In the western view perceptual knowledge is the only criterion of measuring man's reality. Scientist are making experiments for examining the depth of matter with the microscope and sweeping the
heavens with their telescope in order to show the basic structure of the universe and human person but is still remains a mystery.

Not theory about person is claimed to be complete. There can be two distinct approaches to understand the nature of human person, one is outside-in and the other is inside-out. The outside-in approach is the basis of empirical sciences, judging man from his behaviour. Man is looked upon as a product of historical forces, governed by multiple-socio-cultured circumstances that determine his life and activities. The west denies to accept any postulate which lies beyond the perceptions of sense experiences which are considered a magnified and powerful instruments of precision.

The body of man, according to *upanishads* considered to be the outermost layer of the human person and has been named as *annamaya-kosa*, others kosas are *pranamaya kosa, manomaya kosa, Vijnanmaya kosa* and *anandmaya kosa*. *Manomaya kosa* has been endowed with the faculty of mind. Conceptual development is clearly seen through thinking, reasoning, planning, expressing and analysing the matter. The power of reasoning is said to be the distinguished biophysical aspect of human person.

On the other hand, materialistic philosophers maintain that human personality is as evolute of material phenomena. According to *Darwin*, "human personality is an evolute of anthropoid apes...." the behaviour is also maintain that human personality is basically a biophysical phenomena. According to them man is a systematic organisation of cells and nerves. Human memory, thought, imagination and so on are the functions of the neurophysiological aspects of the personality. Still some psychologists think that human personality is analogous to a computer
or to a calculating machine. In their view, the brain has a built-in mechanism which is capable of thinking logically.

But the materialistic and biophysical explanation of human personality are extremely inadequate for the following reason: (a) There is no conclusive evidence which establishes that vital and consciousness phenomena are the byproducts of matter. (b) Cells and nerves by themselves are incapable of producing organized behavior and thinking in human beings. The functions of cells and nerves are regulated by psychic phenomena in human personality. (c) The human personality as a whole is not a kind of automation which functions in a mechanistic fashion in response to inputs coming from the external environment, Eccles, Nobel prize winning brain scientist, has cautioned in the following words: "I warn you against philosophies that exclusively claim to build upon the nature of man as a behaving being and lead to some caricature of man, to some computer or cybernetic or robot man."

Goal of Life: According to Indian view of life, the ultimate goal of life is to achieve Moksha through dharma, artha, kama. Dharma has been variously translated as, 'law', moral duty, right action, conformity with the truth of things. Dharma is the means through which man approaches towards the desired goal of human life.

Artha is very important factor to lead a common life. Man is a social being. His life is governed by social circumstances. He performs obligatory duties towards his family, society and nation. Hence he must be financially sound so that he may be in a position to perform his duties without constraints.
All Indian philosophical schools except Carvakas are of the view that the ultimate goal is to realise truth and attain emacipation. But in western theology the concept of Moksa implies that the soul has fallen in the dearth of the world at some particular time due to certain sin and aim is to release the soul from it. But the Indian conception of Moksa implies that the soul is eternally free, but it has wrongly identified itself with certain extraneous elements and our aim is to realize its true nature.

The outlook of man should be equanimity towards good and evil, pleasure and pain, gain and loss, also he has to work for the welfare of human being, *(Sarvam bhuta hitam, Samattrvam yoga ucchayate)*.

**Importance of Body**: Whatever may be the aim of life either it be regarding this physical world or the metaphysical one, the goal cannot be attained without the support of the physical body. Body is the sole resort for the soul and is the only means to achieve one's end. The means of realization of self can be observed and availed of only through the assistance of body, senses and mind. such an ascetic upnishad as the mundaka declares that the spirit cannot be realized by one who lacks physical strength. The *Kena upanishad* opens with a prayer for strengthening of all limbs and senses of the body. The prasna upanishad also opens with a prayer for physical fortitude and firmness of organs and senses by body.

It is one the most important and sacred duty to take care of the body and to keep it in good health and strength an make it as beautiful as one can. Beauty does not lie in the skin but lies deep in the soul. Life without good health is a sheer burden. A sick person puts his relatives and friends to needless troubles.
The opening saloka of Bhagvadgita i.e. "Dharma-kshetra, Kurukshetra" has a symbolic meaning. Dharma-kshetra means the field of duty and kuru-kshetra the field of action. Human life circles round these two fields. Life is a battle field of two opposite forces: negative and positive: Negative forces must be suppressed and defeated and that cannot be possible without sound body and mind. Kalidas, the rare most gem of sanskrit literature emphasizes this aspect in the following way. "शरीरमायद्य खलु धर्मायथानम्" (Kumara sambhavan 5.33)

Yoga- bhasya admits that the Japa of Ishvara cannot be done without the body. (तज्जपतस्तवं भावनम् तदर्थ्य योःसिद्ध: प्रणवं जपत: प्रणवार्थुष्व भावतविचतमेकंक्षों संपत्ते (योगबाह्य ९.२८)

Here is a beautiful saying regarding to the sound body in sanskrit which reads this:

सर्वमेव परित्यज्य शरीरमुपालवेत।
शरीरस्य प्रवृत्तस्य सर्वेष्रं विनश्यति ॥

Rgveda and Atharvaveda speak of the same idea that man hold right and duty in hands.

हर्देपु स्वादिस्वच्छ कृतदेश संवदे। ब्रह्मवेद ७.६८.३
कृते में दक्षिण हस्तेः जयो में सवय आहित: अथव वेद ७.४०.५

One of the most orthodox schools of Indian philosophy, the Mimansa, does not tolerate the idea of renunciation. According to it, man should remain in the world discharging his duties and responsibilities as had been laid down in the vedas.

There is no glorification of poverty in the Indian classics; no ode is sung in the honour of a poor lady by the ancient poet. Indian philosophy emphasizes on the practical life through it preaches renunciation. What is commended here is Gita's advice so as to live a

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balanced life. One must be moderate in one's food and movements in one's engagements, actions, in sleep and in wakefulness.

युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु।
युक्त-स्वप्नायाबोधस्य योगो भवति दुःखह।।

The span of earthly life is the life for progress. Nalima Kanta Gupta says, "whatever you avoided in one life, you will find reappearing in amore difficult form." So do not renunciate the world and do not ignore the importance of body.

Efficiency and excellence of senses are necessary for fulfillment of secular as well as aspiritual life. developed senses organse of human body have increased his conative, cognitive and effective efficiency to such an extent that he is capable of contemplating and of endeavouring to realize highest realities of life. In other words, the body is not a person of the soul but the habitat for it or a temple in which the soul can work out its salvation by worship and meditation. That is why the Kathoupinishad treats the human body as an abode of spirit. These considerations suggests that the spirit is called 'dehi' as one residing in the body not only to signify the evident empirical fact of body being the basis of spirit but it also suggests the importance of the body as the vehicle and instrument of spirit.