



Lecture 10

Understanding Harmony in the Self

Part II

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

Harmony in the Family

Harmony in the Society

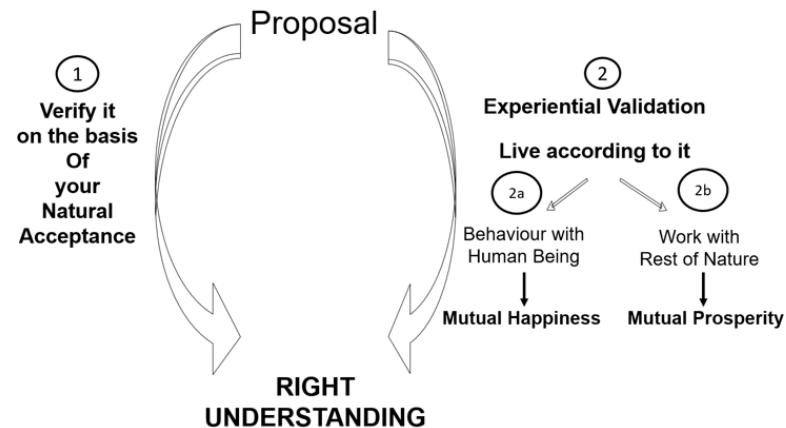
Harmony in Nature/Existence

Process of Understanding

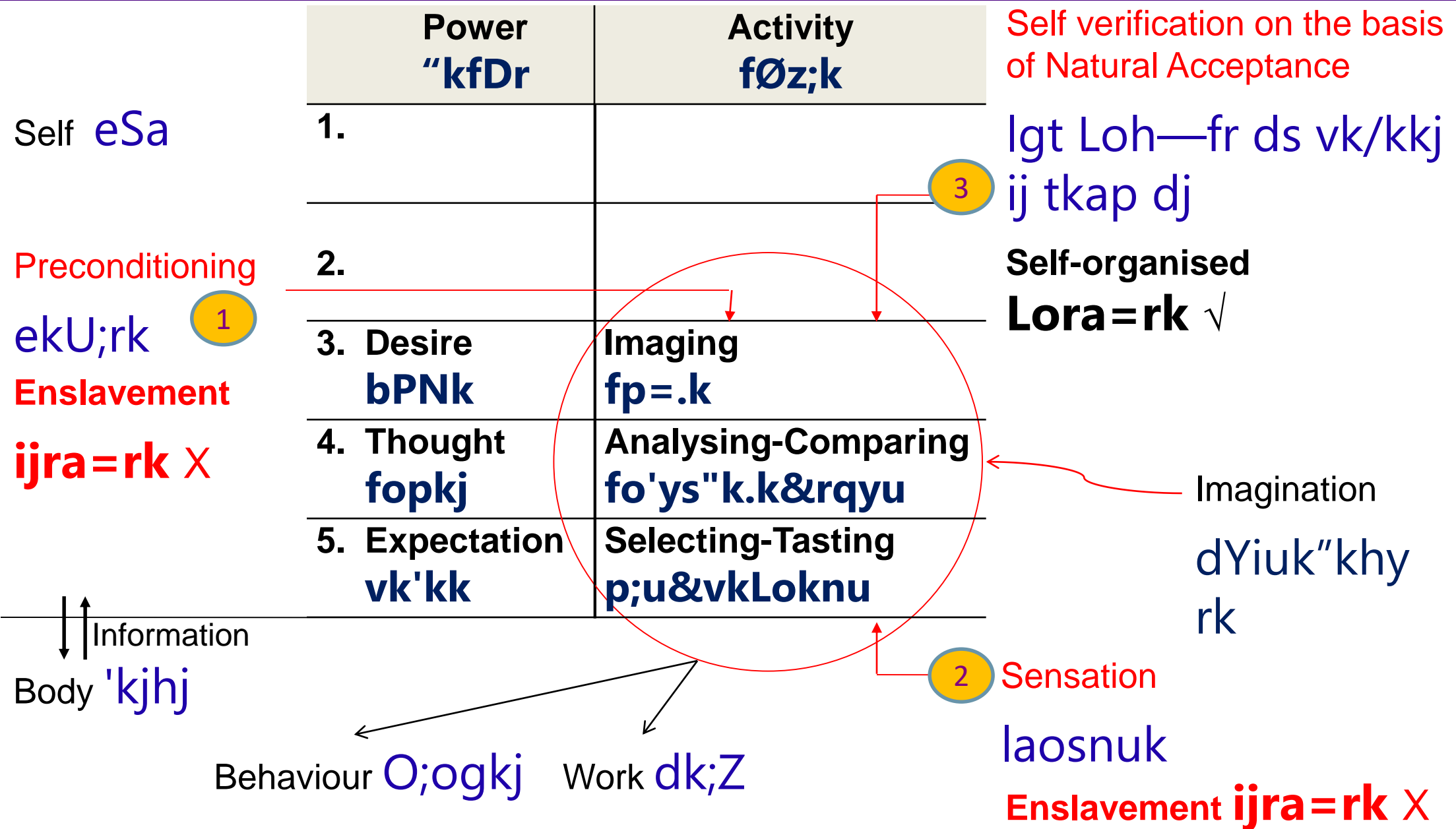
Self Exploration

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

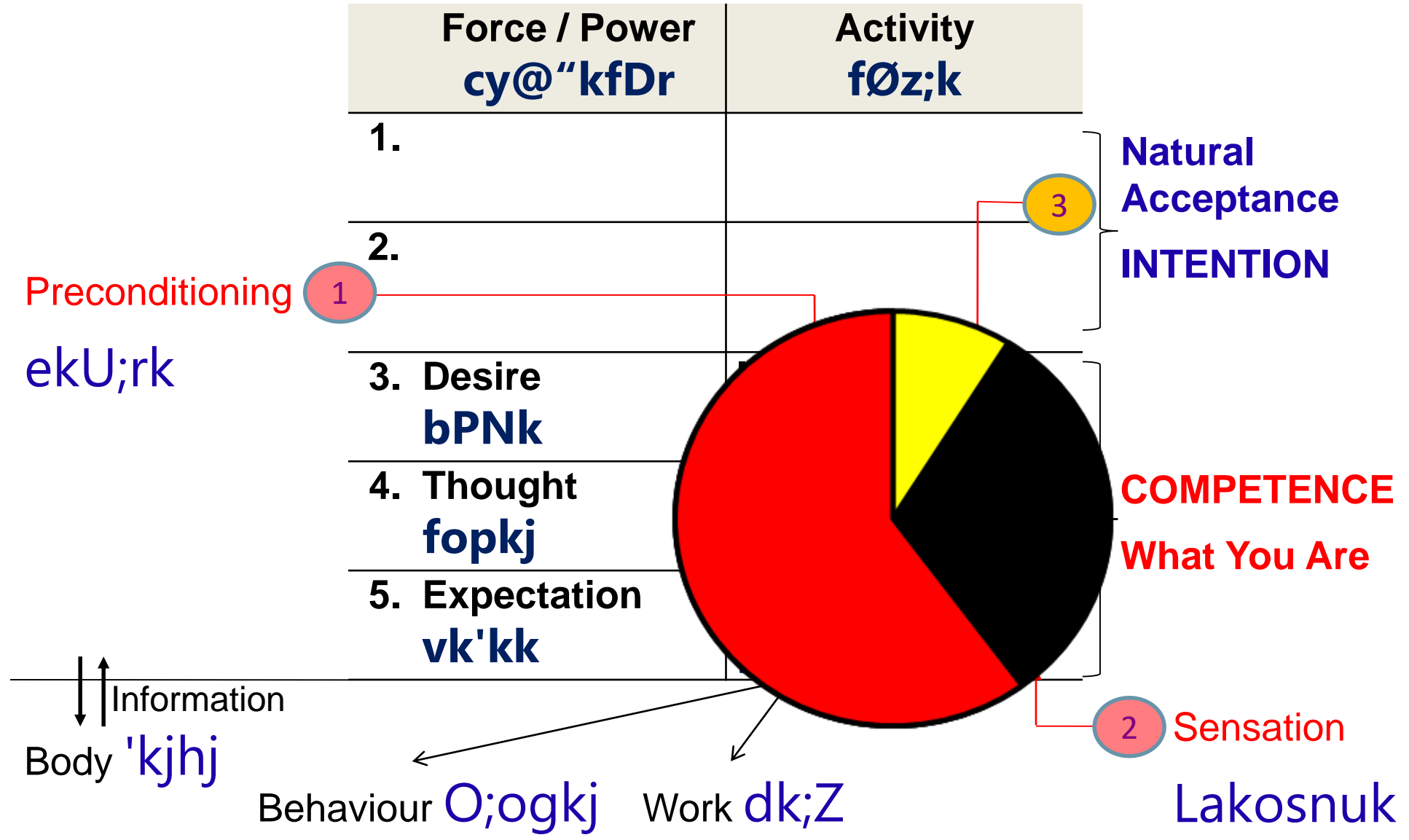
Verify it on your own right



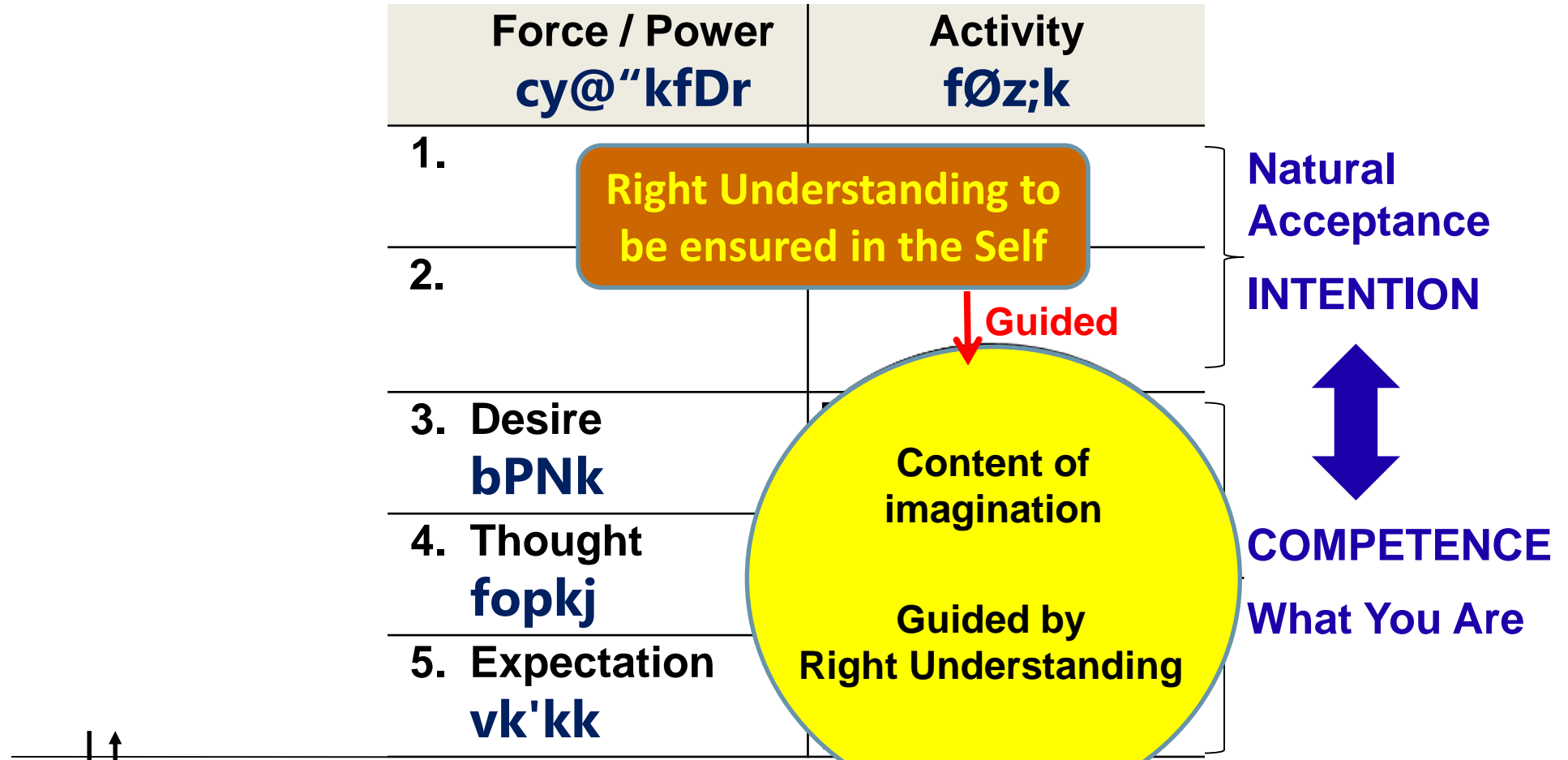
Source of Motivations for our Desires - Its Implications



State of Imagination – Random and Disorganised



Harmony in Self = D, T, E in accordance with Natural Acceptance



↓ Guided



Information
 ↓ ↑
 Body 'kjhj

Behaviour O;ogkj Work dk;Z

Happiness = To be in a state of Harmony
 Lkq[k ¾ laxhr esa] O;oLFkk
 esa thuk

Practice Session after Lecture 10

1. It was mentioned that when you are consuming any physical facility, the following sequence applies:

Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable

Observe this sequence for at least five types of physical facility, say a tasty food, TV programs, your favourite music, etc.

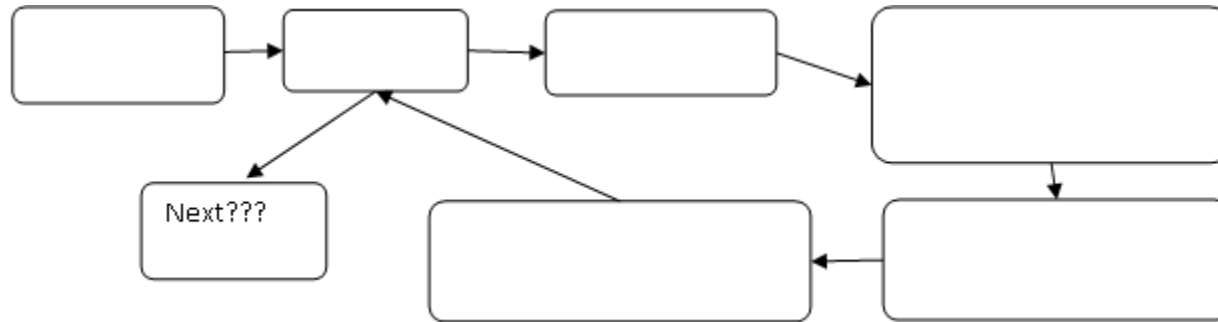
In contrast, observe that any feeling in you is either naturally acceptable or not. If a feeling is naturally acceptable, you want it continuously; and if not naturally acceptable, you do not want it even for a moment.

What are your conclusions from this exercise? Is continuous happiness possible through sensation by consuming physical facility? What are the other options for continuity of happiness?



Practice Session after Lecture 10...

- Observe your imagination for about 15 minutes. List down the object of your imagination at least once every minute. From this list or from directly observing your imagination, make a sequence diagram (as shown below).



- Now write down your observations:
 - Are you able to see your imagination all of the time or only some of the time?
 - If you are able to see (be aware of) your imagination only some of the time, what do you think is the reason?
 - Are all your imaginations well connected (one imagination leads logically to another imagination) or are there sudden changes from one subject to another subject or there are gaps in between one imagination and another imagination? What is the reason for this state of imagination?
 - What are your observations from this exercise?

Practice Session after Lecture 10...

- Take your list of desires. Revise it if you need to. For each desire, identify the primary source of motivation (sensation, preconditioning or natural acceptance). If there is any desire which has more than one source of motivation, split it into two or more desires. E.g. a desire for good clothes may be motivated by your natural acceptance (to protect the Body from excessive heat or cold) and also be motivated by the social preconditioning for the clothes of the latest fashion. In such a case, split the desire into two desires. Now, write down your observations:
 - What percentage (approximately) of your desires is motivated by your natural acceptance? This will give you an idea of the percentage that you are self-organised. Keep in mind that natural acceptance is about purpose and it does not change with time, place or person.
 - What percentage (approximately) of your desires is motivated by sensation or preconditioning? Now you can get an idea of the percentage that you are dependent or enslaved.
 - What effort is necessary to be completely self-organised (if that is your goal)?

Expected Outcome

- The students are able to see that all physical facility they use is required for a limited time in a limited quantity. Sensation through physical facility cannot be the source of continuous happiness. They are able to see that in case of feelings; they want continuity of the naturally acceptable feelings and they do not want feelings which are not naturally acceptable even for a single moment.
- The students become aware of the activities of the Self and start finding their focus of attention at different moments. Also, they are able to see that many of their desires are coming from outside (through preconditioning or sensations) and are not based on their natural acceptance. They are able to find out their level of self-organisation and enslavement.



Some Details of The Self

Deluded Self: Imagination on basis of Sensation & Preconditioning

Power "kfDr	Dynamic Activity xfr fØz;k	State Activity fLFkfr fØz;k	
1.	Authentication Áek.k	Realization vuqHko	B1
Preconditioning ekU;rk	Determination ladYi	Understanding cks/k	3
3. Desire bPNk	Imaging fp=.k	Contemplation fparu	
4. Thought fopkj	Analysing fo'ys"k.k	Comparing rqyu	B2
5. Expectation vk'kk	Selecting p;u	Tasting vkLoknu	

Self verification on the basis of Natural Acceptance

Igt Loh—fr ds vkËkkj ij tkap dj

Unguided Senses, Health, Profit

Unguided Sensation

Body 'kjhj

Behaviour O;ogkj Work dk;Z

2 Sensation

Other nwljk

Human ekuo

Rest of Nature

Lakosnuk

euq";srj iz—fr



Pure Self: Imagination on basis of Realisation, Understanding & Contemplation

Space "kwU;

	Power "kfDr	Dynamic Activity xfr fØz;k	State Activity fLFkfr fØz;k	
Self esa	1.	Authentication Áek.k	Realization vuqHko	Co-existence lg&vflrRo
	2.	Determination ladYi	Understanding cks/k	Harmony in Nature O;oLFkk
	3. Desire bPNk	Imaging fp=.k	Contemplation fparu	Participation in Larger Order, Relationship O;oLFkk esa Hkkxhnikjh
	4. Thought fopkj	Analysing fo'ys"k.k	Comparing rqyu	Co-existence, Harmony, Justice Guided Senses, Health, Profit
	5. Expectation vk'kk	Selecting p;u	Tasting vkLoknu	Goal, Value Guided Sensation

Body 'kjhj

Behaviour O;ogkj

Work dk;Z

Participation Òkxhnikjh

Other
nwljk

Human ekuo

Rest of Nature
euq";srj iz—fr

in larger Order O;oLFkk esa



Sanskar =

**Acceptances derived out of \sum [Desire + Thought + Expectation]
from all time**

Presently, it is likely to be a mixture of:

- Understanding of the human reality, of the universal, invariant existential laws / principles
- Conclusions drawn from life events / experiences, which may or may not be in line with the existential laws / principles

“What I Am” is largely our sanskar

Our perspective is a part of our sanskar

Our tendencies, habits, likes-dislikes are also a part of our sanskar



Realisation of Co-existence & it's expression – Universal Human Order

	Power शक्ति	Dynamic Activity गति क्रिया	State Activity स्थिति क्रिया	
Self (I) ऋ	1.	Authentication प्रमाण	Realization अनुभव	Co-existence सह-अस्तित्व
	2.	Determination संकल्प	Understanding बोध	Harmony in Nature व्यवस्था
	3. Desire इच्छा	Imaging चित्रण	Contemplation चिंतन	Participation in Larger Order, Relationship व्यवस्था में भागीदारी
	4. Thought विचार	Analysing विश्लेषण	Comparing तुलन	Co-existence, Harmony, Justice Guided Senses, Health, Profit
	5. Expectation आशा	Selecting चयन	Tasting आस्वादन	Goal, Value Guided Sensation

REALISATION WITHIN

Body शरीर

Behaviour व्यवहार Work कार्य Participation भागीदारी

Other दूसरा Human मानव Rest of Nature मनुष्येतर प्रकृति in larger Order व्यवस्था में

Mutual Happiness mHk; lq[k Mutual Prosperity mHk; le`f) Fulfillment of Human Goal Ekkuo y{; dh iwfrZ

Undivided Human Society v[k.M ekuoh; lekt

EXPRESSION OUTSIDE

Universal Human Order lkoZHkkSe ekuoh;

Human Tradition ekuoh; ijaijk



To See (To Observe)

Exercise

1. Seeing the Self by the Self

The consciousness observing the consciousness

2. Seeing the Body by the Self

The consciousness observing the material

3. Seeing the Co-existence, the Space by the Self

The consciousness observing the co-existence

– observing the distance between the Self and the Body

– “ “ relationship “ “ “ “ “ “

Exercises 1 and 2

**We (each one of us) are
doing these exercises for
developing ourselves**

- Developing understanding and**
- Purification of accumulated feeling and
thought**

Exercise 1

Observing the Self by the Self

Looking within

Note:
This is just one way of looking within (not the only way)
The steps mentioned in this exercise, are one possible set of steps
(not the only set of steps)

Step 1: Self Observation, Self Awareness

I (Self, consciousness) am observing myself (Self, I)

Be aware of Yourself

(a simple way is to be aware of your imagination)

1a. Try and observe your imagination.

Try and observe the desire, thought and expectation in your imagination.

I am observing the Self by the Self

I am observing my imagination- desire (feeling), thought and expectation at this moment

Observe the imagination going on within you at this moment of time, just as it is –
without evaluating it... without reacting to it... without trying to stop it... without trying to change
it...

1b. If you are not able to see your imagination directly, then you may begin with observing your thought:
If you are able to see your thoughts, try to see the desire (feeling) behind it.
Ultimately, we have to see the complete imagination.

Try to observe your desire (feeling), thought and expectation going on in your imagination.
In particular, focus on your desire (feeling)

Observe the imagination going on within you at this moment of time, just as they are –
without evaluating them... without reacting to them... without trying to stop them... without trying to change
them... **each moment**

This is a very simple, but very important step

Write down your observations in your journal

Step 2: Self Evaluation – of Feeling

I am evaluating the feeling, thought that I have at this moment

- Is this feeling naturally acceptable to me or not?
- Is it natural for me or not ?
- Is it in accordance with human nature or not?
- Would I like the continuity of this feeling or not?

For example, observe and evaluate
when you have the feeling of affection, and when you have the feeling of opposition

Be aware of the feeling at this moment.

Just observe the feeling as it is... and simply evaluate it
without any reaction

(make no effort to hold on or to stop any particular feeling, thought)

Just be aware, observe the feeling as it is... and evaluate it; without any reaction

Do the steps 1 & 2 throughout the day- **Every Moment**

Write down your observations in your journal (say every 4 hours)

Step 3: Self Evaluation – of my State

I am evaluating the impact of my feeling, thought at this moment on my state of being:

- With this feeling, am I comfortable within or uncomfortable within?
- Am I in a state of harmony within or in contradiction within?
- Am I in a state of happiness or in a state of unhappiness within?

For example, observe and evaluate this when you have the feeling of affection, and when you have the feeling of opposition.

When I have a feeling which is naturally acceptable to me, I am comfortable, I am in harmony, I am in a state of happiness within

The moment I have a feeling that is not naturally acceptable to me, I am uncomfortable, in contradiction, unhappy within at that moment

Step 4: Self Evaluation – who Decides the Feeling

In Step 1, I have become aware of the feeling I have at that moment and in Step 2 & 3, I have evaluated the feeling;

with this I am able to see that it is my feeling that leads to my happiness or unhappiness.

Now, the question is- who is taking decision for this feeling which is the source of my happiness or unhappiness.

So, I am asking this question to myself-

“Who is taking decision for the this feeling?”

Who decides the feeling, thought that I have at this moment

- Some external physical condition?
- Some other human being?
- I, myself?

It is I who decides the feeling, thought that I have

(The other person or the situation outside may act as a trigger)

The Self is a unit of consciousness. It consists of various activities which are going on continuously

- The activities of desire, thought and expectation are together called imagination (block B2)
- We can begin to observe the Self by becoming aware of our
 - imagination and
 - natural acceptance
- Behaviour and work are external expressions of imagination

Imagination may be motivated by preconditioning or sensation or natural acceptance (right understanding)

- When imagination is fully guided by right understanding, Block B1, the Self is in harmony in continuity; and therefore in a state of continuous happiness. This is the state of self-organization (स्वतंत्रता). 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 (परतंत्रता). In this state, the conduct is indefinite (it may be human or inhuman)

I need to observe myself in the process of ensuring right understanding.



FAQs for Lecture 10

Understanding Harmony in the Self

Questions

- After the last tutorial session on self-awareness, my problems have increased! I was quite happy before. Now I can see many contradictions within... I cant even sleep properly. What to do?
- Most of the time, we are not able to remember what is going on in our imagination. Is there some practice to become aware of it?
- What is the need to see these activities separately? How can we differentiate between desire and thought and expectation? It all seems to be one thing
- ...





Self Reflection