

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**

Target – Living – Living with Fulfilment – Living with Continuous Fulfilment

For living with continuous fulfilment, continuous happiness, we are doing these exercises

In the first course on UHV, we had dealt with continuity of happiness, which is the basic human desire, basic human aspiration

We had concluded that in order to ensure continuous happiness, we need to develop three things:

1. Right understanding – in the Self
2. Right feeling, thought – in the Self
3. Competence for right living with the world outside

Target – Living – Living with Happiness – Living with Continuous Happiness

We are doing these exercises in order to develop:

1. Right understanding – of the existential reality (Self, Body, family, society, nature and the entire existence) in the Self
2. Right feeling, thought – of relationship, harmony and co-existence in the Self
3. Competence for right living in the Self, i.e. living in relationship, harmony and co-existence with the world outside, in terms of:
 - Behaviour – with human being (leading to mutual happiness)
 - Work – with rest of nature (leading to mutual prosperity)
 - Participation – in the entire nature ensuring Happiness and Prosperity for one and all

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Our Focus in these Exercises

We will work on the Self first

Once we are able to set the Self right, we will be able to live in harmony with the world outside

Our major focus, therefore, will be on ensuring:

1. Right understanding – of the existential reality
(Self, Body, family, society, nature and the entire existence)
in the Self
2. Right feeling, thought – of relationship, harmony and co-existence
in the Self

To Live with Fulfilment

To live with fulfilment, we need to understand

To understand, we need to see (to observe)

To see, we need to pay attention (to be mindful)

So, in these exercises, we are paying attention to see, to understand and ultimately, to live with fulfilment

We tend to make mistakes in living with a reality that we do not understand

e.g. we tend to make mistakes in living in relationship if we do not understand relationship

While Paying Attention, There are two important aspects

- Object of attention
- Process of paying attention

What is to be Understood?

We have to understand all that we live with – the Self, the Body, the family, the society, the nature and ultimately, the entire existence

In the first course on UHV, we have seen that:

Existence = co-existence

= units (material and consciousness) submerged in space

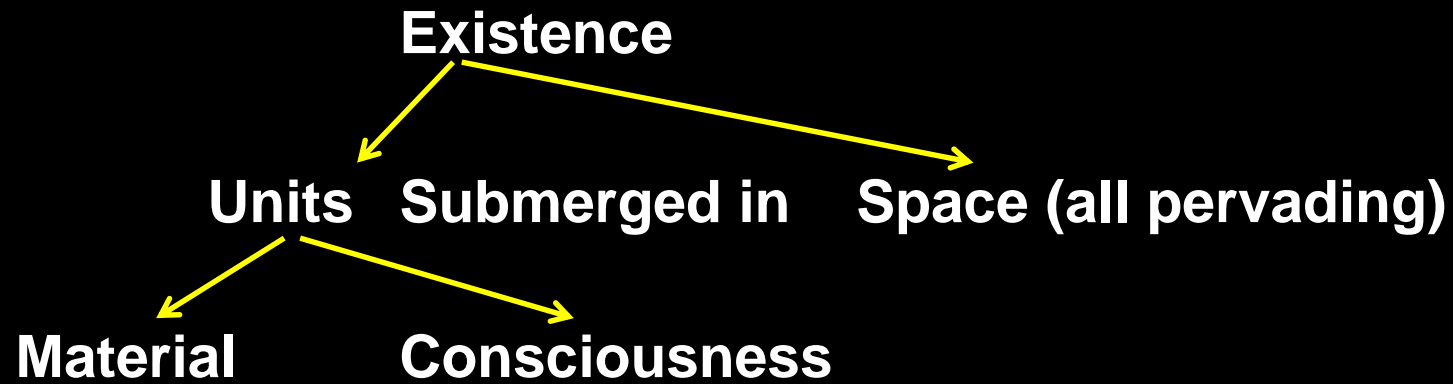
So, we will try to understand:

1. Consciousness (Self)
2. Material (eg. Body)
3. Co-existence, Space

This we will do- by way of the following exercises:

- Exercise 1 is to understand the consciousness (Self) in detail
- Exercise 2 is to understand the material (eg. Body) in detail
- We will briefly touch upon exercise 3, which is for understanding the co-existence, the space

Target – Living – Living with Happiness – Living with Continuous Happiness



Eg. Body Self Co-existence, space

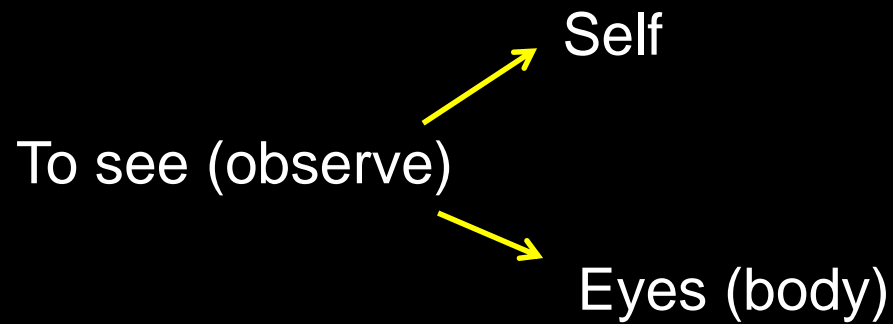
Sequence
to see ②

①

③

Distance between two units
Relationship “ “ “

Who is the Seer (Observer)?



The Self is the seer, the observer

The Body is used as an instrument, as and when required

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 “ “ “ “ “ “

स्वयं में, परस्परता में जीने का स्वरूप

परावर्तन → प्रत्यावर्तन → प्रत्यावर्तन पूर्वक परावर्तन

बाहर / परस्परता में
पहचानना, निर्वाह करना
(मानने के आधार पर)

स्वयं में (जीवन में)
जानना, मानना

स्वयं में, परस्परता में
जानना, मानना, पहचानना, निर्वाह करना

जीवन शक्तियों का बहिःनियोजन / अन्तःनियोजन

बहिःनियोजन → अन्तःनियोजन → अन्तःनियोजन पूर्वक बहिःनियोजन

बाहर की ओर लगाना

अन्दर की ओर लगाना

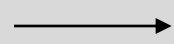
जीवन शक्तियों को अन्दर की ओर लगाने
के साथ,
आवश्यकता अनुसार, बाहर की ओर लगाना

जीवन शक्तियों के अन्तःनियोजन / प्रत्यावर्तन के अर्थ में अभ्यास १ है।
इसे क्रम से ७ step में किया जा सकता है।

Living – Within and Living with the World Outside

Outward
↓
Outside / In relationship

Recognition, fulfillment
(with implicit
Assumption about
relationship)



Inward
↓
Within (in the Self)
knowing, assuming



Inward → Outward
↓
Within first, then in relationship outside
knowing, assuming, recognising, fulfilling

Applying the power of the self: Outward / Inward

Outward
↓
Attention outside



Inward
↓
Attention inward



Inward and Outward
↓
Attention inward first
and with that
attention outward, as & when required

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)

To See (To Observe)

For these observations:

Do I need to use the eyes to see the Self?

e.g. to see my imagination, do I need to use my eyes?

No → Give rest to the eyes

→ Keep eyes in a comfortable position (open, closed, half open...)

Do I need to take any work from the body?

e.g. to see my feeling, do I need to take any work from my Body?

No → Give rest to the body

→ Keep it in any comfortable position (in any posture...)

Exercise 1: Observing the Self by the Self – **Every Moment**

1. Be aware – Observe your imagination at this moment, i.e. the desire (feeling), thought, expectation. No Reaction!
2. Is the feeling that you have at this moment naturally acceptable to you?
3. Are you in harmony, happy with the feeling that you have at this moment?
4. Who decided the feeling that you have at this moment?
Did you decide it or someone else/situation outside decided it?
5. On what basis did you decide the feeling you have at this moment?
Did you decide it on the basis of understanding or on the basis of an assumption?
6. a) Which feelings are naturally acceptable to you?
Feelings of relationship or opposition, harmony or disharmony, co-existence or struggle?
b) we explore within to understand relationship, harmony, and co-existence in its completeness, in the context of whole nature, existence.
7. a) Ensure that the feeling that you have at this moment is in line with the feeling of Relationship, Harmony and Co-existence and not otherwise. On this basis, I will be in a state of harmony and happiness at this moment.
b) **when I am able to understand relationship, harmony and co-existence in its completeness,** then, I will be able to decide my feeling, thought accordingly in a natural manner, and I will always be comfortable within, I will be in a state of harmony and happiness in continuity.

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 1: A Simple, but Important Step

Step 1 is simple because:

- Imagination is going on continuously
- The capacity to observe is inherent
- I just have to take the decision to pay attention and observe

It is important because:

- My happiness, unhappiness at this moment depends on my feeling, thought at this moment; depends on my imagination at this moment

e.g. If I have the thoughts of competition or the feeling of opposition, I am unhappy.

If I have the thoughts of care and affection, feeling of relationship, I am happy.

Common Problems in Step 1: Attention goes Outside

We pay attention to whatever we consider important. Till now, we may have been considering the world outside (physical facility, the Body, the sensations in the Body) to be important, so we pay attention to the world outside

Keep observing wherever your attention is, at this moment
Even if it is on something outside

Keep with your decision to observe your imagination

When your attention returns to your imagination, keep observing it...

When you see that you are important, your imagination is important, your feeling, thought is important, then your attention will also go to your imagination, your feeling

Common Problems in Step 1: Observing through the Body

I am seeing the Self directly, I am seeing the imagination going on in the self directly (not through sensation)

We are generally used to observe the world outside using the five senses (sound, touch, form, taste, smell), so we may even try to see the Self also through the senses. We may try to see its shape or colour or something like that! (We pay attention to whatever we consider important)

Keep observing even this – that you are trying to see the shape or colour of the Self...

Ultimately, we have to see the imagination going on in the self.

If your attention goes to something, do not react. Just keep with your decision. Your attention will naturally come back to your imagination

So, when your attention returns to your imagination, keep observing it...

Common Problems in Step 1: Feeling is not clear

If you are not able to observe your feeling,

But you can observe your thoughts

Then, for the time being, keep observing your thoughts

you can deduce the feeling from the thought

e.g. Thought of competing → feeling of opposition

e.g. Thought of nurturing → feeling of affection, care

But, ultimately, you have develop the capacity to see the feeling directly

Sharing, observations and doubts in step 1

- My imagination seems to be going on only sometimes, not all the time

Keep checking to see if the imagination is going on only sometimes or if it is going on all the time but you are able to observe it only sometimes

Sharing your observations and doubts in step 1

- When I try to observe my imagination, I get a headache or sometimes I feel sleepy. Why is that?

If you are trying to force yourself to observe your imagination, you may feel heaviness because basically you are reacting.

Further, if your are getting headache, this is likely to be because of the fact that you are trying to see your imagination through eyes (as per the past conditioning) and you are trying to focus your eyes in order to see, that is causing headache.

On the other hand, when you are not finding the imagination to be important i.e. do not leading to happiness, you may lose track of your focus and even drift into sleep.

What you need to do is-

1. take the decision to be aware and to observe
2. just observe, no forcing and if attention gets drifted, let it. no reaction
3. do not try to use your eyes to see the imagination, it is not needed
4. be aware every moment, if you loose awareness, just notice and then get back to awareness without any reaction.

Sharing observation and doubts (contd)

- When you say the imagination goes elsewhere, where does it go? You said imagination is there all the time so what do you mean when you say 'get back'? Get back from where?

Two different things are going on inside you

1. Imagination that is going on continuously (in the B2 block)
2. Observation of this imagination (from the B1 block)

When you temporarily stop observing (from B1) (you lose your awareness), that is when you feel that your imagination is not going on.
e.g. your imagination is like a flowing stream of thoughts/desires.

When you are observing this imagination as if standing by the side of the stream, you are clearly able to see it (observation from B1) but when you jump into the stream (flow with the imagination), you are no longer able to observe it clearly, sometimes you may not be able to observe anything.

Sharing observations and doubts (contd)

- At times, when I am trying to see my imagination, I see it for sometime and then it is as if its blank. There's nothing there.

As stated earlier, imagination is going on in the B2 block while the observation is from the B1 block. If B1 is not fully activated and you are thinking without the observation from B1, it may appear as if there is nothing – no imagination. This is one possibility.

Another possibility is that when you are observing your imagination, you find that there is something in your imagination that is disturbing to you (making you uncomfortable within) and, without awareness, you stop that particular imagination and might go blank for that moment. Next moment, the work of imagination will again start.

But for now, just observe the imagination without evaluating, without any reaction, without changing or stopping it,.

Step 1: Self Observation, Self Awareness

I am observing my imagination at this moment

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

In particular, I am trying to observe my feeling (desire)

Observe your feeling going on 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...

If your imagination gets drifted elsewhere without you being aware, no need to get upset – just note that you have drifted and continue to observe without forcibly trying to get the thoughts back to where you had left off...

Maintain the decision to observe your imagination. If attention comes back, observe what is going on in your imagination currently... without any reaction.

Assignment Step 1:

- Observe your imagination. Try to do this all the time, **every moment**
 1. For how long does your attention stay on your imagination?
 2. Does your imagination stay on one topic or does it keep shifting from one topic to another?
 3. If your attention goes somewhere else, where does it go? What do you pay attention to? Did you decide the object of attention yourself, with awareness, or does it seem to be happening without awareness (by itself) ?
 4. Try and observe the desire (feeling), thought and expectation separately in your imagination.

Note down your observations in a journal several times in the course of the day – say at least every 4 hours

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)

Examples Step 2:

- You are being cheated by someone and you are thinking of taking revenge for two hours and at the end of it, you drop the idea.

Now, you find out, during these two hours, you had a feeling of relationship or feeling of opposition?

Were you comfortable within or uncomfortable within?

So, you can see that you had feeling of opposition, and it is this feeling which is not naturally acceptable to you. It is this which makes you uncomfortable

- Now, there is a person, who has been very helpful to you and you are thinking of doing something good for him.

Find out, during this period, you had a feeling of relationship or feeling of opposition?

Were you comfortable within or uncomfortable within?

So, you can see that you had feeling of relationship, and it is this feeling which is naturally acceptable to you. It is this which makes you comfortable within

Assignment Step 2:

- Observe your imagination
- Try to differentiate between the desires (feeling), thoughts and expectations, in your imagination.
- When you have an unpleasant interaction with a close relative (spouse, family member or close friend) try and analyse the incident objectively –
 1. What is your expectation at the time
 2. What is your thought process then?
 3. What is your feeling at the base of the thoughts?
- When you do household chores / tasks that may be repetitive, what is your feeling at the base of this 'doing'? For example, when washing dishes, do you feel that you have willingly chosen to wash dishes or do you feel that the task was thrust upon you and that you would rather be doing something else 'more important'.

In these two cases, when do you feel happy or unhappy?

certainly, in first case, you feel unhappy because of feeling of opposition for that work; while in second case, you feel happy because of feeling of acceptance for that work.

So, while the work is same, the feelings make you happy or unhappy!

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 3: Self Evaluation – of my State

I can see that the feeling that I have, decides my state of happiness or unhappiness

If I have feeling which is naturally acceptable, it leads to a state of harmony and happiness and

If I have feeling which is not naturally acceptable, it leads to a state of disharmony and unhappiness

I remain happy with the feeling which is natural to me

I remain unhappy with the feeling which is not natural to me

We have to do this exercise **Every Moment.**

Example Step 3

- Suppose you are sitting in an air-conditioned room, at 21 degree, so, physically it is very favourable. Now, if you are sitting with someone with whom you have feeling of opposition (e.g. a dominating boss),
 - Are you comfortable or uncomfortable inside?
 - Does this feeling lead to a state of harmony within or contradiction within?
 - does it lead to a state of happiness within or unhappiness within?

Initially you may not be able to see the imagination the moment the incident occurs (as you may not yet have developed the capacity); at that time, it is ok to reflect on the incident as an afterthought and analyse it to see your feeling.

Once you developed the capacity of observing the imagination, you can directly see the feeling at the base of your imagination even while the incident is occurring

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)

Step 4: Self Evaluation – who Decides the Feeling

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

The other human being or the situation outside may act as a trigger, it may help to draw my attention

But, ultimately it is I, the self who is taking the decision.

On the basis of my feeling, thought, I am happy or unhappy

In that sense, I am responsible for my happiness / unhappiness

If I observe this over a period of time, I am able to see that

I am 100% responsible for my happiness / unhappiness

Step 4: Self Evaluation – who Decides the Feeling

With this observation, now I am able to draw two important conclusions-

- I become willing to take responsibility, to make effort for my self-development, for my own transformation
- I can get over complaining against others (as I can see the other human beings/ situations are not responsible for my unhappiness, ultimately, I am)

Previously, I thought that-

- the other human beings/ situations outside are responsible for my unhappiness, therefore, I had complaints against them, and I wanted them to change, improve
- I never thought that I am responsible for my unhappiness, therefore I never felt the need to change myself, transform myself

I wanted the other to change, the other wanted me to change, nobody was willing to change himself, so, there was no positive change, no transformation in anyone, that is where we are!.

Example Step 4:

What happens when someone says something harsh or abusive to me?

The sound reaches my ears, I pay attention to it, listen to the words, think about them and then draw some conclusion from them. The feeling that I now have within me, is it decided by me or the other person?

If I come to know that the person has a serious psychiatric illness and doesn't quite understand what he is saying, what is my feeling now?

- Feeling of pity likely

When the other appears well and says the same words, what is my feeling then?

- Feeling of opposition

We find that the words are the same but what has changed now is my interpretation of the words that were said. So the stimulus from outside is the same but my feeling has changed based on my interpretation

In other words, I am the one who is deciding for a particular feeling.

Further, I can choose my feeling based on my right understanding rather than as a reaction to the other's behavior.

Assignment Step 4:

- For the next 24 hours, in every incident and interaction with others, evaluate your feeling and ask yourself who is deciding this feeling –
 - someone else?
 - the circumstance outside?
 - myself?

Who is responsible for my happiness or unhappiness-

- someone else?
- the circumstance outside?
- myself?

Write down your observations in your journal.

Step 5: Self Evaluation – Basis of the Decision

We are able to see in Step 4 that it is I, the self who is deciding for the feeling that I have at this moment.

Now, I am trying to find out the basis on which I decide my feeling, thought.

What is the basis on which I decide my feeling, thought.; Is it

- Right understanding? or
- Assumption (in the absence of right understanding)?

When I decide my feeling, thought on the basis of right understanding, I am able to decide in favour of a feeling that is naturally acceptable to me, is natural... I remain comfortable, in harmony, in a state of happiness within

When I decide my feeling, thought on the basis of assumption (preconditioning), it is not definite which feeling I decide for – a feeling which is naturally acceptable to me or an otherwise feeling... My state is indefinite – comfortable or uncomfortable, in harmony or in contradiction, in a state of happiness or unhappiness

From this,

I can see the need for right understanding, and the need for deciding my feeling, thought on the basis of right understanding

(independent of whether everything outside is fine or not fine)

Step 5: Self Evaluation – Basis of the Decision- Example

Let us take the example of my feeling towards some other human being: If I have right understanding about human –human relationship, i.e. I have understood the human being, I have understood myself as a human being, the other as human being, then I will have feeling of relationship for everyone. This feeling is naturally acceptable to me and with this feeling, I am in a state of harmony and happiness.

When I decide my feeling, thought on the basis of right understanding, I am able to decide in favour of a feeling that is naturally acceptable to me, is natural... I remain comfortable, in harmony, in a state of happiness within

... Example continued

Step 5: Self Evaluation – Basis of the Decision- Example

On the other hand, If I do not have right understanding about human – human relationship, i.e. I have not understood the human being, I have not understood myself as a human being, the other as human being, then I will go by some assumption about human being, about myself, about the other, therefore,

my feeling will depend upon my assumptions.

Suppose I assume that human being has to be evaluated on the basis of sect or class, then I may have feeling of relationship for one belonging to my sect or class (a natural feeling leading to happiness) and feeling of opposition for one belonging to a different sect or class (an unnatural feeling leading to unhappiness).

When I decide my feeling, thought on the basis of assumption (preconditioning), it is not definite which feeling I decide for – a feeling which is naturally acceptable to me or an otherwise feeling... My state is indefinite – comfortable or uncomfortable, in harmony or in contradiction, in a state of happiness or unhappiness.

Step 5: Basis of the Decision- Need for Right understanding

From this, I can see the need for right understanding, and the need for deciding my feeling, thought on the basis of right understanding.

If I am able to do this, then,

I will always have a natural feeling, and with that I will be in a state of harmony and happiness every moment

(independent of whether things outside is fine or not fine).

So, there is need for right understanding, right understanding of all that I am related to, I live with.

Since, I am related to the whole nature, the existence, therefore, I need to understand the whole nature, the existence and also

decide for what feelings are natural, naturally acceptable to me, in relation to the whole nature- human being as well as rest of nature.

Desire (Feeling) decided on the basis of B1 (Right Understanding)-
Feeling of relationship, harmony and co-existence

Dynamic Activity गति क्रिया	State Activity स्थिति क्रिया	
Authentication प्रमाण	Realization अनुभव	B1 Co-existence सह-अस्तित्व
Determination संकल्प	Understanding बोध	Harmony in Nature व्यवस्था
Imaging चित्रण	Contemplation चिंतन	Participation in Larger Order, Relationship व्यवस्था में भागीदारी
Analysing विश्लेषण	Comparing तुलन	B2 Co-existence, Harmony, Justice Guided Senses, Health, Profit
Selecting चयन	Tasting आस्वादन	Goal, Value Guided Sensation

Power शक्ति	Dynamic Activity गति क्रिया	State Activity स्थिति क्रिया	
1. मान्यता	Authentication प्रमाण	Realization अनुभव	B1
3. Desire इच्छा	Determination संकल्प	Understanding बोध	
4. Thought विचार	Imaging चित्रण	Contemplation चिंतन	
5. Expectation आशा	Analysing विश्लेषण	Comparing तुलन	B2
	Selecting चयन	Tasting आस्वादन	

Body शरीर

Behaviour व्यवहार Work कार्य

Other दूसरा Human मानव Rest of Nature मनुष्येतर प्रकृति

Self verification on the basis of Natural Acceptance

सहज स्वीकृति के आधार पर जांच कर

Unguided Senses, Health, Profit

Unguided Sensation

Sensation संवेदना

Desire (Feeling) decided mostly on the basis of Preconditioning / Sensation

Step 6: Right Understanding to ensure right, natural feeling

In Step 5, we could see that we need right understanding to ensure right, natural feeling and thereby, state of happiness in the self.

6a) It is important to understand the feelings that are natural for me, the feelings that I want in continuity.

Let us ask, which feeling is naturally acceptable to me:

- The feeling of relationship or feeling of opposition?
- The feeling of harmony or feeling of disharmony?
- The feeling of co-existence or feeling of struggle?

Feelings that are natural for me, the feelings that I want in continuity are:

- The feeling of relationship
- The feeling of harmony
- The feeling of co-existence

Step 6: Right Understanding to ensure right, natural feeling

6b) Therefore, I need to ensure right understanding

i.e. understanding of:

- Relationship
- Harmony
- Co-existence

Which essentially means that-

- I need to contemplate on relationship, participation
- I need to understand harmony, self-organisation
- I need to realise the co-existence

Desire (Feeling) decided on the basis of B1 (Right Understanding)-
Feeling of relationship, harmony and co-existence

Dynamic Activity गति क्रिया	State Activity स्थिति क्रिया	
Authentication प्रमाण	Realization अनुभव	B1 Co-existence सह-अस्तित्व
Determination संकल्प	Understanding बोध	Harmony in Nature व्यवस्था
Imaging चित्रण	Contemplation चिंतन	Participation in Larger Order, Relationship व्यवस्था में भागीदारी
Analysing विश्लेषण	Comparing तुलन	B2 Co-existence, Harmony, Justice Guided Senses, Health, Profit
Selecting चयन	Tasting आस्वादन	Goal, Value Guided Sensation

Power शक्ति	Dynamic Activity गति क्रिया	State Activity स्थिति क्रिया	
1. Preconditioning मान्यता	Authentication प्रमाण	Realization अनुभव	B1
3. Desire इच्छा	Determination संकल्प	Understanding बोध	
4. Thought विचार	Imaging चित्रण	Contemplation चिंतन	
5. Expectation आशा	Analysing विश्लेषण	Comparing तुलन	B2
	Selecting चयन	Tasting आस्वादन	

Body शरीर
Other दूसरा

Behaviour व्यवहार
Human मानव

Work कार्य
Rest of Nature मनुष्येतर प्रकृति

Self verification on the basis of Natural Acceptance
सहज स्वीकृति के आधार पर जांच कर

Unguided Senses, Health, Profit
Unguided Sensation

Sensation संवेदना

Desire (Feeling) decided mostly on the basis of Preconditioning / Sensation

Step 6: Right Understanding to ensure right, natural feeling

For example, we can see that

Feeling of relationship is naturally acceptable to me;

if I have a feeling of opposition for someone, even for a moment, it is not naturally acceptable to me, and I am in state of unhappiness within, at that moment.

Similarly, we can see that what is naturally acceptable to me, is the feeling of co-existence;

if I have a feeling of struggle, even for a moment, it is not naturally acceptable to me, and I am in state of unhappiness within.

We can contrast this with what we are teaching to our children in the name of natural evolution-

“Struggle for survival, survival of the fittest”!

Step 7: Ensuring Right Feeling, Natural Feeling- leading to Happiness

In step 6a) we are able to see that it is
Feeling of relationship, harmony and co-existence
which is naturally acceptable to me and not otherwise

Therefore, in Step 7a), what we want to do is
to ensure that at this moment, I have

- The feeling of relationship and not the feeling of opposition
- The feeling of harmony and not the feeling of disharmony
- The feeling of co-existence and not the feeling of struggle

If I can ensure this at this moment,

Then, I can be in a state of harmony, happiness within at this moment

Similarly, If I can ensure this every moment,

Then, I can be in a state of harmony, happiness within every moment,

I can be in a state of continuous happiness

Step 7: Need for Right Understanding

Further, in 7b)

As I am able to understand relationship, harmony and co-existence through 6b) →

I am able to decide in favour of the right feeling (of relationship...) in a natural manner → and

I am comfortable, in harmony, in a state of happiness within

Therefore, I can see that when I am able to understand relationship, harmony and co-existence completely, then:

On the basis of my understanding, I will be able to decide right feeling – at this moment, the next moment and every moment

– I will be in a state of continuous happiness

Therefore, I need to develop myself, by ensuring every moment,

- the understanding of relationship, harmony, co-existence
- the **feeling, thought** of “ “ “

With this, I can be in a state of continuous happiness within &

Exercise 1: Observing the Self by the Self – **Every Moment**

1. Be aware – Observe your imagination at this moment, i.e. the desire (feeling), thought, expectation. No Reaction!
2. Is the feeling that you have at this moment naturally acceptable to you?
3. Are you in harmony, happy with the feeling that you have at this moment?
4. Who decided the feeling that you have at this moment?
Did you decide it or someone else/situation outside decided it?
5. On what basis did you decide the feeling you have at this moment?
Did you decide it on the basis of understanding or on the basis of an assumption?
6. a) Which feelings are naturally acceptable to you?
Feelings of relationship or opposition, harmony or disharmony, co-existence or struggle?
b) we explore within to understand relationship, harmony, and co-existence in its completeness, in the context of whole nature, existence.
7. a) Ensure that the feeling that you have at this moment is in line with the feeling of Relationship, Harmony and Co-existence and not otherwise. On this basis, I will be in a state of harmony and happiness at this moment.
b) **when I am able to understand relationship, harmony and co-existence in its completeness,** then, I will be able to decide my feeling, thought accordingly in a natural manner, and I will always be comfortable within, I will be in a state of harmony and happiness in continuity.

Exercise 1: Observing the Self by the Self – **Every Moment**

1. I (consciousness, self) am observing myself. I am observing my imagination, my desire (feeling), thought and expectation – every moment- without any reaction
(without evaluating it, without trying to change it – observing it just as it is)
2. The feeling, thought that I have this moment:
 - Is it natural for me or not?
 - Is it in accordance with human nature or not?
 - Would I like its continuity or not?
3. With the feeling, thought that I have this moment, am I:
 - Comfortable within or uncomfortable within?
 - In harmony within or in a state of contradiction within?
 - In a state of happiness or in a state of unhappiness?
4. Who decides the feeling, thought that I have every moment, at this moment?
 - Does someone else decides it or the situation outside decides it?
 - Do I decide it myself?

Exercise 1: Observing the Self by the Self – Every Moment

5. On what basis do I decide my feeling, thought every moment, at this moment?
 - Do I decide it on the basis of my understanding?
 - In the absence of understanding, do I decide it on the basis of my assumptions (preconditioning)?
 - When I decide on the basis of understanding, I am able to choose the right feeling
 - When I decide on the basis of assumptions (preconditioning), it is not clear whether I will choose for the right feeling or otherwise
6. 6a) Which feelings are natural for me?
 - Feeling of relationship or feeling of opposition?
 - Feeling of harmony or feeling of disharmony?
 - Feeling of co-existence or feeling of struggle?6b) I need to ensure right understanding of relationship, harmony and co-existence in its completeness
7. 7a) Ensure that the feeling that you have at this moment is in line with the feeling of Relationship, Harmony and Co-existence and not otherwise. If these feelings are ensured in continuity, then, we will be in state of harmony and happiness every moment
- 7b) I can see **when I am able to understand relationship, harmony and co-existence completely**, then,
I will be able to decide my feeling accordingly and I will always be comfortable within, in a state of harmony and happiness in continuity.

Exercise 1: Observing the Self by the Self – Conclusions

1. I (consciousness, self) am able to observe myself, my imagination (desire (feeling), thought and expectation) every moment
2. I am able to observe the feelings which are natural to me, of which I want continuity.
3. With these natural feelings, I am in harmony within, in the state of happiness within.
4. I myself, decide the feelings that I have. It means, I myself is responsible for my own happiness or unhappiness. I am completely responsible (100%).
 - I can get over complaining against others.
 - I become willing to make effort for my self-development, for my own transformation.
5. Basis of making decision is either understanding or assumptions (preconditioning)
 - When I decide on the basis of understanding, I am able to choose the natural feeling, and be comfortable.
 - When I decide on the basis of assumptions, it is not clear whether I will choose the natural feeling or notTherefore, I feel the need to ensure the right understanding within myself.
6. Feeling of Relationship, Harmony and Co-existence is naturally acceptable to me
Therefore, to understand Relationship, Harmony and Co-existence is my basic need.
7. By ensuring the feelings of Relationship, Harmony and Co-existence, I will be in a state of happiness at this moment. Ensuring this every moment, I will be in state of continuous happiness.

By understanding relationship, harmony and co-existence completely,
my feelings, thoughts will be naturally in line with **relationship, harmony and co-existence**
and I will always be in a state of continuous happiness.

Exercise 2

Observing (seeing)
the Body
and
the interaction between the Self and the Body

– by the Self

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)

Human Being
Ekkuo

Self
eSa

Co-existence
IgvfLrRo

Body
“kjhj

Need vko';drk	Happiness (e.g. Respect) Iq[k ¼tSIs IEeku½	Physical Facility (e.g. Food) Iqfo/kk ¼tSIs Hkkstu½
In Time dky esa	Continuous fujUrj	Temporary Ikef;d
In Quantity ek=k esa	Qualitative (is Feeling) xq.kkRed ¼Hkko gS½	Quantitative (Required in Limited Quantity) Ekk=kRed ¼Ihfer ek=k esa½
Fulfilled By iwfrZ ds fy,	Right Understanding & Right Feeling Igh le>] Igh Hkko	Physio-chemical Things HkkSfrd&jklk;fud oLrq
Activity fØ;k	Desire, Thought, Expectation... bPNk] fopkj] vk”kk---	Eating, Walking... [kkuk] pyuk---
In Time dky esa	Continuous fujUrj	Temporary Ikef;d
Response	Knowing, Assuming, Recognising, Fulfilling tkuuk] ekuuk] igpkuuk] fuokZg djuk	Recognising, Fulfilling igpkuuk] fuokZg djuk

Self

Co-existence

Body



Consciousness

INFORMATION



Material

Step 1: Observing the Self and the Body – by the Self

I am

On the basis of observing (seeing) my activities

The Self is a reality (it exists, it is an existential reality)

The Body is

On the basis of observing (seeing) or reading sensation from the Body

The Body is a reality (it exists, it is an existential reality)

The Self and the Body are two distinct realities

I am able to observe this

Step 2: Observing the interaction between the Self and the Body – by the Self

What is the interaction between me and the body?

I give instructions to the body

I give only those instructions to the body that I consider to be important.
As and when I want to take some work from the body, I give it some instructions (like 'get up', 'walk', 'sit down'...)

Instruction is an information

On the basis of events taking place in the body, sensations are taking place

I read those sensations that I consider to be important. I taste the sensations that I read

Sensation is also an information

The interaction between the Self and the Body is only in the form of information (not of any physio-chemical things)

Step 3: Observing the Decisionmaker

Who is deciding to give instructions to the Body or to read specific sensations from the Body?

Is it the Self or the Body?

- I am the one who decides to give instructions to the body
- I am the one who decides to read specific sensations from the body, sensations which I consider important

The decisions regarding the exchange of information between me and the body are entirely mine

- I interact with the body as and when I require
- I interact with the body from time to time (not continuously)
- The Body acts according to the instruction that I give it
- I use the body as per my decision, I use the body as an instrument

-
- I am the one who decides what to do and what not to do
 - at the level of the self – I decide my desire (feeling), thought, expectation...
 - at the level of body (where my involvement is required) – I give instruction to the body in accordance with the work I want to take from the body and the body does accordingly. I operate the body as per my decision. I use the body like an instrument
 - I use the taste from the sensation to decide what is to be done with the body, with the outside world

Exercise 2 Step 3: Observing the interaction between the Self and the body by the Self

– The Seer (Observer), Doer and Enjoyer (Experiencer)

I see (observe)

As and when required, I use the body to see (5 sensations)

I am the one who decides to see

In that sense I am the **observer** – I use the body as an instrument

I decide to do

As and when required, from time to time, I give instructions to the body

In that sense, I am the **doer**

I am the one who experiences happiness and unhappiness

I am the **enjoyer (experiencer)**

Step 4: Observing the Distance between the Self and the body

When I am reading the sensation taking place in the Body: – by the Self

- Am I the sensation?
- Am I in the sensation?
- Am I at a distance from the sensation?

I am not the sensation.

I am not in the sensation

There is a distance between me and the sensation

I can read the sensation taking place in any part of the Body – from where I am, at a distance from the sensation

There is a distance between me and the sensation

There is a distance between the Self and the Body

Step 5: Interaction of Self with Body & World outside

Sources of Sensation:

1. The effect of the behaviour of the other first reaches my Body (sound of words, touch...). Due to that, there are sensations in the Body
2. The situation outside, a physio-chemical change (heat, cold...) has an effect on the Body. Due to that, there are sensations in the Body
3. There are events happening within the Body (pain in the head, rapid heart beat...). Due to that, there are sensations in the Body

None of these effects reach the Self directly.

They are having effect on the body in the form of sensation

I decide to read these sensations or not to read these sensations

I read (and taste) only those sensations that I consider important

I read (and taste) them only as and when I consider it necessary...

We will now observe how the sensations in the Body are used by the Self

Exercise 2 Step 5: Associating Meaning to the Sensations

1. Behaviour of other human being (expressed thru speaking, gesturing)

→ physical action (speaking) → effect on my body → sensation

→ I taste the sensation; I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)

2. Physio-chemical event outside (heat, cold, tasty food...)

→ effect on my body → sensation

→ I taste the sensation; I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)

3. Event in the body (pain in the head, heartbeat...)

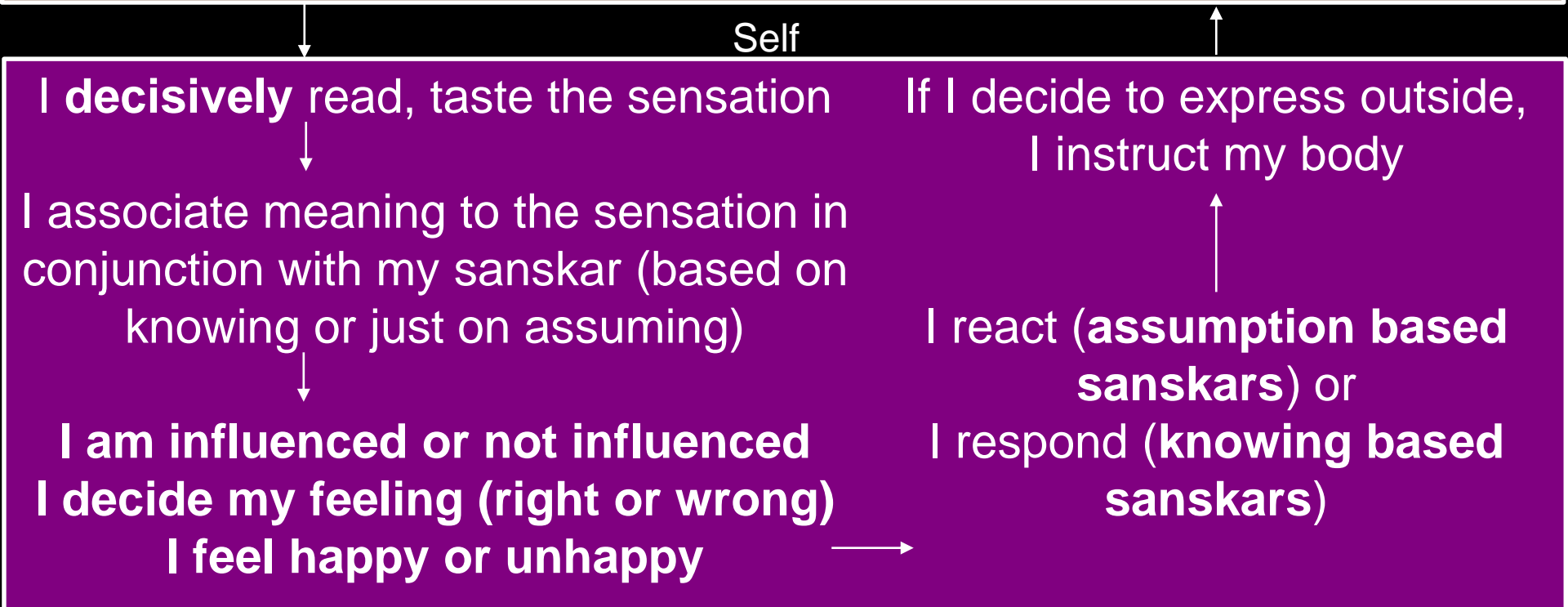
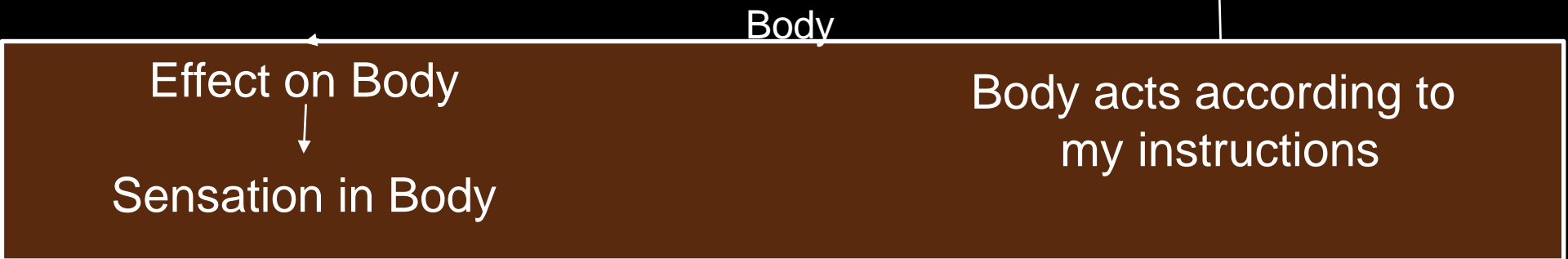
→ sensation

→ I taste the sensation; I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)

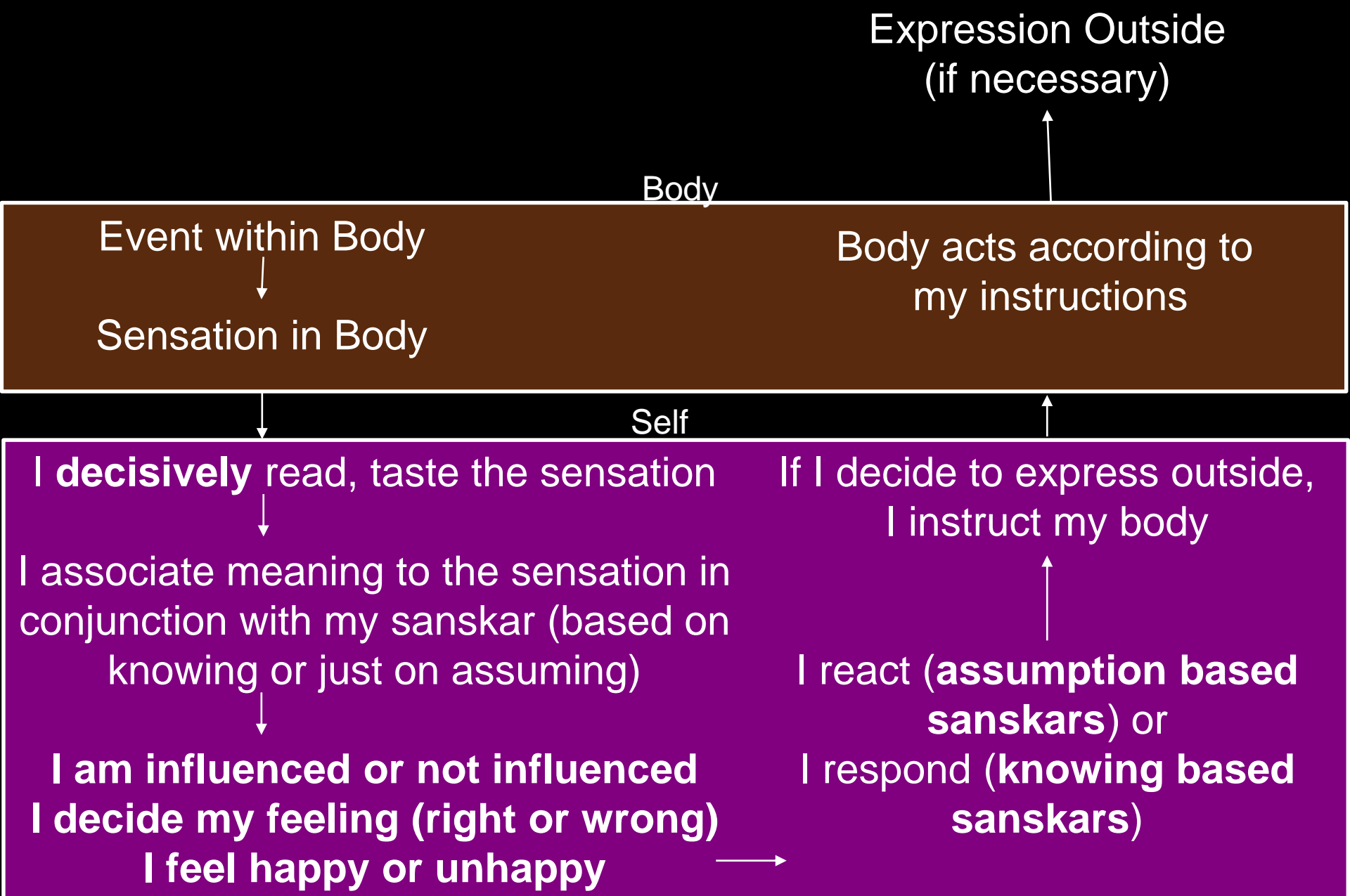
Step 5: Associating Meaning to the Sensation (external events)

- Events outside
1. Behaviour of other human
 2. Physio-chemical change

Expression Outside



Step 5: Associating Meaning to the Sensation (event in Body)



Step 5: Associating Meaning to the Sensation, its Impact on Me

1. Reading or not reading a sensation is my decision – it depends upon what sensations I consider important (my sanskar plays a role in that too)
2. Associating meaning to a sensation – it depends upon my sanskar
3. Based on this meaning given to sensation, I get influenced by it or not depending on my sanskar, i.e. I decide my feeling accordingly

All this depends upon my sanskar

I need to observe my sanskar

If my sanskar is:

- Based on understanding – my feeling is natural based on right understanding, I remain in a state of happiness, rightly evaluate the input and respond
- Based on assumptions – my feeling is not definite, I may incorrectly evaluate the input, become excited and react (in a state of unhappiness)

Therefore, I need to observe my sanskar:

- **Is it based on understanding? or**
- **is it based on assumption?**

Step 6- Observing My Response or Reaction to External Events/ Body

Human being – Behaviour of other human being (speaking, gesturing...)

Physical facility – Physio-chemical event outside (heat, cold, tasty food ...)

Body

Event in the body
(breathing, pain in the head, heartbeat...)

Sensation in the body

Self
Reads the sensation that it considers important
Associates meaning to the sensation influenced by sanskar
(which may based on assumption or based on understanding)
Decides what to do (**responds or reacts**)
Passes instruction to the body, if required

Step 6a: Sanskar based on Assumptions → Reaction, Enslavement

My sanskar is based on assumption without knowing,

I am not able to ensure a state of continuous happiness within, so I keep seeking for happiness from outside (from sensation or feeling from other)

My decisions are influenced by sensation:

If I like the taste (of the sensation or feeling deduced from sensation thru sanskar)

– I become “happy” (excited)

I like to continue with the taste (craving, clinging, attachment...)

I decide in favour of a pleasing emotion and I react within

If I dislike the taste (of the sensation or feeling deduced from sensation thru sanskar)–

– I become “unhappy” (excited)

I like to discontinue with the taste (aversion...)

I decide against an unpleasant emotion and I react within

Step 6a: Sanskar based on Assumptions → Reaction, Enslavement

I may express my reaction outside (through the body)

- To the feeling that other is expressing (eg. doubting the intention, getting irritated, shouting back)
- To physio-chemical changes (eg. over dressing when it is cold)
- To the state of the body (eg. calling a doctor for a headache or taking a fever very lightly)

Step 6b: Sanskar based on Understanding → Response, Self-Org.

My sanskar is based on knowing, right understanding,

I have right feeling and I continue to be in a state of harmony, happiness based on right understanding

I make use of the sensation to make right evaluation of the body / outside world and then decide how to respond

(how to be mutually fulfilling):

- The feeling the other is expressing, is indication of his state of being (eg. The other expressing excitement or anger → he does not have right understanding, need help, so what I can do to assure him; express right feeling (like respect) → help him to develop right understanding...)
- Physio-chemical change in the environment (eg. how cold it really is → what to wear...)
- I evaluate the state of my body → (eg. headache may indicate need to increase water intake...)

I may express my response outside (through the body)

The behaviour/work of the other, physio-chemical changes, state of the body has no influence on my state of happiness – I am self-organised

Step 6b: Sanskar based on Understanding → Response, Self-Org.

Based on right understanding within, I have the right feeling, thought
(My feeling, thought is on the basis of right understanding and it is not influenced by any external input)

I am and continue to be harmony, ie. in the state of happiness

I use the external input to evaluate the state of my body or state of the outside world

My desire (feeling) is definite ie. I am always clear about my relationship, my responsibility:

- with my body (to nurture, protect and rightly utilise it)
- with the other human being (behaviour → justice, mutual happiness)
- with the rest of nature (work → mutual prosperity)
- In larger order (participation → a humane society)

So, with proper evaluation of the external input, I decide how to be mutually fulfilling, fulfil my definite responsibility under given situation.

I respond

Mosquito

①

②

Body

③

Sensation

④

Self

Tasting

⑤

⑥

De

Mosquito

⑩

⑨

⑧

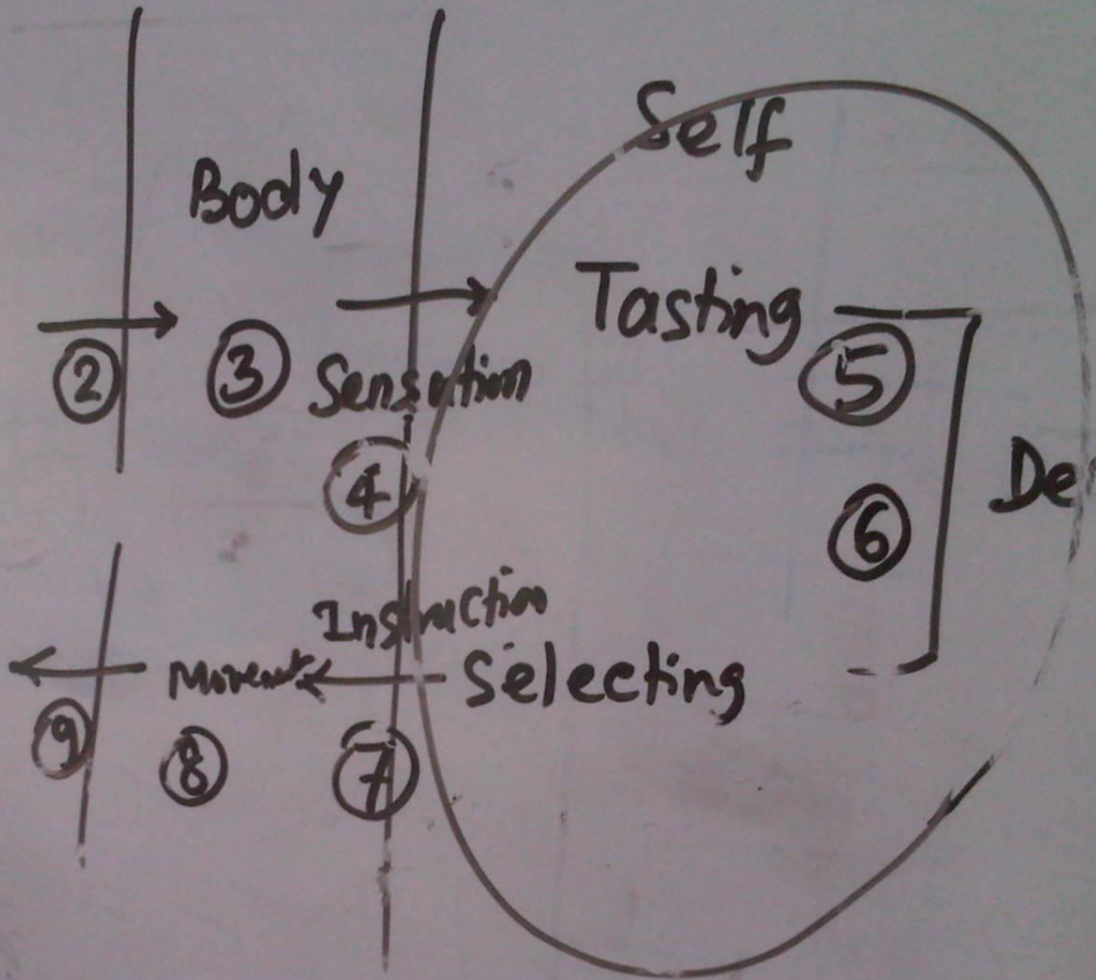
Instruction

Movement

⑦

Selecting

Ce



Exercise 2: So far, we have observed... (steps 1-6)

I am, my body (sensation) is

There is only exchange of information (instruction, sensation) between the two

There is a distance between me and the sensation

I can read the sensation taking place in any part of the Body from where I am, at a distance from the sensation

This interaction is temporary in time (not continuous) – I pay attention to it from time to time, as and when required

There is a distance between the Self and the Body

Now to observe further in step 7...

Step 7: Observing My Being in Space

I am in space, in co-existence in space

The body is also in space, in co-existence in space

I transact information with the body through space,
as and when required, by my choice, by my decision

- I send instructions to the body through space
- I read specific sensations taking place in the body through space

I observe this directly

I interact with the body from time to time, as and when I decide to,
My being is not dependent on the body, it is not dependent on
sensations, it is not dependent on any outside object...

My being is in co-existence in space

I am in co-existence in space (not dependent on any other unit), (Truth)

I am related to all, (Love)

I am responsible toward all (Compassion)

Exercise 2: Observing the Self, the Body and the interaction between the Self and the Body in Space – by the Self

1. I am in space, the body is in space
2. I transact information with the body through space – from time to time, as and when required
3. I am the one who decides – what instruction are to be passed to the body, and what sensations are to be read from the body
4. While reading the sensation, I am not the sensation, I can read the sensation taking place in any part of the Body from where I am, at a distance from the sensation – there is a distance between Self and Body
5. My interaction with the Body or the world outside is by way of sensation. I read the sensation by decision, give meaning to the sensation. My reaction or response depends on my sanskar:
 - 6a. I tend to react if my sanskar is based on assumption
 - I decide my feeling (right or wrong), become happy or unhappy based on external inputs – I react
 - 6b. I respond when my sanskar is based on understanding
 - I continue to remain in harmony. With right understanding, my feeling remains natural, in accordance with human nature – I continue to be in a state of happiness.
 - I use external input to rightly evaluate the external situation – I respond

Evaluation Session

Sharing

1. Your Brief Introduction
2. Share your Understanding emerging out of Exercise-1 & Exercise-2
3. How many steps are you able to see in yourself clearly
4. Happiness is your **innate nature (Natural Characteristic)** and **not the effect from outside**- How clearly are you able to see this

If you can see that Happiness is your **innate nature (Natural Characteristic)**, then what is your program to ensure it

- how much of this program is for trying to get favourable effect (sensation or feeling) from outside
- how much of this program is keeping in focus the self and how much of this program is keeping in focus the body
 - for the program keeping self in focus
 - is it based on preconditioning/ sensation or
 - is it based on natural acceptance

Commitment

- How much time can you devote for developing right understanding, feeling
- How much time can you devote for social responsibility emerging out of your natural self-expression (along with your present commitments)
 - at least we can devote two hours for each of these

Evaluation Session

Sharing

1. अपना संक्षिप्त परिचय
2. अभ्यास 1 व 2 में क्या समझ बनी - संक्षिप्त में रखें
3. अभी कितने steps को साफ़-साफ़ स्वयं में देख पाते हैं
4. सुख स्वभाव है या प्रभाव, इस बिंदु पर कितनी स्पष्टता बनी है
5. यदि सुख स्वभाव के रूप में दिखता है तो उसको स्वयं में सुनिश्चित करने के लिए क्या कार्यक्रम कर रहे हैं
 - हमारा कितना कार्यक्रम अभी भी अनुकूल प्रभाव (संवेदना व भाव) जुटाने के अर्थ में है
 - हमारा कितना कार्यक्रम अभी मैं (चैतन्य) के अर्थ में है एवं कितना शरीर के अर्थ में है
 - मैं (चैतन्य) के अर्थ में जो कार्यक्रम है- उसमें
 - कितना मान्यता/ संवेदना पर आधारित है
 - कितना सहज स्वीकार्यता पर आधारित है

Commitment

- स्वयं में समझ के लिए कितना समय लगा सकते हैं
- स्वयं के वैभव के रूप में अपनी वर्तमान जिम्मेदारियों के साथ साथ परस्परता में अपनी सामाजिक भागीदारी के अर्थ में कितना समय निकाल सकते हैं
 - कम से कम दो-दो घंटे का समय तो लगा ही सकते हैं

Exercise 1, Step 6 – Detail: Understanding Relationship

Step 6-1: Observing, Understanding Relationship, Feeling

Which feelings are natural, in line with human nature?

- Feeling of relationship or feeling of opposition?
- Feeling of harmony or feeling of disharmony?
- Feeling of co-existence or feeling of struggle?

By exploring this, we find that the feeling of relationship, harmony and co-existence is natural

So, we need to understand relationship, harmony and co-existence

To start with, we will pay attention to relationship; and in that, first on human-human relationship

(after that we will pay attention to human-rest of nature relationship)

So now, we will primarily pay attention to human-human relationship – we will see it, we will understand it so that we can live with fulfilment in relationship

Step 6-1: Observing, Understanding Relationship, Feeling

When we pay attention to human-human relationship, the focal point is feeling, so we will pay attention to the feeling

1. Is the feeling that we are paying attention to
 - Spontaneous or forced?
 - Natural or unnatural?
 - We want its continuity or not?
2. **Has this feeling been ensured within me?**
 - Have I understood it? Seen it?
 - Has this feeling been ensured in me or not?
 - Is there continuity of this feeling in me or not?
 - Explore if I have these feelings towards individual members of the family to start with, then with friends, with people we live with in the society, and ultimately with every human being
3. Am I able to express this feeling to the other in relationship?
4. Is my feeling reaching the other or not? Are they able to receive it or not? Are they able to rightly evaluate the feeling or not?
5. With all that, is mutual happiness taking place or not? Is mutual satisfaction being ensured or not?

Step 6-1: Observing, Understanding Relationship, Feeling

In human-human relationship, which feelings are inherent, natural

Feeling of trust or mistrust, opposition?

Feeling of respect or disrespect?

Feeling of affection or jealousy?

Feeling of care or exploitation?

Feeling of guidance or misguidance, confusion?

Feeling of reverence or irreverence?

Feeling of glory or inglorious feelings?

Feeling of gratitude or ingratitude?

Feeling of love or hatred?

We will explore each of the right feelings in detail one by one

For each feeling we will explore the five points

Step 6-1: Observing, Understanding Relationship, Feeling

Feeling of	trust	cooperation, free from complaints, irritation, anger...
Feeling of	respect	
Feeling of	affection	
Feeling of	care	
Feeling of	guidance	
Feeling of	reverence	
Feeling of	glory	
Feeling of	gratitude	
Feeling of	love	compassion, free from struggle

Step 6-1: Observing, Understanding Feeling in Relationship, – Trust

1. We are paying attention to the feeling of trust. Is this feeling

- Spontaneous or forced?
- Natural or unnatural?
- We want its continuity or not?

Like this, evaluate the feeling of mistrust also

2. Has the feeling of trust been ensured within me or not?

Our acceptance is to be fulfilling for the other

We do want to be helpful in the happiness and prosperity of the other

(Regardless whether we have competence to fulfil our basic aspiration or not)

Have I been able to see this within myself or not? Have I been able to observe it in relationship or not?

Step 6-1: Observing, Understanding Feeling in Relationship, – Trust

2 (cont.) Has the feeling of trust been ensured within me or not?

इस अर्थ में **दूसरे की मूल चाहना पर मेरे में विश्वास का भाव** बन गया है के

नहीं? आश्वस्ति मेरे में बन गई है के नहीं? मुझे यह भाव समझ में आया है या नहीं? मुझ में यह भाव सुनिश्चित हो गया है या नहीं?

पहले अपने परिवार के एक-एक सदस्य के प्रति जांच के देख लें की इस भाव की निरंतरता है के नहीं? विश्वास का भाव है या अविश्वास का भाव है? **वो हमारे लिए पूरक होना चाहते हैं, पूरक हैं** – यह बात हमें दिखी है या नहीं? या यह शंका बनी हुई है की दूसरा मुझे हानि पहुंचाना चाहता है, मेरी सुख-समृद्धि में बाधा पहुँचाना चाहता है?

इतना दिखने लगा है तो आगे अपने मित्रों के प्रति, समाज में जिनके साथ रोज़ का जीना हो रहा है, उनके प्रति और अंततोगत्वा हर मानव के प्रति यह भाव मेरे में बन गया है या नहीं, उसकी निरंतरता है के नहीं – इस बात को देखने का, समझने का काम करेंगे।

अभ्यास १-६ संबंध को, संबंध में भावों को देखना, समझना – विश्वास का भाव

3. एक बार यह दिख जाय तो विश्वास क भाव अपने मेइन् सुनिसचित होत है विश्वास के भाव को मैं परस्परता में ठीक से व्यक्त कर पा रहा हूँ के नहीं?

क्या मैं पूरकता का निर्वाह कर पाता हूँ?

–क्या मैं उसका सहयोगी हो पता हूँ?

–क्या मैं उसका सहभागी हो पता हूँ?

–क्या मैं उसका सहकारी हो पता हूँ?

व्यक्त होने की जांच-परख परिवार में परिवार के सदस्यों के साथ (माता पिता, भाई बहन, नाना नानी, दादा दादी आदि) फिर मित्रों के साथ, समाज में जिनके साथ

अभ्यास १-६ संबंध को, संबंध में भावों को देखना, समझना – विश्वास का भाव

4. दुसरे व्यक्ति तक यह भाव पहुँच रहा है के नहीं? वह इस भाव को ग्रहण कर पा रहा है या नहीं? उसका ठीक-ठीक मूल्यांकन कर पा रहा है या नहीं?
5. इन सब के योगफल में उभय सुख सुनिश्चित हो रहा है या नहीं? उभय तृप्ति सुनिश्चित हो रही है के नहीं?

Observing Myself

My intention, my competence

Observing the other

His intention, his competence

Check the intention – is it really the same?

If you are getting disappointed, irritated, angry etc., find out what exactly your own conclusion is:

- He does not intend to, so he is not doing it + my thoughts
- He does intend to, but he does not have the competence to do it + my thoughts

Why with me only? He is able to do the same with other people...

- Am I also reacting, aggravating the situation?

Take real incidents from the past to start with, then observe in present

Am I really looking for the feeling from the other or just the pleasing sensation of the words, etc.?

Am I really having the feeling and expressing it or just acting?

Take real-life examples

Am I sharing with the other?

Is the other sharing with me?

Or only transactions

Am I helping in or doing the works that are important for the other?

If yes, what is my expectation?

If no, what are my reasons?

Is the other helping in or doing the works that are important for me?

If yes, do I appreciate the help or not?

If no, what happens inside me? Do I also react?

Common Problems in Step 1: Recalling Past etc.

Many times we recall past events

- Those connected to remorse, guilt
- Those connected to pleasure

Many times we think about the future

- Plan for future events
- Worry about what might happen

Observe the imagination in the present moment

What is attention?

- Observer / attention – object of attention
- Imagination – content of imagination

Object of attention drives the content of imagination

(when the object of attention changes, then imagination may lag)

Observing without getting influenced by it?

Observing and getting influenced, entangled with it?

Evaluation Session

Sharing

1. Your Brief Introduction
2. Share your Understanding emerging out of Exercise-1 & Exercise-2
3. How many steps are you able to see in yourself clearly
4. Happiness is your **innate nature (Natural Characteristic)** and **not the effect from outside**- How clearly are you able to see this

If you can see that Happiness is your **innate nature (Natural Characteristic)**, then what is your program to ensure it

- how much of this program is for trying to get favourable effect (sensation or feeling) from outside
- how much of this program is keeping in focus the self and how much of this program is keeping in focus the body
 - for the program keeping self in focus
 - is it based on preconditioning/ sensation or
 - is it based on natural acceptance

Commitment

- How much time can you devote for developing right understanding, feeling
- How much time can you devote for social responsibility emerging out of your natural self-expression (along with your present commitments)
 - at least we can devote two hours for each of these

Evaluation Session

Sharing

1. अपना संक्षिप्त परिचय
2. अभ्यास 1 व 2 में क्या समझ बनी - संक्षिप्त में रखें
3. अभी कितने steps को साफ़-साफ़ स्वयं में देख पाते हैं
4. सुख स्वभाव है या प्रभाव, इस बिंदु पर कितनी स्पष्टता बनी है
5. यदि सुख स्वभाव के रूप में दिखता है तो उसको स्वयं में सुनिश्चित करने के लिए क्या कार्यक्रम कर रहे हैं
 - हमारा कितना कार्यक्रम अभी भी अनुकूल प्रभाव (संवेदना व भाव) जुटाने के अर्थ में है
 - हमारा कितना कार्यक्रम अभी मैं (चैतन्य) के अर्थ में है एवं कितना शरीर के अर्थ में है
 - मैं (चैतन्य) के अर्थ में जो कार्यक्रम है- उसमें
 - कितना मान्यता/ संवेदना पर आधारित है
 - कितना सहज स्वीकार्यता पर आधारित है

Commitment

- स्वयं में समझ के लिए कितना समय लगा सकते हैं
- स्वयं के वैभव के रूप में अपनी वर्तमान जिम्मेदारियों के साथ साथ परस्परता में अपनी सामाजिक भागीदारी के अर्थ में कितना समय निकाल सकते हैं
 - कम से कम दो-दो घंटे का समय तो लगा ही सकते हैं