

Chapter

6

Harmony in the Self – Understanding Myself

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 of Being



Harmony in the Human Being

Harmony in the Family

Harmony in the Society

Harmony in Nature/Existence

Chapter 5-7

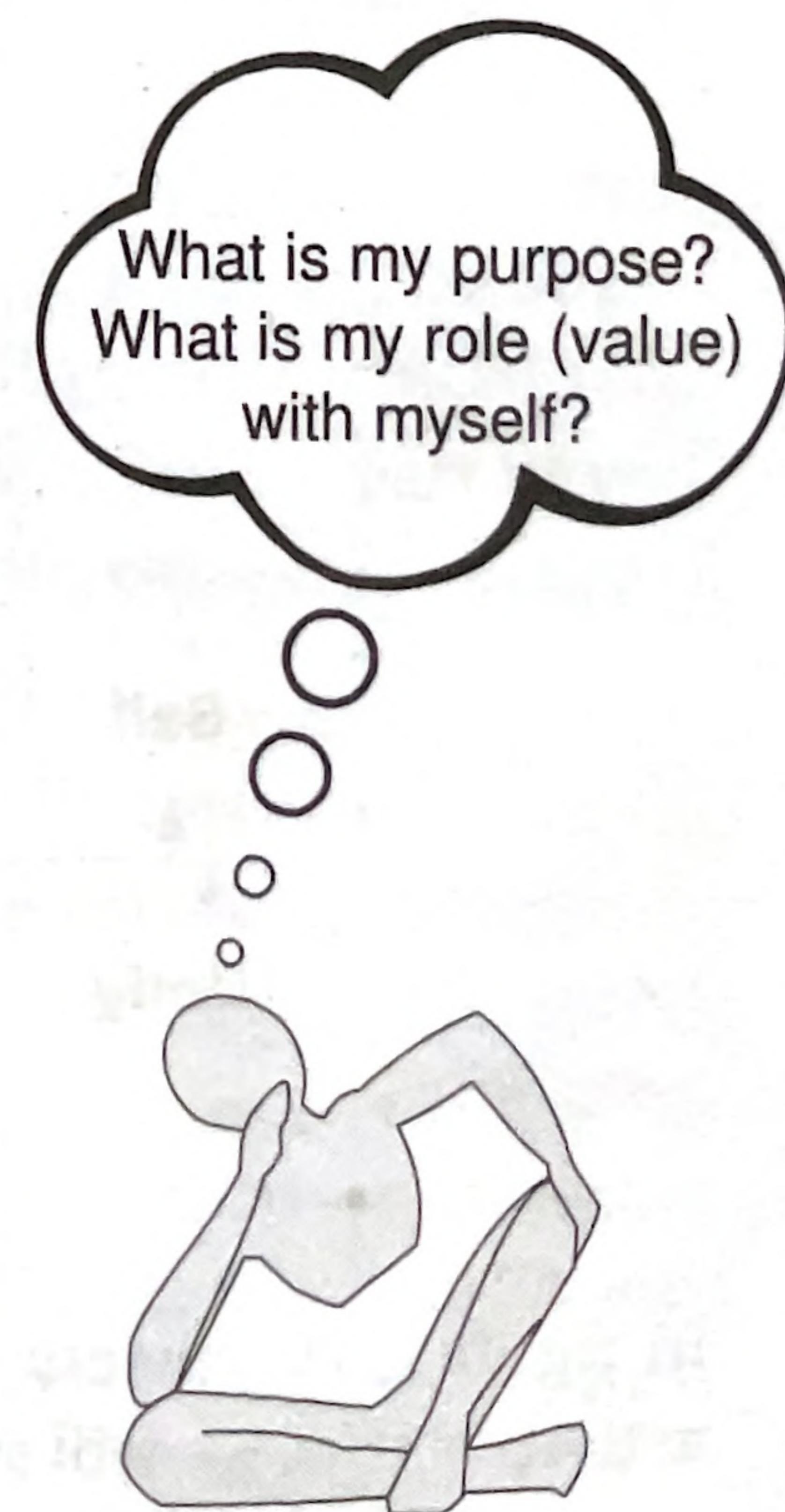
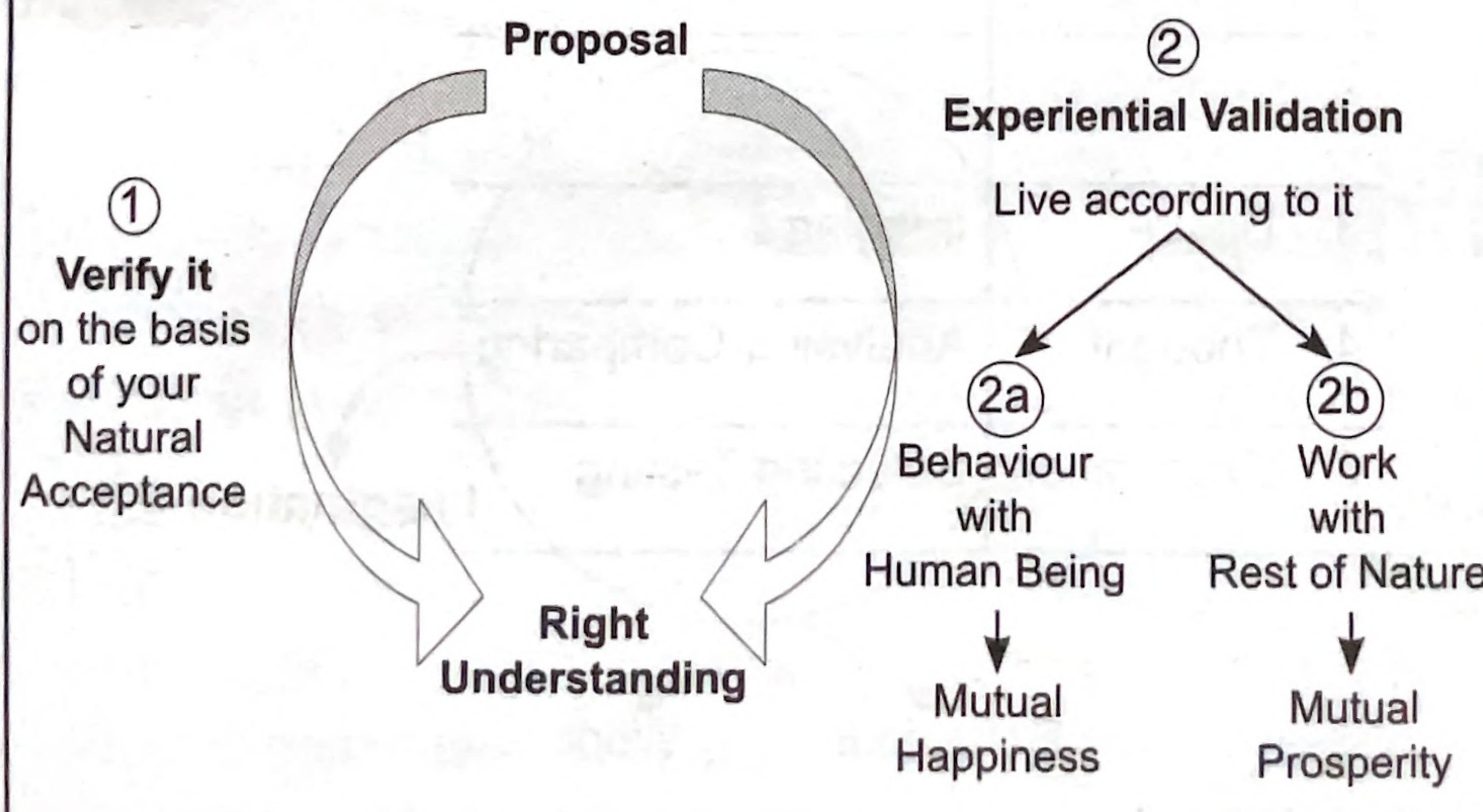
Chapter 8

Chapter 9

Chapter 10-11

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

In the previous chapter, we discussed human being as the co-existence of the Self and the Body. We discussed categorically the needs, activities and response of the Self and the Body. We understood the Self as a consciousness entity and the Body as a material entity; we saw that the Self makes all the decisions, regarding itself as well as regarding the Body.

There is harmony in the human being when the needs of the Self as well as the needs of the Body are fulfilled:

- The need of the Self is continuous happiness. It is fulfilled by right understanding and right feeling which are activities of consciousness.
- The need of the Body is physical facility. It is fulfilled by physio-chemical things which are material in nature.

Having explored the harmony between the Self and the Body, now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self; ultimately, leading to harmony in the Self, resulting into a state of continuous happiness.

Let us take a deeper look to try and investigate into the Self.

Activities of the Self

We can easily see that we are involved in various activities all the time. Activities like eating, sleeping, playing, studying, etc. are going on. In chapter 5, we tried to distinguish between the activities of the Body, the activities of the Self and the activities where both, the Self as well as the Body are involved. When we say 'my activities', we are generally referring to our imagination, our activity of making decisions, our desires, our thoughts, our expectations and so on. It is necessary to understand the Self with precision, so as to be able to understand harmony in the Self.

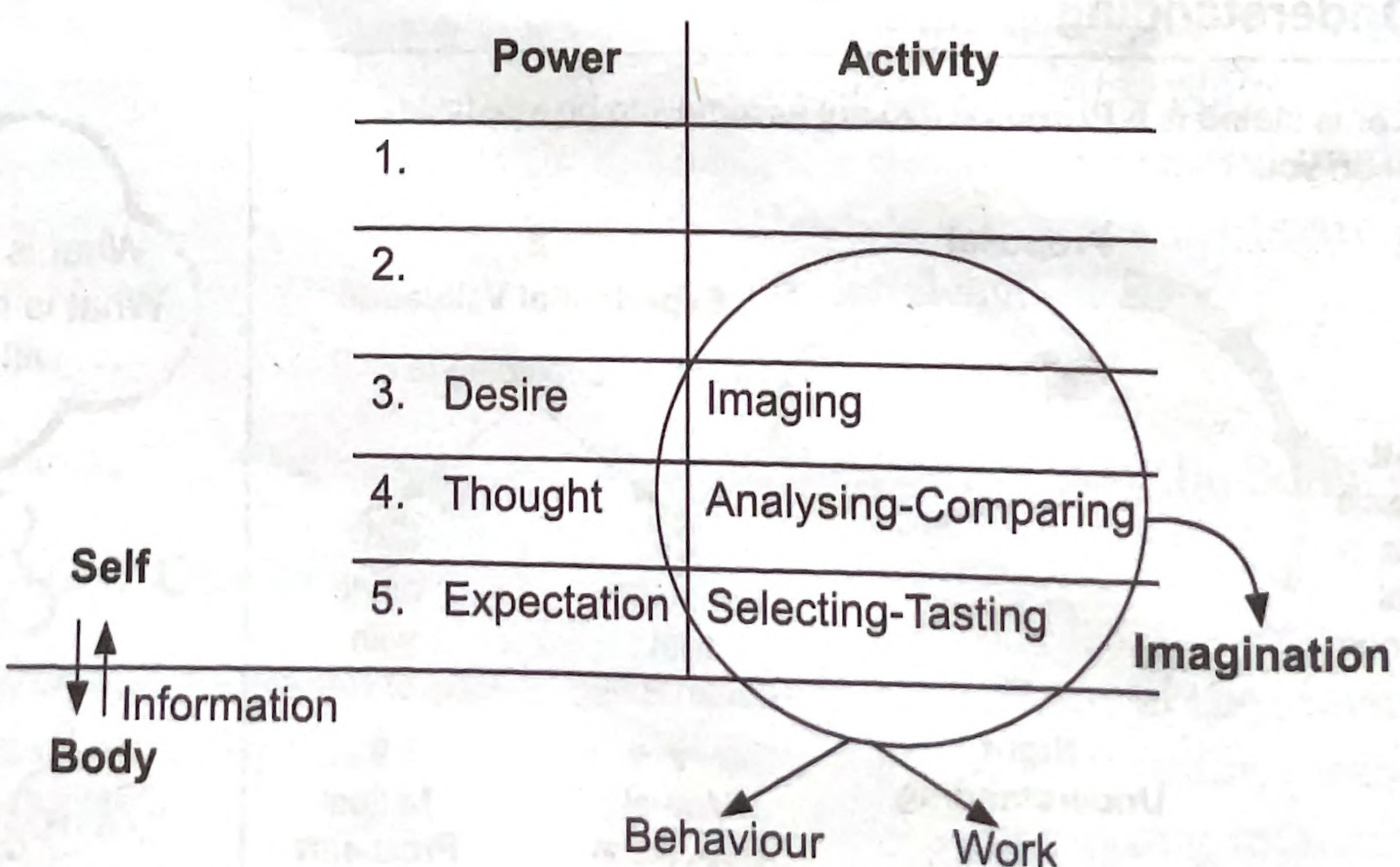


Fig. 6-1. Activities of the Self

In fig. 6-1, three sets of the activities of the Self are mentioned. These are the initial activities that we will study. It is not just a matter of reading about these activities, but it

is rather important to see these activities going on in you. It is important to experientially validate what is being discussed here. Only then will it make any difference in your living. Your happiness or unhappiness all depends on your own state! So, let us start exploring into the activities of the Self.

Desire is about what you want to be. It is the name given to the activity of imaging. Since we use the word desire quite often, we are talking about it here, but what we can actually observe within, is the activity of imaging. It is like that for other activities of the Self also.

So, desire is the power for the activity of imaging. You are making an image in the Self. When we say desire, it is in the form of an image which you have created within. For example, if there is a desire for a big house, you want to become the owner of a big house. So, when you say desire for a big house it means you want to be the owner of a big house and you have an image of this. Desire means imaging of 'what you want to be'.

Thought is the power for the activity of analysing, trying to work out the details of 'how to fulfil your desire'. When you have a desire for becoming an owner of a big house, you try to work out the details of the house. For example, will you have a dining room, a bedroom, a kitchen, a veranda, a bathroom, so on and so forth – this is called analysing. You are trying to separate different parts of the image, trying to work out the details of the image, trying to analyse the image – that is called thought. You generate lots of possible details, and you are taking up some of them. For the verandah, you may have lots of possibilities – an open verandah, a partially covered verandah and so on. You compare these possibilities and take up some of them. Which ones you will take up and which ones you will not depends on your basis for comparison. Thought is the activity of analysing based on comparing various possibilities to fulfil your desire.

We can see that desire is about 'what to do' or 'what to be' and thought is about how to fulfil the desire. So, thought is about 'how to do'.

Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analysing that image, trying to work out the details of it, and now you are trying to fill the finer details, like the smoothness of the walls, the colours, etc. – that is the activity of selecting. Here is a house, a drawing room and you want to decide whether to put white colour, green colour or blue colour on the wall. This selection of colour is based on your taste. If you had visited some place and you saw a cream colour room which you happened to like, it is now part of your taste. So now when you are selecting colours, you selected for cream colour. Expectation is the activity of selecting which is of course on the basis of tasting.

We can take more examples to exemplify each of these activities. You have selected the style and colour of your clothes. This selection is based on your taste. You may like to wear loose cotton clothes – that is your selection. You have selected clothes which are blue in colour – that is your taste. Your friend might like to wear tight synthetic clothes which are black in colour – that is his selection based on his taste. You may or may not be aware of your taste, but every selection you make is based on your taste. Try to observe the way you sit. You select the position and posture every few minutes. That is also based on your taste for comfortability.

The root of selecting-tasting and analysing-comparing is the desire. You may have a desire to be comfortable, so you are selecting body postures that provide comfort. You may have a desire to be knowledgeable, so you are analysing courses available in your college and selecting some of them. At the root is a desire for what you want to be and it is in the form of an image – not just a physical image but an image that also contains some feeling, some purpose.

Can you observe within yourself and see that the activities of imaging, analysing-comparing and selecting-tasting are going on?

You may observe that you have a desire to be a person with a good job. Then you may have many thoughts about how to get a good job – 'shall I try for campus recruitment, shall I apply directly to the companies that do work in the areas of my choice, shall I consult my seniors' and so on. There may be many thoughts like this. You may be dropping some of these thoughts when you compare with your criteria – 'I want to consult that senior because (s)he has always been nice to speak with, I don't want to apply directly because the placement office will disqualify me from campus interviews if I did that' and so on. Then there may be many selections depending on your taste – 'this set of companies, because they offer the best package' and so on. Is that happening in you?

Activities of the Self are Continuous

We have the power of desire, i.e. we have the capacity for the activity of imaging, so we are able to image. We have the power of thought, i.e. we have the capacity for the activity of analysing, so we are able to analyse. We have the power of expectation, i.e. we have the capacity for the activity of selecting, so we are able to select. These powers are inexhaustible, so the activities are continuous!

Try to observe if these activities are going on in you continuously or not. Are you having some desire or the other all the time? Like the desire to be happy – is that always there or sometimes you have no desire at all? Are you having some thought or the other continuously or there are times when you stop thinking? Are you having one or the other expectation all the time or there are times when you have no expectation? Like do you always have the expectation to keep the Body comfortable? And you keep selecting some body-posture or the other? Start by observing your activities during the day, and later you can make the observations during the night also.

If you are not able to see that it is continuous, you have to go on finding out, go on exploring, checking whether there is any time when there is no desire, when there is no thought or when there is no expectation. Find out if these activities are not going on or they are going on, but you are not aware that they are going on.

The activities of imaging, analysing-comparing and selecting-tasting are always going on; whether we are aware of them or we are not aware of them; they are continuous.

Activities Together Constitute Imagination

Now, if you put these activities together, it is called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.

You can look into yourself and find out whether this imagination is going on in you all the time or you can stop it. It is important to look into yourself to find out. So, what do you find? If you observe yourself, you will find that some imagination or the other is going on all the time.

Even if you observe yourself for five minutes you will find some 10, 20, 30 imaginations taking place. You may do this exercise to just observe yourself for five minutes and see all that is going on inside you!

Imagination gets Expressed in Behaviour and Work

All the decisions are made in our imagination. The decision regarding behaviour with human being is taken at the level of the imagination. Similarly, for any work we do with rest of nature, the decisions are taken at the level of imagination. It is where all decisions are taken. Can you see that?

You may select to express something outside as behaviour or work or you may select not to express anything outside. That decision is also taken at the level of imagination. When it comes to the expression outside, the Body is used as an instrument. In behaviour, you may use the Body to share your feeling of respect for your friend by way of words. In work with rest of nature, you may involve your Body to sow the wheat seeds and so on. Your behaviour or work is simply an expression of your imagination in which the Body is involved.

When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness. It is very important to see what is going on in our imagination, to be aware of our imagination, because our basic aspiration of happiness depends upon it. This is what we have to start looking into.

One of our colleagues related this incident: I remember conducting a workshop in a small town for a group of teachers. I asked them "can you tell me what is your desire"?

One of them said "as long as I am alive, I want unlimited wealth and after death, I want moksha (liberation)". Now these are quite contradictory desires! When he is working for unlimited wealth, he will keep worrying about what will happen to his liberation. When he is working for liberation, he will keep thinking about what will happen to that unlimited wealth. With these contradictions, he will be in a state of unhappiness – can you see that?

When we are comfortable within, when we are in harmony within, when we are in a state of happiness within, our behaviour and work is also likely to be harmonious. When we are uncomfortable, in disharmony, confusion and unhappiness within, our behaviour and work is also likely to be disharmonious.

We are taking this example again and again just to clarify the point. When you are thinking of taking revenge from someone for two hours and after two hours you drop the idea, is there any execution outside? There is no execution at the level of Body, no execution in behaviour and no execution in work. However, a lot has taken place at the level of imagination and this becomes the source of your happiness or unhappiness. For these two hours, you were thinking of taking revenge, of opposition which is not naturally acceptable to you; so, for these two hours, you were in the state of contradiction, of unhappiness. The other person may not even know of it as you have not expressed it outside!

Similarly, when you think for two hours about a friend with a feeling of respect, about how to express your feeling of respect to him, you are in harmony within because the feeling of respect is naturally acceptable to you. When you are in harmony within, you are in a state of happiness. Of course, if you express this feeling of respect to your friend, it will lead to happiness for your friend also, since respect is naturally acceptable to him as well.

Observe your own state of imagination and try to correlate your expression, in terms of behaviour and work. When is your behaviour fulfilling for the other? When is your work mutually enriching?

Find out if imagination is going on or not going on? Is it going on continuously or there is a point of time when there is no imagination taking place? Can you see that you decide at the level of imagination and that your behaviour and work is just the expression of your imagination? Can you see that you use your Body, as and when required, for expressing your decisions? You may be aware of it or you may not be aware of it, so keep on observing and keep on verifying this.

While the Self is central to human being, if you look at the Self, this imagination is central to the Self in the sense that happiness and unhappiness depends on the state of imagination. With that, it also connects the Self to the world outside, in terms of behaviour with human being and work with the rest of nature. It, further connects to natural acceptance within. In that sense, the imagination plays a central role.

State of Imagination

We may find it difficult, at first, to observe our imaginations. We may then be able to see some of them, maybe with gaps in between. We may remember some imaginations and not others. Some imaginations may be connected to each other; some may be disconnected and even very contrary to each other.

You may remember there was a TV serial called 'Mungerilal Ke Haseen Sapane' (Beautiful dreams of Mungerilal). It is about the day-dreams of a person called Mungerilal. What it depicts in each of the episodes is, that in first one minute he is a peon sitting outside an office on a stool and soon he takes off into his imagination for some twenty minutes (of that episode) and in last one minute, he realizes that he is the peon sitting outside the office on his stool. These twenty minutes, he imagines all kinds of very interesting things.

Now if you start looking at yourself, you will find that it is not only Mungerilal who is having these imaginations – we all are having such imaginations, one after the other. We may or may not be aware of our imaginations. We may or may not be able to find out where they are coming from, but imaginations are going on in each one of us.

As you are reading this book, you can find out what is going on in your imagination. Even in five minutes, so many imaginations will be taking place one after the other. Are you able to see that? Are you aware of them? How much time your attention is in the book and how much time you are imagining other things? To comprehend one paragraph, you may be able to observe that you have to read it more than once, even if it is of interest to you. That is because you are thinking of many other things in between while reading. When you look at the things to which your attention goes to, those are the things you consider important. Sometimes you think what is written in the book is important and sometimes you may think of your friends who have gone for a movie!

That is why when we are conducting a class for this course, we keep repeating the important points many times, because we have an idea about what may be happening in the students. They may be going from one imagination to other imagination. By the time we speak something, we state some important point, the student picks up a few words and then (s)he takes off. (S)he starts imagining something, something else and so on. For ten minutes (s)he is off the class, in her own imagination and (s) he does not know what is going on in the class. Ten minutes later (s)he comes back and tries to trace what is being talked about. You see, we are clear that every student wants to know, wants to understand. We also have an idea about their ability to focus. By keeping both these things in mind, we write the contents on the board. We also keep repeating 10 times, 20 times so that even if (s)he comes back after 15 minutes (s)he should be able to find out what is being talked about, to get the point being discussed. Slowly, over time, things settle down as (s)he is able to see the relevance of what is being discussed. Then, her attention stays for more time on the discussion and we can go faster.

An example has been shown in the fig. 6-2. It shows the way imagination goes. While a student is sitting in the classroom, the teacher is giving an assignment and the student is writing down the assignment. Suddenly he(student) remembers his friends who are planning to go for a movie. He recalls the last time he saw a movie with them. Many scenes may flash before him – of the escapades of the hero and the heroine. A loud thud of the dropping duster brings him back to the classroom. The board has now been filled up with 20 questions for the assignment. Anoop sees his notebook where only the first question has been written. Surprised at that, he starts writing the questions. He thinks that he can't catch up with the teachers' pace, so he starts planning how to get a copy of the questions. He will get it from the notes of one of his friends. Again, he slips back to the imagination about the movie. Anoop also want to be a scientist, have a big house with a lab in the basement. He wants to have a nice family. But he has to get some decent grades for that, he thinks. And so, it goes, one imagination after another. At this point, you may try to identify the desire, the thoughts and the selections. One desire is leading to many thoughts, selecting

one of them and further analysing it and so on. Also try to identify the basis for the selections, the basis for comparing.

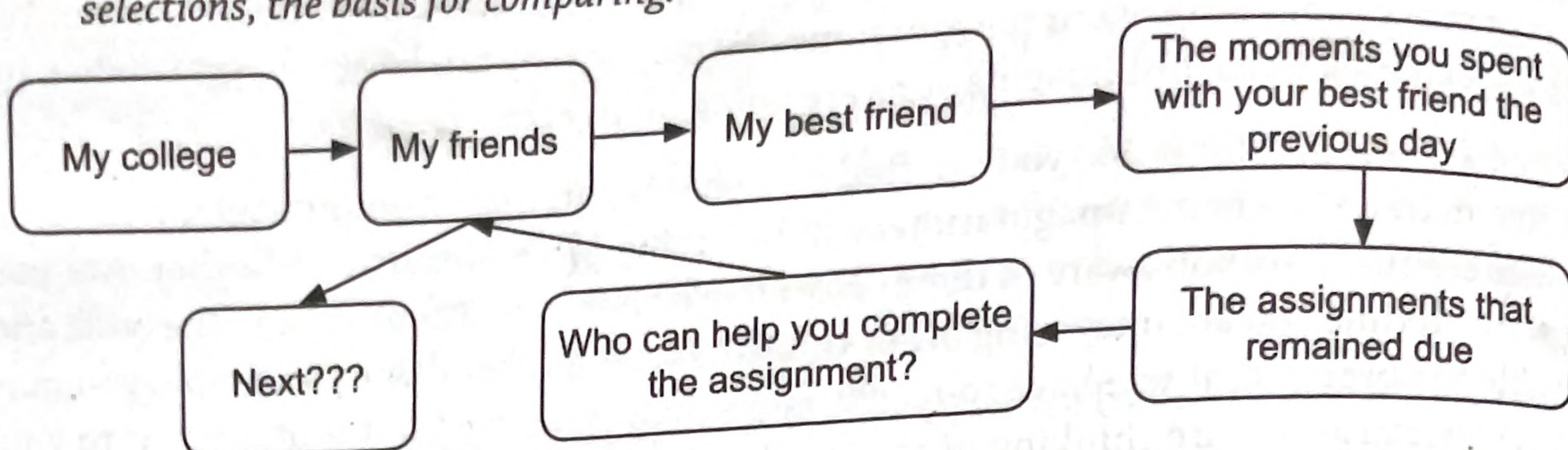


Fig. 6-2. Tracing One's Imagination

If you try to trace your own imaginations, you will get an idea of the activities going on in you. You will find out that you (Self) are deciding the content of your imagination. You will find out that your imagination stays on those contents that you consider valuable, consider important. When you do this exercise, you will find that many of your imaginations are in harmony with each other, some are contrary to each other or contrary to your natural acceptance.

Find out how you feel when your imaginations are contrary to each other – are you comfortable or uncomfortable? You will find that only when your imaginations are in line with your natural acceptance, it leads to happiness. Only when your imaginations are in harmony with each other it leads to happiness. This is a significant observation to make. It points to the fact that your happiness and unhappiness depends on your own imagination! If you are not aware of your imaginations, they are still going on – making you happy or unhappy, all without your awareness!

Once you start looking at your imagination, becoming aware of your desire, thought and expectation, you will be able to find out the state of your imagination. Refer to fig. 6-3. Your imagination could be well organized, in harmony or it could be a random mixture of harmony and contradiction. It could be in harmony or in contradiction with your natural acceptance.

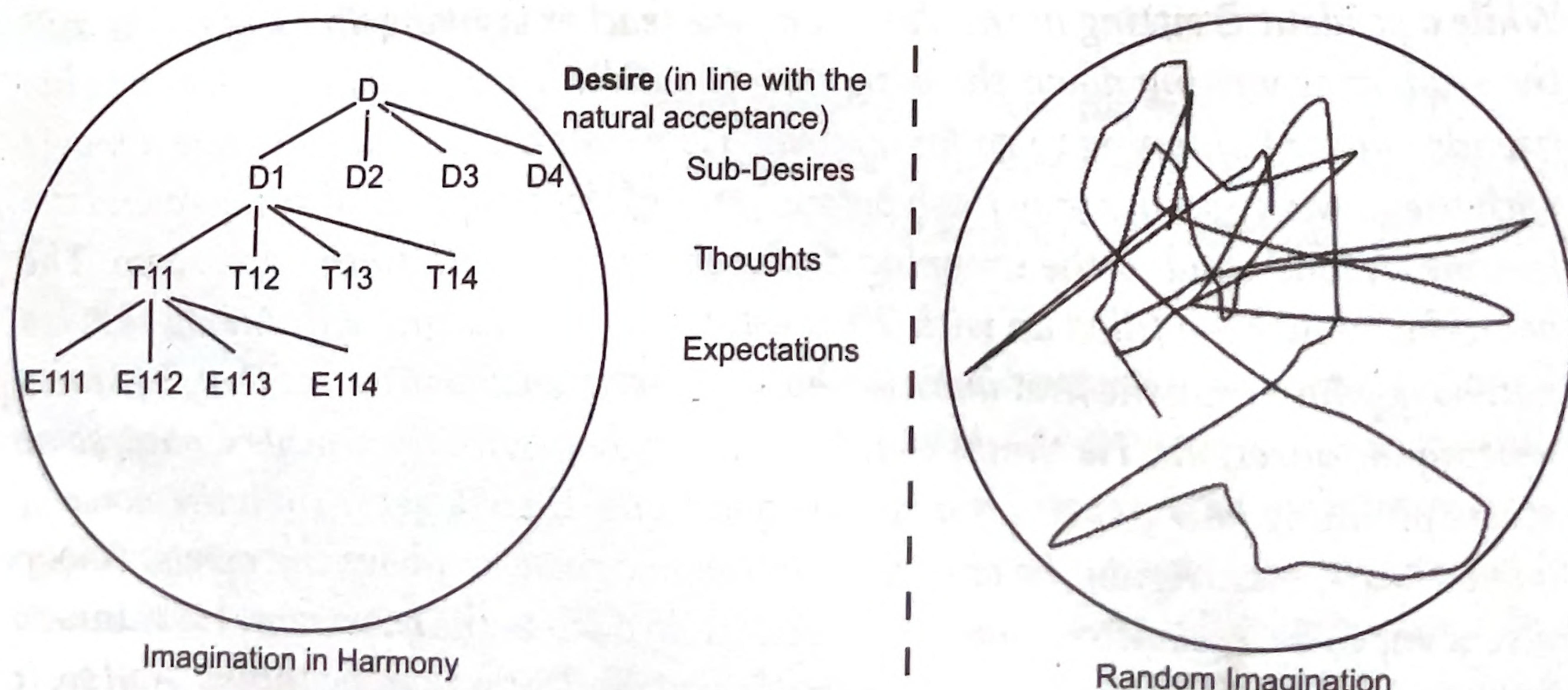


Fig. 6-3. State of Imagination – in Harmony or in Contradiction

What do you find? Is your imagination well organized or random? Or nothing seems to be happening or you are unaware of what is going on?

This imagination is significant because all the decisions are made here! Everything we feel, everything we think and everything we do is decided here. The state of imagination gives us a very precise idea about our life. If the imagination is well organised and in harmony, life will be in harmony – it will be happy. On the other hand, if the imagination is random and confused, so will the life be – sometimes happiness, sometimes unhappiness.

Find out which state is desirable and what your current state of imagination is. It will give you an idea about yourself.

Possible Sources of Imagination – Preconditioning, Sensation and Natural Acceptance

The seed or root of the imagination is the desire. As we have seen, a small desire expands in thought and further expands in expectation. If we can be aware of our desire, we can check if it is in line with our natural acceptance or not before expanding it further in our imagination!

Now the next question that we want to investigate into is the desire – where is it coming from? If you find it hard to pinpoint the desire, look into the content of your imagination as a whole. We want to find out, “what is the motivation that is driving our imagination”? If we look at this desire, thought and expectation, what is their source or motivation? Who is deciding on them? Are we deciding them ourselves? Or is it someone else making the decision, like parents, family members, friends, teachers, the social environment, etc.?

For example, you want to come first in the class. Is it really your own desire? Did you decide it yourself or it came from your parents, or it came from your teachers, or it came from your friends or it came from the social environment – what is it? We don't usually ask this question as to where it is coming from. It looks like we are deciding, but when we question deeper that how these desires came; then we may find that it came from the family, from the teachers, from the friends and so on.

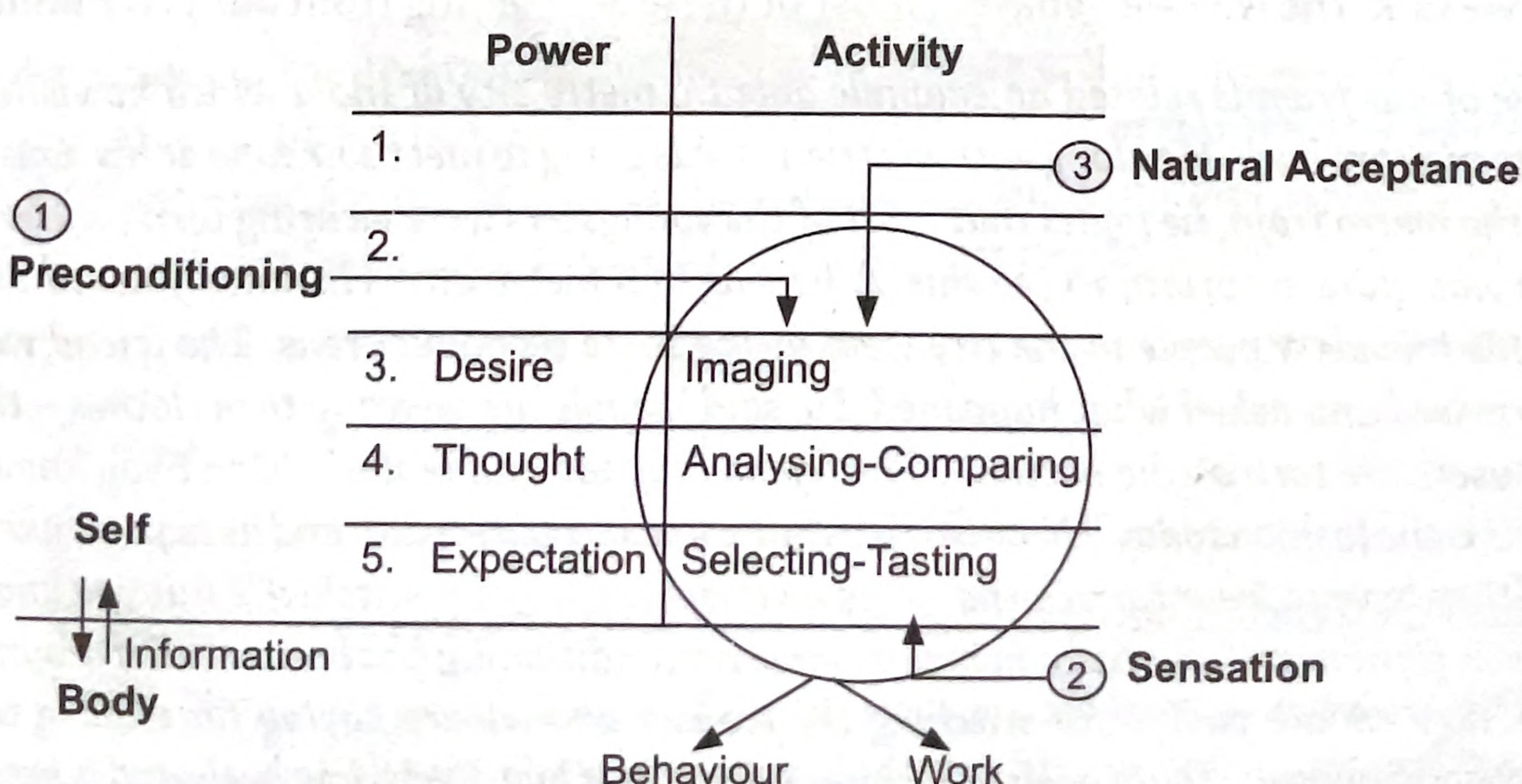


Fig. 6-4. Three Sources of Imagination

If you look into it (refer to fig. 6-4), you will find that there are three possible sources of motivation for imagination:

1. Preconditioning
2. Sensation
3. Natural Acceptance

Preconditioning as a Source of Motivation for Imagination

A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. If your friend also says you have to come first in the class, if your teacher also says you have to come first in the class, you get a strong desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves.

If you ask yourself whether you want to come first in the class or you want to understand what is being taught, what is the answer that you get? What is your natural acceptance? Given all the choices, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity – that is your natural acceptance. However, you desire to come first in the class because somehow you have now started relating it to your happiness or under the pressure (or influence) of your parents, your teachers, your friends or the society around. It may not be your natural acceptance, but you have made it your desire without verifying it for yourself.

Like this you can see that a large percentage of your desires are motivated by preconditioning. They are not your natural acceptance, but you have made them your desire under some influence or pressure; and you may not even be aware of it! If you are not even aware of them, they are riskier for you as they might mislead your desires and you may not even notice it. In fact, a little awareness will show that the way we dress, what we select to eat, the way we talk, the way we behave... most of these are coming from our preconditioning.

One of our friends related an example about a metro city of India which he visited fifteen years back. He along with his friends was going to meet someone at his house. In the metro train, he found that most of the youngsters were wearing torn trousers. He was quite surprised to see this as he was in a metro city. He naively asked one of his friends if people in the city were facing some economic crisis. The friend was surprised and asked what happened. He said "people are wearing torn clothes – the trousers are torn at the bottom". The friend laughed and replied, "Don't you know? This is the fashion today"! Now this was quite unexpected for him and he kept thinking "if they have to wear torn clothes, why do they need to get it stitched"? But you know this is fashion and this fashion means some preconditioning has been created around. So, now we are paying for stitching the trouser and we are paying for tearing the trouser. Similarly, those heels of fashion – fashion of high heels, low heels and it keeps changing every few months. Our preconditioning is changing and we keep changing

the clothes and shoes. Does it happen with you? Find it out. You may get so many things from your experience.

Our preconditioning keeps on deciding our desires, thoughts and expectations. Can you see that? The prevailing preconditioning is one major source of motivation for imagination.

Sensation as Another Source of Motivation for Imagination

Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose). For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by that car. You start desiring for that car now, because you happened to like the colour, or you happened to like the shape, speed or something else. So, this sensation has made an impact on you. So, now you have a desire for the car. Does it happen?

Sensation has an important role in our imagination. See, if that is how it has been happening. Many of our desires are governed by the sensation that we get from the sense organs and we may feel motivated to fulfil those desires without being able to relate them to the continuity of happiness. You happen to eat some exotic food, and the taste motivates you to visit the restaurant again and again. You listen to some music and the tunes, the singer's sonorous voice engrosses your whole thought. You now feel like listening to the music again and again. Your friend purchases a very soft woollen cloth, and the very touch makes you think how to get one for you too. Your neighbour uses some kind of perfume which you happen to like and you start locating that perfume in the mall. You like the way someone looks – now you want that person as your intimate friend. Now, you will see that you have been accumulating desires just like that; without verification and without being aware of how it came about.

These are the two major sources of motivation for our imagination. One is the preconditioning and the other is sensation.

Natural Acceptance as the Most Authentic Source of Motivation for Imagination

The third source of motivation is our natural acceptance. Some people also refer to it as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination.

Try to find out what your natural acceptance is:

- To respect or to disrespect others?
- To protect your Body or to damage your Body?
- To eat food that nurtures your Body or to eat food that harms your Body?

It is as simple as that. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance. We will look into this third possibility in more detail as we go further.

So far, we have discussed three possible sources of motivation for our imagination. One is the prevailing preconditioning, the second one is sensation and the third possible source is the self-verification on the basis of our natural acceptance. Can you see this for yourself?

Consequences of Imagination from the three Sources – Self-organisation or Enslavement?

Try to find out: of all the desires you have, what percentage of desires are coming from preconditioning and sensation; and what percentage is motivated by your natural acceptance?

With this observation you can also see, as long as your desires are coming from preconditioning, you cannot be sure whether they are in harmony with your natural acceptance or not. Therefore, you are not sure whether, with these desires, you will be in harmony or you will be in contradiction within. Therefore, you are not sure whether you will be in a state of happiness within or unhappiness within.

Similarly, when desires are based on sensation you are not very sure whether they are in line with your natural acceptance or not. So there again, you are not very clear whether it will lead to state of harmony and happiness within or contradiction and unhappiness within.

We can recall the discussion on the prevailing notions about happiness from chapter 4. Assuming that pleasing sensation is happiness is one notion. We get bored with any indulgence after some time and want to shift to something else. We keep shifting TV channels, shifting from sweets to salty snacks, shifting from one kind of music to another and so on. Now you can see that a particular sensation may match with our taste for a while, but we don't want to continue with it since it does not necessarily ensure harmony in the Self.

Similarly, the assumption that good feeling from the other will fetch us happiness can now be evaluated. We like the taste of the feeling that we receive from the other. However, it does not ensure harmony within us – it does not ensure right understanding and right feeling. Therefore, the taste of the feeling is very short lived. Try to observe people who have such an assumption. They keep expecting affirmation from the other. A husband may keep expecting his wife to pay full attention to him and only to him all the time. She may expect him to pick up her phone call every time on the first ring; to answer her messages immediately; to inform her of whom he is meeting every time and so on. This sort of expectation is an indication that we have an assumption that the feeling from the other is a source of my happiness.

Only when your desires are coming through your natural acceptance, you can be sure that you are in harmony within because then your imagination is in line with your natural acceptance. Only then you are sure to be in a state of harmony within and therefore, in a state of happiness. The only way to ensure harmony at the level of Self is to ensure that all our desire, thought and expectation, all our imaginations are in line with our natural acceptance.

This is also the meaning of definite conduct. We are able to see our natural acceptance. Our imagination is in harmony with our natural acceptance; therefore, we are in a state of

harmony (happiness) within. Our behaviour and work are now in line with (in harmony with) our natural acceptance. This is what we referred to as definite human conduct.

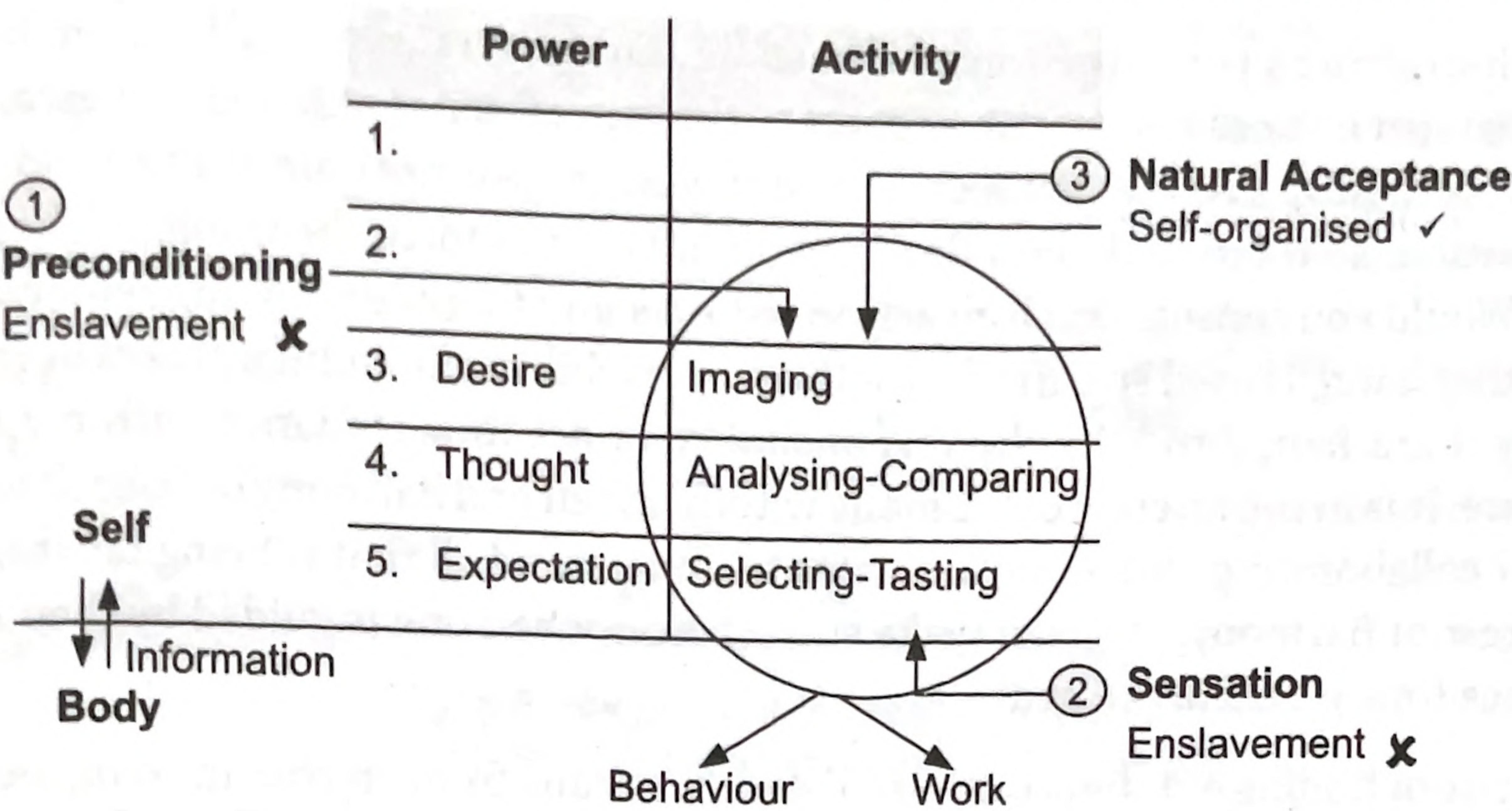


Fig. 6-5. Consequences of the Three Sources of Imagination

Next, ask yourself if your desires, which are motivated by some preconditioning, are really yours or they are borrowed from outside. Who decided to wear the torn clothes (to show others that you are in tune with the latest fashion)? Is that really you? Because if you had decided (on the basis of your natural acceptance), would you not have selected clothes that protect the Body, and also that are acceptable in the society? If we look into this in depth, it is the prevailing preconditioning that is deciding, rather than your natural acceptance; it is the other deciding, rather than you! In that sense, the decision is dictated by the other. Refer to fig. 6-5. It is a state of enslavement. That indicates that we are dictated by our own preconditioning!

Similarly, ask yourself if your desires which are motivated by sensation, are really yours or they are borrowed from outside? Who decided to go for that food for the sensation of taste alone, without checking if it is nurturing for your Body? Is that really you? Because if you had decided (on the basis of your natural acceptance), would you not have selected food that is nurturing for your Body, and which was also tasty? If you look carefully, it is the sensation of taste that is overriding your natural acceptance. In that sense, the decision is dictated by the sensations of the Body. It is a state of enslavement. That indicates we are enslaved by our own sensations!

When you ask yourself if your desires which are based on your natural acceptance, are really yours or they are borrowed from outside. If you decided on shoes to protect your feet and you selected shoes of the right size and shape of your feet, it is in line with your natural acceptance. For such desires, selections, you are not influenced by what people say or the conditions outside. The latest shoe fashion for pointed shoes, high heeled shoes, the shiniest shoe exteriors, etc. would not have any influence on your decision or your selection. You get an affirmative yes – that desires based on your natural acceptance are truly your desires. Of course, such desires would be in line with your basic aspiration for mutual happiness and mutual prosperity at the base, so they will be acceptable not only

to you, but to the other as well. This is the state of being self-organised, organized under the guidance of one's natural acceptance.

Being self-organised is not the same as freedom. The general sense of freedom is one of doing whatever one desires. Another aspect of the general sense of freedom is escape from some sort of bondage. As we have seen, our desires are largely motivated by preconditioning and sensation, so there could be a desire to dominate and force the whole class to take a day off. Would you consider such an action to be a sign of freedom? Being self-organised, on the other hand, is used specifically for the responsibility one willingly takes in ensuring harmony. I am happy to take the responsibility to act in accordance with my natural acceptance. It is in the interest of harmony within myself and harmony outside. If we make effort for collaborating with our classmates to understand all that is being taught, it is in the interest of harmony. One can make such choices when one is guided by their natural acceptance (one is self-organised).

The exercise of finding out the accumulated desires coming from preconditioning, sensation and natural acceptance will give us an idea of our state of being self-organised or being enslaved. In other words, it will give an idea of how much we are in harmony within and how much we are in disharmony within; how much we are in a state of happiness within and how much we are in a state of unhappiness within. We will get a reasonable idea about "what we are". It will also give a good idea about what we need to do to reach to the state of being self-organised, the state of complete harmony and continuous happiness within.

The Way Ahead – Ensuring Harmony in the Self by way of Self-exploration

The state of harmony within is 'harmony in the Self'; and it is desirable. Once we are in harmony within, we are self-organised, in a state of continuous happiness. To reach to this state, we need to:

- (a) Know our natural acceptance. We have mentioned before that our natural acceptance is for relationship, not for opposition; for harmony, not for disharmony; and for co-existence, not for conflict, struggle. In chapter 2, we had referred to natural acceptance as "what I really want to be", "what is naturally acceptable to me".
- (b) Be aware of our imagination, i.e. our desire, thought and expectation or the activities of imaging, analysing-comparing and selecting-tasting. In chapter 2, we had referred to our imagination in terms of "what I am".
- (c) Find out how much of our accumulated imagination is motivated by preconditioning, sensation and natural acceptance. This is essentially analysing "what I am".
- (d) Work out a way to sort out our imagination till it is fully in line with our natural acceptance, i.e. our desires, thoughts and expectations are in line with relationship, harmony and co-existence; and free of opposition, exploitation and conflict. This is basically working out a way to line up "what I am" with my natural acceptance, through the process of dialogue within, i.e. the process of self-exploration.

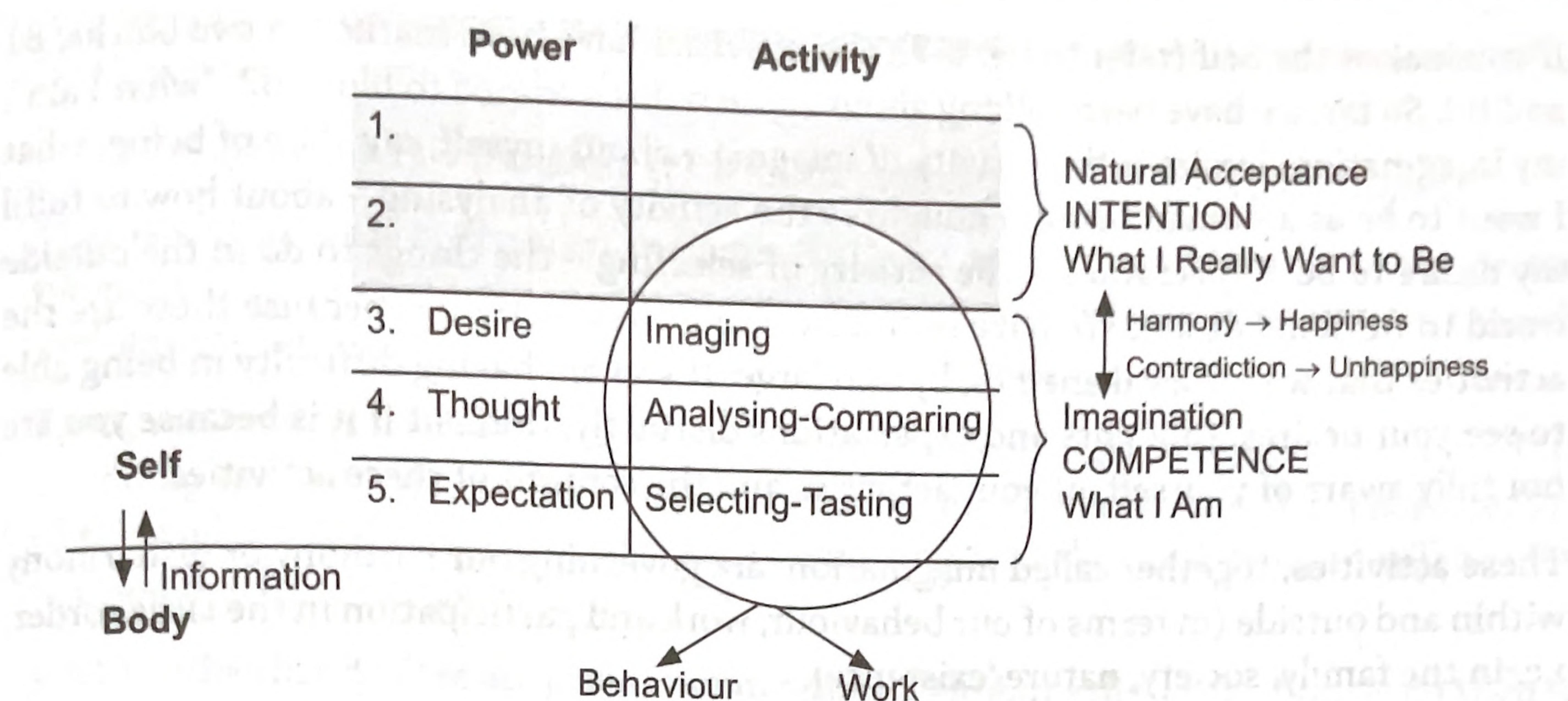


Fig. 6-6. Happiness is to Be in Harmony
between 'What I Am' and 'My Natural Acceptance'

Harmony in the Self is achieved by ensuring harmony between our imagination and our natural acceptance, by ensuring that all imaginations are in line with our natural acceptance (fig. 6-6).

Understanding Harmony in the Self (Detail)

[The first-time reader may choose to skip this part and come back to it in the second reading. Here, we are introducing ten activities of the Self. For more details, please refer to appendix A6-1]

If we look at the finer details, it would give an idea of the current state of development of the Self as well as a glimpse of the complete state of development. As we go into further chapters, these points will be further detailed and clarified.

Space

	Dynamic Activity	State Activity	
Self	1. Authentication	Realization (B1)	Co-existence
	2. Determination	Understanding	Harmony in Nature
	3. Imaging ←	Contemplation	Participation in Larger Order, Relationship
	4. Analysing	Comparing (B2)	Co-existence, Harmony, Justice guided Sensation, Health, Profit
	5. Selecting	Tasting	Goal, Value guided Sensation
Body	Behaviour	Work	Participation
Other	Human	Rest of Nature	in larger Order

Fig. 6-7. Self in Human Consciousness

If you look at the Self (refer to fig. 6-7), the activities have been marked in two blocks, B1 and B2. So far, we have been talking about the activities related to block B2, "what I am", my imagination. Desire is the activity of imaging – about myself, my state of being, what I want to be as a human being. Thought is the activity of analysing – about how to fulfil my desire to be. Expectation is the activity of selecting – the things to do in the outside world to fulfil my desire. We have been discussing these activities because these are the activities that we are awakened to, by and large. If you are having difficulty in being able to see your desires, thoughts and expectations distinctly, find out if it is because you are not fully aware of yourself, of your activities and the content of these activities.

These activities, together called imagination, are governing our harmony or disharmony within and outside (in terms of our behaviour, work and participation in the larger order, i.e. in the family, society, nature/existence).

The activities related to block B1, "what I really want to be", related to my natural acceptance are what we have previously referred to as right understanding and right feeling. These are the activities of contemplation, understanding and realisation. Contemplation is the activity of seeing my participation in the larger order, seeing my relationship with other human beings and my relationship with the rest of nature. Understanding is the activity of seeing the harmony in nature, seeing the inherent harmony in every unit in nature. Realisation is the activity of seeing the co-existence in existence.

If I am awakened to these activities, i.e. if I have the right understanding and right feeling, it is my internal guide for all my imagination. I can filter every input that I get from outside. I accept only those inputs which are in line with relationship and ensure relationship; inputs which are in line with harmony and ensure harmony and inputs which are in line with co-existence and ensure co-existence. This internal guide is shown by the arrow from B1 to B2. This is a very important arrow. This is what we have to awaken to.

If you observe the Self which is awakened only to B2, it is partly in harmony but largely in disharmony and unhappiness. This unhappiness is not naturally acceptable, so it tries various means to achieve happiness or escape from unhappiness as we discussed in chapter 4. The solution is to realise our innate potential to awaken to higher activities of contemplation, understanding and realisation, to a Self that is awakened to B1 and B2. This is what we are referring to as a Self with human consciousness. This is the self-evolution in human being, i.e. the Self awakening to all its activities. This self-evolution is facilitated by self-exploration which is what we have been trying to initiate. The evolved Self is shown in fig. 6-7.

In this context, it is pertinent to mention that at any point our state of being can be articulated as the accumulation of our desire, thought, expectation and the 'acceptances' derived out of it. These 'acceptances' put together is what we are calling as sanskar. So, sanskar is the 'acceptances' derived from the summation of all our imaginations (from all time). In other words:

Sanskar = 'Acceptances derived out of Σ [Desire (from all time) + Thought (from all time) + Expectation (from all time)]'

It is being updated over time. We have some sanskar at one moment t. At the next moment (t+1), our sanskar can be articulated as:

$$\text{Sanskar (t+1)} = \text{Sanskar (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$$

That is, our sanskar at the next moment (t+1) is a result of our sanskar at the present moment (t), the environment we are in at the present moment as well as the self-exploration, self-verification we do at the present moment.

These acceptances (sanskar) may or may not be in line with our natural acceptance. If we are doing the self-exploration based on our natural acceptance, sanskar generated out of this will be harmonious and therefore, our sanskar at the next moment will be more harmonious than our sanskar now.

On the other hand, if we are just assuming things without self-verification, even then we will have an updated sanskar in the next moment, but that sanskar may or may not be better than our current sanskar. It can be worse if we are assuming things based on wrong preconditioning or sensation.

For example, we keep getting inputs from the social environment like 'do not trust anyone'! These inputs are coming from parents, other family members, friends, social media, etc. The fear is that if you trust someone blindly, they may take advantage of you or even harm you. Incidents of such events are reported frequently in the media. By getting this input again and again, it becomes part of our imagination. As a result, at one point of time, we may develop the acceptance for it. Now 'do not trust anyone' becomes a part of our sanskar and it continues with us. It now mistrust becomes the basis for many of our imaginations and many of our decisions are based on this sanskar.

If we ask ourself, 'is the feeling of trust naturally acceptable me or the feeling of mistrust is naturally acceptable to me'? When we do the self-exploration on this question and in our self-verification, we find that it is the feeling of trust that is naturally acceptable, we develop the acceptance for the feeling of trust. Hence, our previous sanskar, 'do not trust anyone', gets updated to the feeling of trust (rather than mistrust). In this way, our sanskar is modified. You can refer to chapter 8 for some more details about the feeling of trust for your own self-verification.

The key input for self-exploration has to come either from within the Self, specifically from B1 or as proposals which are based on what someone else has seen at the level of their B1 i.e. at the level of activities of contemplation, understanding and realisation. Then only will it lead to lasting improvement in our sanskar.

We tend to stay in our comfort zone; to accept proposals that match our existing beliefs (unverified assumptions) and to discard proposals that don't seem to match, thereby deepening the existing preconditioning, existing beliefs, existing sanskar. If we take the inputs from the other as proposals for self-exploration, we slowly understand and our sanskar also gets improved, i.e. having lesser unverified assumptions and the Self is more in harmony within.

Even with only B2 active, with effort we can look into our natural acceptance. We get the answers when we try, when we explore within. Clearly, we see that we have a natural acceptance for:

1. Relationship
2. Harmony and
3. Co-existence

We have a natural acceptance for mutual fulfilment in relationship and not for opposition. In chapter 8 on harmony in family, we will explore into relationship in detail. We will see that we have a natural acceptance for mutual fulfilment in relationship with human being. In chapter 9, we will see that we have a natural acceptance for mutual fulfilment with the rest of nature as well. The clarity about relationship is awakening to the activity of contemplation.

We have a natural acceptance for harmony and not for disharmony, not for exploitation. In chapter 10, we will explore into the harmony in nature in detail. The clarity of harmony (reflected as mutual enrichment) at the level of nature is awakening to the activity of understanding.

We have a natural acceptance for co-existence and not for conflict, not for struggle. In chapter 11, we will explore into the harmony in existence. The clarity of co-existence in existence is awakening to the activity of realisation. With all the activities of B1 awakened, B1 becomes the guide for our imagination (B2).

One more work that needs to be done, along with awakening to B1, is to sort out the sanskar, the prior accumulated acceptances. If we observe carefully, we can realize that we have accumulated a lot of these acceptances which are resulting in numerous desires, thoughts, and expectations. What has happened is that very unconsciously, without awareness, we have accumulated a lot of these acceptances. Many of these acceptances are contrary to each other and also not in line with our natural acceptance. And, we are not even aware of them. We have accumulated so many acceptances and all of them put together are what we are calling sanskar.

Each one of us has a lot of accumulated acceptances, accumulated sanskar. Our pre-conditioning, our perspective, our tendencies are all a part of expressions of our sanskar. One person may have the tendency to share – it is what her sanskar is. Another person may have the tendency to hoard – that is in his sanskar. The Self is working with all the accumulations, the sanskar. So many of our imaginations are springing out because of our accumulated sanskar is being triggered either by myself or some situations outside.

If we are unaware of our sanskar or the inputs we are taking from outside; then we may not be able to see where our imagination came from! To work toward harmony in the Self, it is essential to be aware of our imagination and our sanskar and sort it out, layer after layer. That means we have to sort out our imaginations, our sanskar and make sure that we keep only what is in line with our natural acceptance and the rest is evaluated out.

The seed or root of the imagination is the desire. As we have seen, a small desire expands in thought and further expands in expectation. Now, if we find contradictions in the imagination, the best place to check is the desire. This desire needs to connect to our natural or existential purpose – that is what we have been hinting at when we introduced natural acceptance. Also, desire connects to our feeling in relationship which we will explore in more detail in chapter 8. To check whether some selections or some thoughts will lead to harmony or not, it is best to check the desire (which has given rise to these thoughts and expectations):

- Is it born out of a naturally acceptable feeling or not?
- Is it for a human purpose or not?

For example, if you are thinking of how to express respect to your mother, the desire behind it is a desire for living with respect. Since respect is a naturally acceptable feeling, this desire will lead to harmony, and thoughts to fulfil this desire will also lead to harmony and happiness. On the other hand, if you are thinking of expressing disrespect to your mother, the desire behind this thought is living with disrespect. Since this desire is conflicting with the innate desire for feeling of respect, this desire will lead to disharmony; the thought of disrespect will lead to disharmony and unhappiness. Of course, if we are not aware or if we are not referring to our natural acceptance, if we are not having that internal dialogue, we may find out the result right now, or after some time, even many days and many years. It just means that we are either unaware of our imagination at that moment or we are not checking whether it is in line with our natural acceptance or not i.e. whether it will lead to harmony or not.

One of the simple ways to do this check is to find out the source of motivation for the desire – is it preconditioning or sensation or self-verification on the basis of our natural acceptance. Because without this awareness, without this dialogue; desires are being motivated from all these three sources. In the meanwhile, without much of awareness, we have accumulated a lot of desires – some are in line with our purpose and naturally acceptable feelings in relationship, while others are not. With awareness and with the internal dialogue, every moment, the sanskar can be cleaned out.

When both the following parts are complete, we are in harmony within, in a state of continuous happiness, in human consciousness. These two parts are:

1. The activities in block B1 have been awakened. We have the right understanding – of relationship, harmony and co-existence (mutual fulfilment). With that, this right understanding has become the guide for B2 (imagination), so now we have the right feeling and right thought.
2. We have sorted out our sanskar, i.e. all our sanskars are now in line with our existential purpose and naturally acceptable feelings. Our sanskars only in line with relationship, harmony and co-existence (mutual fulfilment).

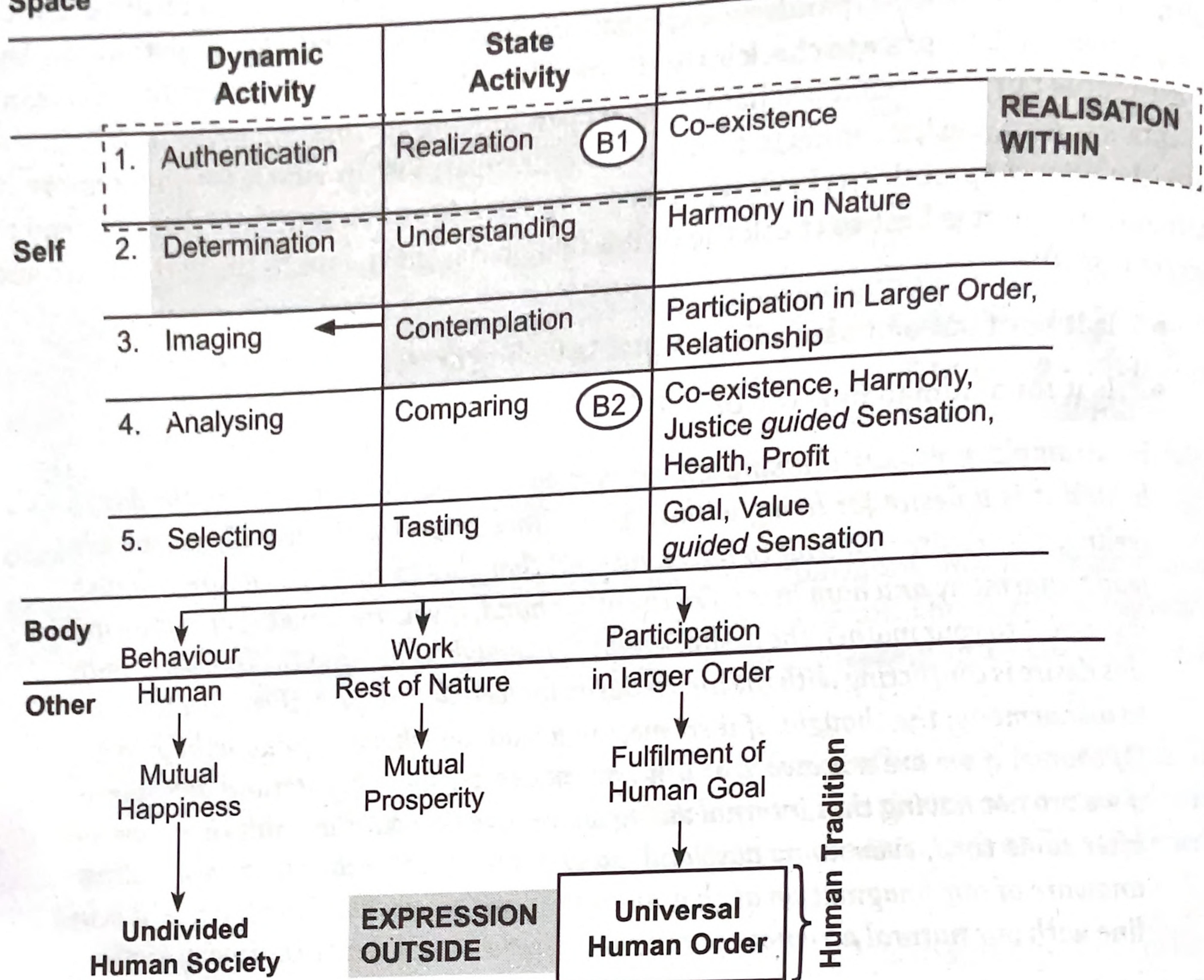
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Fig. 6-8. Definite Human Conduct

Then we are able to participate for mutual fulfilment with the world outside (refer to fig. 6-8). It means that our behaviour with human being will lead to mutual happiness, work with rest of nature will lead to mutual prosperity and our participation in larger order will lead to the fulfilment of human goal which ultimately will lead to undivided society and universal human order. An undivided society and universal human order can be ensured on the basis of understanding of the harmony: in existence as co-existence, in nature as harmony and in our relationship with other human being and with rest of nature as mutual fulfilment.

We will explore these in detail as we go on. We have just mentioned this to give you a feel that ultimately this is how our imagination will look like; this is how the state of the Self will look like; this is how our conduct will look like and that would be the final result of it. One end of it is the realisation of co-existence in existence, understanding of harmony in nature and contemplation of relationship in the Self; and other end is the undivided human society and universal human order.



One of the ways you can find out your state of being is to do the practice session on finding out how much of the desires, thoughts and expectations are motivated by preconditioning, sensation and natural acceptance (it is included in the practice sessions for this chapter).

Salient Points

- *The Self is central to human existence. Every decision is made by the Self and if required, it is expressed outside using the Body as an instrument.*
- *The Self is continuously active in imaging, analysing-comparing and selecting-tasting.*
- *The Self has the continuous power to desire, so the activity of imaging is always taking place. It has the continuous power of thought, so the activity of analysing based on comparing is always taking place. It has the continuous power of expectation, so the activity of selecting based on tasting is always taking place.*
- *Together all these activities are called imagination. Imagination is continuously taking place in the Self.*
- *All the desires, all the decisions, all the selections are made in the imagination. They may be expressed outside in the form of behaviour with human being or work with rest of nature, as and when required, using the Body as an instrument. Imagination connects to the behaviour and work. In that sense, the imagination (the accumulated imaginations and sanskar) is central to the Self.*
- *Sanskar is the ‘acceptances’ derived from the summation of all our imaginations from all time.*

*Sanskar = ‘Acceptances derived out of Σ [Desire (from all time)
+ Thought (from all time) + Expectation (from all time)]*

It is being updated over time. We have some sanskar at one moment t. At the next moment (t+1), our sanskar can be articulated as:

$$\text{Sanskar (t+1)} = \text{Sanskar (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$$

These acceptances (sanskar) may or may not be in line with our natural acceptance. If we are doing the self-exploration based on our natural acceptance, sanskar generated out of this will be harmonious.

- *The happiness or unhappiness depends on the content of imagination (and sanskar). If it is in line with the natural acceptance, there is harmony in the Self – it is in a state of happiness. If it is not in line with the natural acceptance, there is contradiction in the Self – it is in a state of unhappiness.*
- *There are three possible sources of motivation for imagination – preconditioning, sensation and natural acceptance. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. prevailing in the family, in the society which may influence the imagination. Sensation is the information the Self reads from the Body through the five sense organs – of sound, touch, sight, taste and smell. Self-verification on the basis of natural acceptance leading to right understanding is the third source of imagination.*
- *When the imagination is motivated by preconditioning or sensation, it is enslaved by some external source. This is enslavement. When the imagination is guided by natural acceptance, it is the state of self-organization.*

- When imagination is in line with natural acceptance, only then it is definite to be in harmony, leading to a state of happiness within. When it is motivated by preconditioning or sensation, it is not definite whether it will be in harmony or in disharmony.
- Since the natural acceptance is for relationship, harmony and co-existence, when imagination (i.e. desire, thought, expectation) is guided by these three – relationship, harmony and co-existence, there is harmony in the Self. The Self is in a state of happiness. If we can ensure that all our imaginations are guided by relationship, harmony and co-existence, there is harmony in the Self in continuity and the Self is in a state of happiness continuously.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Why is it important to study the Self? How does it help in your day-to-day life?
2. Explain the activities of the Self with a diagram. With the help of an example, show how they are related.
3. What is imagination? Is it taking place continuously or is it a temporary activity that you can start and stop at will? Justify your answer with some examples.
4. Describe the harmony in the Self with a few examples.
5. List the various sources of imagination in the Self. Elaborate with few examples.
6. How is behaviour and work decided? Is it decided by the Body or by the Self? Which activity of the Self is connecting to behaviour and work?
7. How can self-exploration help to ensure harmony in the Self?
8. The acceptances out of accumulated imagination at time t was mentioned as sanskar (t). It keeps getting updated as given in the chapter. Sanskar at the next moment is

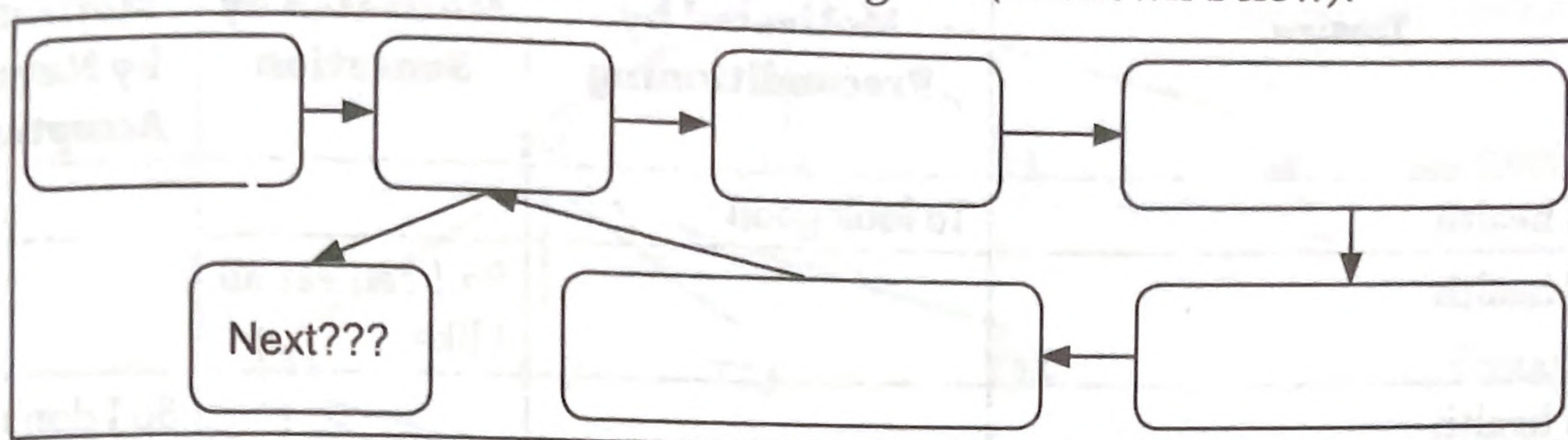
$$\text{Sanskar } (t+1) = \text{Sanskar } (t) + \text{Environment } (t) + \text{Self-exploration } (t)$$

Explain the meaning of this statement with the help of any two examples.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. 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:

- a. Are you able to see your imagination all of the time or only some of the time?
 - b. If you are able to see (be aware of) your imagination only some of the time, what do you think is the reason?
 - c. 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?
 - d. What are your observations from this exercise?
2. Reflect on the times when your Body was healthy, when your Body was sick, when your Body was resting, when your Body was refreshed, when your Body was fatigued, etc. (i.e. your Body was in different states). Write down your observations:
- a. Is the activity of imagination continuous in time and not dependent on the state of your Body? [Of course, we are not asking about the content of your imagination].
 - b. Do you always decide your behaviour and work, or does your Body decide it? Does the state of your Body have any impact on your behaviour or on your work?
- What did you understand about yourself from this exercise?
3. 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. You may be already doing this for innerwear (to protect your Body, for comfort) and outerwear (for fashion).

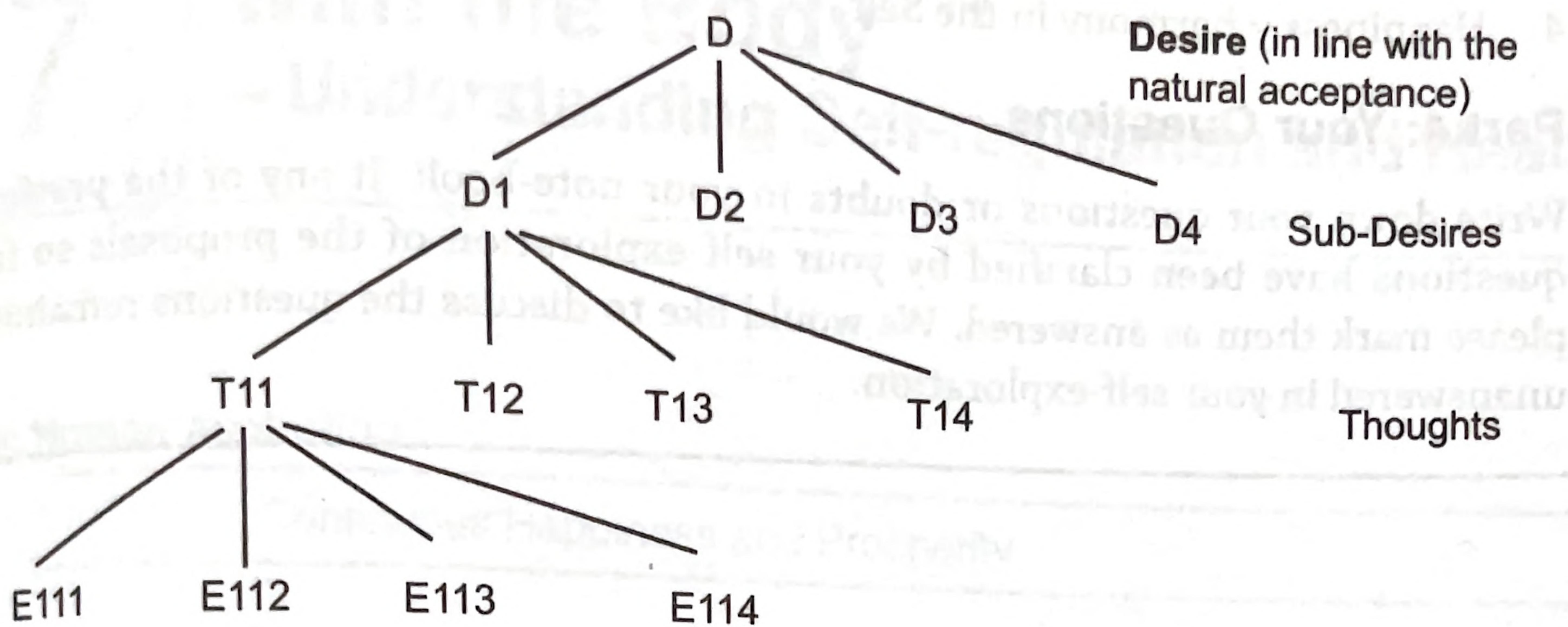
Desire	Motivated by Preconditioning	Motivated by Sensation	Motivated by Natural Acceptance
Good health	To look good		
Good health		So I can eat all I like	
Good health			So I don't feel sleepy while reading
Feeling of acceptance for me in my friends			
Being physically in the company of my friends			
Food for nutrition	Nutrition		
Food for taste		Taste	
Lots of money – for needs of Body			
Lots of money – for respect in the society			
Understanding my natural acceptance			
This is just a sample list. Please make your own list			

Now, write down your observations:

- What percentage (approximately) of your desires are motivated by your natural acceptance? This will give you an idea of the percentage that you are self-organised or autonomous. 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 are 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 or autonomous (if that is your goal)?
4. The basic desire (D) of a human being is continuous happiness. For it, there are multiple sub-desires. For each desire or sub-desire, there are multiple thoughts. For each thought, there may be many expectations. All this is together called imagination. In this exercise, we are trying to specifically identify the desires /

Contd...

sub-desires and the associated thoughts and expectations. Find out if there is harmony among the sub-desires, thoughts and expectations.



5. Write down some of your habits, some things that you like, some things that you dislike, the basis of how you make choices and some “rules of life” that you go by – these are all a part of your accumulated imagination and sanskar. For each entry, if you can ask “why” and get an answer, go with the answer. E.g. if you like to eat sweets and you ask yourself “why sweets”? Your answer may be “because I like the taste of sweets”, so write down “taste of sweets”, instead of “sweets”. Like this make a list. This defines “what you are”. Note that your desires are a part of your sanskar which is the acceptances out of your accumulated desires, thoughts and expectations. Recall the list of your natural acceptance. How much (what percentage) of your sanskar (acceptances) is matching your natural acceptance? Write down your conclusions from this exercise.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Self (consciousness) is the significant part of human being”

1. Activities of the Self
2. Three sources of imagination

Contd...

3. Self-evolution: Sanskar (t+1) = Sanskar (t) + Environment (t) + Self-exploration (t)
4. Happiness = harmony in the Self

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.