

REINSTATING BALANCE IN YOUR LIFE – Part 2

KNOW THY SELF

In part 1 of this article we focused on imbalances in our life that are traceable to trauma. As was stated, Healthcare professions today readily agree that the emotional problems that are traceable to trauma are manifestations of imbalances in the inner being of the person facing the challenge.

Since emotional problems can create disharmony in our environment, we suggested that an imbalance must lie at the root of much that is simply described as personal or social quarrels (disharmonies) and crises. These crises can also manifest in unwholesome acts like wars and other strife. Furthermore, the sum of the imbalances of the individuals in society then forms the true basis for what we call social crises.

Since imbalances tend to be deeply buried in the psyche it is generally difficult to identify or recognize them and begin to restore balance to the individual. As more people in the society reinstate balance in their lives, the society should also display more harmony in the relationships and activities of its members.

Let us now apply this thought to a few common behaviors that are not trauma-related.

As a first example, let us take the case of someone who is quarrelsome or dislikes people. Such a person appears unable to get along with their neighbors. If asked, they will give ample reasons for their attitude towards their neighbors. On the surface their reasons may even be logical and reasonable. But if one could peer deeper into their being (soul) one may find that the real reason for their attitude to their neighbor has more to do with a silent resentment that they bear against the person, or the group to which the person belongs. We will now see that their quarrelsomeness or dislike is not so much because of the other person's action, even if annoying, but because of the imbalance that resentment has caused in their inner being. Until this imbalance is recognized and acknowledged, the personal and social disharmony that this person's attitude causes will never be resolved.

When seen from this perspective, one could hazard a guess that any form of intolerance, dislike, or resentment, whether directed at a race, class, gender, or an individual could reasonably be traced to some imbalance within the person. And when many in the society bear resentment for one thing or another, it follows that society will be marked by much intolerance, hate, and other forms of unspoken resentment and strife.

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Let us examine another example - the common feeling of distrust that many people harbor today which causes much social impasse and unrest. When a person is distrustful, they find it difficult to believe what another person says. If asked, many will point to how the other person may have misled them in the past. While that would be reasonable grounds for treating what they are being told with caution, others fail to listen or consider the logic or correctness of what is being said. Instead, they simply object for reasons which they themselves cannot really understand.

Now, let us try again to peer into the souls of these two types of distrust:

- The first is unable to trust because they cannot forget or forgive a past wrong. While this may be “justified”, it harbors the danger that when presented with Truth, they close themselves and are unable to benefit from it. In their distrust, they may also dissuade others from listening and benefiting from the truth. This inability to forgive is already recognized by Psychotherapist as a state of emotional imbalance.
- As for the ones who fail to listen, a closer insight into their being may show a combination of intolerance combined with a form of laziness to exert themselves to really understand what is being discussed. This inability can arouse envy against those who they feel are trying to show them up. In their inner shame combined with vanity they become intransigent and sometimes angry.

Here too, we see that if we ignore the motivating cause for such behavior, we become oblivious to the inner state that drives the actions, and we focus only on that which manifests as their behavior.

Since most societies today are torn by strife brought on by intransigence and intolerance, it is only reasonable to conclude that these types of imbalances are prevalent in the people in the society.

At this point, perhaps the reader may have observed that the imbalance that triggers the behavior of intolerance/intransigence is in some respects similar to the deadly sins categorized by religions. For example, the very intransigent is likely to exhibit to varying degree traits of the deadly sins of:

- Wrath (anger).

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- Hateful rhetoric, resentment and animosity towards the opponent
- Pride manifesting as a sense of superiority and a belief in the inherent rightness of one's own views.
- Sloth or laziness evident in a lack of care to examine and reflect, thereby hindering and leading to neglecting one's responsibilities, or failing to act to fulfill duties.

From this perspective it becomes easy to see that indeed many of the non-trauma related attitudes and behaviors commonly exhibited by individuals and societies indicate the inner imbalances that religious traditions describe as the Deadly Sins.

Therefore, regardless of whether personal or social challenges are discussed in simple or complex terms, we can see that a Spiritual or psychic review of the cause ultimately points to an inner imbalance that must be acknowledged and reversed in order to reinstate balance and harmony within the individual, and, by extension, society.

However, it is important that we differentiate between legitimate criticism or disagreement, versus engaging in hateful or discriminatory behavior rooted in bigotry, intransigence, distrust simply the desire to impose one's opinion or views.

While no one will disagree with the imbalance that is evident in the examples discussed thus far, without giving much consideration, many assume that a life of “doing good”, or one that is “full of faith” is devoid of imbalance.

Let us examine two common examples:

Today, indulging children or the disadvantaged is considered the “right and kind thing” to do. But we seldom pay attention to the effects this can have on the one doing the good and the recipient of the good.

Many recipients of this goodness soon develop a sense of entitlement which quickly morphs into dissatisfaction and wanting more, without making the effort themselves to earn the object of their desire. This feeling can lead to envy or jealousy of those who they look upon as having more than themselves. Jealousy and envy eventually lead to hate, anger etc.

The “do-gooders”, on the other hand, are “proud” of themselves, and without realizing it they soon cultivate a demeanor of arrogance toward the people that they are “helping”. Arrogance soon leads unconsciously to a benign bigotry marked by a condescending attitude towards the targets of their good acts.

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Unfortunately, something similar can be observed in the now popular trend of “loving” animals. That many modern-day animal lovers try so hard to show love by actions that go against the nature of the animal is evidence of an unrecognized form of arrogance. The arrogance is in trying to improve upon nature by trying to cultivate human traits in their animal wards. That many honestly consider their pets as children, to be treated the same as they would a human child, may raise questions for the discerning because, the true concept of love involves helping the object of true love to ennoble themselves. That is, to fully develop the qualities with which they have been endowed by nature. Any action that stifles such ennoblement, even if well-meant is bound to create imbalances in the beneficiary of such false love.

The observable imbalance exhibited by the over indulged, and the arrogance and vanity of those doing the indulging or advocating indulgence serve to make the point.

Also, the fact that many pet-animals are increasingly exhibiting traits of human neurosis should serve as food for thought for the discerning.

Next let us examine the faithful.

But first, we must emphasize that we choose to examine the inner life of the faithful, not to condemn their faith, but to see how even here there may be hidden imbalances, which arise because of the way in which we understand the meaning of Faith, and what we seek to get from our faith.

Many people of faith accept the doctrines of their faith without question. This may give the faithful a feeling of protection and succor. But the belief may not be based on a conviction that has arisen from vigorous reflection on what they have been taught. Nor have they investigated and searched for clarity on matters of faith that they find vague or contradictory. That they are willing to accept and continue to believe in that which does not harmonize within them is clear evidence that they must, every now and then, experience some imbalance when this disharmony wells up. Many suppress this feeling of disharmony by convincing themselves that their teachers and leaders are infallible, and ultimately responsible. This attitude, if properly considered, demonstrates a degree of laziness in taking personal charge for their own inner development.

The subtle point made here can perhaps only become obvious when a person conducts an honest probe of their inner motivation for every action or inaction

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that they take. It is only through this that one may be led to recognize the imbalances within that are creating inner disharmony.

Another point that should be made is that an imbalance could exist within the individual, even when we have no avenue through which it can be expressed. For example, there are many who, though they are in positions of privilege, still harbor envy and jealousy of other peoples' possessions, no matter how meager. Also, there are extremely poor people who harbor hate, but have no avenue for expressing their wrath. But every person's imbalance is only awaiting an opportunity to manifest. Therefore, no one should judge or condemn another whose imbalance is manifesting.

Perhaps, as a final point, it should be noted that once an imbalance takes root within us, it becomes a part of our personality, gradually being unconsciously brought to bear and clouding our judgment on every situation. Just like apprehension that may have been triggered by an event, if not controlled, can slowly develop into broad paranoia. Therefore, it is best if we make the effort to become better acquainted with our inner self and slowly begin to work to overcome and ultimately eradicate our own unexpressed, imbalances.

To accomplish this, we must honestly and sincerely reflect on the motivations behind all of our Thoughts, Words, and Actions.

As the first step, we must learn and begin to cultivate the habit of holding our thoughts up to the Light before giving vent to them because thoughts form the foundation for all arising emotions, feelings, actions and even the manifestation of trauma.