

Historical Philosophy of Mind and Professional Ethics

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Abstract

Being human beings, it becomes our need to understand ourselves. The Self ('I') is the basis of everything we do. The Self (^I) is conscious in nature while the body is physico-chemical in nature. The interaction between `I and the Body is in the form of exchange of information. We will focus attention on two categories of attributes of the Self, namely the powers of the self and the corresponding activities as the manifest outcome of these powers. The problem today is that our activities of realization and understanding are inactive, we are unaware of them. As a result, we are not able to operate on our own right and keep operating on the basis of pre-conditioning and sensations i.e. we are operating only at the levels of desire, thought and expectation today. We have to start referring to our natural acceptance, i.e. we have to start operating on the basis of realization & understanding then we get self-organized which is what we basically aspire to be. When we have the right understanding i.e. when we operate on the basis of our natural acceptance, our desires, thoughts and expectations are streamlined which leads to harmony in the activities of the self, as a result of which, they get self-aligned.

Introduction

Human being is co-existence of the Self (^I) and Body as we have explored during the study. We studied about the needs and activities of the self and the Body. We also saw that the Body is instrument and I am the seer, doer and enjoyer. I am continuously active to fulfil my need for happiness. Now, we will study more closely about the activities in the Self and the state of harmony in the Self. In our search for harmony in all the spheres of our life, the first entity we come across is ourselves. We are human beings and so it becomes our need to understand. What is the human being? What/who am `I'? We spend the maximum of our time in ourselves, we keep having thoughts and feelings and plans but we are mostly lost or preoccupied in thinking about other things rather than ourselves most of the time. We shall learn more about ourselves here. So special attention need to pay. Since all the learning we are going to do in this study is about ourselves, we shall start observing ourselves! All of us are engaged in a variety of activities through the day. While we may recount these activities as studying, playing, eating, sleeping, etc. We may broadly say, that thinking is something I do, I can imagine I can taste and select in the expectation of happiness.

We need to remember that the Self (^I) is conscious in nature while the body is physico-chemical in nature. The interaction between `I and the Body is in the form of exchange of information. We will focus attention on two categories of attributes of the Self, namely, the powers of the Self and the corresponding activities as the manifest outcome of these powers. We are referring to the term `power' with reference to the self as the capacity for a certain activity of the self, e.g. the capacity for the activity of 'imaging' is 'desire'. When we try to understand these activities and powers, we will look at each pair of Power and Activity. We will then look at `Thought and analyzing together and then Expectation and

Selecting/Tasting together. It is important to note here that when it comes to understanding the power and corresponding activity, it is the activity which we are able to see within ourselves and hence understand it. Therefore, as we go ahead, we may focus on activity only.

Activities in I A Continuous Process

We are expecting some 'taste', we are making some 'selection' from our environment all the time. For example; we planned our career. We could have selected engineering or medicine or accounts or management. When we selected engineering, we again selected whether it would be computer science or electrical or mechanical or some other stream. Within that stream, we selected what specialization we will have after the completion of our program and we started selecting our electives accordingly! In this example as well, with every selection made, we had a 'taste' associated with it. We wanted to lead a good life, and the 'taste of a good life' got associated with engineering as a career! We can thus see that this selecting and tasting is going on in us continuously, through the day, all the time. A Selection is always made in order to fulfil a Taste we already have in us about something being favourable or unfavourable. The activity here is "selecting / tasting" and the capacity for that activity, or its power, is called "expectation". We are doing this all the time. We only have to pay attention to it to see it. Once we start paying attention to it we will start seeing that we get the feeling of happiness/unhappiness from the taste. Selection/Taste thus has an impact on our happiness. It is important to note that Selecting/Tasting happens in the Self (I), or in our Self ('I'), and not in the Body. The activity of Selecting/Tasting is the basic level via which the Self (I) interacts with the Body. All the inputs/information from the body is passed on to 'I' via Tasting, while all directives to the Body from 'I' are from the activity of Selecting. The activity of analyzing, takes place all the time as well. Thus, we saw that there are various activities in 'I' and these activities in 'I' are continuous.

Problems of Activities in I

Activities of 'I' i.e. Desires, thoughts and expectations are largely being set by pre-conditionings or sensations. We already have explored into the activities in I. We shall now look into the problem today, which is - the problem of unhappiness, of stress, of discomfort we feel and what its possible causes are and what its effect is. The Problem mainly is desires set on the basis of pre-conditioning. When you see an advertisement for a big bike, what happens? You pay attention to the advertisement, and then you think about it. As you think, you start warming up to the idea, it plays on you, and slowly, you decide that you 'want' this bike. Thus, you have associated the bike with some notion of greatness, speciality of your being, i.e. it has become your desire. This is the meaning of a preconditioned desire. Pre-conditioned means, we have assumed something about it on the basis of prevailing notion about it. Expectations set on the basis of sensation in the example of the bike in the earlier section, suppose you had seen the bike, and not associated it with "greatness"; rather, you only liked the way it 'looked' then this is based on the sensation. That is, the looks alone of the bike, the 'taste' of the bike is what is appealing, and there is no notion of greatness associated with it as in the previous case. This is an example of 'expectation being set on the basis of sensations'. This is largely the case with us today either we are operating on the basis

of preconditioned desires or on the basis of sensation. As long as we are operating on the basis of pre-conditioning or on the basis of sensation, we cannot be sure of ourselves and it may also lead to contradictions in us.

Cause of problem: we have studied that today our desires, thoughts and selections are largely driven by pre-conditioning/beliefs/assumptions prevailing around or by sensations from the body. This leads to problems in the Self ('I'). We have desires, thoughts and expectations largely set by pre-conditionings or sensations. But problem today is that we feel lethargic about it. We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, we don't even know whether they are ours. There is always some conflict within us, as we have conflicting desires, thoughts and expectations. We have multiple desires. Each desire gives rise to multiple thoughts. Each thought gives rise to multiple expectations. Hence, we can also say that each thought gives rise to multiple selections. These desires, thoughts and selections are in conflict. Today we seldom refer to our natural acceptance to find out what is right for us. We hardly know what we really want to be? We hardly ever investigate into it. We keep on desiring, thinking and selecting, but with conflicts and contradictions! Thus, it becomes clear that since our desires, thoughts and expectations are based on pre-conditionings or sensations and not on our natural acceptance, they are in conflict and this becomes the cause for our unhappiness. Let us summarize the problems we face today due to these pre-conditioned desires, thoughts and selections.

Pre-Conditionings Effect on Body

Desires, thoughts and expectations keep changing as new inputs keep coming. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have a lack of self-confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the 'outside' - either from sensations, or based on pre-conditionings. The pleasure obtained from sensations is short-lived. Let us take an example to clarify this point; your friend takes you to a sweet shop one day. You eat some sweets. You like it so much, that you keep coming back for it. So much so, that you now need the sweets every day, else you feel something is wrong, and you finally fall sick because of this. This is the sensation from the body and we have ended up being conditioned by it. Note that eating the sweet, by itself is not so much the issue; the issue is that we have become so much dependent on it, that instead of giving us some sensory pleasure, it becomes the source for our unhappiness. We are driven by these five sensations and most of the time we are busy trying to get pleasure from sensations, from the senses. Here again, you may wonder what the issue with this is.

In the above example, there is an external object, the sweet, there is the body and there is the Self ('I'). The sweet comes in contact with the Body. There is sensation from the Body to 'I' and then there tastes in 'I'. We can note that the sweet is temporary in nature, it does not last forever, the contact of the sweet with the body is temporary in nature, the sensation from the Body to 'I' is temporary in nature and the taste of the sensation from the Body in 'I' is also temporary. Hence, this whole sequence of events in taste from the body is

temporary. The need of the 'I' is continuous, i.e. we want to have happiness, and its continuity. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled! Hence, any sensation we have from the body can't be the source for our lasting happiness. We need to understand the limitations of happiness or pleasure got from the sensations from the body and need to understand what is their use or purpose. If we confuse this purpose with happiness, we are in trouble, since something that is temporary can't be the source for our continuous happiness.

The role that sensation plays is that it tells whether the object in the external is suitable for the body or not. If something is rotten, the sensation of smell gives us the information of it not being suitable to eat. As we become more aware of 'I', we are better able to judge the suitability of physical facilities for the health of the Body. We can thus see that living on the basis of pre-conditioning or sensation means being in a state of being decided by the other or outside, i.e. enslaved. We are at the mercy of the preconditioning and the sensation. Whereas, we want to be in the state of self-organization, of being decided by our own self, in our own right. The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that they come from pre-conditioning or from sensation and they are something we don't really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us. We can find numerous examples where our desires, thoughts and expectations are not in alignment with our natural acceptance and cause us unhappiness.

Natural Acceptance to Realization and Understanding

Now we will discuss about two activities in the Self ('I') namely *realization*; means to be able to 'see' the reality as it is and *Understanding*; means to be able to understand the self-organization in all entities of nature/existence and their interconnected organization "as it is". We are able to see the harmonious interconnectedness at all the levels of our living. Operating on the basis of our natural acceptance' thus leads to operating on the basis of our 'Realization' and 'Understanding'. So long as these activities are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called unhappiness. But constantly referring to our natural acceptance, leads to the activation of the above said activities and this is what we are working for in this course. If we see today, we are focusing on "How to do?" without trying to first verify "What to do?" and "Why to do?" It is just like travelling in a comfortable AC vehicle on a smooth road without knowing where we have to go! This may seem humorous, but we need to verify whether we try to evaluate our efforts and plans in terms of our basic aspirations or not.

The 'natural acceptance' may initially seem to be somewhat vague. But, as we continue to observe ourselves, we are able to access our natural acceptance. This process of accessing our natural acceptance ultimately leads to realization and understanding. The

proposals being put forth in this book are in order to aid this process. We need to take each one of these proposals and evaluate them, and understand the meanings; or the harmony that these proposals are pointing to in our own right. These proposals essentially point to 'meanings' or 'realities' in existence. When we are able to 'see' or understand these 'realities' and 'meanings' in our own right, then we understand ourselves, we understand what the rest of nature is like, and what our role and purpose in all this we are living with is, we understand our value, what is valuable to us. We then understand what the true source for our happiness is our desires, thoughts and expectations, thus get set according to this understanding and this result in happiness.

Results of Realization and Understanding- Living with Definiteness

Now, we will see that the result of living with realization and understanding is living with definiteness, living with happiness. We see today that our behaviour is highly unpredictable and changes with who we are interacting, our state of mind and many other factors. We often do things that we ourselves feel embarrassed about! We have thoughts that we don't want to have. We end up doing things we don't want to do! It is a reasonably confused state of affairs, of conflict and contradiction, of unhappiness. This is called as having an 'indefinite conduct'. However, we see that we all desire definiteness in our conduct. When we operate with realization and understanding, there is certainty in our behaviour and our conduct. If we continue to operate only on the basis of our pre-conditioned desires, thoughts and expectations, there is uncertainty in our behaviour and conduct, i.e. we are one person in the morning, and have changed into another person by the evening! When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work. Thus, while on the one hand, we talk of protecting nature, and on the other, we have a way of life that depletes natural resources and pollutes nature. While on one hand, we talk of world peace, on the other we keep preparing for war. You can take numerous such examples to see the problems we are facing on account of this indefiniteness in human conduct or behaviour. Such examples of contradicting desires, thoughts and actions can be seen at the level of Self (I'), in our relationships in family, general issues in society and in our interaction with nature.

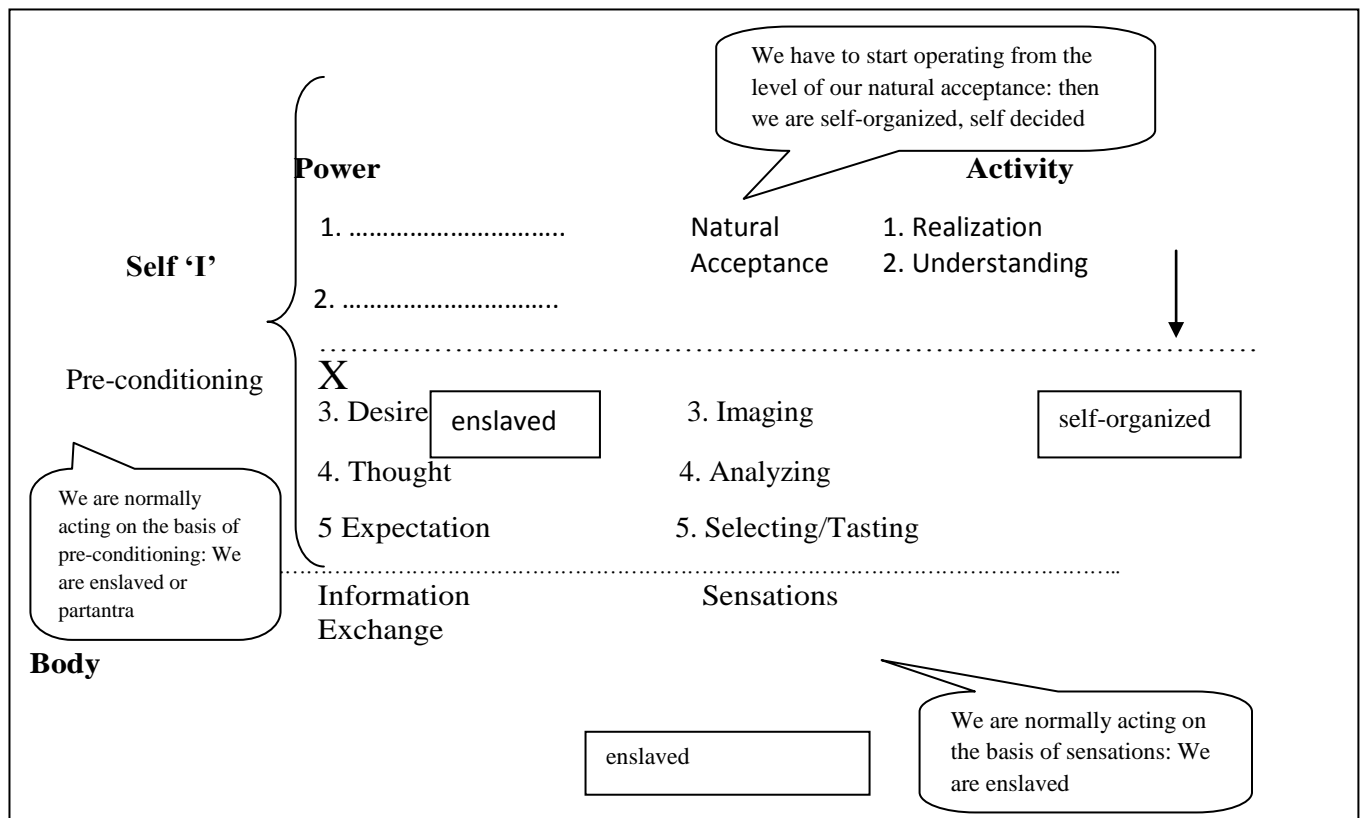
There is a difference between having definite behaviour and same behaviour. We are talking about the former and not of making everyone express the feelings in the same way! For example, two people may understand that trust is acceptable in relationship and always behave with a feeling of trust, but that does not mean they say the same things, or express the feeling in the same way! When we have the right understanding and definite desires there is room for creativity in thoughts and selections find finally in its expression in behaviour and work. For example; we know that our technologies have to be environment friendly there are numerous creative ways to go about this. Similarly, having known that trust is acceptable in relationship, there are numerous ways to express this feeling of trust. Going back to where we started from, we started by self-exploring. We started a dialogue between 'What I am' and 'What I really want to be'. We found that what we really want to be is our natural acceptance. What we are living with pre-conditioned desires, thoughts and expectations. We then found

out that there is the faculty of realization and understanding present as a potential in each one of us, on accessing which, we can have the right understanding. Having the realization and understanding leads to harmony in the activities of the self, as a result of which, they get self-aligned.

As we understand the reality for ourselves, without pre-conditionings, our basic goal becomes to live with that understanding. Subsequently, our desires get set to fulfil this goal. Since the understanding is invariant, the desires are also definite, and the thoughts and selections arising out of such desires are also definite. Hence, our behaviour and expression are also in harmony. Each one of us has to do this by himself/herself No one else can do this for us! We can summarize these points in the figure below. Additionally, we can see that when we operate on the basis of our Realization and Understanding we are 'self organized' and when we operate only on the basis of our pre-conditioned imagination or our pre-conditioned Desires, Thoughts and Selections, we are not self organized. To 'keep in view', and then slowly becomes a regular exercise for us!

Today we largely operate on the basis of Sensations from the Body, or Pre-conditioning. We have to start referring to our Natural Acceptance, i.e. we have to start operating on the basis of Realization & Understanding. Then we get self-organized, which is what we basically aspire to be. The way to ensure Harmony in the Self ('I') therefore is a four step i.e. becoming aware that human is the co-existence of 'I' and the Body, becoming aware that the Body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer, becoming aware of the activities of Desire, Thoughts and Expectation and pass each of these desires, thoughts and expectations, through your natural acceptance, and understand the harmony at all levels of our existence by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for Desire, Thoughts and Expectation this leads to harmony in 'I' in continuity. When we have the right understanding. i.e. when we operate on the basis of our natural acceptance, our desires, thoughts and expectations are streamlined and not confused

As we start observing ourselves and start becoming aware of our desires, thoughts and expectations, we may not 'like' or find acceptable what we see within. It is important that we do not try to 'fight' with these contradictory desires, thoughts and expectations. We need to keep being aware of them and passing them through our natural acceptance. As we do this and have the right understanding, these contradictory desires, thoughts and selections would start dropping off by themselves, since one can see that they are no longer meaningful, purposeful no longer important. We have to start paying attention to the various aspects of the reality around us including ourselves at all four levels of our living. As we do so, we begin to equip ourselves with the ability to understand this reality, verify it in our own right and live accordingly.



Conclusion

The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us. We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self ('I'). Activities of imaging, analyzing and selecting/tasting, are constantly taking place in 'I'. These activities are related. They are together called imagination. We are largely unaware of these activities in 'I' today. Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation i.e. from the 'outside' these are not self verified by us on the basis of our natural acceptance. As long as our desires are being set by the outside, there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning, or by some sensation from the body, we are enslaved. In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our own natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance. Through the process of self-exploration, the activities of realization and understanding get activated. Once our desires, thoughts and expectations get aligned, we are self-organized. There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self ('I'). It is possible to have this Realization and Understanding by starting

this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living, This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness the basic human aspiration.

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