

# Integrated Personality and Well-Being

## Unit V Human Values and Professional Ethics Course

November 19, 2024

# Agenda

- ① Gunas
- ② Antahkaranas
- ③ Pancha Koshas
- ④ Stress Management
- ⑤ Oneness and Equanimity
- ⑥ Overall Well-Being

# What are Gunas?

- Gunas are the three fundamental qualities or modes of Nature (Prakriti) that govern all aspects of life and existence.
- All three gunas coexist in every entity found in nature – animate as well as the inanimate, in the mind as well as in the body, but one typically dominates at any given time.
- A person who transcends the gunas achieves liberation – realises his true nature as consciousness. He will be free from the control of Nature.

## Parable of Sri Ramakrishna of the Three Robbers

# The nature of 3 Gunas and how each creates bondage?

## Sattwa

Sattwa is by the purity of its quality a cause of light and illumination, and by virtue of that purity produces no disease or morbidity or suffering in the nature: it binds by attachment to knowledge and attachment to happiness.

## Rajas

Rajas has for its essence attraction of liking and longing; it is a child of the attachment of the soul to the desire of objects; it binds the embodied spirit by attachment to works.

## Tamas

Tamas, born of ignorance, deludes of all embodied beings; it binds by negligence, laziness and sleep

## The 3 Gunas – their Characteristics and Influence in our day to day lives

# What happens when one of the Gunas dominate?

## Sattwa

When one perceives a flood of light, a light of understanding, perception and knowledge, one should understand that there has been a great increase and uprising of the sattwic guna in the nature.

## Rajas

Greed, seeking impulses, initiative of actions, unrest, desire – all this mounts in us when rajas increases.

## Tamas

Nescience, inertia, negligence and delusion – these are born when tamas predominates.

# Food Preferences

## Sattwa

The foods that augment life, energy, strength, health, happiness and joy, and which are savoury, oleaginous, nourishing and agreeable, are liked by person of Sattwic temperament.

## Rajas

The rajasic temperament prefers naturally food that is violently sour, pungent, hot, acrid, rough and strong and burning, the aliments that increase ill-health and the distempers of the mind and body.

## Tamas

The tamasic temperament takes a perverse pleasure in cold, impure, stale, rotten or tasteless food or even accepts like the animals the remnants half-eaten by others.

# Sacrifice

## Sattwa

The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattwic.

## Rajas

The sacrifice offered with a view to the personal fruit, and also for ostentation, O best of the Bharatas, know thou that to be of a rajasic nature.

## Tamas

The sacrifice not performed according to the right rule of the Shastra, without giving of food, without the mantra, without gifts, empty of faith, is said to be tamasic.



# Austerity (tapasya)

## Sattwa

- 1 Worship given to the godhead, to the twice-born, to the spiritual guide, to the wise, cleanness, candid dealing, sexual purity and avoidance of killing and injury to others, are called the austerity of the body.
- 2 Speech causing no trouble to others, true, kind and beneficial, the study of Scripture, are called the austerity of speech.
- 3 A clear and calm gladness of mind, gentleness, silence, self-control, the purifying of the whole temperament – this is called the austerity of the mind.

This threefold askesis, done with a highest enlightened faith, with no desire for fruit, harmonised, is said to be sattwic.

# Austerity (tapasya)

## Rajas

That austerity which is practised to gain respect, honour and adoration, and that with ostentation, and which is transitory and unstable, is here said to be Rajasika.

## Tamas

That austerity which is pursued under a clouded and deluded idea, performed with effort and suffering imposed on oneself or else with a concentration of the energy in a will to do hurt to others, that is said to be tamasic.

# Charity

## Sattwa

To give for the sake of giving – a gift given with this idea to one who will do no service in return, in a fit place and time and to a worthy person, is known to be Sattwic

## Rajas

The rajasic kind of giving is that which is done with unwillingness or violence to oneself or with a personal and egoistic object or in the hope of a return of some kind.

## Tamas

The gift that is given at the wrong place and time and to unworthy persons, without regard and disdainfully, is said to be Tamasic

# Renunciation

## Sattwa

He who performs a rightly regulated action, because it has to be done, without any attachment either to the action or to the fruit of the action, that renunciation is regarded as sattwic.

## Rajas

He who gives up works because they bring sorrow or are a trouble to the flesh, thus doing rajasic renunciation, obtaineth not the fruit of renunciation.

## Tamas

Renunciation of rightly regulated actions is not proper, to renounce them from ignorance is a tamasic renunciation

# Knowledge

## Sattwa

That by which one imperishable being is seen in all becoming, one indivisible whole in all these divisions, know thou that knowledge as sattwic.

## Rajas

But that knowledge which sees the multiplicity of things only in their separateness and variety of operation in all these existences, that knowledge know thou as rajasic.

## Tamas

The tamasic knowledge is a small and narrow way of looking at things which has no eye for the real nature of the word; it clings to one movement or one routine as if it were the whole (without foresight or comprehending intelligence).

# Action (Karma)

## Sattwa

All action which is rightly regulated, performed without attachment, without liking or disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattwic

## Rajas

But that action which a man undertakes under the dominion of desire, or with an egoistic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajasic.

## Tamas

The action undertaken from delusion (in mechanical obedience to the instincts, impulsions and unseeing ideas), without regarding the strength or capacity, without regarding the consequences, the waste of effort or injury to others, that is declared to be tamasic.

# Doer (Karta)

## Sattwa

Free from attachment, free from egoism, full of a fixed (impersonal) resolution and a calm rectitude of zeal, unrelated by success, undepressed by failure, that doer is called sattwic.

## Rajas

Eagerly attached to the work, passionately desirous of fruit, greedy, impure, often violent and cruel and brutal in the means he uses, full of joy (in success) and grief (in failure) such a doer is known as rajasic

## Tamas

One who acts with a mechanical mind (who does not put himself really into the work), is stupid, obstinate, cunning, insolent, lazy, easily depressed, procrastinating, that doer is called tamasic.

# Understanding (Buddhi)

## Sattwa

That understanding which knows inclination and abstention, what ought to be done and what ought not to be done, fear and absence of fear, and bondage and Liberation, is Sattvic

## Rajas

That understanding by which one knows incorrectly righteousness and unrighteousness, and what ought to be done and what ought not to be done, is Rajasic

## Tamas

That imderstanding which, enveloped in ignorance, regards unrighteousness as righteousness and all things in an inverted way, is Tamasic



# Persistence/Tenacity

## Sattwa

That unwavering persistence by which, through Yoga, one controls the mind, the senses and the life, that persistence is sattwic.

## Rajas

by which one holdeth fast right and justice (Dharma), interest (Artha) and Pleasure (Kama), and with great attachment desires for the fruits, persistence is rajasic.

## Tamas

That by which one from ignorance doth not abandon sleep, fear, grief, depression, and also pride, that persistence is tamasic.

# Happiness

## Sattwa

The happiness which one relishes through practice, in which one comes to the end of all pain, and which is like poison at first, but like nectar at the end, is declared to be Sattvika, born of the serenity of the understanding that concerns itself with the Self.

## Rajas

That which is born from the contact of the senses with their objects, which at first is as nectar, but in the end is like poison, that happiness is declared rajasic.

## Tamas

That happiness of which delusion is the beginning and delusion is the consequence, which arises from sleep, indolence and ignorance, that is declared tamasic

# The 4 Antahkaranas - Four aspects of the Mind

The Antahkaranas (inner instruments) in Hindu philosophy are the following:

- ① **Manas:**
  - The thinking faculty; gathers information through the senses.
- ② **Buddhi (Intellect):** - The discriminating faculty; distinguishes between right and wrong, good and bad; makes decisions and judgments.
- ③ **Chitta:** - The storehouse of memory, impressions, and experiences.
- ④ **Ahamkara (Ego):** - The sense of "I" or self-identity; responsible for individuality and self-perception.

# Pancha Koshas (5 sheaths)

Pancha Koshas (five sheaths) are the 5 layers or dimensions covering, as it were, the divinity of the human being:

- 1 **Annamaya Kosha:** physical body, composed of the five elements.
- 2 **Pranamaya Kosha:** associated with the life force or prana, which animates the body. It governs the vital functions of the body, such as breathing, circulation, and digestion.
- 3 **Manomaya Kosha:** It includes the manas, chitta, and ego. It is responsible for thoughts, emotions, and perceptions.
- 4 **Vijnanamaya Kosha:** This is the intellectual body, associated with knowledge, wisdom, and discrimination.
- 5 **Anandamaya Kosha:** The innermost layer closest to the Atman. It is the storehouse of subtle impressions. It is experienced in deep sleep.

# Stress Management - Agitated Mind vs Meditative Mind

<b>Agitated Mind</b>	<b>Meditative Mind</b>
Restlessness and Turmoil	Calm and Peaceful
Easily distracted	Focussed and disciplined
Attachment to outcomes	Work for work's sake
Unaware of one's own true nature	Aware of one's own true nature
Characterised by strong desires	Desires are greatly weakened or has no desires
Easily affected by the inevitable dualities of life	Equanimity
No faith in God or oneself	Surrender and faith in God

# How to control the mind?

Swamiji's beautiful analogy of how difficult it is to control the mind.

incessantly active → *desires* → *jealousy* → *pride*

Possible ways to control:

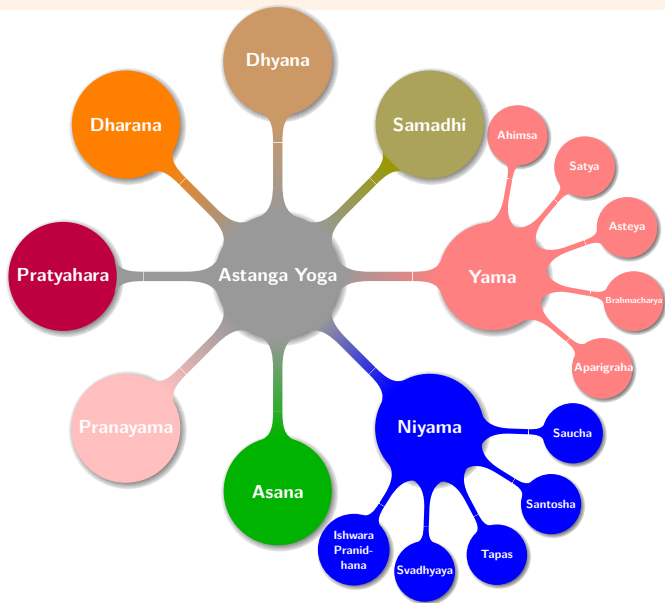
- ① having a routine
- ② moderation in sleep, waking, eating, recreation, efforts
- ③ control of 5 senses
- ④ practice of mindfulness
- ⑤ it may be controlled by constant practice and non-attachment

# Astanga Yoga

It is a structured path for attaining inner peace, self-mastery, and union with a higher consciousness (realise our true nature).

- ① Yama (Restraints)
  - Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha
- ② Niyama (Observances)
  - Saucha, Santosha, Tapas, Svadhyaya, Ishvara Pranidhana
- ③ Asana (Postures)
- ④ Pranayama (Regulation of Breath)
- ⑤ Pratyahara (Withholding the senses)
- ⑥ Dharana (Fixing the mind)
- ⑦ Dhyana (Meditation)
- ⑧ Samadhi (Perfect Concentration)

# Astanga Yoga of Patanjali





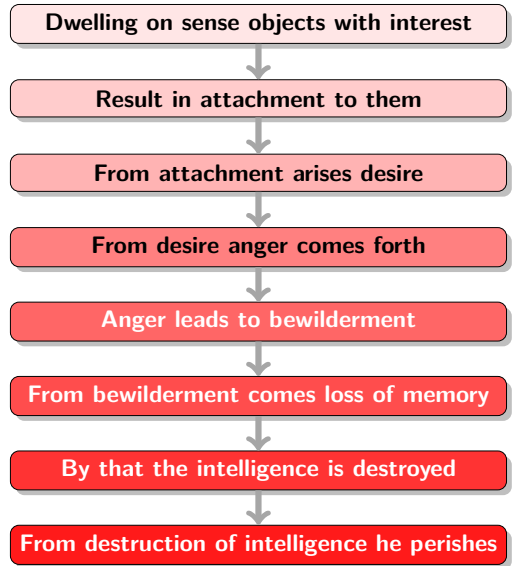
# We are essentially Divine

Swami Vivekananda's words emphasising the true nature of all of us, which is divine/consciousness/spirit and how to attain it.

"My ideal, indeed, can be put into a few words, and that is: to preach unto mankind their divinity, and how to make it manifest in every movement of life."

"Each soul is potentially divine. The goal is to manifest this divinity by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."

# Road to Perdition (8 steps)



# Oneness, non-duality, and equanimity

## Oneness, non-duality

- Behind this diversified existence, there is one eternal Being, the substratum of all these manifestations/becomings.  
eg. gold ornaments, waves etc.
- The man of realisation sees Brahman/Atman in all beings and all beings in Brahman/Atman, then he is equal visioned everywhere
- It is the highest goal that any human can strive for in this or any life.
- The goal can be achieved only after losing the ego that seemingly exists within us.

# Oneness, non-duality, and equanimity

## Equanimity

Equanimity is a mental state of calmness, balance, and impartiality, which is vital for anyone pursuing spiritual growth or effective action. It is seen as a path to inner peace, wisdom, and liberation.

- Equanimity should be reflected in our day to day lives such as in work, in joy and sorrows of life, and in adverse situations.
- When one has become the Brahman, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then the real equanimity dawns in oneself.

# Physical, mental, social, and spiritual well-being

## Possible ways to achieve the overall well-being:

- 1 Keeping the body fit and healthy
- 2 Regular definite routine
- 3 Regulation of food, sleep and recreation
- 4 Refraining from intoxicants, smoking etc.
- 5 Having a good company of friends
- 6 Helping others when in need
- 7 directing the 3 faculties of the mind towards the Divine: Thinking, Feeling, and Willing

# References

- ① Srimad Bhagavad Gita with the gloss (Tika) of Sridhra Swami - Swami Vireswaranandaji
- ② Complete Works of Swami Vivekananda
- ③ Essays on the Gita - Sri Aurobindo

# Questions?