

## SELF REALIZATION IS A WAY OF HARMONY – A STUDY REPORT

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### Abstract

The concept of “Self realization” is formulated on the basis of knowledge among own self. However most of the psychologists are interpreted the perception of “Self” as set of characters. The number of crime and criminal laws are gradually incising day by day, it is indicating unique punishment is not able to protect it. The conception of crime is not super natural phenomena; the tendency of criminal aspect was there from earlier time of civilization which is familiar with the name of animalistic behaviour in ancient period. And they are controlling it with two individual ways. The perception of “Self realization” was the beginning point of metaphysic which is gradually deteriorate own root and now it is amalgamated with formal yogic practice. During this study among 1,000 respondents from the age group of 12 years to 36 years it is seemed “Self realization” related *yogic* practices is top demanding from without “Self realization” related *yogic* practices. Although respondents are ensured it that they are realized psychological and psycho-behavioural benefit during several kinds of *yogic* practices along with “self realization”. Therefore it should declare from this study that “self realization” process is the way of harmony which is itself a psycho-behavioural therapy.

**Key word:** Self, Self realization, Metaphysic, Psycho-behavioural therapy.

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## 1. Introduction:

In a single world “Self realization” means realize own self, usually one question is arise from there that who is this “Self”? According to social science “Self” concept is “the organized set of characteristic that the individual perceive as peculiar to himself /herself”<sup>i</sup>. Psychologist Lewis (1990) development the concept of self within two different aspects one is existential self and another one is categorical self. The existential self is “the most basic part of the self-scheme or self-concept; the sense of being separate and distinct from others and the awareness of the constancy of the self”<sup>ii</sup> and except existential self identity others are refer to categorical self i.e. - age, gender, size, skill or etc. Kuhn (1960) investigated the self-image by using twenty different statements tests. During his investigation he just used the question - 'Who am I?' in 20 different ways. In the time of interpretation he found two different factors which were relating with social role and personality trait. During that study social role was qualify to the sense of internal or affective aspects of oneself such as gregarious, impatient, humorous and personality trait was relating with external or objective aspects of oneself such as son, teacher, friend. World famous psychologist Carl Rogers describe self as:

...the organized, consistent, conceptual gestalt composed of perceptions of characteristics of the “I” or “me” and the perception of the relationship of the “I” or “me” to other various aspects of life, together with the values attached to these perceptions.<sup>iii</sup>

Although is seemed from Carl Roger’s theory of personality that “self” concept is established with three components- self image, self esteem or self-worth and Ideal self which are related with self view, self value and self wish.

As a result of globalization people bring more opportunity for sharing them self. However people are acquiring more and more facility for the effect of technological or scientific development and globalization. Now a day technological is a major component of daily life where nice example is cell phone. As per the indication of third law of **Sir isaac newton**, a scientist cum philosopher, “any external influence on a body causes an equal and opposite action from the body”<sup>iv</sup>. Not only this formula is applicable among classical science, it is also relevant with social science. As a result or outcome of modernization or globalization but it should true that human being are gradually lost their self humanistic identity. The up growing number of crime and humiliate behave are ensured the human became cannibal day by day. As per the record of National Crime Records Bureau total 67,50, 748 <sup>v</sup> crime incidents are filed during the 2010 among 11,858 lakhs<sup>vi</sup>

population (The estimated population of India as on 1st July, 2010). The tendency of criminological aspect is not supernatural phenomena, it is exist inside of human mind from beginning, according to the theory of **Sigmund Freud**, father of psychology, desire, expectation, hope, cruelty, and other primordial expectation are present within human mind which are renowned with the name of “Id”. Generally “Id” is the part of unconscious mind which is also controlling by “ego”. “Ego” is present in preconscious portion of mind and it is responsible for propose limitation, it means it is responsible for classification among human behaviour like do and don't. Yet, “ego” is insisted with the force of “Id” as well as “Super-ego”. The perception of “Super-ego” is related with unconscious and it is responsible for develop morality, ethic and principal. Every human acts and performances are related with above three psychological components. When the question is criminological aspect of human beings, it is there from beginning time of civilization which is interpreted as an animalistic behavioural attitude in Indian ancient literature. The existence of Manu-Samhita, first formal law guidebook in Indian history is indicating that crime was also there in past. However in the time of Vedic period people were remote it with two different ways one was help of punishment which was relate with guideline of law and acts, and another one was correction which was relate with several kind of yogic thoughts. On the basis on acuity two types of yogic manuscripts are present among Indian literature – one is allied with materialistic world and another one is related with supernatural world. However the terminology of “yog” is used as a concern of relationship between two different components in both categories among ancient literature. Yet, it should true that some barriers are required for control, maybe – psychical or maybe social which is taken a part of limitation. In the time beginning people are analyzed the limitation of human activities, ancient seers are formulated several kind of guideline on the basis on ideological human behaviour. However the era of Veda many new conceptions are appended with traditional Indian religion. Usually for the expectation of peaceful living ancients sages are formulated several kinds of moralistic guideline as well as books with concern of social and personal ethic, principal and management, generally those are familiar with the name of Puran. As per the provable investigation 18 types of Puran are there with some of Upa-Ppurans. Though the way of Puran and Upa-puran ancient seers were want to establish social harmony. It is proved that they were realizing the pattern of lively hood practices are gradually modifying day to day. People are gradually lost their patient they have no time to learning Veda and acquire the critical meaning of

Vedic thought, therefore this the reason that seers were simplify the meaning of Vedic verses and constructed moralistic story with the help of different ideological personality and model image which are became the name and figure of good in future. Ancient seers and sages were discover it that people are more capable to remember stories from critical Vedic hymens. Moreover thousand above moralistic stories are present among whole Pourinic literatures which are concluded with personal hygiene, medical treatment, astrology, cooking process, cultural activities, political intervention, role and responsibility of human being, social and self management, law and punishment every physical intervention was there along with the concept of metaphysic. Even the perception of worship was starting this era in Indian context. It is seemed from all Vedic literate including in Puran and epic that most of the time the concept of metaphysic is amalgamated with yogic thought and philosophy, perhaps it is true that yog and philosophy are interconnected also where philosophy was based and “yog” term was used as a sense of relation between two different components. Eventually it is seeking in-between whole Vedic literature that concept of self identification is door of metaphysic from physic, where there objective or goal is renowned as an ultimate liberation. Among the whole way of ultimate liberation in Indian philosophy “Self realization” is superlative. Not only in the verse of “Who am I?” in beginning part of Brahma Vaivarta Purana or queries of Arjuna among own self under Srimad Bhagavad Gita. Comparatively same enquires are present in every Vedic literature where best one is Vedanta. According to the divine massage of Vedanta only unique Bramo is true nothing this materialistic world. The controversy is world is visualize and it is covering with reality but what about Bramo? It is just realization then why people can belief it? Questions are also interlink with existence of “Self” that is “Who am I?”. As per the philosophical thought of metaphysic -whole creation is covering with five universal elements – Fir, Earth, Air, Water, and Space which are the incarnation of Bramo. Nothing sixth element is there, whatever every factor of creation is under this natural rule although human configuration is not exception in this truth. Nothing particular shape, gender, colure quality and function are notified of Bormo among whole Vedic manuscript because the perception of Bramo is interpreted as an omnipresent power which is present every formation of universe. Therefore nothing individual self and power are exist in universe except supreme power namely Bramo , every component maybe visualize or invisible which all are came from unique Bromo and going to the way of Bramo also. However people are not informing among their own existence, they are imprisoned with world dilution which is the root cause of

misery. In a real life one single person are occupied identity towards different sector – among the parent he/ she is child, in study life he/she is pupil, in-between their friend he/she is a friend or peer member, among his/ her child he/she is father/ mother, although in-between professional sector he/she is professional person, it means one single person is introducing own self with different name, role and character which are depend in various perception i.e- social role, involvement, relationship with opposite person or object. It is also like musk, in-between the theory of management it is familiar with name of personality. From the above discussion it is clear that no unique self is there, generally the concept of “Self” is related with existence of particular person. Accounting to Vedic view no individual “Self” is there because it is not universally exist, almost “Self” identification is changing own location and existence after end of body. The core scene of “Self” among Vedic literature is narrated as a compact shape of biological outlook or materialistic figure along with mind and soul. The inner concept of human existence among metaphysical philosophy is developed with the separate existence of biological figure, mind and soul. However in their biological figure and soul are present with opposite expectation where mind is a representative of soul. Perhaps people are used their body name, class, religion logo, political colour, nationality, educational background, gender role etc. which all are related with materialistic world and identity. This is the root cause of misery because materialistic stuffs are able to promote different kind of enjoyment which are related with biological figure or sensual organ but “Self” is not unique physical shape it is also related with mental obligation which want satisfaction. The controversy between biological enjoyments and mental satisfactions are promoted different kind of desire, wish, hope and expectation, if people are capable to enrich their success they gradually involving in dilution of success, if not they are frustrated, anger and irritated among their fail. Among Vedic literature it is famous with the name of world dilution or world drama. Every moment each person is moulding by charm of materialistic world, the declaration of Markandeya puran it is the effect of mahamaya and the way-out is yogmaya . Notoriously people are not aware among their original identity this is the reason that are not able to acquire ultimate happiness; they are found happiness among materialistic elements which are able to promote temporarily happiness. Particularly internal identity is most appreciable from external identity among metapsychical philosophy and this is the reason that the concept of death and life are interpreted as a using of new cloth with the respect of old one. Even as per the direction of Vedanta one life became another life after five

reformations, which is famous with the name of recycling of birth theory. After end of life generally dead bodies are destroyed by fire, during burning process four basic air, earth, fire and water elements are changing own configuration, where space element was already removed from biological outlook in the time of death because it is amalgamated with soul. Fire, air and water elements are converted as a vapour and earth element turned as an ash – this is the first changes. Second part of change finished in the lip of sky; there cloud come from vapour and it is dropping in earth as a reformulation of rain which is third changes. Without water generation could not served, green plants are acquired it for photosynthesis process, as a result of this photosynthesis process plants are storing energy as a glucose which is fourth changes and lastly people and other body holder like animals and birds are taken green vegetables and fruits for survival. The nutrition values of green vegetables and fruits are capable to create sperm and ovum, where amalgamation is the root of new born which is fifth change. Comparatively in the time of first changes earth element is also capable to create new body during require stages.

This theory is also applicable among grave and other process of dead body distortion. Above interventions are the main pillars of metaphysics which are also famous by the single name of Braham vidya (Knowledge among Bromo) or Atman vidya (Knowledge among self). As per the declaration of ancient seers and sages after acquire Bromo vidya or Atman vidya people are capable to control their behavioural approaches because behaviours are also included with human nature and realizations. However generally people do not believe this metaphysical reality, they are covered with sensual enjoyment and expectation of the fulfilment of desires. It is like to the realism of rope and snake, in the time of darkness people unfortunately don't understand which one was rope and snake; they believed it either rope as a snake or snake as a rope and also they are reacted prominently towards the situation. Up to the end of dilution they are mesmerising with their own believe. After arise light they sighting the real truth, and then their reaction can move in opposite direction. It is the summery concern of Vedanta darshan, which is related with more than 5,000 BC of Indian myth and thought. More the 7,000 years later it is seeking that for the effect of ultra-modernization and globalization Vedic sense, activity, process, rite and rituals are gradually lost own originality which are engulfed by timeline and some of those are turnoff as a superstition or effect less activity processes. As per the effect of time self realization concept is amalgamated with different kind of yog, even yogic concept is isolated from civilization also. In a mordant society many yog organizations are there which are directly promoted self realization

programme through the way of Raj yog, Kriya yog, along with Jnana yog, Bhakti yog etc. Even they are also demand that after realizing own self people are capable to rectify and control their behaviour which is the basic point of conflict maybe individual or maybe social but it should true that every member of society is itself a individual personality. Therefore except individual peace the concept of social harmony is not possible. “Self realization” is an individual realization process which can processed individually from beginning, anyone can realized it without any age, gender, virginity, social group, food habit, limitation but the nodule concept of “Self realization” was attach with spirituality from beginning. Later Vedic era it was seen that gradually “Self realization” process was amalgamating with several kinds of formal yogic practices and it can promoted with the head of guide maybe organizational or maybe individual guidance.

Literature is a mirror of society, the character of “Bak” in Rig Vedavii and “Sabare” in Ramayanaviii are indicated that no gender limitation was present in past civilization, possibly Bak was belonging from upper class family but Sabare was belonging with socially marginalize community. However most of Vedic sages were married but they also enriching the designation of maharishi, the promotion of yogic programme was not imitating under the boundary of virginity– Vishwamitra, Atri, Gautam, Bharatraj, Rishyasringa were some familiar names of married sage in Vedic society. Even the rite and ritual of Ashwamedha-yagya, Gosahasra yogya among Vedic literature are indicating that not only the general crowd ancient sages and also non-vegetarian.

For the effect of timeline conception and category of “Self realization” practices is gradually changing own pattern and originality, now the status of “Self realization” is required to observing for comparison with past and present.

## 2. Objective:

Major three objectives of this study are as follows:

- To identified the probability of acceptance of “Self realization” among *yogic* practitioners in present society.
- To identified the status of food habit and virginity among “Self realization” along off without “Self realization” in present society.

- To identified the numbers and type of psychological as well as psycho-behavioural approaches which are controlling with the promotion of “Self realization” process in yogic practice.

### 3. Mythology and data analyze:

This study is establishing on the basis of primary data collected from 1000 respondents where respondents are attached with more than six months above in *yogic* practices. The data collected process is held with the help of one to one interview by using questionnaire. There the snow-boll technique sampling is applied for data collection. Age group 12 years to 36 years population of Kolkata are the age and area limitation of this study.

#### 3.i. Data interpretation

Type of yogic practice on the basis of Self realization		
Particulars	Numbers	Percentage (%)
Yoga practice with Self realization	992	99.2
Yoga practice without Self realization	8	0.8
<b>Total</b>	1000	100

Type of food habit with comparison category of yoga practices			
Type of food habit	Category of practices	Numbers of respondent	Percentage (%)
<b>Vegetarian</b>	With Self realization Self	324	32.4
	Without Self realization	1	0.1
<b>Non-Vegetarian</b>	With Self realization Self	668	66.8
	Without Self realization	7	0.7

<b>Total</b>	1000	100
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<b>Table no.-3</b>			
<b>Type of Virginity with comparison category of yoga practices</b>			
<b>Virginity</b>	<b>Category of practices</b>	<b>Numbers of respondent</b>	<b>Percentage (%)</b>
<b>Non-virgin</b>	With Self realization	853	85.3
	Without Self realization	5	0.5
<b>Virgin</b>	With Self realization	139	13.9
	Without Self realization	3	0.3
<b>Total</b>		1000	100

<b>Table no.- 4</b>		
<b>Psychological as well as Psycho-behavioural changes during yogic practices along with self realization</b>		
<b>Type of changes</b>	<b>Numbers of respondent</b>	<b>Percentage (%)</b>
Expectation	993	99.3
Jealous	996	99.6
Humanity	100	100
Kindness	100	100
Selfishness	975	97.5
Satisfaction	999	99.9
Emotional realization	998	99.8
Power of adjustment	998	99.8
Mental Frustration	996	99.6
Confident	100	100
Mental suffocation	996	99.6
Intelligence	100	100
<b>Sexual arch</b>	998	99.8
<b>Grief</b>	997	99.7

<b>Phobia</b>	<b>985</b>	98.5
<b>Sorrow</b>	<b>974</b>	97.4
<b>Happiness</b>	<b>997</b>	99.7
<b>Anger</b>	<b>997</b>	99.7

### **3. ii. Data analyzing and Major finding**

It is seemed from this study that the demand of self realization programme is high among practitioner, out of the total respondent 98.2% are there which are promoted Yoga practice with Self realization where only 0.2% are there which are processed Yoga practice without Self realization. It means the demand of “Self realization” is too much high among yoga practitioner. In the topic of Food habit, the rate of Non- Vegetarian respondent is high in both from Vegetarian in both categories- Yoga practice with Self realization and Yoga practice without Self realization, which are 66.8% from With Self realization category of Non- Vegetarian division and 0.7% from Without Self realization category of Non- Vegetarian division, where 32.4% from With Self realization category of Vegetarian division and 0.1% from Without Self realization category of Vegetarian division. It is quite clear from there that no food limitation is high among *yogic* practices in present society, especially among youth of Kolkata; it is processed neither with self realization practice, nor without self realization.

Among the virginity the rate of Non-virgin respondents are high from Virgin in both categories which are 85.3% from the category of With Self realization in Non-virgin division and 0.5% from the category of Without Self realization in Non-virgin division where 13.9% respondents are there from the category of With Self realization in the division of Virgin and only 0.3% are from Without Self realization in the division of Virgin. Therefore it is clear from there that with self realization or without self realization both types of *yogic* practices are not bounded with the limitation of virginity.

During the self realization process in yoga respondents are realized so many positive changes in their behavioural approaches and psychological appearance. Out of the total number of respondents 99.3% are realized positive changes among their Expectation level, 99.6% are

facilitated among their feelings of Jealous, 100% are benefitted about their feelings of Humanity as well as Kindness which are must for socialism. There 97.5% are enrich positive impact among the feelings of Selfishness, 99.9% are acquired positivity among the feelings of Satisfaction, 99.8% respondents are ensured that they are realized positive impact among their Emotional realization after promotion of self realization in yoga. 99.8% respondents are declared it also that they are taken positive impact among their Power of adjustment through self realization in yoga. Self realization is also positively effectual among the feelings of Mental Frustration it is ensured 99.6% respondents. Definitely 100% respondents are certified it they taken positivity among their Confidant level for the promotion of Self realization. 99.6% respondents are lose their Mental suffocation during the promotion of “Self realization” and also it can provide positive impact among Sexual arch which are ensured 99.8% respondents. Although in their 99.7% respondents are realized positive impact among their Grief, 98.5 % are notified positivity among Phobia, 97.4% are able to remote their Sorrow, 99.7% are seemed the changes among their life with the issues of Happiness, moreover 99.7% are benefitted among their feelings of Anger during “Self realization” process of yoga.

#### **4. Hypothesis testing:**

Three hypotheses are taken in begging of study, which are as follows:

- “Self realization” practice is capable promoting positive effect among human psychological as well as behavioural components.
- The requirement of “Self realization” is high among the youth yoga practitioner of Kolkata.
- “Self realization” process is processed with limitation of virginity and vegetarian food habit.

Above three hypothesis are testing one by one which are as follows:

**H<sub>0</sub>** “Self realization” practice is capable promoting positive effect among human psychological as well as behavioural components.

- Several kind of psychological as well as psycho-behavioural changes are seemed during yogic practices along with “Self realization” process of yoga. According to the indication

of Table no.-4 respondents are benefited with their felling of expectation, jealous, humanity, kindness, selfishness, satisfaction, emotional realization, power of adjustment, mental Frustration, confident, mental suffocation, intelligence, sexual arch, grief, phobia, sorrow, happiness, anger respectably. Therefore this hypothesis is accepted.

**H<sub>0</sub>** The requirement of “Self realization” is high among the youth yoga practitioner of Kolkata.

- This study is held among the city area of Kolkata with the age population of 12 years to 36 years, and Table no.-1 is indicating that “Self realization” related yoga practices is too much high from without self realization related yoga practices. Therefore this hypothesis is accepted.

**H<sub>0</sub>** “Self realization” process is processed with limitation of virginity and vegetarian food habit.

- There Table no-2 and Table no.-3 are indicating that “Self realization” process is not passing with the limitation of vegetarian and virginity. Therefore this hypothesis is converted as a null hypothesis where alternative hypothesis is “Self realization” process is processed without any limitation of virginity and vegetarian”.

### **5. Suggestion:**

Some suggestion is required to enclose as a part of study, during this study it is observed that after “Self realization” people are enriched several kinds of psychological as well as behavioural profit which are related with individual and social harmony also. “Self realization” is capable to control humane psychology and behaviour, therefore itself it is renowned as a psycho-behavioural therapy. Principally it is suggested that mass level promotion is requiring among this therapy which is frightful process for formulated peaceful social system.

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<sup>i</sup> Rychman, 1993, p.106.

<sup>ii</sup> (Bee 1992).

<sup>iii</sup> Rogers, 1959, p.200.

<sup>iv</sup> "Newton, Isaac" Compton's by Britannica. Encyclopædia Britannica Online School Edition. Encyclopædia Britannica, Inc., 2011. Web. 13 Sept. 2011.

<sup>v</sup> Crime of India 2010 by National crime recorded Bureau, Chapter-1, Page-9.

<sup>vi</sup> Crime of India 2010 by National crime recorded Bureau, Chapter-1, Page-9.

<sup>vii</sup> 1<sup>st</sup> to 8<sup>th</sup> verses of 125<sup>th</sup> semi-subsection under 10<sup>th</sup> subchapter of 10<sup>th</sup> chapter of *Rig Veda*.

<sup>viii</sup> Ramayana by Kritibash oja in Bengali, Chapter- *Aranya Kanda*, verses-47 to 51936 to 947 and Ramcharitmanas by Tulsidas in Hindi, Chapter- *Aranya Kanda*, sub-verses(Chupai)-33, verses (Doha)-3 to verses-36.