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Guilty Pleasures

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The idea of a purely rational life is a myth. Inter alia, faith and hope, emotions and values shape how we live with people and how to know about value of life, in addition to provide a far emotional basis for life than the kind of purely intellectual thinking that science and technology invokes. Such a purpose of life must include a realistic view of the nature of reality, leaning for many modes of existence than merely fascinated to material things. Thus our choices in the end have to be eventually decided on the basis of true purpose of life is necessarily to a considerable degree attachments and self worth based in faith, hope, love, trust, goodness, mercy, and intelligence.

Introduction:

The present generation, by far the most critical morale demonstration rather too light, bright, and shy; they want popularity and vivacity if consistent usage of social networks. Feelings, impulses, wishes, and fantasies are the dominant dynamic content of adult world. My discussion of brain development in India is clustered around basic individual's reciprocity with social environment, where immediate members of family are the critical counter players. It is complicated and ambivalent relationship to pleasure, which we spend most of time and resources pursuing. A key motivator of our lives, pleasure is central to learning, for we must find things like food, water, and sex rewarding in order to survive and pass our genetic material to the next generation. Aristotle discusses the various moral virtues and their corresponding vices. Courage consists of confidence in the face of fear. Temperance consists of not giving in too easily to the pleasures of physical sensation. Liberality and magnificence consist of giving away varying amounts of money in appropriate and tasteful ways. Magnanimity and proper ambition consist of having the right disposition toward honor and knowing what is one's due. Patience is the appropriate disposition toward anger, though it is sometimes appropriate to show some degree of anger. The three social virtues of amiability, sincerity, and wit make for pleasant and engaging interaction with others. Modesty is not properly a virtue, but an appropriate disposition toward shame, which is admirable in the young.

He further said that goal of a sound civil order in his *Politics*, social and political scientists and social psychologists have been particularly interested in what makes human beings happy. Certain forms of pleasure are accorded special status. Most important rituals, which people widely involving prayer, music, dance, and meditation produce a kind of transcendent pleasure that has become deeply ingrained in human cultural practice. Emotional self reliance and sense of identity are critical development of young people. Identity is the process if synthesis between inner-life and outer social reality. The subtle nature of intuitive grasp integrates and interprets knowledge through culture, historical, and psychological which are applied directly on social roles especially in India. The close look into Indian people's culture, many of which I first witness, particularly emphasis on the unconscious dimensions of Inner thought process leads to violation of self wroth intellectually. The dominant psychological urge to pray to God comes

from fear. I have come across a particular psychological trait in members of Hindu society as a neurotic symptom forces them to practice blind customs as walking with barefoot, wearing black clothes, tonsures... Etc. Practicing such customs may aesthetically please them, however, intellectual identity, quest for logical existence is lost. This reminds me of an Indian fable of six blind men and an elephant in which one man, after touching the animal's tail, sought to impose on the other his absolute conviction that that the elephant was a snake. Crucially, brain imaging studies show that giving to charity, paying taxes, and receiving information about future events all activate the same neural pleasure circuit that's engaged by heroin or orgasm or fatty foods. Perhaps, most important, analysis of the molecular basis of enduring changes in the brain's pleasure circuitry holds great promise for developing drugs and other therapies to help people break free of addictions of many sorts, to both substances and experiences. Nevertheless, this is not observed about people throughout India; it is meant to illustrate a dominant variable range of observation.

Understanding "Intrinsic" and "Extrinsic" Religious Behavior affects mental growth:

Two distinct categories or orientations: "intrinsic" and "extrinsic" have been identified by social scientists in latest advances in the field of religion and its belief. Intrinsic practice is God-oriented or God-fearing and based on beliefs which transcend the person's own existence. Research shows this form of religious practice to be beneficial. Extrinsic practice is self-oriented and characterized by outward observance, not internalized as a guide to behavior or attitudes. The evidence suggests this form of religious practice is actually more harmful than no religion: religion directed toward some end other than God, or the transcendent, typically degenerates into a rationalization for the pursuit of other ends such as status, personal security, self justification, or sociability. The difference between these two forms of religious practice has implications for future research and for the interpretation of all research on religious practice. There is a radical difference between what religious people know to be conversion of the spirit or heart and simply conforming external behavior for its own sake, or for benefits derived from religious behavior. William James, professor of psychology at Harvard University in the early 1900s and a pioneer in the psychological study of religious behavior, was the first to make the social science distinction between the two forms of religious practice. Gordon Allport, his successor at Harvard in the late 1960s, concluded: "I feel equally sure that mental health is facilitated by an intrinsic, but not an extrinsic, religious orientation."

I know only that "guilty pleasures" exist, but I have never understood the point of feeling guilty about pleasure. Rather, I see plenty of reasons for feeling guilty about failing to take pleasure in things. In his essay, "Nietzsche, Genealogy, History," Michel Foucault notes an important distinction in Nietzsche's work between the concepts of genealogy and origin. An origin suggests a fixed starting point and, hence, an original essence with which something is associated. For example, the Adam and Eve story of creation locates human origins in the Garden of Eden. Naturally, we have changed since the time of Adam and Eve, but certain essential features, such as original sin, remain with us. Genealogy fits more comfortably with the paradigm of Darwinian evolution. With genealogy, there is no fixed starting point and no essential features, just a gradual and often haphazard progression from one state to another. That is, we tend to think of moral concepts like good and evil as stable, grounded in some distant origin. Nietzsche attempts to show that our moral concepts have always been fluid, to the point that the word good, for example, has had contrary meanings to different people. Our moral

concepts have a long genealogy and are by no means fixed. By dislodging the idea that good and evil exist somehow independently of our wills, Nietzsche encourages a greater sense of agency with regard to our moral lives.

Moral Responsibility:

While the moral virtues dispose us to behave in the correct manner, it is necessary also to have the right intellectual virtues in order to reason properly about how to behave. There are five intellectual virtues. Three of them—scientific knowledge, intuition, and wisdom—consist of contemplative reasoning, which is detached from human affairs. The other two—art or technical skill and prudence—consist of calculative reasoning, which helps us make our way in the world. Prudence is the intellectual virtue that helps us reason properly about ethical matters. Ideally, our feelings for our friends should reflect our feelings for ourselves. Self-love is more important than friendship, since only people who treat themselves with appropriate care and respect can achieve proper virtue and happiness. Though a happy person is theoretically self-sufficient, friendship is an important and essential aspect of the good life. Pleasure accompanies and perfects our activities. A good person will feel pleasure in doing good things. The highest good of all is rational contemplation. A life that consists exclusively of contemplation is obviously impossible, but we should aim to approximate this ideal as closely as possible. The practical sciences, then, help us find the right path toward this highest good and help us deal with the practical matters of everyday life that inevitably occupy a great deal of our time and attention.

The conflicts of culture and wisdom are generated by the differentiation and idealization of the Indian super ego. Indian dharma does not advocate a psychic structure of id and ego as they are idealized components of the higher level thinking. The Oedipus complex is also relatively weaker idealization of the Indian super ego. The people in India rely on many external “watchman” to c society custody the public relationship in society. When there are no people whom feelings can be shared emotional outburst prevails intrinsically contracts into fierce struggle within. The proper judgment of lack of tension between known or unknown in Indian personality; The adult life of most Indian is crippled by the constant judgment and the compulsive flow of fantasies, thoughts and actions into ‘good’, ‘bad’, ‘right’, and ‘wrong’. There is much pressure of peer growth and comparison seeks guilty pleasures. By contrast, western culture stands on a place a premium on a relatively high level of tension between social and intellectual productivity. There are therefore found the reason for the study: Comparative, analysis how Indian youth share or diverge from the attitude and perspective thoughts on life to people elsewhere. One can feel a sense of closure on the resentment when they are hurt another or treated with discrimination. If so, how can people themselves misinterpret basic human needs and life. Man has made social circles into religions which have further developed subdivisions and has taken people in the wrong direction.

Wisdom depends on living in accordance with appropriate virtues. Life-awareness and purpose is a disposition rather than an activity. That is, a street-smart person is naturally disposed to behave in the right ways and for the right reasons, and to feel privileged in behaving rightly. Religion is a mean way between the extremes of excess and deficiency. This way varies from person to person, so there are no hard and fast rules as to how best to avoid vice.

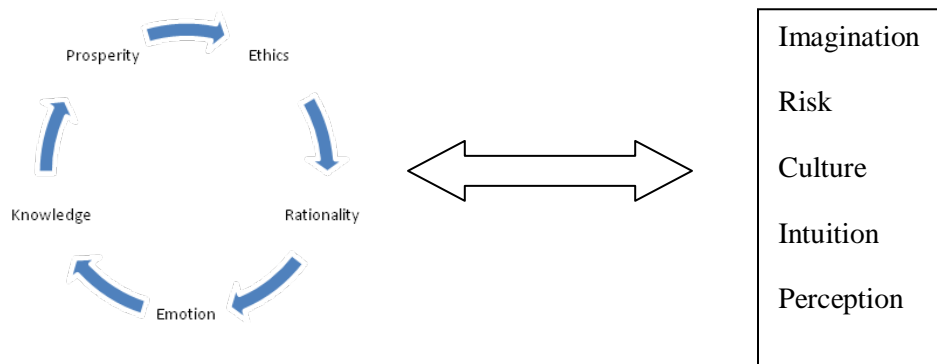
Harvey Whitehouse, James Laidlaw, ‘Introduction’, in Harvey Whitehouse, James Laidlaw (eds), *Religion, Anthropology, and Cognitive Science* (durham, 2007), p. 13.

Within the large and loosely integrated fields of cognitive science and evolutionary psychology, there has emerged a relatively tightly-knit group of scholars engaged in what has become known as the ‘cognitive science of religion’. This group of scholars enjoys an unusual measure of agreement on shared presuppositions, methods, and problems. Over the last twenty years or so they have succeeded in establishing not only a paradigm for their research, but also several institutional centres around the world, a journal and a book series, and a substantial literature based on new empirical research that has given rise to a series of new research problems.³

The general background for all cognition-based approaches is the cognitive revolution in psychology and computer science which led to the emergence of cognitive psychology and cognitive sciences from 1950s onwards. Very roughly, the core idea of the early cognitive science was that human mental life and thinking can be understood in terms of a computational process – a form of information processing in which individual symbols are transformed into other symbols according to a set of rules.

The world hidden within us:

The cruel world drained hundreds of millions of people from panic stricken stage those are under crushed by public plans and government schemes. Just some of the largest disclosures identified by guilty hearts are “food security scheme” or another plan but gaining profit is considerable among people.



While some of the diversions have come to public attention, many others — such as the one at the separation of the Andhra Pradesh state of India — have been reported in the news media. And the people are not guilty for what they are going to get because people are insecure, selfish, uncared insensitive machines. The culture that entangles people in a web of complexity may also have impact on the constant chase. That is why a sort of tension needed a toll on people’s soul and their psyche. Sometimes it is called meditation, silence, or prayer.”

Conclusion:

We live in a world that is beautiful, competitive and luxurious beyond description, yet most of us only glimpse this flick of world occasionally. Why? Yet we are not conscious of it because we became fascinated with the ability to conceive and create. Savor life's joys -- It's easy in a world of wild stimuli and response movement to forget to embrace life's enjoyable experiences. When we neglect to appreciate, we rob the moment of its cruelty. It's the simple things in life that can

be the most rewarding if we remember to fully experience them. We need to give each other the space to grow, to be ourselves, to exercise our diversity. We need to give each other space so that we may both give and receive such beautiful things as ideas, openness, dignity, joy, healing, and inclusion.

Our minds act, as it were, as an arbiter between emotional and intellectual balance. What our values tell us we ought to do – the ethically best option, the right thing to do. It is our personal as well as social responsibility to choose between them on the basis of our best wisdom and integrity making the best choice we can between these usually conflicting issues. Human important ability is to choose and express rationally.

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