How easy is it for our emotions to influence, dictate, and define our state of being. We can experience exhaustion, frustration, failure, and allow these attributes to influence how others perceive us. What we do so easily becomes who we are.

Yet we beg to differ; we question the capability of our being and essence to motivate and reflect our actions, and for these to truly define who we are.

Take a chow chow for instance. Chow chows have been suggested to be one of the first primitive breeds to evolve from wolves. They have the tendency to show suspicion toward strangers and overprotect their loved once. Observe the images of the chow chows provided. The same chow chow can experience “crankiness” (or excitement, perhaps), “exhaustion”, and “security” (Figure-1). Do these images differentiate the chow chow for what/who it is? No. Regardless, a chow chow IS a chow chow.

We, as humans can experience, behave, or feel a certain way. We can submerge ourselves in these emotions and others will perceive us to be a certain way in such moments. Do these perceptions define who we are? Is our presence defined by the perception of ourselves portrayed by others, or the actual essence of our being?

Is a cranky chow chow a chow chow because it looks cranky? Is an exhausted chow chow a chow chow because it looks exhausted. Or is a secure and loved chow chow a chow chow because it has security and feels loved? A chow chow is a chow chow based on its breed, its genetics, its whole essence.

Therefore, “to be” is more esteemed than “to do”; our state of “doing” creates a perception – our state of “being” encompasses who we are.