CHAPTER VII

IMPLICATIONS
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PREVENTING, MANAGING, LIVING WITH, AND PROFITTING FROM STRESS

1. Healthy Living

Stress is an inevitable and integral part of life, but too much stress may be damaging. We can avoid stress by consciously choosing occupations, dwelling places, and general life styles that are not conducive to health maintenance. We may learn to adjust better to the stresses of our environment by controlling our bodily stress reactions, by utilizing effective cognitive coping strategies, and by participation in experiential group activities. Health, as defined by the W.H.O., is not simply a state of absence of illness; but constitutes physical, mental, and spiritual well-being.

A healthy person (1) eats adequate amounts of balanced diet as per body's needs, (2) drinks required quantity of water or liquid, (3) has no problem, irregularity, or difficulty in urination and defecation, (4) works/play/exercises regularly and with interest and involvement, (5) gets enough sleep and rest daily (Most people need at least seven to eight hours of sleep per day.), (6) enjoys company of others as well as solitary 'aloneness' (not loneliness) as appropriate to the situation or mental state, (7) smiles/laughs and cries (feeling and expressing happiness and sadness) spontaneously in appropriate situations, (8) feels well (that is, has a positive body schema and self concept), (9) appears/looks healthy to others, and (10) manifests continuous growth and development.
To stay healthy, one must avoid self-medication, over-medication, and/or addictions. Although there are many chemicals, including alcohol, that can mask stress symptoms, they do not help you adjust to the stress itself. Many are habit forming, so the decision to use them should belong to your doctor. It is a form of flight reaction that can cause more stress than it solves.

Having an active, healthy, and developing mind consists of:
(1) striving towards attaining a balanced, integrative, and harmonious development of physical, mental or psychological, and spiritual aspects of individuality; and intellectual, emotional, and behavioural dimensions of personality;
(2) striving to maintain a sound physical health remaining active, dynamic, flexible, and adaptive - getting rid off of tendencies of over- or under-reaction;
(3) maintaining positive interest in fellow human beings and capacity to enter into mature, warm, and intimate inter-personal relationships with willingness to trust others;
(4) maintaining the capacity to derive joy from life, love, learning, work, and leisure;
(5) striving to achieve freedom from anxiety, stress, tension, conflict, diffidence, and inferiority;
(6) developing a plan of life with ordered sequences of goals and priorities for the present and future;
(7) developing adequate and appropriate self-confidence;
(8) developing an attitude of positive thinking, reasonable optimism, and realistic aspiration;
(9) striving for a balance between objective, analytical, critical as well as reflective,
appreciative, intuitive abilities to understand, appreciate, interpret own and others' behaviours; and (10) developing a personal philosophy of life. The ability to handle stress comes from within you, not from the outside.

Working off stress when some one is angry or upset is an attempt to blow off steam physically by activities such as running, playing, gardening, etc. Even taking a walk can help. Physical activities provide outlets for mental stress too. Balancing work and recreation is also essential. All work and no play can make anyone a nervous wreck. Schedule time for recreation to relax your mind. Although inactivity can cause boredom, a little loafing can ease stress. This should not be a constant escape, but occasionally, you deserve a break. Often, our troubles start multiplying because of our compulsion to overload ourselves with more than we can handle. Take one thing at a time. It is defeating to tackle all your tasks at once. Instead, set some aside and work on the most urgent.

2. **Building a Supportive Social Network**

Make yourself available. Develop a social network and support system. When you are bored and feel left out, go where the action is. Sitting alone will just make you more frustrated. Instead of withdrawing and feeling sorry for yourself, get involved and actively participate in various community activities, extra-curricular education programmes, volunteer work opportunities, etc.
Do something for others. Sometimes when you are distressed, you concentrate too much on yourself and your situation. When this happens, it is often wise to do something for someone else, and get your mind off of yourself. There is an extra bonus in this technique, it helps make friends. If you see someone you think is acting strangely, intervene in a concerned, gentle way to find out if anything is wrong and how you can help. Often listening to someone's troubles is all the therapy needed if it comes soon enough. Don't isolate the "stranger."

Talk out your worries. It helps to share worries with someone you trust and respect. S/he may be a friend, family member, relative, teacher, or counselor. Sometimes another person can help you see a new side to your problem and thus, a new solution. If you find yourself becoming preoccupied with emotional problems, it might be wise to seek a professional listener, like a guidance counselor or psychologist. This is not admitting defeat. It is admitting you are an intelligent human being who knows when to seek for assistance. Have several close friends with whom you can share your feelings, joys, and worries. Don't be afraid to show others you want to be their friend or even to give and accept love. Rejection should not deter you from trying again, after "cleaning up your act."

Give in once in a while. If you find the source of your stress is other people, try giving in instead of fighting and insisting you are always right. You may find that others will begin to give in, too. When you feel you are losing control over
your emotions (hyper-excited or depressed), distance yourself from the situation you are in by: (a) physically leaving it; (b) role-playing the position of some other person in the situation or conflict; (c) projecting your imagination into the future to gain temporal perspective on what seems like an overwhelming problem here and now; (d) talking to someone who is more empathetic than sympathetic.

Do what is right for you. Take for example the rise of feminism, the women's movements for 'liberation'; which were supposed to offer new and challenging alternatives to women, not take them away. However, feminism has had an unusual back-firing effect. Countless women now feel guilty because they are unable to balance between their career and family, their achievement and affiliation needs. This collective guilt needs to be rid of by reaffirming the values of home-making as a form of life-work and promoting the idea that women should be able to choose the life that suits them.

3. Positive Thinking

Unhealthy comparisons of oneself with others is a difficult and sometimes dangerous task. Usually, our 'knowledge' of others is based on our 'perceptions' of 'appearance, not the reality' of others. Moreover, as we know very little of negative aspects of others, we tend to become victims of biased evaluative frames of reference. Compare your reactions, thoughts, and feelings with only those of other comparable individuals in your current life.
environment to assess their appropriateness and relevance. Don't judge your behaviour and that of others as "normal" or "crazy", but rather as situationally and culturally appropriate or inappropriate, and try to discover ways of modifying undesirable behaviour rather than undesirable people (including yourself).

Negative self-evaluations, especially attributing to oneself irreversible, chronic, negative traits; and self-criticisms or saying bad things about oneself such as, "stupid", "ugly," "uncreative", "incorrigible," "a failure" - need to be replaced by positive self-evaluations and self-counselling. The sources of unhappiness need to be searched in elements that can be modified. One must know one's sources of personal strength. Perfection is an unattainable ideal. Mistakes will happen, must happen. Blaming yourself for errors on the job or at home is a useless exercise. "Once you've done your best, the hell with it," is a good advice. Always take full credit for your successes and happiness (and share the positive feeling with others). Keep an inventory of all the things that make you special and unique, those qualities you have to offer to others. For example, a shy person can offer a talkative person the gift of being a good listener.

Distinguish between the reasonable and unreasonable demands you might be making on yourself. You cannot hope to remain patient and even-tempered toward those you love. Countless people torment themselves needlessly because they feel hostile and resentful at times toward their loved ones like children,
parents, wives and husbands. Their guilt mounts as they tell themselves: 'I must be a bad person to feel this way and there must be something terribly wrong with me.' They aren't and there isn't. For anger directed at those we love is not only normal but inevitable. As long as we can control our anger or discharge it harmlessly, we should not look upon ourselves as unfit.

Don't dwell on past misfortunes or sources of guilt, shame, or failure. If you have done something morally or ethically wrong, accept it, and forget it. Apologize if you can, correct the misdeed in whatever way is proper. Say nothing if you will hurt someone else grievously, recognizing that "telling all" is actually asking for punishment to ease your sense of guilt. One can feel sorry about something without feeling guilty. Guilt is a civilizing force that, when unbridled, can cause much hurt. Most psychologists view that guilt is a highly potent cause of neurotic behaviour. But with wisdom, fortified by knowledge, this pervasive emotion can be tamed and used to your advantage as you go on with the business of living. A clear understanding of the significance of our misdeeds is emotionally healthier than hopeless misery afterward. Tell yourself you have done it, that it was wrong, and that it's behind you. The past is gone and only thinking about it keeps it alive in memory. Nothing you have said or done is new under the sun. Instead, develop long-range goals in life - what you want to be doing five, ten, twenty years from now - and think about alternative ways of getting there.
Remember that failure and disappointment are sometimes 'blessings in disguise', telling you that your goals were not right for you or saving you from bigger letdowns later on. Learn from every failure experience. Think of yourself not as a passive object to which bad things just happen, but as an active agent who at any time can change the direction of your entire life. You are what you choose to be and you are seen by others in terms of what you choose to show them. Just by changing your thoughts, you bring changes in your life-world. As long as there's life, there's hope for a better life, and as long as we care for one another, our life will get better.

4. Adapting and Accepting

Adaptability can be most simply defined as freedom from conditioned response. To remain open to change, to accept the new and welcome the unknown, is a choice that involves definite personal skills; for, left to inertia, the mind tends to reinforce its old habits and increasingly to fall prey to its conditioning. To understand adaptability subjectively as well as objectively, one can check one's own adaptability quotient (AQ) against the following questionnaire. The purpose of this test is to spur conscious growth through continuously developing adaptability.

Using four response alternatives, the following points may be assigned to the responses to each question: "Almost Never" = 0, "Sometimes" = 1, "Usually" = 2, and "Almost Always" = 3 points.
1. When I am first confronted with a problem and have no idea how it can be solved, I take the attitude that the right answer will emerge in due course and 'everything will be alright in time'.

2. Events in my life happen with their own right timing - I accept them as they come, in whatever manner they come, and whenever they come.

3. I feel optimistic about my future.

4. When someone rejects me, I feel hurt, but I accept that the decision was theirs to make.

5. I feel the loss of family and friends who have died, but the grief resolves itself and I move on - I don't attempt to bring back what cannot be brought back.

6. I feel committed to ideals larger than myself.

7. While arguing with someone, I defend my position; but I do not find it difficult to acknowledge the rightness in the other side.

8. I vote the man, not the party.

9. I donate time to worthwhile causes, even if they are unpopular.

10. I am considered a good listener. I don't interrupt others when they talk.

11. If someone has a lot of emotion at stake in something, I will hear them out without expressing my views.

12. Given a choice between a high-salaried job that is fairly boring and a job I like doing at half the pay, I'll take the job I love to do.
13. My style of managing other people is to allow them to do what they want rather than try to control them. I interfere as little as possible in others' affairs.

14. I find it easy to trust others.

15. I am not prone to worry; the ups and downs of difficult situations affect me less than most other people.

16. In a competitive situation, I am a good loser - I will say, 'I played the game for fun', not 'I wasn't at my best.'

17. Being right in every situation isn't all that important to me.

18. I feel comfortable playing with young children; I enter into their world easily.

19. I don't think about my moods very much.

20. I can easily feel what someone else is feeling.

21. Quiet people make me feel comfortable. Nervous people don't make me nervous.

One may evaluate one's scores in the following way. Fifty (50) points or more means that YOU are an exceptionally adaptable person who has spent a long time on personal growth. Others seek you for guidance and advice. You place a high priority on your ability to remain comfortable under pressure and readily accept new challenges. Thirty to forty (30-40) points means that YOU are reasonably adaptable to everyday challenges, but the amount of work you have put into this area has probably been limited. You are the kind of person that others consider easy going, but you are likely to have more worries and regrets that you haven't
faced up to. Conflicts upset you, and you tend to fall under the influence of people with stronger emotions than yours. Twenty to thirty (20-30) points means that YOU have definite ideas of right and wrong behaviour and put a high priority on defending your point of view. Working on personal growth has not been a high priority in your life so far. You are likely to be well organized and decidedly goal-oriented. If you find yourself in a situation of conflict or competition, you really want to be on the winning side. Under 20 points means that YOUR sense of self needs considerable work. Dominated by one or both parents as a child, you fear rejection and become upset or critical when others disagree with you. You have your way of doing things and do not like surprises. You are likely to be obsessively orderly, with lots of hidden worry, or else very disorganized, reacting strongly to one external event after another.

The common denominator of all adaptable people is that they actually work, on a daily basis, at keeping their awareness open. Reduced awareness occurs when life is not consciously lived and appreciated. This tendency is often so subtle that it may take months or years before the damaging results are evident, but the trail of clues is very obvious for anyone who cares to look.

One needs to learn to accept that which cannot be changed. The 'Prayer of Serenity' says: "Oh Lord! Please grant us: the courage and strength to change those that can be changed; the patience and broadness to accept those that cannot be changed; and the wisdom and forbearance to understand the difference
between the two. That which cannot be cured, must be endured. If the problem is beyond your control at this time, try your best to accept it until you can change it. It beats spinning your wheels, and getting nowhere. If you feel that you are losing control over your emotions, distance yourself from the situation you are in by: (a) physically leaving it, (b) role playing the position of some other person in the situation or conflict; (c) projecting your imagination into the future to gain temporal perspective on what seems like an overwhelming problem here and now; and/or (d) talk to someone who sympathetically listens to and understands you.

5. **Relaxing Adequately**

Allot some time in your daily routine (even if you do so only fifteen minutes a day, do so) - to relax, to mediate, to appreciate the beauty of nature, to enjoy hobbies and activities that you can do alone; and by means of which you can get in touch with your "self". While deciding on relaxation activities, keep in mind two important rules of thumb: first, do not be afraid to try something new and different; and second, choose activities you really enjoy, not activities you think other people want you to pursue. Try some mental exercises to create a sense of peace and tranquility in body and mind. One such exercise involves concentration on relaxing successive sets of muscles from the tips of your toes to the muscles in your forehead and neck. Other mental relaxation techniques include getting fully involved with a good book, drifting off into a quiet state with music, or
focusing on a beautiful scene or drawing and losing oneself in it. Creative activities such as painting, drawing, pottery, carpentry, knitting, and even cooking for fun, can also give you a sense of accomplishment, as well as the peaceful relaxation of concentration on something you wish to do. Most people accept the responsibility to meet deadlines and duties imposed on them by others, but it is equally important for them to meet the requirements for relaxation periods demanded by their own minds and bodies, so essential for maintaining mental balance through stressful events and hectic schedules. Whether or not the above suggestions for relaxation work in your case, a sure fire method known down through the ages is the use of a warm bath to take away bodily stress and strain.

Relaxation slows down or decreases muscle tension, cortical activity, heart rate, and blood pressure. The minimum necessary conditions for relaxation are (a) a quiet environment, (b) closed eyes, (c) a comfortable position, and (d) a repetitive mental device (such as dhyana on any icon or a mantra like AUM). The first three factors lower afferent input to the nervous system; while the fourth lowers the internal stimulation of the nervous system. This allows the nervous system and the body to reach a low level of arousal and recuperate from stress. This relaxation technique can be integrated with traditional and religious techniques of meditation and prayer. Another technique, the "Progressive relaxation" method, which was developed by the American psychotherapist Edmund Jacobson and which teaches people
to alternately tense and relax their muscles, is also known as the "Jacobsonian Method of Relaxation". In this method, the experiencing of relaxation provides the feedback and conscious control of the mind extends to each specific muscle. There are also a number of other techniques, but most of them are fragmentary, piece-meal, very specific.

6. Experiencing Creatively

In the Western or Euramerican psychology the concept of experiencing is being actively studied within the framework of investigations into processes of psychological defence, compensation, and coping behaviour. An immense mass of facts has been described, sophisticated techniques have been developed for their study, and much methodological experience of working with individuals in crisis situations has been accumulated. If one had to use one word only to define the nature of such critical situations one would have to say that they are situations of impossibility. Impossibility of what? Impossibility of living, of realising the internal necessities of life. The struggle against that impossibility, the struggle to realise internal necessities - is experiencing. Experiencing is the repair of a "disruption" of life, a work of restoration, proceeding as it were at right angles to the line of actualisation of life. If the psychological theory of activity studies, figuratively speaking, the way in which a human being travels life's road, the theory of experiencing studies the way in which s/he falls and rises or "bounces back" again to continue the journey. This
accordance with reality is, in the difficult world, the essential condition of existence and life preservation.

The internal psychological mechanisms which regulate the reality principle seem to have, as it were, two faces. One is turned outwards, and is manifested in the urge to make external movements match up adequately to the objective conditions of the situation, by means of precise mental reflection of those conditions. The second face is turned inwards. Its purpose is to restrain possible emotional outbursts, which because of the "simplicity" of the internal world continually threaten to occur, when need is unsatisfied, and to annihilate in a chaotic upsurge all the complex organisation of activity which is to achieve, eventually, satisfaction of need. In other words, the inward face of the realistic "set" is the mechanism of patience.

If the external world yields to action by the creature with absolute ease, this renders impossible any finite action; just as finite movement is impossible in an absolute vacuum. It is either absent or it is infinite, owing to the absence of resistant forces. The existence of an initiative-producing individual in the easy life-world is as dangerous as it is full of "magical" possibilities; this is naked being, stripped of the wrappings of difficulty and of the cushioning viscosity of the external world. In this world it is impossible "to think twice" and "recollect oneself", for any initiative instantly brings about all its most far-reaching consequences.
It must be noted here that the Indian *Vedantic School* of thinking postulated three inherent powers of the human being: "knowledge power" (*Jnana shakti*), "will power" (*Ichha sakti*), and "action power" (*Kriya shakti*). In recent times, *Vygotsky*, *Frankl*, and *Vasilyuk* have also emphasised the power of the "will". The individual in the difficult-and-complex life-world has to develop will, and as a part of it, practical consciousness, which mediates will. The task of practical consciousness is to bring supra-situational and situational factors together, to keep a sharp eye on the ability of the past which has been in principle rejected (i.e., rejected by theoretical, evaluative consciousness). To make more precise the distinction drawn between consciousness and will, it should be said that the will, properly speaking, differs from consciousness in respect of its practicality, while "practical" consciousness mediating the will differs from "theoretical" consciousness in respect of its operating within situations. The will keeps constant watch over the internal and external possibilities and demands that arise in any situation, assesses them, and if necessary, may itself call a halt to a current activity it has hitherto been pursuing. And it is this flexibility in control; not head-on, allout efforts to see an activity once commenced right through to completion, which is truly voluntary behaviour, behaviour ruled by the will; on condition that there is good and sufficient reason for halting an activity. Clearly, an act of will of this kind cannot be based just on the immediate strength of some motive, realisation of which would be threatened if the originally willed activity were
to continue. In a voluntary or willed act the direct stimulus must always be consciously recognised and accepted, and the decisive factor is not the immediate force of the stimulus but its content, the degree to which it is in harmony with the whole of the given personality, with all its factors of meaning, value, and space-time.

Integrity of the personality is the conception which a person has of her/his own self and life. Integrity of the personality, as represented in consciousness of self, is not something present and achieved. On the contrary, it is a unity eternally needing to be achieved. It is present and not present simultaneously in the same way that a work conceived is both present and not present to an artist. We are speaking, then, of the personality constructing itself - of the active, conscious building up of oneself by a human being; not only of ideal projection of self, but of the embodiment of such projections and conceptions in practical terms of the five senses, under the conditions of the difficult and complex world. In short, we are speaking of experiencing as a life-creativity process.

Creative experiencing is mostly called for in the internally complex and externally difficult life-world or PCLS involving crisis. A crisis is a turning-point in the individual personality's life road. The life road already completed, seen in retrospect, is the history of the individual's life; and so far as it is as yet uncompleted and seen in phenomenological prospect, is the intent of life, for which value provides inner
unity and ideal integrity. Intent as related to value is perceived, or rather felt, as vocation; and as related to the temporal and spatial conditions of existence, as the life-work. This work of life is translated into material terms as actual projects, plans, tasks and goals, achievement of which means giving embodiment to the life intent. When certain events make realisation of the life intent subjectively impossible a crisis situation occurs.

The outcome of experiencing a crisis can take two forms: restoration of the life disrupted by the crisis, a sort of rebirth and its transformation into a life essentially different, a sort of life re-construction. But in either case we are speaking of a process of "bringing one's life to birth afresh", of "rebuilding life again" or of "constructing a new self", i.e., we are talking of creation, for what is creation but "bringing forth" or "building up"?

In the first sub-type of creative experiencing, the result is the restoration of life. But this does not mean life returning to its previous state. It means that what is preserved is only the most essential part of the life that was, its idea in terms of value. The experiencing of events, even of those which have struck very heavy - irreversible blows at the whole "body" of life - so long as they have not injured life's central, ideal values, can develop along one of the following two lines. The first involves the internal conquest of existing psychological
identifications between the life intent and the particular forms of realising it which have now become impossible. In this process the life intent becomes as it were "less bodily", takes on a more generalised and at the same time more essential form, more closely approaching an ideal life value. The second line of progress in experiencing, in some ways opposite to the foregoing, lies in seeking out, among the life possibilities still open, other potential embodiments of the life intent; the search is to some degree made easier by the life intent itself becoming more generalised. If the search produces forms for realisation of intent which receive positive sanction from the still-operative idea of value, a new life intent is formed. Thereafter there is a gradual coming-together of the intent with appropriate sensory-practical forms, or it might be better to say that the intent "takes" and starts to grow in the material soil of life. All such experiencing, where the thrust is towards producing a new life intent, still does not destroy the old life intent (now impossible). Here the new does not oust the old, it continues its work; the old content of life is preserved by the power of creative experiencing, and not as a dead, inert something past, but as the living history of the personality, still continuing in the new content.

The second sub-type of creative experiencing occurs when the life intent proves to have been founded on false values, and is discredited along with those values, by what their actual
realisation has produced. Here the task of creative experiencing is, firstly, to discover a new value system, able to provide a foundation for a new, meaningful life intent (in this part of its process, creative experiencing coincides with value experiencing); secondly, to absorb the new system and apply it to the individual self in such a way that it can impart meaning to the past life-history and form an ideal notion of the self within the system; and thirdly, to eradicate, in real practice in the sphere of the senses, all traces of the spiritual organism's infection by the now fading false values (and their corresponding motives, attitudes, wishes, etc.), at the same time affirming, again in terms of real practice and sensory embodiment, the ideal to which the self has won through.

The third sub-type of creative experiencing is connected with the highest stages of value development of the individual. A life crisis is precipitated by the destruction, or threatened destruction, of the value entity to which the individual sees her/himself as belonging. The person sees this whole under attack, being destroyed, by the forces of a hostile reality. Since we are here speaking of a person who is a fully competent inhabitant of the complex-and-difficult life world, s/he clearly does not simply see this destruction but cannot fail to see it, being incapable of hedonistically ignoring reality. But on the other hand it is equally impossible for such a creature to relinquish the value entity in question, to betray it, to abandon convictions. A rational assessment of the situation would admit
it to be in principle insoluble. So what is the "strategy" of creative experiencing here? Like value experiencing, it first brings up the question of whether reality is to be trusted - should reason be allowed to stand as the sole source of the genuine, sole truth about what is, should the given factual reality of the moment be accepted as the fully valid expression of the truly real? But, whereas, for value experiencing it was a sufficient accomplishment of its task if it could enable the individual to stand by her/his value system, and for that purpose it was sufficient to disallow the claims of reason and to recognise in ideal terms that value reality was the higher reality - from creative experiencing something more is required, for its task is to enable the individual to act on the basis of her/his value system, to actualise and affirm it, to act upon it under conditions which practically, materially operate against it.

Such action is psychologically possible only when a special inner state, the state of readiness to sacrifice any motive, has been attained. In the "easy" life-world, such a mobilisation of inner resources was achieved by increased introversion. However, here, in the situation where there is direct collision with external difficulties and dangers, we find a movement taking a somewhat reverse direction, a movement not into the self but away from the self, the person concentrating all her/his spiritual and physical forces not upon achievement of personal happiness, welfare or security, but upon service to a higher value. The
highest point of this movement is a state of unconditional readiness for self-sacrifice, or rather a state of utter forgetfulness of self, completely freed from all egoistic fixations. This state breaks through the "impossibility" situation from within, for such a state gives meaning to "irrational" actions, which are, in fact, the only actions that can have meaning in such a situation; selfless action becomes a psychological possibility.

7. Aging Gracefully

It is very frightening to watch an old person give up her/his desire for life, and it is extremely difficult to show her/him what s/he is doing. When life becomes meaningless, the body's sustaining energy seems to drain silently away like a leaky battery. But if we look closer, we can prove that this draining away of vitality, curiosity, and the will to live is controllable, and in fact has nothing to do with normal aging. The body is self-replenishing; it renews its energies automatically after times of depletion. No matter how severe the stress, once the body has responded, it returns to a state of balance. This tendency to remain in balance is completely necessary to life and proves to be a key of survival mechanism.

The age changes that develop in mind and body are the end products of thoughtlessly giving in to rigid assumptions, beliefs, and opinions. For example, some people have absorbed the notion that they are going to lose their memory in old age, an
expectation frequently reinforced by those who believe in the most common misconceptions about old age. As soon as they are 55 or 60, such people begin to worry about every tiny memory lapse, despite the fact that occasional memory lapses occur to everyone, young and old. Memory is a funny thing. You can't make yourself remember anything, but you can make yourself forget. One way to do this is to block a memory with anxiety. Some people are so anxious about growing old that they cannot help but leak that anxiety into every situation that calls for them to remember something - a friend's name, someone's address, the place where they left their keys. They start trying to monitor their memory (Am I about to forget this?), which only makes matters worse, until they get caught up in a vicious cycle. They are so persuaded of encroaching senility that they force themselves into memory loss by not allowing enough rest, sleep, or relaxation for memory traces to consolidate properly and work effectively.

In 1957, Flanders Dunbar, a professor of medicine at Columbia university, reported a study of centenarians and "nimble nonagenarians". She found that psychological adaptability in the face of stress was dominant among these people. Dunbar went on to compile six traits that in her opinion were shared by "precentenarians", people who have the best chance of living to be 100: (a) responding creatively to change, (b) freedom from anxiety, (c) continued ability to create and invent, (d) high levels of adaptive energy, (e) a capacity to integrate
new things into one's existence, and (f) the "will" to stay alive. As with all predictive models, this one is also flawed. It must be conceded that some people vegetate and still live to be 100, as do some who are rigid and uncreative, who couldn't care less whether they stay alive.

Dunbar's list is extremely helpful. Her precentenarians are special because they reveal that just as people have strong or weak immune systems, we all vary in how well we adapt mentally. For some, the journey of life, however harsh on the outside, is met with resilience instead ofbrittleness; they are the reeds who bend in the storm, not the oaks who stand stiff and break.

The development of any character trait starts early in life and begins to display itself by middle age. The best way to ensure that you will be adaptable in old age is to work on being that way when you are still young. This has been demonstrated in a classic longitudinal study started some fifty years ago by Harvard psychologist George Vaillant. He took 185 young men, students at Harvard during World War II, and monitored their health for almost forty years. Vaillant found that even if someone appeared perfectly healthy in youth, he was very likely to die prematurely if he reacted poorly to stress, fell prey to depression, or was psychologically unstable. Of the men who had the best mental health, only two became chronically ill or died by age 53. Of the 48 men with the poorest mental health, however, 18 - almost ten times as many - were chronically ill or dead by that age. Vaillant concluded that early ageing, defined
as irreversible physical decline, was retarded by good mental health and accelerated by poor mental health. The most formative years for establishing these conditions, he found, were between ages 21 and 46, because those are the years when a person generally succeeds or fails in establishing a secure sense of self, regardless of even the most terrible childhood traumas and abuse.

Children display tremendous vitality and rush at each day with open arms. This is natural to them, and remains natural unless they learn the dulling habits and attitude that smother spontaneous curiosity and wonder. Once the seed is planted, the results of mental health show up physically in one’s fifties. Late middle age is the perilous decade often called ‘the danger zone,’ because it is then that premature heart attacks, runaway hypertension, and many types of cancer first show up in great number.

To put it more generally, Vaillant found that the aging process is learned. People with good mental health teach their bodies to age well; depressed, insecure, and unhappy people teach their bodies to age badly. Although Vaillant observed that increased stress was often found in the lives of those who became chronically ill and died young, he had the insight to realize that stress doesn’t make people sick; giving up their inner adaptability to stress does. The greatest threat to life and health is having nothing to live for.
8. **Living Meaningfully: Theory and Method of Logotherapy**

Viktor E. Frankl, author and existential psychotherapist, is the founder of "Logotherapy", or, as it has been called by Gordon W. Allport and others, "The Third Viennese School of Psychotherapy"; the predecessors being the "Freudian" and "Adlerian Schools". Frankl has chosen the Greek word "Logos" to denote "meaning". (The Greek words "soma", "psyche", and "logos" usually refer to body, mind, and spirit/ consciousness/ knowledge aspects, respectively; although the word "noos/nous" specifically referred to 'mind' proper. From the Indian perspective, "logos" denotes : "chaitanya" or consciousness which is the essence of the "Brahman/Atman" or self, "Prajnana" or knowledge/ wisdom, and the word "Aum" representing the "Brahman"). Logotherapy focuses on the meaning of human existence as well as on man's search for such a meaning. According to logotherapy, this striving to find a meaning in one's life is the primary motivational force in man. That's why Frankl speaks of a "will to meaning" in contrast to, first, the "will to pleasure" or "pleasure principle" on which Freudian psychoanalysis is centered, and second, the "will to power" on which Adlerian psychoanalysis, using the term "striving for superiority" is focused. While searching for the roots of neuroses, Freud stressed frustration involving the "will to pleasure"; but Frankl stressed frustration involving the "will to meaning". Frankl takes a tolerant attitude: he does not repudiate Freud or Adler, but builds gladly on their contributions. Nor does he quarrel with other forms of
existential therapy, but welcomes kinship with them. Unlike many European existentialists, Frankl is neither pessimistic nor antireligious. On the contrary, for a writer who faces fully the ubiquity of suffering and the forces of evil, he takes a surprisingly hopeful view of human being's capacity to transcend her/his predicament and discover an adequate guiding truth. Frankl argues that a human "being" does not simply "exist", but is always at liberty to decide what her/his existence will be, what s/he "wills" to "become" the next moment. Human being is simultaneously a self-determining as well as a self-transcending being. To Frankl, the "meaning of life" of an individual is unique and specific in that it must and can be attained/fulfilled by her/him alone; only then does it achieve a significance which will satisfy her/his own "will to meaning". The "meaning of life" is neither given nor invented by the individual, but rather, is discovered or detected by her/him. Frankl is fond of quoting Nietzsche, "He who has a 'why' to live can bear with almost any 'how'".

As a longtime prisoner in the bestial Auschwitz Nazi concentration camp, Frankl found himself stripped literally and actually to naked existence. His father, mother, brother, and his wife were abused and tortured right in front of him, and died in the camps or were sent to the gas ovens, so that, excepting for his sister, his entire family perished in these camps. How could he - every possession lost, every value destroyed, suffering from hunger, cold, and brutality, hourly expecting extermination - how
could he find life worth preserving? A psychiatrist who personally has experienced such extremity is a psychiatrist worth listening to. He, if anyone, should be able to view our human condition wisely and with compassion. Frankl's words have a profoundly honest ring, for they rest on experiences too deep for deception. Frankl's original ideas have found expression in his books: The Doctor and the Soul: From Psychotherapy to Logotherapy (1946/1955/1965/1977), Man's Search for Meaning: An Introduction to Logotherapy (1959/1962/1980/1984), Psychotherapy and Existentialism: Selected Papers on Logotherapy (1967/1978), The Will to Meaning: Foundations and Applications of Logotherapy (1969/1981), The Unheard Cry for Meaning: Psychotherapy and Humanism (1978), and The Unconscious God: Psychotherapy and Theology (1978); and his numerous papers and chapters in books. Frankl used the following key concepts to enumerate logotherapy.

(a) Existential Frustration: Frankl speaks of "existential frustration" involving the "will to meaning". The term existential has been used in three ways to refer to (1) existence itself, i.e., the specifically human mode of being; (2) the meaning of existence; and (3) the striving to find a concrete meaning in personal existence, that is to say, the "will to meaning". In Frankl's view, not every conflict is necessarily neurotic; some amount of conflict is normal and healthy. In a similar sense suffering is not always a pathological phenomenon; rather than being a symptom of neurosis, suffering may well be a human achievement, especially if the suffering grows out of existential frustration.
(b) The Existential Vacuum: The existential vacuum is a widespread phenomenon of the twentieth century, mainly arising due to a twofold loss which wo/man has had to undergo since s/he became a truly human being. At the beginning of human history, wo/man lost some of the basic animal instincts in which an animal's behaviour is imbedded and by which it is secured. Such security, like paradise, is closed to wo/man forever; wo/man has to make choices. Second, wo/man has suffered another loss in her/his more recent development inasmuch as the traditions which buttressed her/his behaviour are now rapidly diminishing. No instinct tells her/him what s/he has to do, and no tradition tells her/him what s/he ought to do; sometimes s/he does not even know what s/he wishes to do. Instead, s/he either 'wishes to do what other people do' (conformism) or 'does what other people wish her/him to do' (totalitarianism). The existential vacuum manifests itself mainly in a state of boredom. Frankl agrees with Schopenhauer's statement that humankind has been apparently doomed to vacillate eternally between the two extremes of distress and boredom.

(c) Noogenic Neuroses: Frankl has coined the term "noogenic neuroses" to refer to neuroses that result from existential frustration, in contrast to the traditional psychogenic neuroses. Noogenic neuroses do not emerge from conflicts between drives and instincts but rather from existential problems. Among such problems, the frustration of the will to meaning plays a major role. Noogenic neuroses have their origin not in the
psychological but rather in the "noological" (from the Greek "noos" meaning mind) dimension of human existence. This is a typical logotherapeutic term denoting anything pertaining to specifically human dimension. Logotherapy deviates from psychoanalysis insofar as it considers the human person as a being whose main concern consists in fulfilling a meaning, rather than in the mere gratification and satisfaction of drives and instincts, or in merely reconciling the conflicting claims of id, ego, and superego, or in the mere adaptation and adjustment to society and environment.

(d) **Noo-Dynamics**: To be sure, man's search for meaning may arouse inner tension rather than inner equilibrium. However, precisely such tension is an indispensable prerequisite of mental health. Thus, it can be seen that mental health is based on a certain degree of tension, the tension between what one has already achieved and what one still ought to accomplish, or the gap between what one is (i.e., being) and what one should become (i.e., becoming). Such a tension is inherent in the human being and, therefore, is indispensable to mental well-being. We should not, then, be hesitant about challenging man with a potential meaning for him to fulfill. It is only thus that we evoke his will to meaning from its state of latency. **Frankl** (1946/1955) quotes **Goethe**: "If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming" (p. 8). He considers it a dangerous misconception of mental hygiene to assume that what humans need in the first place is equilibrium...
or, as it is called in biology, "homeostasis," referring to a tensionless state. What humans actually need is not a tensionless state but rather the striving and struggling for a worthwhile goal, a freely chosen task. What humans need is not the discharge of tension at any cost but the call of a potential meaning of life waiting to be attained or fulfilled by them.

What humans need is not homeostasis but what Frankl calls "noodynamics", i.e., the existential dynamics in a polar field of tension where one pole is represented by a meaning that is to be fulfilled and the other pole by the human being who has to fulfill it. And one should not think that this holds true only for normal conditions; it is even more valid in case of neurotic individuals. For example, if architects want to strengthen a decrepit arch, they increase the load which is laid upon it, for thereby the parts are joined more firmly together. So, if therapists wish to foster their patients mental health, they should not be afraid to create a sound amount of tension through a reorientation toward the meaning of one's life.

(e) **Will to Meaning vs Self-Actualisation** : Everyone has her/his own specific vocation or mission in life to carry out a concrete assignment which demands fulfillment. Therein s/he cannot be replaced, nor can her/his life be repeated. Thus, everyone's task is unique as is her/his specific opportunity to implement it. Each human being is questioned by life; and s/he can only answer to life by answering for her/his own life; to life s/he can only respond by being responsible. Thus, logotherapy sees in responsibleness the very essence of human existence. Logotherapy
tries to make the patient fully aware of her/his own responsibleness; therefore, it must leave to her/him the option for what, to what, or to whom s/he understands her/himself to be responsible. By declaring that the human is responsible and must actualize the potential meaning of her/his life, Frankl stresses that the true meaning of life is to be discovered in relation to the world, rather than within her/his own psyche, as though it were a closed system. Frankl has termed this constitutive characteristic "the self-transcendence of human existence". It denotes the fact that being human always points, and is directed, to something, or someone, other than oneself - be it a meaning to fulfill, a task to accomplish, or another human being to encounter. The more one forgets her/himself - by giving her/himself to a cause to serve or another person to love - the more human s/he is and the more s/he actualizes her/himself. Frankl has convincingly argued that self-actualization is not an attainable aim at all, for the simple reason that the more one would strive for it, the more s/he would miss it. In other words, self-actualization is possible only as a side-effect of self-transcendence. A. Maslow, who coined the term "self-actualisation", entirely agrees with Frankl's view that the primary and highest human concern is her/his "will to meaning", rather than self-actualisation. People who seek self-actualisation directly, selfishly, purely personally, distanced away from the mission in life, i.e., as a form of private/personal, subjective salvation; do not, in fact, achieve it (Maslow, 1966).
(f) **Meaning of Life**: The meaning of life differs from one person to another, from day to day, and from hour to hour. What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment. To put the question in general terms would be comparable to the question posed to a chess champion: "Tell me, Master, what is the best move in the world?". There simply is no such thing as the best or even a good move apart from a particular situation in a game and the particular personality of one's opponent. The same holds for human existence. One should not search for an abstract meaning of life. As each situation in life represents a challenge to wo/man and presents a problem for her/him to solve, the question of the meaning of life may actually be reversed. Ultimately, a person should not ask what the meaning of her/his life is, but rather she/he must recognize that it is she/he who is asked. Thus, it should be made clear that the meaning of life always changes, but that it never ceases to be.

According to logotherapy, we can discover this meaning in life in three different ways: (1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering. The first, the way of achievement or accomplishment, is quite obvious. Experiencing has been dealt here separately in detail. And to experience a human being as unique means to love her/him. Love and suffering need further elaboration.
(g) **Meaning of Love** : Love is the only way to grasp another human being in the innermost core of her/his personality. No one can become fully aware of the very essence of another human being unless s/he loves her/him. By her/his love, s/he is enabled to see the essential traits and features in the beloved person: and even more, s/he sees that which is potential in her/him, which is not yet actualised but yet ought to be actualised. Furthermore, by her/his love, the loving person enables the beloved person to actualise these potentialities. In logotherapy, love is not interpreted as a mere epiphenomenon of sexual drives and instincts in the sense of so-called sublimation. Love is as primary a phenomenon as sex. Normally, sex is a mode of expression for love. Sex is justified, even sanctified, as soon as, but only as long as, it is a vehicle of love. Thus, love is not understood as a mere side-effect of sex; rather, sex is a way of expressing the experiencing of that togetherness which is called love.

In this connection, it is worth mentioning what S. Radhakrishnan, philosopher and ex-president of India has said: "The heroic 'sin' with rare delight. Passion is its own excuse for being. Innocent joys of the body are not pollutions of the soul. There is nothing wrong in seeking physical understanding with those with whom we have intellectual affinities and spiritual kinship. Men may hold some things wrong and some things right, but nature holds all things fair. ... If we want to live completely, beautifully, adventurously we must taste deeply of the cup of life before death snatches it away."
The Meaning of Suffering: We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear "witness" (This is exactly what the Indian Vedantic School of thinking meant to convey through the terms "sakshi" and "drasta" in connection with the true nature of the spirit/self.) to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's predicament into a human achievement. When we are no longer able to change a situation - just think of an incurable disease such as inoperable cancer - we are challenged to change ourselves.

Logotherapy as a Technique

'Paradoxical Intention' - Logotherapy has developed a special technique to handle neurotic or realistic fear, anticipatory anxiety, excessive intention or "hyper-intention", excessive attention or "hyper-reflection", which are mainly observed in individuals with greater neurotic tendencies, which lessen the ability to reach the goal or realise the life-intent. Logotherapy uses the "paradoxical intention" method, consisting of a reversal of the patient's attitude, inasmuch as her/his fear is replaced by a paradoxical wish. This technique involves consciously wishing for the fear or anxiety provoking stimuli that have their roots in the unconscious or subconscious. Such procedure, however, must make use of the specifically human capacity for self-detachment inherent in a sense of humour. Humour deserves to
be mentioned among the basic human capacities. The basic capacity to detach one from oneself is actualized whenever the logotherapeutic technique called paradoxical intention is applied. At the same time, the person is enabled to put her/himself at a distance from her/his own neurosis. Paradoxical intention is the empirical validation and clinical application of Gordon W. Allport's statement that, "The neurotic who learns to laugh at her/himself may be on the way to self-management, perhaps to cure".

(ii) 'The Collective Neurosis' - Every age has its own collective neurosis, and every age needs its own psychotherapy to cope with it. The existential vacuum which is the mass neurosis of the present time can be described as a private and personal form of "nihilism", which can be defined as the contention that being has no meaning. Psychotherapy not only reflects a nihilistic philosophy but also, transmit to the patient what is actually a caricature rather than a true picture of human being. Here, there is danger inherent in the teaching of man's "nothing-but-ness", the theory that man is nothing but the product of biological, psychological, and sociological conditions - or of heredity and environment. Such a view of human nature tends to foster a neurotic belief that the human being is a "pawn" and the victim of outer influences and inner circumstances. This neurotic fatalism is further strengthened by a psychotherapy which denies that human is free. Human being is a finite thing, and her/his freedom is restricted. It is not freedom from conditions, but it
is freedom to take a stand toward the conditions. According to Frankl, "Human being is capable of defying and braving even the worst conditions conceivable". It is the capacity to take a stand toward any condition whatsoever. Even the helpless victim of a hopeless situation, facing a fate which s/he cannot change; may rise above her/himself, may grow beyond her/himself, and by so doing, can change her/himself.

(iii) **Pan-determinism** - Human being is not fully conditioned and determined but rather determines her/himself whether s/he gives into conditions or stands up to them. In other words, human being is ultimately self-determining, self-transcending. S/he does not simply exist but always decides what her/his existence will be, what s/he will become in the next moment. Every human being has the freedom to change at any instant. Therefore, we can predict her/his future only within the large framework of a statistical survey referring to a whole group. The individual personality, however, remains essentially unpredictable because of wide variations in biological, psychological or sociological conditions. Yet one of the main features of human existence is the capacity to rise above such conditions, to grow beyond them. Human being is capable of changing the world for the better if possible, and of changing her/himself for the better if necessary. However, freedom is not the last word; but the negative aspect of the the whole phenomenon whose positive aspect is responsibleness. One's conscience must apply a measuring stick to the situation one is confronted with, and this situation has
to be evaluated in the light of a set of criteria, in the light of a hierarchy of values. These values, however, cannot be espoused and adopted by us on a conscious level, they are something that "we are". They are founded on our biological past and are rooted in our biological depth. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibleness. A human being remains healthy so long as s/he remains what s/he intrinsically is: namely, a being conscious of her/his responsibility - in fact, the very vessel of consciousness and responsibility. One might in fact state it as a basic theorem that being human means being conscious and being responsible. Consciousness and responsibility join to form an entity; together they make up the wholeness of the human being.

(iv) Tragic Optimism - Frankl explained that this is the optimism in the face of "tragic triad" consisting of (a) pain, (b) guilt, and (c) death; and in view of the human potential which at its best always allows for: (1) turning suffering into a human achievement and accomplishment, (2) deriving from guilt the opportunity to change oneself for the better, and (3) deriving from life's transitoriness an incentive to take responsible action. To the European, it is the characteristic of American culture that one is commanded and ordered to "be happy". But happiness cannot be pursued; it must ensue. One must have a reason to "be happy". Once the reason is found, however, one becomes happy automatically. As we see, a human being is not one in pursuit of happiness but rather in search of a reason to
become happy, last but not the least, through actualizing the potential meaning inherent and dormant in a given situation. A feeling of meaninglessness arising from a frustration of our existential needs has become a universal phenomenon. There is ample empirical evidence that, particularly in the younger generation, the three facets of this syndrome manifest in addiction, aggression, and depression.

9. Living Harmoniously: Morita Therapy

In 1917, Japanese Professor Shoma Morita described a new approach to understanding and treating certain kinds of mental illness in his treaties, "The True Nature of Shinkeishitsu and Its Treatment". Morita used the term "shinkeishitsu" to refer to a morbid mental condition. According to Morita, a "shinkeishitsu" patient is one who (a) attempts to make the impossible possible, (b) avoids facing life's turmoils directly, (c) refuses to accept facts and learn from these facts, (d) tends to think her/himself different and sets her/himself apart from others, (e) wishes to have happiness without effort, and (f) is troubled by a feeling of inferiority or incapacity.

"Shinkeishitsu" was classified into the following types based on mechanism of development of their symptoms. (1) Ordinary 'shinkeishitsu' which manifests through the following most frequently encountered symptoms: insomnia, headache, heavy or beclouded feeling in the head, paraesthesia, inordinate feeling
of fatigue, lowering of efficiency, feeling of lack of strength, gastrointestinal neurosis, inferiority feeling, timidity and over-anxiousness, sexual troubles, dizziness, writing cramp, ringing in the ear, tremor, loss of memory power, distraction of attention, etc. An ordinary 'shinkeishitsu' is equivalent to chronic neurasthenia that originates from becoming attached to some condition hypochondriacally as a result of a relatively simple mechanism. (2) Paroxysmal or anxiety neurosis type of 'shinkeishitsu' with symptoms such as, palpitation seizures, anxiety fits, dyspneal seizures, etc. A paroxysmal neurosis has as its intrinsic quality a profound emotion of fear and has as its major complaint various seizures such as attacks of palpitation, enervation, vertigo, gainting, anxiety, tremor dyspnea, or in general a premonitory fear that such seizures might occur. (3) Obsessions (e.g., inordinate inquisitiveness), phobias, and other morbid fears (of inability to look straight in the eyes of another person, of one's own facial expressions, of not being able to be perfect, of inability to go outside, of stammering, of doing something wrong and sinful, of omens, of desultory thoughts, etc.). An obsessive type of 'shinkeishitsu' results from a mental conflict that arises from regarding some perception, sensation, or disagreeable idea as something pathologic and abnormal; and from the rebellious attitude the person would take in order not to feel it or think about it.

Morita therapy is based on the conviction that the intrinsic desire of every human being to live, grow, and work. The main
aim of the Morita therapy, is to release action from the interference of the resistive, doubting, observational self. Release is, as it were, a "freedom from salvation", which in Japanese means freedom from an internalized family superego that demands more than the individual can deliver. In Morita therapy, the patient is enabled to relinquish her/his ego-centricity through the curative efforts of nature, manual work, and acceptance ("arugamama"). This is accomplished through direct experiencing - practically living and going through actual life situations. One becomes satisfied with what one "can" do rather than being hung up on what one "must" do.

In Morita therapy, the real therapist is "nature". Here nature is ascribed a character which is beyond human control. The doctor or psychiatrist is only a teacher who assists the patient in gaining "insight." This is not emotional or intellectual insight, but "insight" into her/his position within nature. To have insight into nature is to achieve an attitude of living in harmony with the universe. Morita encourages patients to identify with nature and to see how foolish it is to struggle against natural tendencies like hatred or fear. After all, to love, to hate, and even, to feel anxious are also constituents of life. What is the use of trying to act against natural happenings? Morita used the word "arugamama" (as it is), which is identical to "satori" of Zen Buddhism, to refer to the objective of this insight. In Morita therapy, as a consequence of
attaining "arugamama" or "satori", the patient no longer needs to pretend with her/himself or fight with others. Therefore, s/he can live as s/he is. As Kora has pointed out, "arugamama" or "satori" is not equivalent to resignation, nor is it a passive or negative quality. "Satori" carries a more positive connotation than a fatalistic acceptance. It brings to the individual a feeling of lucidity out of bewilderment and generates a drive for security.

The techniques of Morita therapy, consisting of mainly four stages, are simple and straightforward. The duration of the total procedure varies in each case, but is about one month. (a) In the first stage, a patient is asked to remain at absolute bed rest for up to one week. This creates a state of total stimulation-deprivation, without any sort of physical activity. After an initial response of relaxation, s/he has to face her/his own "painful" ideas which have overflowed into her/his awareness because of diminished external stimuli. (b) In the second stage, the patient, who is now ready to appreciate anything else but this "isolation hell", is allowed to engage in minimum exercise. Great importance is attached to occupational therapy in Morita therapy. Wo/man is inherently made to be active. Since all her/his organs are built to act, behave, or do something; it is natural that a person should be active and it runs counter to the true nature of a human being to be idle and abulic. From this stage on, the patient is encouraged to write a diary, the therapist
providing feedback through interpretative comments. (c) The third stage consists of increased activities, mainly of manual work. Morita therapy sees manual work as something special and meaningful, not tranquilizing or merely time passing. Manual work is a path through which a patient unifies with nature, understands the value of constructive efforts, which helps in improving and elevating her/his daily life as a whole. (d) Finally, in the fourth stage, the patient begins to prepare for discharge and is allowed to go to work or to attend school from the hospital. Dr. Kora modified the original method to include group therapy in the last stage.

Cultural differences between East and West impose a serious obstacle for communication about Morita therapy. In the West, especially America, nature is something to be challenged, controlled, and conquered; certainly not to be accepted and lived with in harmony and peace. A mountain is there to be removed or blasted using dynamites, not bypassed. Literally respecting and worshiping a mountain is unthinkable in the West. The predominant Western attitude towards aging, for example, is characterised by fear and rejection. According to the Western way of thinking, aging is an ugly and dreadful thing which must be denied with cosmetic and costume devices. In the East, the aged try to see the beauty and dignity of aging. Therefore, one cannot expect the West to accept "arugamama" as has the East, since the West considers it negative, to be defeatist.
10. **Integral Living : YOGA Therapy**

The word "Yoga" means union, concord, harmonious integration, balance or equilibrium. In its technical sense, it refers to the communion of the petty individual self with the higher universal collective self. Patanjali's "Yoga Sutra" or Yoga aphorisms belong to a distinct school of thinking and are considered to be the most authoritative, scientific, and practical system of Yoga. Yoga psychology has been claimed as the Indian practical psychology, as it not only enunciates the laws and principles of controlling the divergent modifications of the mind, but also teaches how to translate them into action (Swami Abhedananda, 1946). The Bhagavad Gita presents an integrative synthesis of different categories of Yoga, such as 'Jnana Yoga' (the philosophical technique of the rational and the scientific intellect in unravelling the secrets of nature and living a life of harmony, wisdom, truth, and justice), 'Karma Yoga' (the principles of action), 'Bhakti Yoga' (the techniques of affection and devotion), and 'Patanjala Yoga' (also known as 'Raja Yoga' dealing with the psychic and mystical way of analysing, dissecting, and inhibiting the constituents and modifications of the mind-stuff or 'chitta', thus enabling the human being to overcome its tyrannies and to rise to a comprehension of her/his position in an universality of the spirit), etc.

The various schools of Yoga, beginning with Patanjali's "Yoga Sutra", taught that true knowledge can be attained only by suppressing all forms of mental activity that darken knowledge.
Swami Abhedananda (1946) wrote, "True psychology has been taught in India from very ancient times, but that true psychology has not been taught in the West. If we study the Hindu Psychology, which is as old as the Vedas, we find that it admitted the existence of body, mind, and soul/spirit as well as their relations. Body is the physical organ, the senses (these are altogether 11, including the mind), and the brain is the internal organ, coordinating and controlling the sense organs. Mind is in touch with the brain, which is its chief organ on the physical plane. There is the subjective mind, which is called Buddhi in Sanskrit. We may call the subjective mind that body, which is in closer touch with the source of intelligence or the all-intelligence. Buddhi or intellect is not the reasoning faculty, but is the faculty of intuition. It is nearer to the soul. It is practically the first or highest manifestation of the mind-stuff or mind-substance. The mind-substance evolves, and produces various modifications or faculties and attributes. They are known by different names as different states of consciousness. The different states of consciousness are, again, no other than the feelings and ideas. So, by studying the Oriental psychology, especially Hindu Psychology, we get a clear idea of what true psychology is." (p.46)

As its name implies, the Ashtanga Yoga consists of eight hierarchically graduated steps or Angas (anga means limb). Each step is a stronghold for the ascent of the Sadhaka (meaning aspirant, i.e., student) to the next higher step. An aspirant
must essentially go through all the steps sincerely and steadfastly to reach the acme of spiritual perfection. Almost all Indian schools of thinking have prescribed certain minimum necessary conditions for the Sadhaka or student to become competent, deserving, fit or worthy to pursue any goal, including the learning of Yoga. The "Sadhana Chatushatya" or four-fold Sadhana includes Viveka (discrimination), Vairagya (dispassion), Shadsampat (six virtues), and Mumukshuttva (yearning for liberation); the six virtues consisting of Shama (tranquility of mind), Dama (self-restraint through control of the senses), Uparati (cessation of worldly activities), Titiksha (fortitude or power of endurance), Shraddha (faith in self, Guru, scriptures, and Brahma) and Samadhana (one-pointed concentration of the mind). Strict observance of all the six items of feature of Brahmacharya.

This is the grand panorama of Patanjali Ashtanga Yoga.

Patanjali divided the Yoga Sutra into four parts/chapters: "Samadhi Pada" relating to concentration and spiritual absorption, "Sadhana Pada" relating to means of practice and attainment, "Vibhuti Pada" relating to accomplishment of super normal powers, and "Kaivalya Pada" relating to emancipation through isolation; consisting of 51, 55, 55, and 34 statements, respectively. It is often difficult to get at the exact aphorisms through the hundreds of diverse commentaries on Patanjali's "Yoga Sutra", available in different languages of the world. Based on
J. H. Woods' (1914) "The Yoga-System of Patanjali", Bangali Baba's (1976) "The Yoga-Sutra of Patanjali", and Swami Omananda Tirtha's (1937) "Patanjala Yoga Pradipa" (Hindi), the following translation of the original aphorisms is presented in simple English.

CHAPTER I : SAMADHI PADA

Goal of Samadhi or Self-Absorption

(1) Now commences the final teaching or exposition of Yoga. (2) Yoga is the process of restraining of fluctuations of mental operations. (3) Then the perceiver (i.e., Self) realises or abides in her/his real self. (4) At other times the Self takes the appearances of or conforms to the fluctuations/operations of the mind.

Forms of Mental Operations

(5) The operations/fluctuations are five kinds - hindered/painful and unhindered/not-painful. (6) "Pramana" or real cognition (sources-of-valid-knowledge), "Viparyaya" or perversive cognition or misconceptions, "Vikalpa" or imagination/fiction or predicate-relations, "Nidra" or sleep, and "Smruti" or memory are the operations of the mind. (7) "Pramana" or sources-of-valid-knowledge consist of Perception, Inference, and Verbal communication. (8) "Viparyaya" or misconception is the false knowledge based on erroneous ideas/conceptualisations. (9) "Vikalpa" or imagination/fiction is not based on the real
object, but is produced and guided by words. (10) "Nidra" or sleep is characterised by the mental operation which is different from the waking and dreaming operations. (11) "Smruti" or memory is the absence of loss, that is, retention of the experiences.

**Methods of restraining fluctuations of Mind**

(12) Fluctuations of the mind are restrained through "Avyasa" or practice and "Vairagya" or passionlessness/non-attachment. (13) "Avyasa" or Practice is sincere repeated effort/exertion for attaining steadiness of the mind. (14) Practice becomes firmly established when it has been cultivated uninterruptedly and earnestly for a long time with "Shraddha" or faith, "Virya" or courage and competence, and "Bhakti" or devotion. (15) "Vairagya" or passionlessness is the consciousness of absolute control and mastery over the craving for seen or heard objects of enjoyment. (16) Passionlessness is highest when discernment or revelation of the true nature of the Self results in desirelessness for the qualities, and not merely for objects.

**Kinds of Samadhi**

(17) The "Samprajnyata Samadhi" or intuitive-self-absorption is a cognitive operation conscious of its own object accompanied by the appearance of "Vitarka" or supposition through deliberation, "Vichara" or reflective evaluation, "Ananda" or joy/rapture, and "Asmita" or egoism/sense-of-personality. (18) The "Asamprajnyata Samadhi", i.e., nonintuitive-self-absorption, is not conscious of objects, follows upon that practice which effects the cessation
of mental fluctuations due to "Samskara" or latent-impressions of the evolutionary habitual potencies.

Degrees of approach to Samadhi

(19) The Yogi who are "Videhas" (discarnate) and "Prakritilayas" (resolved into nature) attain/ experience "Asamprajnyata Samadhi", i.e., concentration which is not conscious of objects, from birth, naturally. (20) Other practitioners of Yoga may attain/ experience "Asamprajnyata Samadhi" by cultivating "Shraddha" (faith), "Virya" (competence & courage), "Smruti" (memory/ mental-retenitive-power), "Samadhi" (spiritual-absorption/concentration), and "Prajna" (intuitive-insight/intellective-vision). (21) Its attainment is nearest to the keenly intense and extremely courageous. (22) It can also be further distinguished according to the degree of keenness such as mild/gentle, moderate, and intense. (23) Or it is attained through "Ishwara-pranidhana" - by profound devotion to and meditation on "Ishwara".

Defining and Analysing Ishwara - the Highest Self

(24) "Ishwara" is the special person at the highest level of spirit/self/consciousness, freed from or untouched/unaffected by the "Samskaras" (latent-deposits) and the "Karmashaya" (vehicles of action) consisting of "Klesha" (afflictions), "Karma" (actions), "Vasana" (desire for action), and "Vipaka" (fruition of action). (25) There, in this "Ishwara", the germ/seed of omniscient is at its utmost excellence/unsurpassed. (26) S/he (i.e., "Ishwara"), not being limited by
time, is the eternal perceptor of all the ancient/ primal sages/ teachers. (27) The word connotating or defining "Ishwara" is the mystic syllable "AUM" - the Pranava. (28) Its repetition and reflection upon its meaning comprise "Ishwara-pranidhana" which reveals the truth.

Obstacles to the calming of the Mind

(29) Thereafter (after attaining "Asamprajnyata-Samadhi" through "Ishwara-pranidhana") comes the right knowledge of him who thinks in an inverse way, and the removal of obstacles. (30) "Vyadhi" (disease), "Styana" (debility/ langour), "Samsaya" (doubt), "Pramada" (heedlessness/ inadverence), "Aalasya" (worldly-indulgence/ sloth), "Abirati" (sensuality), "Bhranti-darsana" (erroneous perception/ wrong understanding), "Alamba-bhumikutwa" (failure to attain any stage/ plane), and "Anabasthititwa" (instability in the state when attained) - these nine mental distractions are the obstacles/ impediments to Yoga. (31) Pain, dejection/ despondency, unsteadiness of the body, inspiration, and expiration are the accompaniments of the distractions. (32) These may be prevented by practice upon a single entity or of one truth. (33) The contentment and transparency of the mind comes from cultivation/ development of friendliness ("Maitri"), compassion ("Karuna"), joy ("Mudita"), and neutrality/ indifference ("Upekshya") towards happiness, pain, merit, and demerit (or towards the happy, sad, virtuous, and vicious), respectively. (34) Or (such an undisturbed mental calm can be attained) by expulsion and retention of breath or "Pranayama".
Attainment of Mental Steadiness

(35) And when a sense-activity connected with an object is willfully heightened, bringing the central-organ into a relation of stability (the steadiness of the mind is attained). (36) And, the appearance of an undisturbed/painless and effulgent/luminous state (the steadiness of the mind is attained). (37) Or by the mind's endeavour to free itself from passion (the steadiness of the mind is attained). (38) Or by the supportive knowledge of dream and of sleep states (the steadiness of the mind is attained). (39) Or by contemplation or meditation upon any such an object of one's own choice (the steadiness of the mind is attained).

Mastery and Concentration

(40) His (whose mind is steady) mastery extends from the smallest atom to the greatest magnitude. (41) That balanced-state of the mind in which the exhibitive operations have been destroyed (or the fluctuations have dwindled away), assumes like a precious crystal gem, the colour of that on which it rests, in relation to the knower/receiver, the process-of-knowing or receiving-instrument, and the object-to-be-known or receivable-object (is in the state of resting upon and of being tinged by these three). (42) There the suppositional thought transformation is mixed up with by reason of predicate-relations between words, intended-objects, and ideas. (43) On the complete purification of memory - which, as it were, is empty of itself; brightens into conscious knowledge of the truth alone, as if devoid of its own nature -
(that balanced-state of the mind) is the super-deliberative clear thought-transformation. (44) By this, the reflective and the ultra/ super-reflective (balanced-states) are also explained. (45) Further, the nature of the subtle sphere terminates in unresolvable-primary-matter ('alinga'). (46) These four (balanced-states) are indeed the seeded concentration ("Sabijah Samadhi"). (47) On attainment of perfect purity/ clarity of the super-reflective-intellect ("Prajna"), the spiritual transparency appears.

Normative Intuition

(48) There, the intuitive-cognition ("Prajna") is full of experiential truth ("Ritambhara"). (49) It (intuitive-knowledge) has another object than the insight resulting from the verbal and the inferential cognitions on account of its having the cognition of the special truth, inasmuch as its intended-object is a particular. (50) The latent-impressions of habitual potencies ("Samskara") produced by this (super-reflective balanced-state) becomes adverse to other impressions. (51) On the restraint of that (latent-impressions), since all is restrained, comes the seedless concentration.

CHAPTER II : SADHANA PADA : MEANS OF ATTAINMENT

Devices for Attenuating Afflictions

(1) "Tapah" (penance or self-castigation), "Swaadhyaya" (study), and "Ishwara-pranidhana" (devotion - reflection upon and meditation on the highest spirit - "Ishwara") constitute the
"Kriya Yoga" or Yoga of action. (2) For the attainment of concentration ("Samadhi") and for the attenuation of afflictions ("Klesha") ("Kriya Yoga" is the means). (3) "Avidya" ("Maya" or non-science or undifferentiated-consciousness), "Asmita" (egoism or the feeling-of-personality), "Raga" (attachment or passion), "Dvesha" (aversion), and "Avinivesha" (fear-of-death or will-to-live or clinging-to-life) are the "Kleshas" (afflictions) (and thus hindrances to Yoga). (4) "Avidya" is the field for the other four; whether they be dormant, attenuated, intercepted, or sustained. (5) "Avidya" is the wrong cognition of everlastingness, purity, pleasingness, and self in the impermanent/ non-eternal, the impure, the painful, and the non-self, respectively. (6) "Asmita" is the apparent identity of the power of pure perception and the power of the perceiving instrument. (7) "Raga" (attachment) is that which dwells upon or follows the experience of pleasure. (8) "Dvesha" (aversion) is that which dwells upon or follows the experience of pain. (9) "Avinivesha" (fear-of-death), sweeping on by the force of its own nature, exists in all creatures, even in the wise. (10) These afflictions, when subtle, are to be destroyed by the inverse-propagation (with the dissolution or disappearance of the mind). (11) The operations of these afflictions are to be got rid of by the means of "Dhyana" (meditation or contemplation).

Karma

(12) The "Karmashaya" (vehicle-of-action) has its root in the "Klesha" (afflictions); and is to be experienced in a birth seen
or births unseen. (13) So long as the root (of the vehicle-of-action) exists (in the afflictions), there will be fruition from it - bringing about "Jati" (birth-determined-life-state), "Ayuh" (length-of-life), and "Bhoga" (life-experience). (14) These (fruitions such as "Jati", "Ayuh", and "Bhoga") produce "Ahlada" (joy) or "Paritapa" (anguish) in accordance with their origination in merit/virtue and demerit/vice.

**All is Pain**

(15) On account of the presence of "Parinama-dukha" (consequential-pain), "Tapa-dukha" (tormented-by-anxieties), and "Samskara-dukha" (pain-inherent in latent-impressions); and by the reason of the opposition in the functions of the "Gunas" (energies) - all is nothing but pain to the "Viveki" (discriminating or sagacious. (16) That pain which is not yet come is avoidable (can be escaped). (17) The conjunction of the Perceiver and the Perceivable is the cause of the avoidable (pain). (18) The Perceivable is of the nature of illumination/brightness ("Sattwa"), activity ("Rajas"), and inertia ("Tamas"); consisting of the realities of the elements ("Bhutas") and the organs (the eleven "Indriyas"); and possessed of the purpose of experience and emancipation. (19) The particularised or specific, the unparticularised or unspecific, the traceable and the untraceable - are the (four) stages of the (three) energies ("Gunas"). (20) The Perceiver who is nothing but the power of perceiving itself, though composed of pure ("Shuddha") consciousness, tends to become an instrument of the
notion (that s/he is someone or something else). (21) The Perceivable is only for the sake of it (the Perceiver or Self). (22) Although it has ceased (to be perceived) in the case of one whose purpose is accomplished, it has not ceased to be, since it is common to others (besides himself). (23) Conjunction is the cause of the apperception of what the power of the property and of what the power of the proprietor are. (24) The cause of this (conjunction or correlation) is "Avidya".

The Escape and Its Means

(25) From its (i.e. "Avidya's) absence comes the absence of conjunction or correlation; this is the escape, the isolation of the Perceiver (and the absoluteness of perceptivity). (26) The unwavering, pure discriminative-discernment ("Viveka-khyati") is the means of escape. (27) His intellective-insight or intuitive-cognition ("Prajna") ascends the sevenfold planes/stages to the highest.

Note: These are the fourfold material freedom ("Karya-vimukti") and the threefold spiritual freedom ("Chitta-vimukti") of the intuitive-cognition ("Prajna"). The first four are: (a) The escapable/avoidable ("Heya") has been fully understood; there is nothing more of it left to be known. (b) The causes of the avoidable have been destroyed; there are no more causes to be destroyed. (c) The escape has been realised through inhibitive-self-absorption ("Nirodha-Samadhi"); there is nothing more to be realised. (d) The development of discriminative-discernment
("Viveka-khyati") has provided the means of avoidance; there is nothing more to be attained. The next three are: (e) The mind has accomplished all its duties; there is nothing more for it to do. (f) The "Gunas" (energies) which are the constituents of the "Chitta" (mind), without any support, return to their own cause and disappear along with the mind; there is no further necessity for the production/revitalisation of the already exhausted energies. (g) By attaining the "Gunatita" (going beyond the relation of the energies) state, the "Purusha" (the individual self) becomes pure and absolute; now abiding or being established in her/himself ("Atma-swarupa-abasthiti").

(28) As the result of sincere observance of the component-parts of Yoga ("Yoga-angas"), when the impurity (of the mind) has dwindled; there is an enlightenment of perception reaching up to the pure discriminative-discrimnent ("Viveka-khyati").

"Astanga Yoga": Right Component-parts of Yoga

(29) "Yama-Niyama-Asana-Pranayama-Pratyahara-Dharana-Dhyana-Samadhi" meaning: Abstentions, Observances, Posture, Regulated breath control, Withdrawal of the senses, Fixed-attention, Meditation/Contemplation, and Concentration, respectively, are the eight component-parts of Yoga.

(Note: Yama is a set of "do not's" in connection with one's relationship with society. Niyama is a set of "do's" relating to self effort. Asana and Pranayama are the body and mind conditioning processes. Pratyahara and Dharana are selective and
refining processes. *Dhayana* and *Samadhi* are the final absorbing and stabilising processes, which culminate in the highest realisation of the aspirant's unity/identity with the supreme self. A detailed analysis of the eight steps follow).

**First Indirect Aid : Five Abstentions**

(30) "*Ahimsa-satya-asteya-brahmacharya-aparigraha yamah*", meaning abstinence from injury, falsehood, theft, incontinence, and acceptance of gifts - are the abstentions. (i.e., (a) not causing physical, mental, and/or spiritual injury to anyone or observing non-violence/harmlessness; (b) not uttering falsehood or observing truthfulness; (c) non-stealing or observing greedlessness for others' properties; (d) not wasting vital energy or continence; and (e) not hoarding or non-receiving of gifts - these five constitute the basic principles of one's conduct with the universe.) (31) These five (abstentions), when unqualified by species or life-state ("Jatti"), place, time, and exigency-of-circumstances constitute the Great Code-of-Conduct. (Note : Compare with the five "Shilas" of Buddhism and the five "Maha-vratas" of Jainism.)

**Second Indirect Aid : Five Observances**

(32) "*Saucha-Santosha-tapah-Svadhyaya-Eshvarapranidhanani niyamah*", that is, Purification/Cleanliness, Contentment, Penance/ Self-castigation, Study, and Full-aspiration-after Ishwara, respectively, are the Observances. (33) For the prevention of perverse-considerations ("Vitarka"), the mind
should be trained to cultivate/ develop contrary/ opposite thoughts. (34) Since perverse-considerations ("Vitarka") relating to "Yama" or "Niyama" constitute causing injuries etc.; whether done, caused to be done, permitted/approved to be done; whether through greed ("Lobha"), anger ("Krodha"), and infatuation ("Mohā"); whether mild, moderate, or intense; - find their unending consequences in pain and darkness-of-ignorance; these should be overcome by the development of opposite/ contrary thoughts.

Results of Abstinences and Observances

(35) As soon as abstinence from injury is established, his presence begets a suspension of enmity. (It emphasises that physical, mental, verbal, and spiritual non-violence brings about harmonious and peaceful coexistence, friendship with all, and freedom from hostility, insecurity, stress, and tension.) (36) As soon as abstinence from falsehood is established, total mastery over actions and consequences is attained. (It emphasises that avoiding falsehood, speaking the truth at all costs and under all circumstances, and rejecting everything that is contrary to the highest level of consciousness bring about realisation of the universal, integral, inner-most spiritual content in everything; forsaking the idea of separatism from all created things, without attaching any importance to the glittering false appearances; as all appearances are false, short lived, and deceptive.) (37) As soon as abstinence from theft is established, all excellent things become accessible. (It recognises that the human animal is a greedy creature having a pre-potent tendency, an extremely
subtle mental aberration, to usurp and steal other creatures' wealth or possessions). (38) On the establishment of continence, attainment of vigour. ("Brahmacharya", in its limited sense might be taken as control of the sexual indulgence; but in its broader connotation encompasses controlling the mind and the senses). (39) On the firmness of non-acceptance of gifts comes a thorough illumination upon the conditions (of how and why) of birth. (Receiving, possessing, and hoarding of material things beyond one's minimum essential needs produce attachment and obligation which are the greatest hurdle for a purposeful and righteous living). (40) As a result of purification/purgation, there comes disgust at one's own body and non-intercourse with others. (It stresses purity of thought, word, and deed). (41) Purity of consciousness ("Sattwa-suddhi"), transparency of mind ("Soumanasya"), singleness-of-intent ("Ekagrata"), subjugation of the senses ("Indriya-jaya"), and fitness-for-self-observation ("Atma-darshana-jogyata") result from internal purification. (42) Contentment produces superlative happiness. (Contentment, is a preventive measure against limitless human desires that ultimately lead to competition, hostility, tension, frustration, and aggression.) (43) After impurities have dwindled as a result of penance/self-castigation, perfection of the body and the sense-organs follow. (Mortification or penance involves self-denial consisting of an uncompromising determination, 'leach-like tenacity', and stubborn attitude in connection with the observance of resolves or vows. This may include starving the senses, observe silence, sleeping on a hard surface, eating only
"sattwik" food and that too sparingly, avoiding idle gossip or vain arguments or stimuli that pollute or distract the mind, fasting often, keeping the company of the virtuous, serving the poor, nursing the sick, cultivating virtues such as patience, perseverance, courage, confidence, serenity, zeal, enthusiasm, humility, faith, devotion, wisdom, etc., and eradicating vices such as anger, desire, egoism, fear, greed, hatred, jealousy, lust, pride, deceit, etc.) (44) As a result of study there is communion with the desired deity. ("Swadhyaya" is the regular study of the scriptures such as the Vedas, Upanishads, Gitas, Sutras, Shastras, Puranas, etc. for purifying the mind and strengthening the practice of controlling the mind.) (45) Perfection of concentration ("Samadhi") as a result of profound meditation upon "Ishwara". (It involves constantly remembering, reflecting upon, and surrendering one's body, mind, speech, and spirit to Brahman or the highest universal Spirit.)

Third indirect aid: Posture

(46) "Asana" is defined as any firm, comfortable, meditative posture. (Note: "Asana" is the art of stabilising the physical body intended to achieve a balance or equilibrium of the body-mind-spirit trio. Perfecting the 'Asanas' is an integral aspect of "Hatha Yoga", which produce flexibility of the human body, so that it may maintain a firm, comfortable, meditative posture for a prolonged period without any strain to any part of the body). (47) "Asanas" attain perfection by relaxation of effort and expansion of thoughts into infinity. (48) Thereafter he is unassailed by extremes.
Fourth Indirect Aid: "Pranayama"

(49) When there is (stability of posture), the restraint of breath, a cutting off of the flow of inspiration and expiration, follows. (50) "Pranayama" having the external, the internal, and the suppressed/ confining operations and being regulated by space, time, and number becomes protracted and subtile. (51) This fourth (i.e., "Pranayama") transcends the spheres of the external and the internal. (52) As a result of this the covering of the effulgence ("Prakasha-avarana") dwindles away.

(Note: "Prana" means the vital breath, the life itself. It is the oxygen (for animals) or similar other substance that sustains all "life" in the universe. "Prana" activates and sustains the three "saktis" (powers/energies): "Jnana-sakti" (knowledge power), "Ichha-sakti" (will power), and "Kriya-sakti" (action power), that regulate life. Because of "Prana", the senses and the internal psychic organs (mind, intellect, consciousness, and ego-sense) are performing their respective functions. There are five major and five minor "Pranas", each responsible for a specific function. The major "Pranas" and their functions are:

- (a) 'Prana' - inhalation and exhalation,
- (b) 'Apana' - excretion and urination,
- (c) 'Vyana' - blood circulation,
- (d) 'Udana' - swallowing of food,
- (e) 'Samana' - digestion of food.

The five 'Upapranas' or sub-pranas and their functions are:

- (a) 'Naga' - belching and hiccup or eructation and vomiting,
- (b) 'Kurma' - closing and opening of eyelids,
- (c) 'Krikara' - causing of hunger,
- (d) 'Devadatta' - yawning,
- (e) 'Dhananjaya' - ejecting the baby
from the womb, nourishing the body, and decomposing it after death.

Scientifically, "Pranayama" serves certain vital physiological functions such as, activating the heart, keeping it healthy and fit, developing its capacity, and thus, increasing its longevity. Psychologically, the main function of "Pranayama" is to activate and integrate the functions of the ten "Pranas" and direct their union towards higher brain centres, thereby awakening the dormant "Kundalini Sakti". There are numerous nerves through which the "Pranas" flow in the human body "Prana-prabahini-nadi", some 15 of them are main, and three of them play more vital roles: "Sushumna", "Ida", and "Pingala"; out of which the "Sushumna", i.e., the Spinal Cord, running from the Pelvic Plexus through the vertebral column upto the Neo-cortex, is the most significant. "Ida" and "Pingala" run from the Pelvic Plexus also, upto the nose-base, by the left and right sides of "Sushumna", respectively. Including the Pelvic Plexus, there are seven "Chakras" or circular-centres of energies in our body: "Muladhara-chakra" (Pelvic Plexus) between anal and genital organs, "Swadhisthana-chakra" (Hypogastric Plexus) just a little above, "Manipuraka-chakra" (Epigastric/ Solar Plexus) near the naval zone, "Anahata-chakra" (Cardiac Plexus) near the heart, "Vishuddha-chakra" (Carotid Plexus) in the throat, "Ajna-chakra" or "Siva-netra" (Medula Plexus) near the exact midpoint between the eye-brows, and "Sahasrara- / Sunya-chakra" (Cerebral Plexus) above the "Brahma-randhra" at the highest intersection of the two hemispheres. Through sustained and sincere practice of
"Pranayama", the object is to concentrate upon and direct the "Pranas" to these "Chakras", from the lowest through the highest. The mind is a function of the brain, and "Pranayama" gives absolute psychic controlling power to the brain.

The process of "Pranayama" starts with deep breathing (inhaling and exhaling) exercises. Through comfortable regular practice, maintaining a ratio of 1:4:2 of "Puraka" (breathing in), "Kumbhaka" (retaining the breath), and "Rechaka" (breathing out), respectively, the duration may be slowly and gradually increased. For example, one may start with 6:8:6 seconds initially, and through regular practice, should gradually increase to achieve and maintain 20; 80; 40 seconds of "Puraka", "Kumbhaka" and "Rechaka", respectively, in the end.

Fifth Indirect Aid : "Pratyahara"
(53) "Dharana" develops competence of the mind for fixed-attention or penetrating-concentration that makes the central organ fit. (54) "Pratyahara", the withdrawal of the senses, as it were, is the imitation of the mind as it is in itself, by disjoining the senses from their stimuli/objects. (55) As a result of this, there is a complete mastery over and the highest subjugation of the sense-organs.

Note : Withdrawing or abstracting of the senses from their respective stimuli/objects is "Pratyahara". Objects are enticing and hankering after them is detrimental to the peace, harmony, and balance of the mind. Procuring of objects through
competition, preserving acquired objects, and disposal of obsolete objects - all this requires energy and effort; and hence, are accompanied by tension and consequent leakage of energy. Getting away temporarily from the alluring objects, ignoring the objects, and educating the mind on the hollowness of objects are the methods of obviating this tension. "Pratyahara" is the restraining of the outgoing tendencies of the senses, which automatically follows the practice of Pranayama. When the life-force is controlled by the regulation or restraint of breath, the senses become thinned out. They are starved to death. "Pratyahara" is a trying discipline. During the course of the practice, the senses will run again and again, like a wild bull, towards objects or objectives. It is disgusting in the beginning; but later on, it becomes interesting and develops immense inner strength.

CHAPTER III : BIBHUTI PADA : SUPERNORMAL ACCOMPLISHMENTS

First direct aid : "Dharana"

(1) "Dharana" (fixed-attention or one-pointed-concentration) is confining or binding the mind to a place.

Note : "Dharana" is "Ekagrata" or one-pointedness of the mind, in which all the outgoing rays of the mind are collected and focused on to a single point. When the earlier processes from "Yama" through "Pratyahara" are mastered, "Dharana" becomes easier. Interest and attention, zeal and enthusiasm, courage and conviction are the sentinels of "Dharana".
Second direct aid: "Dhyana"

(2) Focusedness of the presented idea upon that place is "Dhyana" (contemplation or meditation).

Note: "Dhyana" consists of continuous flow of the stream of conscious and sublime thoughts, which are initially logical, rational, and elevating; but through gradual practice, leads to the conclusion that the attained ideal/goal is beyond reason, beyond intellect, and beyond human comprehension. Meditation is a process of enquiry into one's real nature. Tenacious practice of meditation gives one the grand experience of "oneness" with the supreme universal spirit. Meditation culminates in the conclusion that the human being's real self is "Sat-Chit-Ananda Svarupa" (existence-knowledge-bliss absolute) - birthless, diseaseless, decayless, changeless, and deathless - "Avinashi, Akarta, Abhokta, Asanga, Amara, Ajara, Akhanda, Ananta, Nitya, Suddha, Mukta, Buddha, Advaitatma" - the Brahman itself.

Third direct aid: "Samadhi"

(3) That "Dhyana" (meditation/contemplation) develops into "Samadhi" (self-absorption or concentration) in which the shining consciousness is devoid of even the slightest subtle traces of the intended objects, as it were, emptied of itself, resembling nothing but the void ("Sunya").

Note: "Samadhi" refers to the merging of the mind in its source (e.g., the arrow merging with the target, the subject with the object), self-absorption or abiding in one's own self - the
culmination of all "Sadhana", a sort of peak experience, accompanied by a flooding of cosmic consciousness. Just as the rivers joining the ocean lose their individual entities, even so, in "Samadhi" the individual loses her/his individuality by merging with the sea of consciousness. S/he is physically there, but in another sense, is not there. S/he is like a pot of water immersed in a reservoir of water. S/he becomes "Sthita-Prajna" (having steadied intuitive-cognition/wisdom) and "Chaitanya-maya" (a dense expanse of consciousness).

**Sanyama**

(4) The above three unified together is "Sanyama" (restraint, continence, or forbearance). (5) From its conquest or through mastering this restraint, there follows the shining forth of "Prajna" (intellecitive-insight/intuitive-cognition). (6) This trio defining "Sanyama" should be observed through all its stages. (7) The three are direct, more internal aids in comparison with the preceding five. (8) Even these three are indirect/external aids to seedless self-absorption. (9) With the dissolution of the exhibitive habits, there is a becoming invisible of the latent-impressions of emergence and with the evolution of inhibitive habits, a becoming visible of the latent-impressions of restriction; the inhibitive-change inseparably connected with the mind in its period of inhibition. (10) The tranquil flow of the mind comes from the inhibitive latent-impressions.
Mutations of substances

(11) The modification of the mind in the "Samadhi" (self-absorption) is the consequence of swindling of centrifugal all-ponitedness ("Sarbarthata") and the uprisal of centripetal singleness-of-intent ("Ekagrata") characteristics of the mind.

(12) Then again, the respective disappearance and appearance, having proportional dependence and a single object, transform the mind into one-pointedness or single-in-intent. (13) Thus, from the modifications of the mind, the nature ("Dharma"), characteristics ("Lakshyana"), and modifications ("Avastha") of the elements ("Bhutas") and organs ("Indriyas") - mutations of external aspects, of temporal variations, and of intensity fluctuations of the substance - have been enumerated. (14) The characterised substance conforms itself to the quiescent, uprisen, and indeterminable external-aspects. (15) The order of the sequence is the reason for the order of the mutations or modifications.

Applications of Samyama

(16) As a result of "Samyama" (restraint) over the threefold modifications, there comes the knowledge of the past and the future. (17) Word ("Shabda"), intended-object ("Artha"), and represented-idea ("Pratyaya") are confused because each resides with the other, i.e., they are erroneously identified with each other. By "Samyama" upon the distinctions between them, there arises the intuitive-knowledge of the cries of all living beings. (18) As a result of direct perception of latent-impressions,
there is intuitive-knowledge of previous birth. (18) As a result of "Samyama" upon the notions/represented-idea ("Pratyaya"), there arises intuitive-knowledge of other minds. (19) But the intuitive-knowledge of another's mind does not appear together with its object-content, since that is not in the field of consciousness. (20) As a result of "Samyama" upon the outer form of the body, when its power to be known is stopped, then as a consequence of the disjunction of the light and of the eye there follows indiscernibility of the body. (21) "Karma" is of two types – advancing or quickly fruitive and not-advancing or slowly fruitive; as a result of "Samyama" upon this twofold "Karma" or from the signs of approaching evils, comes the intuitive-knowledge of death. (22) As a result of "Samyama" upon friendliness and other sentiments, there arise powers of friendliness. (23) As a result of "Samyama" upon powers, there arise powers like those of an elephant. (24) As a result of casting the light on the "Pravriti" (sense-objective manifestation), there arises the intuitive-knowledge of the subtle, the concealed, and the obscure. (25) As a result of "Samyama" upon the sun, there arises the intuitive-knowledge of the universe. (26) As a result of "Samyama" upon the moon, there arises the intuitive-knowledge of the arrangement of the stars. (27) As a result of "Samyama" upon the polar-star, there arises the intuitive-knowledge of their movements. (28) As a result of "Samyama" upon the navel-circle, there arises the intuitive-knowledge of the arrangement of the bodily system. (29) As a result of "Samyama" upon the pit/well of the throat, there
follows the cessation of hunger and thirst. (31) As a result of "Samyama" upon the "Kurma-nadi" (tortoise-tube), there follows firmness/ motionlessness of the mind. (32) As a result of "Samyama" upon the cerebral-radiance ("Murdha- jyoti"), there follows the vision of the "Siddhas" (the perfect ones). (33) Or as a result of "Pratibha" (intuitional-insight characterised by vividness of the truth born of genius), all is known. (34) As a result of "Samyama" upon the heart, there arises the 'consciousness of the mind' ("Chitta-samvit"). (35) The "Sattwa" (essence) and the "Purusha" (self) are very different; however, experience fails to distinguish between them; since the "Sattwa" exists as object for another. The intuitive-knowledge of the Self arises as the result of "Samyama" upon that which exists for its own sake. (36) From the practice of this "Swartha-Samyama" arise intuitional-insight ("Prativa") and supernal auditory ("Shravana"), kinesthetic ("Vedana"), visual ("Aadarsha"), gustatory/ tasting ("Aswada"), and olfactory ("Varta") abilities. (37) These six are the obstacles to self-absorption ("Samadhi"), but are the accomplishments ("Siddhis") of the outgoing/ exhibitive mind. (38) From the slackening of the causes of bondage and by the knowledge of the movement of the mind, the mind gains the power of penetrating into another's body. (39) As a result of mastering the "Udana", there is no adhesion to water, mud, thorns, or similar objects, and ascension (the upward flight) after death. (40) As a result of mastering the "Samana", comes radiance. (41) As a result of "Samyama" upon the relation between the sense-organ-of-hearing and the air/ ether, comes the
supernal-power-of-hearing. (42) From the "Samyama" upon the relation between the body and the air/ether; and as a result of the balanced-state of lightness, such as that of cotton-fibre, there follows the passing through air (or passage through the sky). (43) An unformulated external activity is the Great Discarnate/Excorpreal; as a result of this, 'the dwindling of the covering to the brightness' ("Prakasha-avarana-kshyaya"). (44) As a result of "Samyama" upon the gross/coarse, the manifestive, the subtle, the correlative, and the purposive aspects of the elements, there is a mastery of the elements ("Bhuta-jaya"). (45) As a result of this, the rising of atomization/attenuation ("Anima") and the other perfections ("Siddhis") come about; including perfection of the body, and non-resistance by the properties of these elements.

Note: From "Bhuta-jaya" (mastery-of-the-elements) arise the following eight "Siddhis" or perfections: (1) "Anima" (attenuation) means that the body becomes an atom. (2) "Laghima" (lightness) means that the body becomes light. (3) "Mahima" (enlargement) means that the body becomes large. (4) "Prapti" (attainment) means that s/he attains anything s/he wishes. (5) "Prakamya" (irresistibility) means indomitable will-power. (6) "Vashitwa" (mastery) is possession of control over all elements and their powers, and not being subject to control of others. (7) "Ishitwa" (creative-power) means that creation, sustentation, destruction, and aggregation - all depend upon her/his will. (8) "Yatra-kama-vasayitwa" (settlement-at-will) means perfection of
will-power - unhindered accomplishment of all "Samkalpas" (wishes).

(46) From the "Bhuta-jaya" (mastery-of-the-elements) also arise the "Kaya-sampat" (bodily-wealth, meaning perfections of the body) such as, "Rupa" (beauty), "Labanya" (grace/charm), "Bala" (strength/power), and "Vajra-samhananatwa" (thunderbolt like adamantine hardiness). (47) As a result of "Samyama" upon the "Grahana" (process-of-knowing/receiving), "Swarupa" (essential/real nature), "Asmita" (egoism or feeling-of-personality), "Anwaya" (inherence or correlation), and "Arthavattwa" (purposiveness); there follows the subjugation or mastery of the sense-organs ("Indriya-jaya"). (48) From the "Indriya-jaya" (mastery of the sense-organs) follow "Manojavitwa" (mind-like-velocity/speed), "Vikarana-bhava" (uninstrumental-state, i.e., action of the instruments of knowledge disjunct from the body), and "Pradhana-jaya" (subjugation of the primary-cause). (49) S/he who possesses full discernment of the difference between the "Sattva" (essence) and the "Purusha" (Self); attains the controllership-authority over all states-of-existence, and also omniscience (is one who knows all). (50) As a result of non-attachment or passionlessness even with regard to these perfections, after the dwindling of the seeds of the defects, there follows, "Kaivalya" (absoluteness or isolation). (51) In case of tempting-invitations of the fruits of these high accomplishments, these should arouse no association or attachment or pride, due to the possibility of re-contamination with evil again. (52) As a result of "Samyama" upon "Kshyana" (moment) and
its sequential-succession, there arises the "Vivekaja-Jnanam" (intuitive-knowledge born of discriminative-discrimenmt).

**Culmination of Samadhi**

(53) As a result of the "Vivekaja-Jnanam", there arises the deeper-knowledge of identity between two similar or equivalent things which cannot be distinctly qualified by means of "Jati" (species), "Lakshyana" (characteristic-feature), and "Desha" (position-in-space). (54) The "Vivekaja-Jnanam" is a deliverer or rescuer; has all things as its object, has all times for its object, and is an all-inclusive-whole without sequence. (55) On the simultaneous equal purification of the "Sattwa" (essence) and of the "Purusha" (Self), there comes "Kaivalya" (absoluteness or Isolation).

**CHAPTER IV : KAIVALYA PADA : ABSOLUTE FREEDOM**

**Substances and Subconsciousness**

(1) The "Siddhis" (accomplishments or perfections) proceed from or are born by means of "Janma" (birth), "Aushadhi" (medical/herbal drugs), "Mantra" (incantations), "Tapa" (penance or self-castigation), and "Samadhi" (self-absorption). (2) The change or mutation into different life-states or another birth is the result of the "Prakriti-aapurut" (filling-in of the evolving-cause). (3) The "Nimitta-prayojaka" (efficient-cause) does not give rise to the "Prakriti" (evolving-cause), but the mutation follows when the barrier to the evolving-cause is cut,
as happens with the farmer (Note: In order to water the rice fields, the farmer cuts the "Bandha" (barrier) between one well-filled plot and the adjacent lower-level plot; then the water over-flows automatically.). (4) The created minds proceed from the egoism or sense-of-personality, and from this alone. (5) While there is a variety of actions, the mind which impels the many is one. (6) Of the perfections which proceed from the above five, that which proceeds from "Dhyana" (contemplation or meditation) is devoid of latent-deposits. (7) The "Karma" of the Yogi is neither white nor black; that of others is of three kinds (i.e., white (actions of penance, study, and meditation), black (prohibited or sinful actions), and white-black (ritual actions). (8) As a result of this threefold actions, there follows the manifestation of those "Vasanas" (subconscious-impressions) corresponding to the fruition of these actions. (9) There is the interposition of the subconscious-impressions, although separated by species/life-state, position-in-space, and moment-of-time; by reason of the correspondence between "Smruti" (memory) and "Samskara" (latent-impressions). (10) Furthermore, the subconscious-impressions are beginningless due to the eternity of the benediction (love of life and desire to live for ever are permanent). (11) Since the "Vasanas" (subconscious-impressions) are held together by "Hetu" (cause- i.e., "Avidya" and its consequence, "Klesha", and "Sakama-karma"), "Phala" (motive - i.e., "Jati", "Ayuh", & "Bhoga"),"Ashrayas" (the mental-substrae with the sense of authority), and "Alambana" (stimulus-support for the senses); if these cease to be, the "Vasanas" cease to be.
(12) Past and future as such exist in reality on account of the different time-forms of the "Dharmas" (characteristics); (therefore the "Vasanas" do not cease to be). (13) These "Dharmas" (characteristics) are manifested or phenomenalized (individuals) and subtle (generic-forms); and are of the nature of the energies ("Gunas").

**Polemic against Idealism**

(14) The identity/reality of the substance comes from the unity of the changes/mutations. (15) Even though the physical substance may remain the same; because the individual-minds vary with regard to the identity of the substance, therefore the two are upon distinct levels-of-existence. (16) And further, if an external substance is not dependent upon or connected with a single mind, for then it could not be proved by that mind; what would be its cognition then? (17) A substance/thing becomes known/cognised or not-known/uncognised to the mind, by virtue of its affecting or not-affecting the mind (i.e., the thing's reflection in the mind). (18) The modifications or fluctuations of the mind are always known to its master (i.e., the self), because the "Purusha" (Self) is a changeless expanse of consciousness that undergoes no mutations. (19) The mind is not self-illuminating, since it is an object-of-perception. (20) And there cannot be a cognition of both the mind (the process-of-thinking) and the substance (the thing-in-thinking) at the same time. (21) If one mind were the object-for-sight for another, there would be an unwarrantable infinite stretch of the intellect.
("Buddhi") as well as confusion of memory ("Smruti"). (22) The "Chitti" (i.e., the "Purusha" or the imitable conscience or the Self), being devoid of actions and consequent modifications, becomes conscious of its own intellect when the mind takes the form of that intellect by reflecting it. (23) The mind, being coloured and/or affected by the perceiver (i.e., the self) and the perceivable (object-of-perception), is omniobjective (i.e., gets coloured by all intended and thinkable objects).

Complete Self-realization of the Self

(24) The mind, although diversified by innumerable "Vasanas" (subconscious-impressions), exists for the sake of another; because of the mind's very nature of producing things by combinations. (25) For him who sees the distinction between the self and the mind, the pondering/self-investigation of self-existence/state-of-being ("Atma-bhava-bhavana"), ceases. (26) Then the mind becomes inclined towards the discriminative-discerning power ("Viveka"), moving onward towards absoluteness/isolation ("Kaivalya"). (27) Within the intervals between these "Viveka-jnana", other "Pratyayas" (notions or represented-ideas) come from the "Samskaras" (latent-impressions of habitual potencies). (28) The escape from these "Samskaras" has been prescribed as being like the escape from the "Kleshas". (29) The "Dharma-Megha-Samadhi" (the cloud-of-virtue state of self-absorption) comes to one who, being possessed of the "Viveka-khyati" (discriminative-discernment) in all aspects, has become totally satiated/fed-up. (30) Then follows the cessation
of the afflictions and the actions ("Klesha-Karma-nivriti").

(31) Then, because of the infinity of knowledge from which all obscuring defilements/impurities have passed away, what is yet to be known or knowable amounts to little. (32) When as a result of this, the "Gunas" (energies) have fulfilled their purpose, they attain to the limit of the sequence of mutations and the succession of modifications meets the end. (33) With the cessation of the perpetual-modifications positively correlating with the moments, recognized as such at the final limit of the mutation, is the real sequence of the "Gunas". (34) "Kaivalya" (isolation or absoluteness) is the "Prati-prasava" (inverse-generation) of the "Gunas" (energies) as a result of becoming "Purushartha-sunya" (no longer provided with a purpose by the Self); or it is the "Chitti-shakti" (energy-of-Intellect or conscience-power) grounded in itself ("Swarupa-pratistha").