Chapter I

INTRODUCTION
The Health is defined as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (WHO, 1946). The two important types of health are mental and physical health. The physical health is good bodily fitness, and is the result of regular exercise, proper diet and nutrition, and proper rest for physical recovery. Whereas, the mental health is a concept that refers to a human individual's emotional and psychological well-being. Merriam-Webster Online dictionary defines mental health as "A state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities, function in society, and meet the ordinary demands of everyday life. Therefore, the health seems to be a state of complete physical, mental, and social well-being corresponds much more closely to 'happiness' than to health, because, the two words designate distinct life experiences. Freud (1975) in an appropriate reference in psychological matters saw it clearly when, after stopping smoking cigars for health reasons, he wrote: "I learned that health was to be had at a certain cost. Thus, I am now better than I was, but not happier." Thus, in nutshell, beside physical treatment there is a demand of caring happiness and wellbeing in the people's living.

The definition was updated in the 1986 by WHO "Ottawa Charter for Health Promotion" said that health is a "resource for everyday life, not the objective of living", and "health is a positive concept emphasizing social and personal resources, as well as physical capacities. One route to advancing health, construed as the presence of wellness, is to focus on what it means to flourish, such as having a sense of purpose and direction in life, good-quality relationships with others, and opportunities to realize one's potentials (Ryff & Singer, 1998).

The LaLonde (1974) report suggested that there are four general determinants of health including human biology, environment, lifestyle, and healthcare services. Thus, health is maintained and improved not only through the advancement and application of health science, but also through the efforts and intelligent lifestyle choices of the
individual. A major environmental factor of good health is water quality, especially for the health of infants and children in developing countries (WEB). (Dalal and Ray, 1995) viewed that the health connotes an efficient functioning of the body and mind as well as a capacity to participate in social activities and being able to discriminate and abide by the moral principals. It takes a moral perspective in which nutritional status, immunity from diseases, better quality of social and family life, and peace and contentment are important. Thus, good or positive health is taken as synonymous to general well-being of a person.

**POSITIVE HEALTH**

In our hectic and fast pace of life every one of us at one or the other time think that what can make us feel happy and prosperous with all the, responsibilities, worries & stresses of everyday life? And this happiness and prosperity is most often associated with health and wellbeing, which is our state of mind about prosperity can affect our all round health.

Positive Health is a state of health that is not detrimental, being in good health, being free from illness. It means observing the balance in each aspect of life and to create a more harmonious experience. It includes holistic health. In its simplest terms holistic includes the physical body, our emotional response conditions, our psychological makeup and also our spiritual health, whereas Spirituality is the manifestation of qualities that create a way of life, the qualities includes qualities of compassion, unconditional love, forgiveness, peace, non-judgment (Leys, 2007).

In theoretical terms positive health describes a state beyond the mere absence of disease and is definable and measurable. Positive health can be operationalised by a combination of excellent status on biological, subjective, and functional measures. By mining existing longitudinal studies, we can test the hypothesis that positive health predicts increased longevity (correcting for quality of life), decreased health costs, better mental health in aging, and better prognosis when illness strikes. The overriding theme to emerge from a decade of positive psychology research is that mental health (consisting of positive emotion, engagement, purpose, positive relationships, and positive accomplishments) is something over and above the absence of mental illness, and it is
quantifiable and predictive. It predicts lack of depression, higher achievement, and intriguingly better positive physical health (Seligman, 2008).

The core hypothesis of positive health, in fact, is that the experience of well-being contributes to the effective functioning of multiple socio-biological systems, which may help to keep the organism from succumbing to disease, or, when illness or adversity occurs, may help to promote rapid recovery. There are two distinctive types of well-being, contributing preliminary evidence to support the view that what make a person to be positively healthy; they are eudaimonic and hedonic (Ryff & Singer, 2000 and Singer & Ryff, 2001). In reference to definition of positive health (Ryff & Singer 1998) articulated that meaning good life or life well lived is a personal issue that requires the recognition of personality and culturally meaningful goals and value.

From neuropsychological view positive health is the neuropsychological substrates of flourishing. The key issue is how psychosocial well being is linked with biology. Do such things as good quality relationships and purpose in life convey protection against adverse health outcomes, and if so, what are the intervening mechanisms? We pursue these questions by connecting assessments of well-being, broadly defined, to diverse biomarkers (cardiovascular, neuro-endocrine, and immune) and to neural circuitry. Such work demands collaborative, multidisciplinary teams, whose objective is to understand the bio-psycho-social processes that contribute to good mind/body health and high life quality.

Philosophers have offered multiple meanings of what constitutes the good life or positive health, such as the pursuit of human perfection, or the satisfying of human needs and desires (Becker, 1992). Empirical research on well-being was launched in the 1960s via an interest in depicting the quality of life in America (Campbell, Converse, & Rodgers, 1976). Since that time, the scientific study of well-being has proliferated (Diener, Suh, Lucas, & Smith, 1999), with distinctions increasingly drawn between eudaimonic and hedonic aspects of well-being (Kahneman, Diener, & Schwarz, 1999 & Keycs, Shmotkin & Ryff, 2002 & Ryan & Deci, 2001).

(a) Eudaimonia: The realization of personal potential- Aristotle first wrote about eudaimonia as the realization of one's true potential (Ryff, 1989). According to this
view, each individual comes into life with unique capacities, known as one's 'daimon'. The central task of life is to recognize and realize these talents. Variants of such ideas filtered into subsequent formulations of the human condition, such as existential philosophy (Sartre, 1965). In psychology numerous accounts of well-being, such as the formulation of self actualization by Maslow, (1969), or the view of the fully functioning person by ( Rogers, 1961), drew on these portrayals of the organism striving to make the most of his or her own potential. Other accounts, such as the model of psychosocial development by (Erikson, 1959), the formulation of maturity by (Allport, 1961) or the characterization of the individuation process by (Jung, 1933) offered positive alternatives to the Freudian depiction of the human psyche anchored in conflict and anxiety. There was a benign and hopeful vision that construed the individual as forever engaging in new life challenges that contributed to greater self-knowledge, maturity and effectiveness.

(b) Hedonic well-being: experiences of happiness and satisfaction- Research on hedonic well-being also has a long tradition, but one rooted in ideas of pleasure, happiness and the satisfaction of human appetites. The ancient Greeks (e.g. Epicurus), as well as subsequent philosophies of Hobbes and Bentham have elaborated the essentials of hedonism (Ryan & de ci, 2001). In the present era, the field of hedonic psychology is defined as the scientific study of what makes experiences and life pleasant and unpleasant (Kahneman, Diener, & Schwarz, 1999). Most prior empirical research in this realm falls under the umbrella of ‘subjective well-being’ (Diener & Lucas, 1999), which has typically been defined in terms of three components: life satisfaction, the presence of positive affect, and the absence of negative affect.

Seligman (2008) viewed that in formulating the conceptual framework for positive psychology, we took the scientifically unwieldy notion of “happiness” and broke it down into several more quantifiable aspects: positive emotion (the pleasant life), engagement (the engaged life), and purpose (the meaningful life). Similarly, he believed that the global notion of positive health—beyond the absence of illness—can be broken down into three kinds of independent variables: subjective, biological, and functional. Each of these realms is quantifiable, and the combination of these can be used to predict health targets of interest: longevity, health costs, mental health, and prognosis.
The Subjective Meaning of Positive Health

(a) A sense of positive physical well-being. The individual enjoys a sense of energy, vigor, vitality, robustness

(b) The absence of bothersome symptoms.

(c) A sense of durability, hardiness, and confidence about one’s body (as opposed to a sense of fragility, susceptibility to disease).

(d) An internal health-related locus of control so that the individual feels a measure of control over health.

(e) Feeling of optimism, hope, happiness and wellbeing.

(f) High life satisfaction.

(g) Positive emotion, minimal and appropriate negative emotion, high sense of engagement and meaning.

The Components of Positive Health

The probable components of positive health could be (i) Satisfaction with life, Reflection of past life (ii) Hope (iii) Optimism – A futuristic perspective and (iii) Happiness - An outlook of present life.

(I) Life Satisfaction

Satisfaction is a Latin word that means to make or do enough. Satisfaction with one’s life implies contentment with or acceptance of one’s life circumstances, or the fulfillment of one’s wants and needs for one’s life as a whole. In essence, life satisfaction is a subjective assessment of the quality of one’s lived life, because, it is inherently an evaluation of judgments of life satisfaction, having a large cognitive component. Subjective life satisfaction is a measure of an individual's perceived level of well-being and happiness. It is frequently assessed in surveys, by asking individuals how satisfied they are with their own lives. It is sometimes used as a synonym for subjective happiness and subjective well-being, however, questions tapping life satisfaction and happiness are slightly different, and well-being can be seen as a broader. Subjective life satisfaction is a measure of an individual's perceived level of well-being and happiness. It is frequently
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Campbell and his colleagues (1976) conceptualized life satisfaction as the difference between what one wants and what one has essentially, a comparison between reality and the ideal. Thus, a woman’s judgment of her life satisfaction, involves drawing on her personal standards and expectations for herself and assessing the extent to which her life measures up. Michalos’s Multiple-Discrepancy-Theory (1986) also specifies how a woman might arrive at her personal level of satisfaction. According to this theory, satisfaction is determined by one’s perceptions of “how things are” vs. “how they should be.” According to Diener and his colleagues (1999), subjective well-being, or happiness, has both an affective (i.e., emotional) and a cognitive (i.e., judgmental) component. The affective component consists of how frequently an individual reports experiencing positive and negative affect. Life Satisfaction is considered to be the cognitive component of this broader construct. Life-domain Satisfaction (Global) refers to satisfaction with specific areas of an individual’s life, such as work, marriage, and income, whereas judgments of global life satisfaction are much more broad, consisting of an individual’s comprehensive judgment of her life.

Life satisfaction refers to judgmental process, in which individual access the quality of life of their lives on the basis of their own unique set of criteria (Shin & Johnson, 1978). Further it is suggested that if a comparison of one’s perceived life circumstances with a self imposed standard or set of standards presumably made, and to the degree that condition match these standards, the person reports high life satisfaction. Therefore, life satisfaction is a conscious cognitive judgment of one’s life in which the criteria for judgment are up to the person. The quality of life of the individual, however, cannot be quantified in this manner. Indeed, objective measures of quality of life (i.e., income, education) are often weakly related to people’s subjective self-reports of the extent to which they are satisfied with their lives. It is clear that a one-to-one relationship between observable life circumstances and subjective judgments of life Satisfaction does
not always exist. A great deal of psychological research has explored the sources of people's life satisfaction.

Currently, the literature suggests that personality plays a significant role in whether one will judge his or her life to be satisfying. However, proximal environmental factors (e.g., recent life events) can influence life satisfaction judgments in the short term. In conclusion, as with many variables in the field of psychology, both nature and nurture (i.e., personality and environment) appear to be influential in determining life satisfaction and to discount one explanation in favor of the other would not be empirically or theoretically productive. Studies have also revealed that Gender, age and, culture also play an important in life satisfaction.

Subjective well-being (SWB) similar as life satisfaction is a field of psychology that attempts to understand people’s evaluations of their lives. These evaluations may be primarily cognitive (e.g., life satisfaction or marital satisfaction) or may consist of the frequency with which people experience pleasant emotions (e.g., joy, as measured by the experience sampling technique) and unpleasant emotions (e.g., depression). Researchers in the field strive to understand not just undesirable clinical states, but also differences between people in positive levels of long-term well-being. Life satisfaction or subjective well-being (SWB) also refers to how people evaluate their lives, and includes variables such as life satisfaction and marital satisfaction, lack of depression and anxiety, and positive moods and emotions. The idea of SWB or happiness has intrigued thinkers for millennia, although it is only in recent years that it has been measured and studied in a systematic way. A person's all evaluation of his or her life may be in the form of cognitions (e.g., when a person gives conscious evaluative judgments about his or her satisfaction with life as a whole, or evaluative judgments about specific aspects of his or life such as recreation). However, an evaluation of one's life also may be in the form of affect (people experiencing unpleasant or pleasant moods and emotions in reaction to their lives).

Thus, a person is said to have high SWB if she or he experiences life satisfaction and frequent joy, and only infrequently experience unpleasant emotions such as sadness and anger. Contrariwise, a person is said to have low SWB if he or she is dissatisfied with
life, experiences little joy and affection, and frequently feels negative emotions such as anger or anxiety. The cognitive and affective components of SWB are highly interrelated with positive health and only recently researches are beginning to understand the relations between various types of SWB (Diener, Suh, and Oishi., 1997).

(II) Hope

Hope is a construct introduced by Snyder (2000). It is a belief in a positive outcome related to events and circumstances in one's life. Hope implies a certain amount of perseverance, i.e., believing that a positive outcome is possible even when there is some evidence to the contrary. Beyond the basic definition, usage of the term hope follows some basic patterns which distinguish its usage from related terms: In a religious context, it is not considered as a physical emotion but as a spiritual grace. Hope is distinct from positive thinking, which refers to a therapeutic or systematic process used in psychology for reversing pessimism. The term false hope refers to hope based entirely around a fantasy or an extremely unlikely outcome.

Hopefulness is somewhat different from optimism in that hope is an emotional state, whereas optimism is a conclusion reached through a deliberate thought pattern that leads to a positive attitude. But hope and optimism both can be based in unrealistic belief, or fantasy. From different religious point of view the hope is:

- When used in a religious context, hope carries a connotation of being aware of spiritual truth; (virtue).
- In Catholic theology, hope is one of the three theological virtues (faith, hope, and charity), which are spiritual gifts of God. In contrast to the above, it is not a physical emotion but a spiritual grace.
- Hope is distinct from positive thinking, which refers to a therapeutic or systematic process used in psychology for reversing pessimism.

On the basis of some common themes, hope can be defined as involving some uncertainty of an outcome, typically concerns matters of importance, and usually reflects a person's moral values. Hope is frequently considered a temporary condition that is specific to a given situation and contingent upon one's skills or abilities. (Averill et al.,
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1990), he and his colleagues came to the conclusion that hope includes learned behaviors and thought processes that are acquired through the socialization process. In a study they concluded that hope is a culturally determined concept and is implicitly acquired by children during the language acquisition process.

Theoretical Background

Hope was personified in Greek mythology as Elpis. When Pandora opened Pandora's box, she let out all the evil except one: hope. Evidently, the Greeks considered hope to be as dangerous as all the world's evils. It may be worthy to note that in the story, hope is in effect far more potent than any of the major evils. In some faiths and religions of the world, hope plays a very important role. Hope can be passive in the sense of a wish, or active as a plan or idea, often against popular belief, with persistent, personal action to execute the plan or prove the idea. Consider a prisoner of war who never gives up hope for escape and, against the odds, plans and accomplishes this. By contrast, consider another prisoner who simply wishes or prays for freedom, but without genuine hope, or another who gives up all hope of freedom. Emily Dickinson wrote in a poem that "Hope' is the thing with feathers, that perches in the soul.

Martin Seligman in his book Learned Optimisms (1990) strongly criticizes the role of Catholic churches in the promotion of the idea that the individual has little chance or hope of affecting his or her life. He acknowledges that the social and cultural conditions, such as serfdom and the caste system weighed heavily against the freedom of folks to change the social circumstances of their lives. In his book What You Can Change and What You Can't, he is careful to outline the extent that people can hold out hope for personal action to change some of the things that affect their lives. More recently, psychologist Scioli (2006) has developed an integrative theory of hope that consists of four elements: attachment, mastery, survival, and spirituality. More recently, psychologist Scioli (2006) has developed an integrative theory of hope that consists of four elements: attachment, mastery, survival, and spirituality. This approach incorporates contributions from psychology, anthropology, philosophy and theology as well as classical and contemporary literature and the arts. There is some evidence to suggest that in adverse situations, hope may be worse than hopelessness for overall well-being. For example,
people sentenced to life imprisonment without the possibility of parole adjust better to their situation than prisoners who retain the possibility of parole. Similarly, patients who underwent a permanent colostomy showed higher life satisfaction six months after the operation than those who underwent a potentially reversible colostomy (Karakovsky, 2007).

Averill et al (1990) considered hope as one of the most fundamental of all the emotions. Though Averill, a social constructivist, believes that hope does fit an emotional model. Averill bases his conclusion that hope is an emotion on the findings of a study that compared hope to two other emotions (love and anger). Averill and his colleagues found that subjects rated anger, love, and hope as all having the same five features:

1. All are difficult to control,
2. All affect the way you think or perceive events,
3. All affect the way you behave,
4. All motivate behavior, increase persistence, enable one to go on (even in the face of adversity), and
5. All are common universal experiences. But the conclusions derived from this study can be questioned based on the fact that very few theorists consider love an emotion (at least not a prototypic emotion).

Many studies have shown that cognitive strategies such as positive self-talk, reading uplifting books, envisioning hopeful images, listening to uplifting music, and lightheartedness (humor and laughter) are used by hopeful persons when suffering some "crisis" or adverse life event (Farran, 1995). But I could not find any evidence that people actively "think" about hope or about using any of these strategies. Hope also seems to be a powerful motivator. Snyder, a University of Kansas psychologist, (1989) posed the following hypothetical situation to college students. Snyder found that hope made all the difference. Students with high levels of hope said they would work harder and thought of a wider range of things they could do to improve their final grade. Students with moderate levels of hope thought of several ways to improve their grade, but had far less determination to pursue them. Students with low levels of hope gave up attempting to
improve their grade, completely demoralized (Goleman, 1995). He found that hope was actually a better predictor of their first semester grades than were their SAT scores (which are highly correlated with IQ and therefore widely accepted as a predictor of how successful students will be in college) (Goleman, 1995).

Godfrey's (1987) philosophical analysis of hope, we might consider two forms of hope, an aim directed or goal oriented form which Godfrey (1987) calls "ultimate hope", and a more generalized form that he refers to as "fundamental hope". Translating these concepts into more traditional psychological terms we might refer to the former as state hope and the latter as trait hope. Using this distinction we could view one form of hope, i.e., state hope, as a type of "emergent property" engendered by serious, and/or persistent illness and other profound life challenges. As Pruyser has stated, it may well be (in some cases) that "Hope presupposes a tragedy" (Pruyser, 1986, p. 122). In contrast, trait hope might function as a generalized disposition that facilitates successful adaptation to serious life events.

(III) Optimism

A cheerful heart is good medicine," a wise Israelite king wrote some 3,000 years ago (Proverbs 17:22). Optimism is an outlook on life such that one maintains a view of the world as a positive place. It is the opposite of pessimism. Optimists generally believe that people and events are inherently good, so that most situations work out in the end for the best. Scheier and Carver (1985) define optimism "as a generalized expectancy that good, as opposed to bad, outcomes will generally occur when confronted with problems across important life domains" (Franken, 1994). In general, optimism is used to denote a positive attitude or disposition that good things will happen independent of one's ability. The Oxford English Dictionary defines optimism as having "hopefulness and confidence about the future or successful outcome of something; a tendency to take a favorable or hopeful view."

The word is originally derived from the Latin optimum, meaning "best." Being optimistic, in the typical sense of the world, ultimately means one expects the best possible outcome from any given situation. This is usually referred to in psychology as dispositional optimism. Researchers sometimes operationalize the term differently
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depending on their research, however. For example, Martin Seligman and his fellow researchers define it in terms of explanatory style, which is based on the way one explains life events. While the heritability of optimism is largely debatable, most researchers agree that it seems to be a biological trait to some small degree, but it is also thought that optimism has more to do with environmental factors, making it a largely learned trait.\[^{11}\] It has also been suggested that optimism could appear to be a hereditary trait because it is actually a manifestation of combined traits that are mostly heritable, like intelligence and temperament.\[^{22}\] Optimism may also be linked to health.

Over optimism, or strong optimism, is the overarching mental state wherein people believe that things will more likely go well for them than go badly. Compare this with the valence effect of prediction, a tendency for people to overestimate the likelihood of good things happening rather than bad thing. Optimism bias is the demonstrated systematic tendency for people to be over-optimistic about the outcome of planned actions. Personal optimism correlates strongly with self-esteem, with psychological well-being and with physical and mental health (Segrstrom, and his colleagues, 1996). Seligman (1990), in researching this area, criticises academics for focusing too much on causes for pessimism and not enough on optimism. He states that in the last three decades of the 20th century journals published 46,000 psychological papers on depression and only 400 on joy. Optimism has been shown to be correlated with better immune systems in healthy people who have been subjected to stress (Scheier, 2008).

Theoretical Establishment

The Biology of Hope or optimism was published in 1979. Tiger maintains that when early man left the forests and became hunters many of them suffered death and injury. He reasoned that since the principles of learning tell us that humans tend to abandon tasks associated with negative consequences it was biologically adaptive for humans to develop a sense of optimism. He further argues that when we are injured our bodies release endorphins. Endorphins generally have two properties; they have an analgesic property (to reduce pain) and they produce feelings of euphoria. Tiger reasons that it was biologically adaptive for our ancestors to experience positive emotions instead of negative emotions when they were injured because it would reinforce their tendency to
hurt in the future. Therefore, Tiger (1979), optimism is a biologically induced state (Franken, 1994). In fact, many personality theorists consider optimism a personality trait and not an emotion. They believe that optimism may be an inborn temperament; some people are, by nature, either optimistic or pessimistic.

Goleman (1995), author of Emotional Intelligence, agrees with Seligman's (1990) Learned Optimism. He believes that hope and optimism can both be learned. Seligman felt that self-efficacy, the belief that one has mastery over the events of one's life and can meet challenges as they come up, lead to hope and optimism. Seligman's method of teaching optimism relies heavily on active thought processes, which he believes was more of a cognitive activity. He thought that optimism can be reinforced or stifled. Snyder feel that optimism differs from hope in that it contains a proactive component called planning (Franken, 1994). Additionally, optimistic statements are usually based on logical, concrete facts (Dunavolt 1997).

Optimism is described as "a hopeful view or disposition; a tendency to expect a favorable outcome. A pessimistic person, on the other hand, often blames himself for adversity. He assumes that misfortune is permanent and that it comes from his own stupidity, incompetence, or poor image. As a result, he resigns himself to failure. A study on 30-year study of over 800 patients by the Mayo Clinic, Rochester, Minnesota, U.S.A., found that optimists had better health and lived significantly longer than others. The researchers also noted that optimists coped better with stress and were less likely to develop depression. While a cheerful disposition will not cure everything, it can contribute toward a healthier and more satisfying life. 

http://healthmad.com/author/gifatarist/iftarist (2010). The Bible says: "For the sorrowing every day is evil, for the joyous heart it is festival always." – Proverbs 15:15, The Jerusalem Bible.

Some Suggestions for Being More Optimistic

- When you find yourself thinking that you won't enjoy something or you won't succeed in some project, reject the thought. Focus on the positive.

- Try to enjoy your work. Regardless of your job, look for aspects that you find satisfying.
• Look for friends who view life positively.
• Deal with the situations that you can control; try to accept those you cannot.
• Every day, write down three good things that happened to you.

The Benefits of Optimism

Superior Health

In a study of 99 Harvard University students, those who were optimists at age 25 were significantly healthier at ages 45 and 60 than those who were pessimists. Other studies have linked a pessimistic explanatory style with higher rates of infectious disease, poor health, and earlier mortality.

Greater Achievement

Seligman analyzed the explanatory styles of sports teams and found that the more optimistic teams created more positive synergy and performed better than the pessimistic ones. Another study showed that pessimistic swimmers who were led to believe they’d done worse than they had were prone to future poor performance. Optimistic swimmers didn’t have this vulnerability.

Persistence

Optimists don’t give up as easily as pessimists, and they are more likely to achieve success because of it. Some optimistic businessmen, like Donald Trump, have been bankrupt (even multiple times), but have been able to persist and turn their failures into millions.

Emotional Health

In a study of clinically depressed patients, it was discovered that 12 weeks of cognitive therapy (which involves reframing a person's thought processes) worked better than drugs, as changes were more long-lasting than a temporary fix. Patients who had this training in optimism had the ability to more effectively handle future setbacks.

Increased Longevity
In a retrospective study of 34 healthy Hall of Fame baseball players who played between 1900 and 1950, optimists lived significantly longer. Other studies have shown that optimistic breast cancer patients had better health outcomes than pessimistic and hopeless patients.

**Less Stress**

Optimists also tend to experience less stress than pessimists or realists. Because they believe in themselves and their abilities, they expect good things to happen. They see negative events as minor setbacks to be easily overcome, and view positive events as evidence of further good things to come. Believing in themselves, they also take more risks and create more positive events in their lives (Scott 2008).

**Theoretical Differentiation in Hope and Optimism**

The optimism is basically defined as a cognitive construct consisting of a generalized belief in positive outcomes based on rational estimates of a person's likelihood of success and a belief in personal efficacy. Where as the hope, is an emotion rooted in early trust experiences and influenced by external and collaborative control beliefs.

There is a tendency among lay people and even certain investigators (Tiger, 1979) to presume that hope and optimism are indistinguishable. Nevertheless, there are significant differences between these two constructs. Optimism has been generally regarded as a cognitive variable (Scheier & Carver, 1987) while hope has tended to be seen as an emotion, albeit with cognitive components (Averill, Catlin, & Chon, 1990; Staats, 1989). According to Scheier and Carver (1987) optimism can be described as a generalized belief in good outcomes. Stated differently, optimists expect things to go their way. Optimism, as conceived by Scheier and Carver (1987), is related to ego strength and internal control (Marcel, 1962; Pruyser, 1986).

In contrast, hope is an affective variable. To classify hope as an emotion acknowledges that hope motivates action and affects thoughts and behavior. Hope is also hard to control and is nearly universal in nature (Averill et al., 1990; Scioli, 1990). Where optimism is grounded in evidence, reasons, and a belief in personal efficacy (Scheier &
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Carver, 1987), hope is rooted in early trust experiences (Erikson, Erikson, & Kivnick, 1986) and may be influenced by external or collaborative control beliefs (Pargament, Olsen, Reilly, Falgout, Ensing, & Haitsma, 1992; Scioli & McClelland, 1991).

Stated differently, control beliefs related to hope may arise either from a reliance on "external props" such as religious institutions, medical technology, and social support (Klenow, 1991) or a more active, collaborative relationship with a greater force, religious, spiritual, or secular in nature (Pruyser, 1986). In short, hope is less dependent on rationality and ego. As Snyder (1989) observes, hope is more accurately viewed as a means of "reality negotiation" and hence is closer to Taylor's (1991) notion of a "positive illusion."

(IV) Happiness

The definition of happiness for most people is based upon having physical comfort and fulfilling their needs and desires, such as, driving a car, having a big fat bank account, owning a plush home, taking vacations to exotic locales and eating gourmet food. These superficial and impermanent attainments can be brought about by the judicious application of the indicators of GNH. The other happiness, which is founded on the attainment of a deeper mental contentment, can only be brought about by applying oneself to the practice of the Dharma.

Buddhism defines happiness as the state of mind that enjoys inner peace and is contented. karma, the law of causality and delusion. The entire experience of the physical world is simply a projection of the mind. Since it is a production of our karmic mind, the experience will exist as long as we remain in samsara. Positive, virtuous and beneficial actions result in happiness in the present life and a higher rebirth in the next life. Unwholesome deeds or bad karma beget sufferings in this life and rebirth in the lower realms. Buddhists believe that the root of happiness can be found within oneself and in order to find this contentment one must practice the dharma.

Theoretical Establishment

According to many emotion theorists (such as Paul Ekman) happiness is one of the "Big Six" emotions (seven if you count contempt) which also include surprise, fear,
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disgust, anger, and sadness (Cornelius, 1996). There are two main schools of thought on the definition of emotion. Hedonism is the psychological theory that organisms are motivated to seek pleasure and avoid pain (Franken, 1994). Hedonism usually involves the feelings that result from input into the five different sensory systems (vision, hearing, taste, smell, and touch). Happiness then, according to the hedonists, simply involves maximizing the positive effects of the different sensory systems. But happiness is a very complex concept. It is just not that simple. Cognitive theorists don't think so. Lazarus, a cognitive emotion theorist, defines happiness as that emotion which results from "making reasonable progress towards the realization of a goal" (Franken, 1994). Therefore, happiness could have nothing to do with sensory input. If your goal, for instance, is to earn a Master's degree, then completion of the classes or steps leading to that goal, would, according to Lazarus, bring about happiness. In other words, the cognitive theorists view happiness as something you experience on the way to a goal, so happiness is goal-driven or goal motivated, while the hedonists see happiness as the end state or the goal itself. The motivation, according to hedonism, is simply the quest for pleasure and to avoid pain (Parducci, 1995).

Studies have shown that a high concentration of the neurotransmitter norepinephrine leads to feelings of elation and euphoria (extreme happiness) (Franken, 1994). Applications of coping strategies (learned behaviors) can increase a person's level of happiness. More recent studies with humans (Stein, 1980) also show that certain drugs, like cocaine and amphetamines, stimulate the release of two neurotransmitters, dopamine and norepinephrine, which activate the reward pathways in the brain. Furthermore, cocaine and amphetamines impede the reabsorption or reuptake of these neurotransmitters leading to an increase in the firing of neurons which results in a persistent state of high arousal or happiness. So it seems likely that there is also a learned component to happiness but only in the manner that learned activities will increase the levels of nor-epinephrine (and other neurotransmitters) in the brain which brings on the state of happiness.

There is a cognitive component associated with happiness. Studies show that when people use coping strategies successfully it can lead to feelings of pride or self-efficacy (Lazarus, 1991). Interestingly enough, these studies show that when people are
experiencing feelings of pride and self-efficacy their bodies are also releasing a number of chemicals. Among the chemicals released is the neurotransmitter norepinephrine, which produces feelings of happiness (Franken, 1994). So, again, there seems to be a cognitive component to happiness but only in that it leads to increased levels of norepinephrine and therefore the feelings of euphoria that result from the increased levels.

Happiness is emotion in which one experiences feelings ranging from contentment and satisfaction to bliss and intense joy. This definition is, however, a synonymous one. A more clarified one is almost impossible to conceive due to the capacity by which a human can allocate the correct words into an appropriate and meritable sentence that would describe happiness. Stefan Klein (2006) in his book "The Science of Happiness" links the dynamics of neurobiological systems (dopaminergic, opiate) to the concepts and findings of Positive Psychology and Social Psychology.

Happiness forms a central theme of Buddhist teachings and the Eightfold Path that will lead its practitioner to Nirvana, a state of everlasting peace. In this teaching, happiness is only achieved by overcoming desires in all forms. The philosophy and practice of Buddhism also encourages the generation of compassion, the desire for the happiness and well being of others. Looking for the level of happiness as reported by people, and comparing it to various elements in their life reveals many things.

The causes of happiness were found to be that about 50% of one's happiness depends on one's genes. This is shown by studying identical twins, and learning that their happiness is 50% correlated even when growing up in different house. 10-15% of one's happiness is a result of various measurable variables, like socioeconomic status, marital status, health, income and so forth, the rest of the variance does not have a discernible cause, called "unexplained variance", it may actually be attributed to noise (Bruno, 2001).

There is now extensive research suggesting that religious people are happier and less stressed (BBC & Time News). Surveys by Gallup, the National Opinion Research Centre and the Pew Organization conclude that spiritually committed people are twice as likely to report being "very happy" than the least religiously committed people (David, 2007). An analysis of over 200 social studies contends that "high religiousness predicts a rather lower risk of depression and drug abuse and fewer suicide attempts, and more
reports of satisfaction with life and a sense of well-being" (Smith, McCullough, & Justin 2003) and a review of 498 studies published in peer-reviewed journals concluded that a large majority of them showed a positive correlation between religious commitment and higher levels of perceived well-being and self-esteem, and lower levels of hypertension, depression and clinical delinquency (Johnson & colleagues, 2002; and Koenig, 2002).

The concepts of Enduring level of Happiness and Life Satisfaction as given in Positive Psychology appear to have a close relationship with the Buddhist notion of Sukha. Enduring Happiness described by Positive Psychology is contrasted with momentary bursts of positive feelings (Seligman, 2002). It refers to a more general level of happiness and for the purpose of this study was assessed using the General Happiness Scale. (Lyubomirsky & Lepper, 1999). The notion of Sukha also appears to have a close relationship with the concept of Life Satisfaction as measured by the Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985). The SWLS measures one’s evaluation of satisfaction with life in general. According to Ekman, Davidson, Ricard, Wallace, (2005), Sukha, described in Buddhist tradition refers to “an enduring trait that arises from a mind in a state of equilibrium and entails a conceptually unstructured and unfiltered awareness of the true nature of reality. Buddhists believe that the radical transformation of consciousness necessary to realize Sukha can occur by sustained training in attention, emotional balance, and mindfulness, so that one can learn to distinguish between the way things are as they appear to the senses and the conceptual superimpositions one projects upon them”. Thus, the path to the attainment to Sukha as stated above seems to be through perseverance. In this respect, there seems to be a correlation between Grit, which refers to the character strength of perseverance described in Positive Psychology.

**Measurement of Positive Health**

**Psychological Measures of Positive Health**

The biological measures for the most part will vary with the medical disorder under study. The subjective measures for measurement of hope, subjective well being or life satisfaction, optimism, positive strengths, happiness, positive personality factors and feeling of self satisfaction, estruses etc. will be similar for all disorders under study. The
functional measures may be a combination of measures developed specifically for a disorder and measures that will be used across all of the disorders (Seligman, 2008). There is a long list of measures available in psychological lab to assess the components of positive health.

**Biological and Other Measures of Positive Health**

The positive ends of physiological function and anatomical structure distributions. There are biological variables relevant to health generally, such as body mass index, blood pressure, temperature, pulse rate, complete blood count, lipids/cholesterol, urine analysis, liver function tests, blood sugar, and electrolytes. For the most part, however, biological variables are specific to specific disorders. The basic diseases associated with psychological factors are coronary heart disease, chronic obstructive pulmonary disease, osteoarthritis, diabetes, and Brain Disorders. The biological measures of coronary heart disease and/or congestive heart failure: exercise tolerance test results, cardiac ultrasound, cardiac catheterisation results (including ejection fraction). For chronic obstructive pulmonary disease; pulmonary function test (spirometry) results (including forced expiratory volume, vital capacity), arterial oxygen saturation, and chest X-ray are used for investigation. For osteoarthritis: skeletal X-rays, erythrocyte sedimentation rate, inflammatory cytokines, joint examination are done. For diabetes, measures include mellitus: blood sugar, hemoglobin A-1c, renal function (BUN, proteinuria), cardiac function (electrocardiogram).

**Psycho-social and Ecological Measures:** The second class of data is situated in the individual's personal ecology, the "person-environment fit"—the optimal state of adaptation between one’s bodily function and the positive physical requirements and demands of one’s chosen lifestyle: work, love, and play. This entails the absence of impediments in meeting all of the demands of one’s job, family and social life, chosen activities and vocations and the presence of excellent positive physical and mental strength, energy, endurance to permit success at the chosen positive physical and mental tasks of one’s life.

There are a number of scales to choose from and to map into clinical records, including: Short Form-36 (SF-36 Health Survey) which assesses self-reported behavioral
functioning and limitations in social and role activities due to poor health (Anderson, Laubscher, & Burns, 1996), Psychosocial Adjustment to Illness Scale (PAIS) which assesses psychosocial adjustment to current medical illness and the sequelae of previous illness (Derogatis, 1986), Sickness Impact Profile (SIP) which assesses the patient's perception of the degree of impact health status and illness has on positive physical, psychosocial, and role function (Bergner, Bobbitt, Pollard, Martin, & Gilson, 1976), Functional Status Questionnaire (FSQ) which was developed for use in ambulatory medical populations; this scale assesses role impairment in intermediate activities of daily life, social activities, work (Jette, Davies, Cleary, Calkins, Rubenstein, Fink, Kosecoff, Young, Brook, & Delbanco, 1986), Global Assessment of Functioning (GAF) (Startup, Jackson, & Bendix, 2002), Social and Occupational Functioning Assessment Scale (SOFAS) (Morosini, Magliano, Brambilla, Uglioni, & Pioli, 2000) and Global Assessment of Relational Functioning (GARF) (Dausch, Miklowitz, & Richards, 1996).

**AASAKTI AND ANASAKTI (NON-ATTACHMENT)**

In Indian literature a much closer look at positive health and a self-developed contended life style has been defined in the world famous literary composition, Bhagwad Gita. It was a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma-Parva of the Mahabharata. The Gita has explained the doctrine of aasakti (attachment) and Anasakti (non-attachment) is as the two opposite personality types. It has given practical lessons for human being to regulate their daily life and conduct. These two personality types are the two extreme points on the same scale or continuum (Bhushan, 1994).

Psychology in the Indian tradition is an "inner" discipline in search of realizing truth and perfection in the human condition. The goal is to find oneself in an unconditioned and unmasked state. While assuming that consciousness is the ground condition of all knowledge, Indian psychology studies consciousness in its multifaceted manifestations and seeks to explore the experience of its true nature in one's being. Indian psychology is not only a body of generalizable principles but it is also a set of practices that can be used for the transformation of the human condition towards perfection. It has its own methods appropriate to its subject matter and objectives. The methods are observational, but they are different from the externally oriented
observations of “outer” sciences. They are a peculiar blend of first-person and second-person perspectives. They provide for personal, subjective, and non-relational authenticity and in-group inter-subject validity (Rao 2002). The strength of Indian psychology consists in the potential it offers for transformation of the person, through successive stages, to a state of perfection. The scope and substance of Indian psychology may be summarized thus:

1. Psychology in the Indian tradition is the study of the person (jīva).
2. The person is a composite of spirit, mind and body.
3. Spirit is consciousness-as-such, which is irreducibly distinct from the material objects, including the brain and the mind.
4. Mind is different from consciousness as well as the body/brain machine. Unlike consciousness, the mind is material, albeit subtle. Unlike the brain, the mind has nonlocal characteristic, i.e., it is not constrained by time and space variables, as gross material objects are.
5. The mind is the facilitating principle and function that interfaces consciousness at one end and the brain processes at the other.
6. Consciousness in the human context appears circumscribed, conditioned and clouded by a vortex of forces generated by the mind-body connection. Consequently the conditioned person becomes an instrument of individualized thought, passion and action.
7. From individuation arise, on the one hand, subjectivity, rational thinking and relativity of truth and values. On the other hand, there arises the ego as the organizing principle.
8. With the ego, come attachment and craving which lead the person in turn to experience anxiety, insecurity, stress, distress, disease and suffering.
9. Situated in such an existential predicament of ignorance and suffering, the goal of human kind is liberation (moksha) by a process of deconditioning training and
consequent transformation of the person to achieve higher states of awareness and achievement.

10. Endowed with consciousness, mind and body, the person is capable of brainprocessed learning (sravana), mind-generated understanding (manana) and consciousness-accessed realization (nididhyasana).

11. Yoga is a method of liberation via realization, which takes different forms to suit the different dispositions of the seekers. These include knowledge focused jnana yoga to meet the thought needs, devotion filled bhakti yoga to deal with one’s passionate nature and action oriented karma yoga for those dominated by the impulse to act.

**Nature of Anasakti (Non-Attachment)**

The literal meaning of Anasakti is ‘Detachment’ but Pandey and Nayadu (1992) hold the view that it’s literal meaning might be separation, isolation and aloofness, which distort the meaning of ‘Anasakti’. So, the appropriate English literal meaning could be the ‘Non-attachment’ only. According to the Gita Aasakti is characterized by 'narrowing the area of consciousness', possession, emotional dependence and fruitless behavior. Leading to raga (lust), dwesha (hatred) and ahamkara (pride), anasakti was manifested as insecurity, possessiveness, aggression, ill will, as well as mental and psychosomatic problems. Patanjali in Sukhanushayee Raga (2/7) says that attachment which rises from passion is dwells on pleasure only. If anything is pleasant and agreeable, the mind becomes attached to that. The mind could attach to anything, which is agreeable and pleasant. Patanjali Yoga Sutra suggested that the five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life. Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience (Bon Giovanni, 2004).

Anasakti on the other extent is the path to enjoy the lasting happiness and peace without being involved and disturbed by Aasakti. The holy Gita tells us that an anasakti is characterized by self development, widening area of conscious, cognition and self-controlled behavior. According to the Gita, such a person can overcome the enemies of the soul, i.e., ego, sense, urges, cravings, likes/dislikes, pride etc. He can develop the divine virtues to attain God-consciousness. The message of the Gita is the message of
sacrifice, love and duty. Love all, share what you have with others, do your duties well and rise above petty likes and dislikes. Keep open the portals of your heart by removing selfishness, greed and lust, so that the supreme lord himself may come and dwell therein. Such a person in Gita is defined as Non-attached (Anasakti) personality (The Gita, 3:19).

Scholar’s Views

Moreover, Gandhi (1995) in Anasakti Yoga suggests that not to be attached is not the passivity, or isolation or running away from duties or suppression of motives, but it means control of wishes, desires, and feelings of equality to favorable and unfavorable conditions. It means to be free from attachment, fear, positive health and anger and following the duties without any worry of its results. The resultant person comes out as Yogi or constant personality (STHITPRAGYA).

Gita proposes that when an individual forsakes all his desires, hopes, longings and love, he gets satisfaction in them and gets peace and ego-free life (The Gita, 2:71) or in other words one who does not have attachment with the physical world and lives a successful life of non-attachment with controlled senses and equality (The Gita, 2:68). Such a person does not feel frustrated by the obstacles, he or she has no effect of loss or gain, happiness or sadness, and he is also free from Raga (Attachment), Dwesh (jealous) and Bhaya (fear). It is suggested that such a person does not feel the pleasure in worldly things and at the end of life he gets the Gods consciousness and Brahmajirvaa (The Gita, 2:72).

Asakti (attachment) and anasakti (detachment) are the bi-polar points of the same personality dimension. Everyone possesses a certain degree of attachment and detachment. No one is 100 percent 'attached' or 100 percent 'detached'. Like any bi-polar personality characteristic individuals differ in its magnitude. Some are high in attachment (and low in detachment) while others may be high in detachment (and low in attachment). In most other cases we find a mixture of the two manifested in ambivalent behavior. Attachment-detachment manifests in a variety of thinking, feeling and action patterns. It gives rise to dependence on attachment to objects for deriving some excitement and pleasure. Naturally a person high in attachment becomes a victim of his expectations and their fulfillment, circumstances and events. He cannot escape the
torments of victory and defeat. Like a pendulum he swings from elation to sorrow. Detachment, on the other hand, develops internal freedom. “It frees you from the fetters which bind you to the ordinary plane of awareness.

A man who is detached may enjoy the pleasures of life, acquire wealth and status, raise a family that he loves, control a vast business or even an empire. However, he is never dependent on them. He enjoys everything but as the master and not the slave. He develops an inner freedom or independence and remains unaffected by success and failure. Detachment, therefore, is an ability to remain unaffected in the face of the trials and tribulations of life (Saraswati, 1984). According to Swami Satyananda (1984), in order to stabilize the oscillating tendencies of the mind, instead of renouncing attachment a person should gradually widen the area of love and oneness. In the first stage he should love people with whom he is not concerned. In the second stage he should practice love and doing good to those people who neither like nor dislike him. Finally he should start loving those people who hate him. This is an expression of true detachment — loving people without expectation and apprehension or fear of being abused and without being affected by the outcome of the loving behavior.

So, detachment is not turning away from a particular person or object, rather it is a process of developing a feeling of oneness or attachment with everybody without expectations and pride. This is called the practice of shiva bhavana and maitri bhavana about which detailed discussion is available in the Yoga Vashishta, and which have been found of significant psychotherapeutic value (Shukla, 1962). But the greatest obstacle in the practice of anasakti is one's ego dominance or ahamkara which gives a false sense of pride and prestige and which is often hurt by the behavior of others. This is why, as stated earlier, yoga aims at developing egolessness of mind.

According to Patanjali Non-attachment should never be thought of as an austerity, as something grim and painful, or even as inaction. As we progress and gain increasing self-mastery, we shall see that we are renouncing nothing that we really need or want; we are only freeing ourselves from imaginary needs and desires. When this is achieved, we enjoy our life and work and its creative potential, with renewed appreciation and energy. Non-attachment is not indifference — this cannot be repeated
too often. Many people reject the aims of yoga philosophy as "inhuman" and "selfish" because they imagine yoga as a cold, deliberate shunning of everybody and everything for the sake of working out one's own salvation. It is important to understand that the end-result of Yoga is an extraordinary deepening of love and compassion for everyone. The simplest way to acquire non-attachment to begin by cultivating attachment to the highest object we can conceive of: the absolute truth, Pure Existence, or the sense of Oneness with one and all. It is not that we become indifferent to other people or to our own work and duties. Our love for others is included in our love for our ideal; it ceases to be exclusive and possessive.

_Aasakti_ (attachment) and choices are closely related. Non-attachment allows one to become choice less; decisions are independent of attachment and come from this choicelessness. It is very close to being established in _adwaita_. But I must emphasize that this is not a negative approach to life. Krishna is not only spiritual but he is also practical. Attachment clouds judgement similar to _kamana_ (desires) clouding _buddhi_ (intelligence). Arjuna is confused because of his attachments. He respects his Gururs, he loves his cousins and feels for the people in the enemy camp and then the question comes as to how he can kill them who he feels so close to. Attachment factor clouds his brain and he is willing to quit from fighting. Attachment is death non-attachment is eternal life.

According to Sivananda (2001) _aasakti_ can be destroyed by _vairagya_ - dispassion, and _viveka_ - discrimination between the real and the unreal. Look at these - birth, death, old age, disease, impermanence, pain, sorrow, misery, worries, anxieties, fears, etc. Thus you will develop non-attachment. If you abandon attachment to the fruits of your actions, if you are ever content, if you consecrate the fruits of your actions and the actions themselves to the Lord, you will attain emancipation. Actions will not bind you because you are not doing anything, although you go through the motions of doing something. The _anasakti_ includes following characteristics: This is _anasakti_ yoga.

- Do not hope for anything.
- Control the mind and the senses
- Give up greed and desire.
• Free yourself from the pairs of opposites.
• Be balanced in success and failure.
• Destroy envy.
• Though you perform actions you are not bound.
• Destroy attachment.
• Be harmonious.

Non-attachment, therefore, is an ability to remain unaffected in the face of the trials and tribulations of life (Satyananda, 1984). Detachment does not mean a negation of love. On the other hand, it is actually an extension of the limited relationship of love to a state where is without an expectation. A person who is really detached loves all without discrimination, without considering who is his relative, friend or enemy. He loves all without involvement and expectation. The love of a detached person creates supremacy of benevolence in his character, Swami Vivekananda.

When a working person gets older he looks forward to retirement and the escape it often from the pressure of the working world. With the passage of time the social world of the elderly tends to shrink as the year go by. There are fewer social contacts as friends and relatives die and moving from place to place become increasingly difficult. Old social roles are dropped and even sex difference decline. In such conditions one have see some thing positive inside of him/her. That may be its self-satisfaction, perceived well-being, emotional security with personal existence and self-management.

Swami Rama hold the view that a person performs actions and is remunerated. The fruits of the actions motivate him to perform actions again, and then again he is rewarded. It becomes a cycle: the fruit arises out of the action, and the action out of the fruit. From time immemorial, life has proceeded in this manner. This is called the wheel of karma. The law of karma is equally applicable to all. Our past samskaras are deeply rooted in the unconscious. These latent samskaras, or impressions, create various bubbles of thoughts that express themselves through our speech and actions.
It is possible for the aspirant to get freedom from these *samskaras*. Those who can burn these *samskaras* in the fire of non-attachment or knowledge, are free from the bondage created by them. It is like a burnt rope that has lost its binding power, though it still looks like a rope. When latent impressions, though still in the unconscious, are burned by the fire of knowledge, they lose the power of germination, and will never grow. They are like roasted coffee beans. You can use them to brew a cup of coffee, but they have no power to grow. If you really want to enjoy life and be happy, learn to practice and understand the philosophy of non-attachment. Non-attachment is like a fire that can burn the binding power of past *samskaras*. Non-attachment does not mean indifference or non-loving. Non-attachment and love are one and the same. Non-attachment gives freedom, but attachment brings bondage.

We have come from the unknown, we will return to the unknown. We should be grateful to the Lord, to Providence, for whatever we have. All the things of the world are meant for us and we have the right to use them. However, they are not ours, so we should not possess them. We have no right to establish ownership over the things we have, because they have been given to us to use, but they are not ours. We should use them as means, but we should not possess anything.

Learn to love all the things of the world, just as means but don’t get attached to them. This is the secret—the philosophy of non-attachment. Realization of the greatness of the Divine Force and the evanescence of the objects of the world results in pure *vairagya*, (dispassion). In the light of dispassion, or non-attachment, the aspirant attains freedom from his desires, whims, ambitions, and anxieties. Being free from all distractions, he can undertake his practice wholeheartedly. Non-attachment enriches the nature of his practice. Practice combined with non-attachment helps him to continue his search until he reaches the goal.

Sivananda viewed that man gets attached to the objects of the world and is bound thereby. He takes birth after birth and is caught in the wheel of birth and death. Attachment is death. Non-Attachment is eternal life. *Anasakti* or non-attachment is destruction of *anasakti*, is destroyed by *vairagya* (dispassion) and *viveka* (discrimination between the real and the unreal). Look at these - birth, death, old age, disease,
impermanence, pain, sorrow, misery, worries, anxieties, fears, etc. Thus you will develop non-attachment. If you abandon Attachment to the fruits of your actions, if you are ever content, if you consecrate the fruits of your actions and the actions themselves to the Lord, you will attain emancipation. Actions will not bind you because you are not doing anything, although you go through the motions of doing something. This is anasakti yoga. Do not hope for anything. Control the mind and the senses. Give up greed and desire. Free yourself from the pairs of opposites. Be balanced in success and failure. Destroy envy. Though you perform actions you are not bound. Destroy Attachment, be harmonious. Fix the mind on the innermost atman - now you will not be bound. You will attain salvation.

Therefore, the only way to maintain emotional and psychological well-being and satisfaction with positive health, life of non-attachment is necessary to develop internal freedom of mind, soul and emotional security.

**Aasakti and Anasakti (Non-Attachment) in Bhagwad Gita**

Here are some shlokas from the Bhagwad Gita talking related to attachment and non-attachment.

*Dhyato V/Syan Punmsah Sangas Tesupajayete*

*Sangat Sanjayate Kamah Kamat Krodho Bhijayete (The Gita 2/20)*

*Krodhadh Bhavati Sammohah Sammohat Smriti-Vibhramah*

*Smrati Bhramsad Budhi-Naso, Budhi Nasat Pranasyati (The Gita 2/63)*

(This means that a person who thinks /worry about worldly things or issues, he gets attached to them. Feeling of attachment leads to KAMA or wish and this eagerness and love give birth to aggression. The aggression produces foolishness and stupidity which leads to loss of memory (knowledge of truth) and this destroy the knowledge and understanding.)

*Bhogaisvarya-Prasaktanam Tayapahrta-Cetasam*

*Vyavasaytmika Buddhih Samadhan Na Vidhiyate (The Gita 2/44)*

*Tani Sarvani Samyamya Yukta Asita Mat-Parah*
INTRODUCTION: Correlates Of Positive Health

_Vase Hi Yasyendriyani Tasya Prajna Pratisthita (The Gita 2/61)_

(The Gita says that in the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. One who restrains his senses, keeping them under full control, and fixes his consciousness upon me, is known as a man of steady intelligence.)

_Dhyayato Visayan Pumsah Sangas Tesupajayate_

_Sangat Sanjayate Kamah Kamat Krodho’ Bhijayate (The Gita 2/62)_

_Na Me Parthasti Kartavyam Trisu Lokesu Kincana_

_Nanavaptam Avaptavyam Varta Eva Ca Karmani (The Gita 3/22)_

(While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. O son of Partha, there is no work prescribed for me within all the three planetary systems. Nor am I in want of anything, nor have I a need to obtain anything—and yet I am engaged in prescribed duties.)

_Brahmany Adhaya Karmani Sangam Tyaktva Karoti Yah_

_Lipyate Na Sa Papena Padma-Patramivambhasa (The Gita 5/10)_

_Bahya-Sparesesv Asaktatma Vindaty Atmani Yat Sukham_

_Sa Brahma-Yoga-Yuktatma Sukham Aksayam Asnute (The Gita 5/21)_

(One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water. Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for the concentrates on the Supreme.)

_Yo’ Ntah-Sukho’ Niar-Aramas Tathantar-Jyotir Eva Yah_

_Sa Yogi Brahma-Nirvanam Brahma-Bhuto’ Dhigacchati (The Gita 5/24)_

_Kama-Krodha-Vimuktanam Yatinam Yata-Cetasam_
INTRODUCTION: Correlates Of Positive Health

Abhito Brahma-Nirvanam Vartate Viditatmanam (The Gita 5/26)
(One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme. Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.)

Jnana-Vijnana-Trptatma Kuta-Stho Vijitendriyah

Yukta Ity Ucyate Yogi Sama-Lostrasma-Kancanah (The Gita 6/8)
(A person is said to be established in self-realization and is called a yogi (or mystic) when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it is pebbles stones or gold—as the same).

KARMA YOGA (UNSELFISH ACT)

The word "Karma" has been derived from the Sanskrit root "Kr" meaning "to effect" and it is interesting to trace the history of the word Karma. At about the time that the Bhagavad Gita was taught in its original form, there prevailed, even in that antique period, doubts as to what was Karma and what, not Nand the Lord Krishna settled the doubts by suggesting that Karma in brief was the emanation (Visarga) that gave rise to the Ideas (Bhava) which taking shape or form came to be Bhoota (Bhagavad Gita, 8/3). Later teachers and religionists commenting hereon made it out that "Karma" referred to the acts enjoined by the Sacred Scriptures of their times and taught that "Karma Yoga" was the adoption of the religious life and praxis of Yoga as ordained thereby, against the perversion and exaggeration of which teaching still later thinkers said that "Karma Yoga" meant only submission to the duties and responsibilities of the normal life, which duties and responsibilities the Yogi was always to recognize; and the Yogi was not to feel namoured of the life of the cloister or of the wanderer. In its most modern sense, the Karma Yogi is the Yogi who whether a Gnani Yogi or Bhakti Yogi or Raja Yogi or no Yogi at all, is still a Purposeful man or woman, having settled views, a Grihee (householder) practicing Yoga while actively in with the world's turmoil; and it is in this
sense that we shall take the phrase "Karma Yogi" and a scheme of life for such a "Karma Yogi" to be *Karma Yoga*.

Karma is a Sanskrit term. It means action or deed. Any physical or mental action is Karma. Thinking is mental Karma. Karma is the sum total of our acts, both in the present life and in the preceding births. Karma means not only action, but also the result of an action. There is a hidden power in Karma or action termed 'Adrishta' which brings in fruits of Karmas for the individual. The consequence of an action is really not a separate thing. It is a part of the action and cannot be divided from it. Karma, according to Jaimini Rishi, is the performance of *Agnihotra* and other Vedic rituals. According to the Gita, any action done with Nishkamya Bhava is Karma. Lord Krishna says: "Work incessantly. Your duty is to work but not to expect the fruits thereof." The central teaching of the Gita is non-attachment to work. Breathing, eating, seeing, hearing, thinking, etc., are all Karmas. Thinking is the real Karma. Raga-dvesha (likes and dislikes) constitute real Karma.

Karma is of three kinds, viz. *Sanchita* or the accumulated works, *Prarabdha* or the fructifying works, and *Kriyamana* or the current works. Sanchita is all the accumulated Karmas of the past. Part of it is seen in the character of man, in his tendencies and aptitudes, capacities, inclinations and desires. Prarabdha is that portion of the part of Karma which is responsible for the present body. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. You pay your past debts. Kriyamana is that Karma which is now being made for the future. It is also called *Agami* or *Vartamana*.

**Nature of Karma Yoga**

Karma Yoga is consecration of all actions and their fruits unto the Lord. Karma Yoga is performance of actions dwelling in union with the Divine, removing attachment and remaining balanced ever in success and failure. It is the Yoga of action which purifies the heart and prepares the *Antahkarana* (the heart and the mind) for the reception of Divine Light or attainment if Knowledge of the Self. The important point is that you will have to serve humanity without any attachment or egoism.
The practice of Karma Yoga prepares the aspirant for the reception of knowledge of the Self. It makes him a proper Adhikari (aspirant) for the study of Vedanta. In modern man various impurities lurk in the fourfold mind (Antahkarana). The mind is filled with likes and dislikes, jealousy, etc. They indulge in all sorts of useless controversies, vain debates and dry, endless discussions. Their philosophy is only on their lips. In other words, they are lip-Vedantins. What is really wanted is practical Vedanta through ceaseless, selfless service. Selfless service is the only way to remove the impurities lurking in the mind.

The Gita suggests that two things are indispensably requisite in the practice of Karma Yoga. The Karma Yogi should have non-attachment to the fruits of actions. He will have to dedicate his actions at the altar of God with the feeling of Ishvararpana. Non-attachment brings freedom from sorrow and fear. Non-attachment makes a man absolutely bold and fearless. When he dedicates his actions at the Lotus Feet of the Lord, he develops devotion to God and approaches Him nearer and nearer. He gradually feels that God works directly through his Indriyas or instruments. He feels no strain or burden in discharge of his works now. He is quite at ease. The heavy load which he felt previously on account of false notion has vanished out of sight now.

**Human Nature and Karmayoga**

Action of some kind or the other is unavoidable. You cannot keep quiet without doing anything. What binds you to phenomenal existence or Samsara is not the action but the idea of doership and enjoyership. Karma binds when it is done with a selfish motive, with the expectation of fruits. But when action is done without the expectation of fruits, it is liberating. If you act as an instrument in the hands of the Lord, as a participant in the cosmic activity of Nature, without expectation of fruits, that Karma will not bind you. Karma, then becomes Karma Yoga. Work unselfishly. Feel that you are only an instrument and that the Lord is working through you. Surrender the actions and their fruits to the Lord. You will be freed from the bonds of Karma and enjoy peace.

Karma Yoga is mentioned within the Bhagavad-Gita and the Ishavasya Upanishad, is often translated as, "selfless service," such as charity work or giving to others with time or money. Karma means "action or work," so it requires effort. Yoga
means many things. Most often, it is heard that Yoga means: Union, Unity, or a Tranquil State of Mind. As we go through our daily routine of work and socializing with others, we cause small changes with our attitude toward others. When we are kind, charitable, and sociable, most people will naturally respond in the same manner. By taking positive action, we are setting the wheels of karma in motion, and the end result is our own happiness.

**Karmayoga in Different Religions**

Gautama Buddha (Enlightened) in Kharma Pada, says that "All that we are is the result of what we have thought, it is founded on Thought, it is made up of our thoughts. If a man acts or speaks with all evil thought, pain follows him as the wheel follows the foot of the ox that draws the chariot." This is the world renowned "Law of Karma," the law that is the fullest application of the Christian teaching that "as you sow you shall reap," the scientific axiom "that action and reaction are equal and opposite," pushed to its logical conclusions on the planes of thought that govern, regulate and underlie action. To the Buddhists this Law of Karma stands pragmatically for the God of the theists and for much more; for, whereas in the Christian religion, as in Islam, God can override "Karma" by His Great Power of Mercy, in Buddhism and in Jainism Karma can in no sense be appeased; evil must be suffered by pain; good acts are rewarded by subsequent pleasures. There is no way out of the situation than to submit to Karma, and to make the best of it, realizing thus the meaning and use of pain, says the Jaino-Buddhist view.

This law of Karma governs the horizon of view of the ethics of the Asiatic peoples, regulating the ethics with its very stern hand. The Jain owes his transcendental altruism, whereby he forbears from injury of every living creature and prays periodically for forgiveness from sins unconsciously committed, entirely to his basic Law of Karma. To the Jain, man is continually by his actions pouring forth a "Karma" that colors him and colors his vision, that goes into his being and in time spends itself, in the reaction of effect equal to the cause, as pain or pleasure. The Jain carries his altruism so far as to maintain a rest house for aged domestic animals where they may die peacefully; he carries it so far as not to burn lights in his house lest moths be attracted thereby and die therein; he avoids taking meals at night so that living creation of the minute nocturnal
type may not be interfered with; nay he even discourages travel during the rainy season when animalcule spring up everywhere in the tropical lands. Both the Jain and Buddhist have built up a most elaborate code of ethics, of what to do and what not, all based on the Law of Karma, and they have also divided themselves communally into the two classes, the laity who recognised the Law of Karma, and the priesthood who abided by the Law, subjecting their Rules of Life to the Law.

Bhagavad Gita, a sacred Sanskrit scripture of Hinduism. One of the four pillars of yoga, Karma yoga focuses on the adherence to duty (dharma) while remaining detached from the reward. It states that one can attain Moksha (salvation) or love of God (bhakti) by performing their duties in an unselfish manner for the pleasure of the Supreme. Karma Yoga is an intrinsic part of many derivative types of yoga, such as Natya Yoga. The literal meaning of word karma yoga is ‘Unselfish act’ Karma Yoga lays emphasis on selfless action and service. The underlying message of Karma Yoga is very clear, that human must always work in harmony with the great power that controls and runs the universe. The word Karma is derived from the Sanskrit Kri, meaning 'to do', in its most basic sense karma simply means action, and yoga translates to union. Thus Karma yoga literally translates to the path of union through action. It is described as a way of acting, thinking and willing by which one acts in accordance with one's duty (dharma) without consideration of personal selfish desires, likes or dislikes. Karma yoga is the acting without being attached to the fruits of one's deeds. Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme (The Gita 3/9).

**Mahatman (Sagas) on Karmayoga**

Shankaracharya says by practicing Karma, one's mind gets purified. Thus, he describes Karma yoga as a path to Jnana yoga, with Jnana yoga ultimately leading to a state of Moksha or realization. Some consider personalities such as the Buddha to have been karma yogis. Buddha is the ideal karma yogi, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born, beyond compare, the greatest combination of Head & Heart that ever existed. - Swami Vivekananda The Hindu Saint Mata Amritanandamayi says, "The beauty and charm of
selfless love and service should not die away from the face of the earth. The world should know that a life of dedication is possible, that a life inspired by love and service to humanity is possible. Meditation and studying the scriptures are like two sides of a coin. The engraving on that coin is selfless service, and that is what gives it its real value. The compassion and acts of selflessness take us to the deeper truths. Through selfless action one can eradicate the ego that conceals the Self. Detached, selfless action leads to liberation. Such action is not just ‘work’ but it is karma yoga." (Teachings of Amma).

Niranjanananda Saraswati (2001) viewed that karma is not only cause and effect, not only action. Karma is a subtle ripple-like movement affecting all dimensions of creation. Karma is movement that happens in the body via the senses and in the mind via the mental projections and experiences. If you practice asana, you are altering the karma of the body. If you practice pranayama, you are altering the karma of vitality and the brain. If you practice meditation, you are altering the karma of the subtle mind and of the spirit. Karma is awareness of the movement of life. It is not hard work, it is not service, it is not cause and effect, it is an understanding of how we interact with ourselves and with our environment. In the third chapter of the Bhagavad Gita, Krishna states that people in the world have never understood the subject of karma yoga. He said this 5,000 years ago and today it holds true because karma yoga is a subject that involves understanding of human nature, which involves developing awareness of the total personality. It is a process of observing our movement in life from gross to subtle to spiritual.

He suggests five components of karma yoga. The first component is awareness. The second component of karma yoga is mental, observing your reactions and inner behavior. The first stage the seer has to experience is how the person is responding and reacting to people, situations and circumstances. This is one of the aims of meditation as well. The third component is developing immunity from the things that affect you. By coming out of the self-centered perceptions in which other people or objects don’t exist and only you are the centre and focus of your life. When you are able to move beyond the self-focused, self-centered awareness, then you begin to develop immunity to situations, events and ideas. The fourth component of karma yoga is releasing the emotional blockages. Emotions are very slippery things. It is difficult to develop a positive and happy emotional identity, and it is very easy to fall or slide into the negative emotions.
We have never been taught how to hate or how to be angry or jealous or aggressive. It has come naturally. But when we try to teach how to love, how to be compassionate and positive it doesn't come naturally. Therefore, emotions are a sloping path; we slide down most of the time and moving up is a big struggle and a long journey. Becoming aware of how you are able to manage your emotional expressions is the fourth component. For this you need to have that belief, trust and faith in yourself and beyond that you need to have belief, trust and faith in the cosmic force. There has to be a proper balance between the trust that you put in yourself and the trust that you put in the cosmic force. This harmony of trust is known as karma yoga of the emotions.

The fifth important component of karma yoga is letting go of the personal hang-ups, letting go of the obsessions we create within ourselves. This is known as surrender. Don't think of surrender in terms of philosophical or religious definitions, but as overcoming and releasing the obsessions and becoming free. The moment you are able to let go of your obsessions you become creative. Our obsessions do not allow the creative nature to come forth. Creativity does not only mean artistic expression. Creativity means mind and emotions in full bloom. This creativity is attained when we are able to release our obsessions and complexes. The next stage then becomes selfless action, which is spontaneous and natural. For something to become selfless there is no desire, no attachment, no association with what is happening. Otherwise we all try to convert water into wine the first chance we get. Not because it helps us in any way, but because it boosts our ego. The selfish nature is usually the predominant one. To become selfless is one of the hardest things in life. This is the concept of karma yoga – internalizing the awareness, becoming aware and freeing oneself from obsessions and negativity.

Swami Nikhilananda gave the secretes of Karmayoga and said that for karmayoga you first, give up brooding over the fruit of action. Brooding begets attachment; attachment, the desire to possess; frustrated desire, anger; anger, delusion; delusion, self-forgetfulness; and self-forgetfulness brings about ultimate destruction. Second, do not be a beggar. Give all you can but never ask for the fruit. It is not work that wears one out but constant thinking about its fruit. Third, pay as much attention to the details of work as to its ultimate goal. Once you have a mental picture of the glorious goal you expect to attain, you may for the time being drop it from your thought and be busy about the dreary
details. Idealize the real, then you will realize the ideal. The real cause of failure in our various undertakings is to be found most often in our carelessness about the details. Fourth, one should remember that there is no such thing as a perfect action; every action contains an element of perfection, just as fire contains smoke; the imperfect element of the action cannot affect the doer if he is totally unselfish. A judge, in condemning a criminal to death, does not incur sin. From what has been said it will be noticed that one can practise karma yoga without believing in a conventional religion or God, or adhering to any creed. Simply through unselfish action one can gradually attain to the state of inner peace and freedom which is reached by a religious devotee through love of God or by a mystic through contemplation. ‘Be good and do good’ seems to be the essence of the teaching of Buddha, who cut himself away from the dogmas and creeds of the popular Hinduism of his time. But the goal is more easily reached by average persons if their actions are inspired by certain religious beliefs make non-attachment easier to practice.

**Karmayoga in Bhagwad Gita**

Here are some *shlokas* from the Bhagwad Gita talking related to attachment and non-attachment.

*Tasmad Asaktah Satatam Karyam Karma Samacara*

*Asakto Hy Acaran Karma Param Apnoti Purusah* (The Gita 3/19)

*Karmanaiva Hi Samsiddhim Asthitakarman*

*Loka-Sangraham Evapi Sampasyan Kartum Arhasi* (The Gita 3/20)

(In this *shloka* lord Krishna says to Arjuna that you ought to continue doing karma and continue to work without any attachment. This is the path to the ultimate, the Parmatma. The ultimate, the Parmatma can be reached through Karma yoga. He gives the example of lord Janaka, who was told that he reached the ultimate through this way by performing of non-attached karma and Arjuna ought to do the same. This also is in the interest of Arjuna and the world can be sustained.)

**Karmanye Wadhikaraste Ma Faleshu Kadachana**

*Ma Karmaphalheturbhurma Te Sangostwakarman* (The Gita 2/47)

*Yastav Indriyani Manasa Niyamarabhate*
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*Karmendriaih Karmayogam Asaktah Sa Visisyate* (The Gita 3/7)

(It says that you have a right to perform the karma but not to the fruits of action. You should not be desirous of the result and you should not be interested in not doing your karma. Further it revealed that if a sincere person tries to control the active senses by the mind and begins karmayoga (in consciousness) without attachment, he is by far superior.)

*Kayen Mansabudhya Kewalyrindriyeradri*

*Yoginah Karma Kuwanti Sang Sujati Prabhu*

*Na Karmafalsanyog Swabhavastu Pravartate* (The Gita 5/4)

*Gata Sangasya Muktasya Jyanavasthita Chesatah*


(It says that one should non-attached to physical body, mind intellect and senses to have a true self and the act (KARMA) at that time will be free from sin. Further it says that god is neither construct the person nor it guide the act (KARMA). It says that KARMA and fruits are separate they are not dependent. Everything is attributed to nature only. One can not attribute to god for their sin or wisdom but that is caused by the foolishness and MOHA. Further it says that to one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who works for the sake of sacrifice (for the sake of God), the whole action is dissolved.)

*Yoga-Sttah Kuru Karmani Sangam Tyaktva Dhananjaya*

*Siddhy-Asiddhyoh Samo Bhutva Samatvam Yoga Ucyate* (The Gita 2/48)

(It means that perform your duty equipoise, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.)

*Kayen mansa budhya kewalayerindriyerpi*

*Yoginah karmah kuvanti sangam tyakwatwatm shudaye* (The Gita 5/11)

*Na kartatwan na karmani likasyah srajati prabhu*

*Na karmafal sanyogam swabhawastu pravrtate* (The Gita 5/14)
It says that one should non-attached to physical body, mind intellect and senses too to have a true self and the act (KARMA) at that time will be free from sin. Further it says that god is neither constructs the person nor it guides the act (KARMA). It says that KARMA and fruits are separate they are not dependent. Everything is attributed to nature only. One cannot attribute to god for their sin or wisdom but that is caused by the foolishness and MOHA.

**SPIRITUALITY**

Spirituality is defined as a feeling connected or belonging in the universe, believing in a power outside of one’s self, searching for a sense of meaning or purpose. California state psychological association task force on spirituality implying that what is seen and what is trusted appears to be a deep sense of belonging, of wholeness, of connectedness and of openness of the infinite. It needs to be emphasized that spirituality is not just a "cultural fact"; indeed a growing body of empirical knowledge demonstrates the influence of spirituality on various aspects of human functioning. Gita provides important theoretical basis for increasing emotional understanding and management. A number of empirical researches world over have shown that positive emotions help in cognitive and emotional expansion. Spirituality is often defined as a basic or inherent quality in all humans that involves a belief in something greater than the self and a faith that positively affirms life Catherine, et al. (2002).

Lord Krishna, in the Gita, describes the characteristics of *stithipragya* as *raga dwesha viyukta* and *prasanna citta*. “I have sat at the peak of a mountain overlooking a misty valley and have felt very spiritual. That is, I felt connected to mother earth and its beauty, and I also felt humbled by it.” Thus, the spirituality refers to having to do with deep, often religious, feelings and beliefs, including a person’s sense of peace, purpose, connection to others, and beliefs about the meaning of life. Spirituality has to do with the non-material things. Throughout history, spirituality has been a major divine force in all religions of the worlds, cultures and traditions, spiritual psychology, has of course, quietly influenced the Eastern culture and traditions over many centuries in the form of spiritual healing and practices. Spirituality is one of the most important sources of strength and direction in people’s lives. Spirituality is a human phenomenon which exists
in almost all persons. But in recent years, there is mounting evidence of its relevance not only for society but the discipline of psychology which can traverse new and meaningful path taking spirituality as focus.

Spiritual psychology is both a branch of psychology or a system of psychology, with a set of basic postulates that provide an overarching theoretical orientation. The basic postulate in this case is the primacy of spirit defined as the principle or center of consciousness in the embodied human condition. Spiritual psychology, acknowledging the primacy of the spirit, explores its relation to the mind and the body in the person. Spiritual psychology is then the study of the unity of the spirit, the mind and the body manifest in the human context. It serves as the bridge to connect the otherwise disparate realms of personal and transpersonal, the secular and the sacred, the normal and the paranormal. Spiritual psychology shares a great deal with religious psychology and yet is very different from it. Religious psychology, as the Cambridge psychologist Thouless (1971) defined it, seeks “to understand religious behavior by applying to it the psychological principles derived from the study of non-religious behavior.” Spiritual psychology goes well beyond this. It seeks to understand human nature itself from the study of the spiritual aspects in our beliefs and behavior. Postulation of the primacy of spirit is the defining characteristic of spiritual psychology. Spirit (atman) in the Indian tradition is consciousness-as-such. Consequently, the study of consciousness-as-such in its relation to the thinking-mind and the knowing-brain constitutes from the Indian perspective the subject matter of spiritual psychology.

Nature of Spirituality

Spirituality which has always been considered to be a natural part of being human, is an innate human capacity to transcend the egocentric perspective from which people constantly experience and evaluate their lives, opening them to a broader worldview, a heightened capacity for loving, and an increased motivation to enhance the greater good (Chandler, Holder & Colander, 1992). Oxford English Dictionary defines it as the equality or condition of being spiritual, attachment to or regard for the thing of the spirit as opposed to material or worldly interest”. It also refers to the individual’s experience of a dimension of power and meaning transcendent to the ordinary sensory
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Such spiritual experiences may be associated with a naturalistic occupation as well as with religious tradition and spiritual disciplines. According to Vrinte (1996) spirituality is inspired and sustained by transpersonal experiences that originate in the deepest recesses of the human being and they are but the natural manifestations of that domain of the human psyche that contain the greater depth of life.

Though spirituality traditionally has been considered to be exclusively the domain of religion, it is now being conceptualized in terms that have no particular relationship to theology, and is at the same time being accepted as practical and intellectually respectable. Worthington et al., (1996) speak of three categories of people whose beliefs were classified to differentiate the religious from the spiritual;

1. Those who may be spiritual but not religious in that they believe in and value a universal human spirit or an “elan vital” without holding religious beliefs to be true,
2. Those who are religious but not spiritual holding to doctrines of a religious organization but not experiencing any devotion to a higher power, and
3. Those who are both spiritual and religious and believe in valuing a higher power that is acceptable to and consistent with some organized religion. It may be said with some conviction that the majority of Hindu Indians may fall into the second and third categories, for most use religion to morally and spiritually guide their behavior. This may be to a certain extent true of other religions.

Characteristics of Spiritual Person

Krippner and Welch (1992) say that spirituality describes aspects of human behavior and experience that reflect an alleged transcendent intelligence or process, and is associated with several “identifiable values”: Among the values a spiritual person experiences are:

1. A transcendent dimension conceptualized as a supreme being, a “greater self”, or simply as “something more” from which a person shows a sense of personal power.
2. Meaning in life when an authentic meaning and purpose in life fills an “existential vacuum”.


(3) Mission in life, where there is a purpose in one’s vocation, which may be felt as a “call” or “destiny” to fulfill.

(4) Sacredness of life, where life is not divided into sacred and the secular but all experience is sanctified and is suffused with awe and reverence.

(5) Ultimate satisfaction, wherein a person may take pleasure in material things but the ultimate basis for their happiness and satisfaction lies in their spiritual value.

(6) Altruism, which propels one to respond to the needs of others as connectedness between all persons is felt.

(7) Idealism, where a commitment to the betterment of world through not only meditation and prayer but also through concrete actions is felt.

(8) Realism, where facts of tragedy, suffering pain or death, deepens one’s appreciation of life and strengthens the commitment to make a difference in the world.

(9) Fruits of spirituality, such as compassion, courage, joy, and devotion have a positive effect not only on the spiritual person but also on others and the world around them.

(10) Healing effects that draw others to the spiritual person who is viewed by friends as an empowering resource in a relation.

Spiritual Development

Further Krippner and Welch distinguish spirituality from religiosity and maintain that spiritual people may or may not engage in formal religious practice and religious people may not embody spiritual values. They say that people who have internalized an institutionalized common set of beliefs, practices and rituals (as dictated by religion) regarding spiritual concerns and issues are not always spiritual. This view is elaborated by Vrinte (1996) who says spirituality is distinct from religion in that spirituality is more related to authentic mystical experiences whereas religion is more associated with normative practices (laid down by a prophet or a religious group).

Fowler (1981) proposed six stages of spiritual development.
(1) The first stage begins with the age of two to seven when a child’s spirituality is fantasy based.

(2) Next is school age when belief becomes more literal and concrete as in seeing God as anthropomorphic.

(3) The third stage is adolescence governed by a community aspect of spirituality.

(4) Then comes the stage of the early twenties when individuals tend to relocate authority within themselves and rely mostly on rationality...

(5) The fifth stage is midlife when there is a shift toward a concept of God as a cosmic flow of life or light within, and

(6) Finally one reaches the sixth stage of universalizing faith with a devotion to a transcendent vision not of one’s own making.

Spirituality may be understood as an innate human capacity to transcend the egocentric perspective from which people experience and evaluate their lives and in the process to attain full enlightenment. They have thoughts and feelings of connectedness with the universe and a sense of moving towards personal wholeness by experiencing transcendence and immanence.

Observations of older adults have shown increased reflection, less concern for material things and more interest in satisfaction with life. (Reed, 1991). Within the experience of aging and the notion of spirituality there is an expanded sense of time in relation to quality of life. There is emphasis on internal processes or inner experiences which facilitate expanding consciousnesses. Hence, time to meditate, fantasize, and participate in other more passive activity can be healthy for older adults as they contemplate and reflect. Some studies suggest that life satisfaction increases simultaneously with aging as a shift takes place from the material world to the cosmic (Tornstam, 1994). Studies have related happiness, morale, and health to spirituality (Ebersole & Hess, 1998). In the light of above discussion and related empirical studies guided that anasakti, karmayoga and spirituality could play an important role in managing positive health of individual but the concerned variables are still needed to
study empirically and correlate it with the positive health. The present study has made an attempt in the same direction.

**Spiritual Dimensions of Health and Wellness**

Along with psychical research are the recent investigations in the area of epidemiology of religion and clinical studies of the effect of religious and spiritual beliefs and practices on health and wellness. There are now many researchers actively engaged researching in this area. Koenig, McCullough and Larson (2001) review in their *Handbook of Religion and Health* 1200 research reports and 400 reviews. Religion of one kind or another has existed in all societies; and it has had profound effects on the lives of those who practice it. Prayer is central to all religious practices. It is universal and ubiquitous, crossing cultural and geographical boundaries. It encompasses all religions, even those that do not specifically acknowledge an entity like God, as in Buddhism. Although the form and object of worship may vary, offering prayers is a pervasive phenomenon that is considered neither unusual nor abnormal. According to a survey published in 1996 by Princeton Religion Research Center, 96% of US population believed in God or a supernormal power. Despite the universally prevalent and largely shared religious behavior and the belief that prayer is a means of propitiating Gods or invoking supernatural forces/abilities to help improve human condition, it is a largely unexplored area until recently by contemporary social scientists. However, during the past ten years, there are literally hundreds of research reports published in refereed journals. There are several significant studies that explored the relationship between religiosity and a variety of health conditions. In about 150 studies on alcohol and drug abuse and religious involvement, most of the studies "suggest less substance abuse and drug abuse and more successful rehabilitation among the more religious" (Koenig, McCullough & Larson, 2001). Also, numerous studies investigated the effect of religion on mental health, delinquency, depression, heart disease, immune system dysfunction, cancer, and physical disability. (Koenig, McCullough & Larson 2001).

Surveys of literature and meta-analysis of practices with better health outcomes. For example, in a systematic and comprehensive review, published research seem to confirm the claims of individual researchers linking religious Townsend, Kladder, Ayele,
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and Mulligan (2002) assessed the impact of religion on health outcomes. They reviewed all experiments involving randomized controlled trials published between 1996 and 1999 that assessed the relationship between religious practices and measurable health variables. The review revealed that "religious involvement and spirituality are associated with better health outcomes, including greater longevity, coping skills, and health related quality of life and less anxiety." In a meta-analytic review of 29 independent samples, McIlough et al., (2000) report that religious involvement has a strong positive influence of increased survival (p < .001).

Religion and Spirituality

Twycross (1988) wrote: "Everyone has a spiritual component, but not everyone is religious." Religion is generally recognized to be the practical expression of spirituality; the organization, rituals and practice of one's beliefs. Religion includes specific beliefs and practices, while spirituality is far broader. Spirituality is thought to include a system of beliefs that encompasses love, compassion and respect for life. Spirituality is about human existence, relationships with others and the universe. It is something one experience and requires abstract thinking and will, (Ebersole & Hess, 1998). "The spiritual component of a personality is the dimension or function that integrates all other aspects of personhood and is often seen as a search for meaning in life." (Twycross, 1988). Spirituality extends beyond the physical, material and self to a state called transcendence. (Ellor, J. W., Netting, F. E., & Thibault, 1991 & Thibault, 1991).

Thus, the spirituality and religiosity are different but related terms. Studies by Keith Ward show that overall religion is a positive contributor to mental health and a meta-analysis of 34 recent studies published between 1990 and 2001 also found that religiosity has a salutary relationship with psychological adjustment, being related to less psychological distress, more life satisfaction, and better self-actualization (Hackney, 2003). Finally, a recent systematic review of 850 research papers on the topic concluded that "the majority of well-conducted studies found that higher levels of religious involvement are positively associated with indicators of psychological well-being (life satisfaction, happiness, positive affect, and higher morale) and with less depression,

Pargament's view of spirituality goes far beyond the realm of religion. Spirituality is often linked to the concept of a higher being — God or the divine — but people can hold sacred many other aspects of life. One's family, nature, art, relationships, work, and values can all take on a special, sacred meaning, conveying the benefits of spiritualism beyond a once-a-week religious worship experience. Pargament's research shows that those who are able to see the sacred in many aspects of their lives benefit both psychologically and physically. He encourages finding the sacred in the ordinary aspects of daily life, an extension of "stopping to smell the roses."

It is suggested that religion (a) acts as a social support system, (b) reduces the sense of loss of control and helplessness, (c) provides a cognitive framework that reduces suffering and enhances self-esteem, (d) gives confidence that one, with the help of God, could influence the health condition, and (e) creates a mindset that enables the patient to relax and allow the body to heal itself. Again, the values engendered by religious involvement such as love, compassion, charity, benevolence, and altruism may help to successfully cope with debilitating anxiety, stress and depression. All this may be true. Yet, there are issues that go beyond these explanations. For example, if the observed effects of distant intercessory prayer on the health of patients, who did not even know that some one was praying for them, are genuine, as they seem to be, the above secular explanations become clearly inadequate. We need more than a healthy mindset on the part of the patient to recover from illness because someone, unknown to him, had prayed for his recovery. There may be more to religion than being a social and psychological support system. Let us therefore consider briefly the case of remote intercessory prayer and its ramifications for future research in the area that explores the effects of religious activities on health and well-being.

The positive effects on Spirituality and Religion

The positive effects of religion include less physical illness and depression, lower mortality rates and a reduction in risky health-related behaviors. Several studies indicate that people with strong religious and spiritual beliefs heal faster from surgery, are less
anxious and depressed, have lower blood pressure, and cope better with chronic illness (e.g., cancer).

Religious participation is consistently found to be associated with lower prevalence of physical illness and there is some evidence that religious participation affects the course and outcome of disease. Furthermore, longitudinal studies have demonstrated that "attending religious service is associated with decreased risk of the onset of disability." Religious participation is also associated with decreased prevalence of most common illness and there is limited evidence that religious participation decreases the risk of the onset of clinically-significant depression. Research also suggests that recovery from depression is improved by religious involvement.

Given the positive effects on physical and mental health, it is not surprising that there is a positive effect on mortality. The typical research finding is that regular religious attendance increases life expectancy 7-8 years. Furthermore, the research suggests that attending religious services has more positive effects on longevity than participation in community organizations and volunteerism.

Research suggests that spirituality and religion may play a bigger role in the healing process than previously believed by the medical community. Spirituality elicits a relaxation response (slowed heartbeat, lower blood pressure, and reduction in stress and anxiety), which has been regarded as a factor that improves quality of life. Studies have shown a positive relationship between spirituality and health outcomes resulting from the beliefs, attitudes and practices that play an important role in how people deal with the world and events in their lives. Spiritual activities such as prayer and being prayed for are now acknowledged as factors that may reduce the sense of isolation and increase a person's sense of control over illness or disease. Characteristics such as faith, hope, and forgiveness, and the use of prayer and social supports have noticeable effects on health and healing.

Researchers have addressed the cultural dimensions of spirituality and healthcare, including immigrants' and minorities' experiences in the U.S. healthcare system (Andresen, Ahia). Finally, not all studies support the conclusion that spirituality functions favorably in supporting positive health outcomes. Pargament, Koenig, Tarakeshwar, and
Hahn (2001) demonstrates that patients who experience religious struggle (God punished them) experience a higher mortality rate than other patients.

CONCLUSION

So the present chapter has summarized with the meaning and nature of variables under study and their relationship with other associated variables or determinants. The next chapter has review of literature based on theoretical background and empirical studies done on the concerned variables.