OBSTACLES TO DEVELOPMENT OF PERSONALITY:
SĀMKHYA - YOGA VIEW.
CHAPTER IX.

OBSTACLES TO DEVELOPMENT OF PERSONALITY: SĀMKHYA-YOGA VIEW.

We have already seen that the external world and the internal (or mental world) are evolved from the activities of Nature. The internal and external world not only come out of the same origin, but they have also a common purpose i.e. the purpose of the spirit, and therefore, there are some relation and reciprocity between the two with regard to their structure and function. Like the two banks of a river, personality evolves and develops in close relation with the inner and the outer. The behaviours and response-patterns of personality are, therefore, in a way the product of interaction between the inner and outer worlds of Nature. The three cosmic principles (Gunas) are the forces that bring about changes and diversity manifested in both the worlds.

According to Sāmkhya, as we have already seen, the world as the totality of subjective and objective is purposive. Its purpose is experience and release of the Spirit. As such evolution (Sarga) is two-fold or parallel. Experience requires both the subject and the object. Without subjective (Bhāva) as evolution out of the will, there cannot be objective (Linga) as object or instrument of experience, and vice-versa. Two-fold evolution, therefore, proceeds from Nature without beginning. (1). This two-fold evolution is reciprocal and inter-dependent like the seed and the tree, and there is no room for a query as to which one precedes. The objectives (Linga) proceed from the rudimentary elements (tanmātra) and

(1) Sāmkhya Sutra-52.
the bhāvas(subjective) proceed from the will. Understood in this context, development of personality is also a parallel process of evolution of Will in consonance with the cosmic laws of evolution. So, development of personality, according to Sāmkhya-Yoga, is a process of evolution of Will in consonance with objective evolution resulting in experience of the spirit in the process of growth of personality. The bhāvas as past and congenital impressions are the prime movers of the Will, as stimulated by the objective factors of the outward surroundings or environment. In other words, personality grows and develops through the impact of the subjective (Bhāvas) and objective (Linga). The subjectives (Bhāvas) are the springs of human conduct, and these have great influence on the thought and action of man.

Human personality is endowed with innate or inherited tendencies or dispositions(Bhāvas), which are the springs as well as regulators of all thoughts and actions, and are the bases of personal character and will. This position has been accepted by some eminent Psychologists of the present day.(1). These dispositions(bhāvas) are, according to Sāmkhya, both effects and causes. They are effects, as residues of the past thoughts and actions, but are also causes as well, in so far as they move and influence our will and character at present. The senses both external and internal are acted upon by and react on them. The mental world is determined by the dispositions(bhāvas), in accordance with Sat Kārya Vāda of Sāmkhya.(2). Order or disorder of

(1) Social Psychology - McDougall-page 17ff.
(2) "Bhavairadhivasitam lingam"-Karli.40.
personality can be accounted for, to a great extent, by volitional modifications (Prataya Sarga). Personality develops in the process of what is called subjective evolution (Pratyaya Sarga), i.e. exercise of the will in co-ordination of intelligence. The process of this evolution is subject to error (Viparjyaya), disability (Ashakti), contentment (Tusti) and success (Siddhi). (1). These have again fifty different forms due to the three principles (Gunas) of Nature in the process of their mutual suppression or predominance. Buddhi or Intelligence is the principle of illumination or enlightenment, and as such, it will be a mistake to suppose that these modifications belong to Buddhi. I am inclined, therefore, to hold that Will in course of its activity is attended with five forms of error, twenty eight forms of disability owing to imperfections of its organs, nine forms of contentment and eight of success. (2). There are again various sub-divisions of these.

Error or ignorance is of eight forms. They arise out of considering the self equivalent to Nature (Prakrti), Intellect (Buddhi), I-principle (Ahamkara), and five rudimentary elements (Pancama tanmatra). (3). The identification of the self with things other than itself is wrong determination or error (Viparyaya or Avidya). When the Child regards his body to be his self, it is a form of Ignorance or error. Errors are in this way subdivided into eight forms, according as the self is identified wrongly with any of the eight kinds

(1) Agri.-46.
(2) Karli.-47.
(3) Appho. 2, Sec. II-Yoga.
of not-self. Such wrong determination has some similarity with Narcissism and projection mentioned in Freudian psychology.

People are also subject to delusions (Mohā) under the influence of feeling of egoism (asmitā) on the attainment of power (Aishvarya). Self-regarding sentiment and self-assertion often blind us to the transience and limitations of our possessions and power. The aphorisms here hint at the failure of will in search of self-knowledge, but this is also true of Ordinary people, who take too much pride on and make much of their possessions and power. The delusions of this kind are of eight forms arising out of the eight occult powers. Attachment (rāga) is rightly regarded as extreme delusion (mahāmoha) causing blindness of the will and self-forgetfulness. Sexualism (Kāma), which has been over-estimated in Freudian Psychology, is a form of extreme delusion. Even the conscious will may be blinded by extreme delusion. The objects of sense in their earthly and celestial forms may cause ten-fold extreme delusions. Pleasures of the senses very often lead people astray and show abnormal conduct.

Hatred or aversion (Dvesa) and attachment (rāga) are relative. We have aversion or hatred for anything that stand in the way of attainment or security of desired objects. The feeling of hatred also blinds the will and intelligence, and is, therefore, a form of error called gloom (Tāmisra). It is of eighteen different forms, corresponding to eighteen forms of delusion and extreme delusion. It brings about disorder in the exercise of will and intellect in varying degrees.
Clinging or solicitude is a blind innate feeling. Love for life and fear of death (abhinivesa) are a sort of blind Clinging. It is, therefore, called the blinding gloom (andha Tamisha), because the keen will to live completely over-shadows intelligence. The blind gloom is said to be eighteen-fold, including eight kinds of powers and ten objects of enjoyment. These obstacles enumerated in the text are distractions of will and intelligence not only for persons in the pursuit of self-knowledge, but they also stand in the way of free exercise of will and intellect of all people alike.

Physical deformities and disabilities tell adversely upon the formation and development of personality. In Samkhya-Yoga, as we have already seen, the bhavas (subjective dispositions) in the subtle body as residues of past life determine the external organs. The parents supply only the materials of the physical envelope, but their structures and organs are determined by the Bhavas. The parallel evolutions both subjective and objective spring from the Bhavas. Thus will as the Chief Factor of personality is held responsible for handicaps both mental and physical. And as there is no dissimilarities in the cause and effect, according to Samkhya, the defects and disabilities in the five organs of sense, five organs of action and mind have corresponding effects in the Will and Buddhi. The organic disabilities are of eleven kinds e.g. deafness, tactual insensibility, blindness, numbness of tongue, olfactory insensibility, dumbness, Palsy
of hands, Lameness, Impotency, intestinal paralysis and idiocy, resulting from the disability of the respective organs. The disability of organs produces either weakness or spirit of compensation resulting in reversion of the Will. Injuries of the will may also be brought about by feelings of contentment (tusti) and of success (siddhi) in the pursuit of the ideal. The Karika, of course, interpreted the cases of reversion of will from the point of view of the seekers after spiritual truth. Accordingly, cases of injuries and reversion of will are several kinds resulting from contentment (Tusti) and success (Siddhi). These are indeed cases of failure of intellect and weaknesses of the Will.

It is clear from the above discussion that Samkhya-Yoga lays great stress on will as essence of personality. Development of personality is dependant upon the will in co-ordination with intelligence. Personality is generally regarded as a dynamic organization on account of the functions of Will or volition. Behaviour and response-patterns, which are the outward expressions of will, are generally the determinants of personality. The types, traits etc. which are subjects of study of the modern Psychology of personality are, to a large extent, the judgment passed on the Will or Volition according to Samkhya-Yoga. Moreover, personality grows and develops through the exercise of the Will. Samkhya-Yoga, therefore, seems to put special stress on the study of the Will, its method of training and the impediments that attend it in course of its exercise and development.
Determination (adhyavasaya) is the essence of the Intellect. In the act of determining, Will and Intelligence are partners. Conflict and tensions are the results of misunderstanding or wrong judgment. Wrong knowledge, error, conflicts etc. are the results of clouding of the intellect. This may often happen due to some form or other of the three broad Classes of error, disability and false contentment. These lapses are again attributed to inequalities of the three cosmic principles of Nature working everywhere. Emotional tensions, delusions, fancies, gloom, error etc. are mainly the natural activities (rajasika and tamasika) displayed in our inner world, according to the law of Cosmic evolution. Personality also develops by a process of evolution. This process as we have already noticed is two-fold: subjective and objective. The two processes are held to be cognate. Disorder, conflict, tensions etc. result from restlessness (rajas) or gloom (tamas). So, pain and suffering of various kinds are the results of the Will working under the influence of either Rajas or Tamas. So, Sāmkhya-Yoga attributes all kinds of disorders and disintegration of personality to our lower nature and lack of consciousness, resulting from the workings of Nature. Our emotions, intellect and volition are all equally subject to the Gunas of Nature. That is why Sāmkhya-Yoga and the Jīta show different means or paths (Yogas) as ancillary to integration of personality, enlargement of consciousness and self-realisation. Practice, education, moral and religious trainings are only means for restoration of consciousness.
with a view to making our will evolve and function in a way that is conducive to integration of personality and its perfection. Conflicts and emotional tensions, which often bring about disorder and disintegration, are mostly due to wrong determination of the Buddhi. Yoga prescriptions and practices are directed towards gaining conscious mastery over them.\(^{(1)}\).

In Yoga Sutra, five broad divisions of distractions have been enumerated - "Avidyāsvādādhyāyānābhinivāsanaḥ Kleshāḥ" - the distractions are: ignorance, the sense of ownership, passion, aversion, and clinging to life.\(^{(2)}\). Among these obstacles again the first i.e. ignorance or error is held to be the source of the other distractions. People show false sense of ownership due to error and lack of understanding. Attachment and aversion are relative, and are results of failure to understand the true nature of things. The clinging to life and hankering after its security and preservation is a blind feeling, and therefore, it is rightly called blind gloom (Andha Tāmisra) in Sāmkhya. Yoga practices, therefore, lay great stress on self-knowledge, enlargement of consciousness and removal of distractions in order that will is rendered free from restlessness, emotional tensions and ignorance for better organization and integration of personality. Yoga claims to prescribe positive methods of practice for training of the will and healthy development of personality. It is neither therapeutic nor a pathological science as study of Psychoses and neuroses suggesting curative methods like Western Psycho-therapy or Psycho-analysis, but it is a practical

\(^{(1)}\) Yoga and Western Psycho - G. Coster, page 186.
\(^{(2)}\) Sutra 3, Section II. Yoga.
Science prescribing methods of practice for development of healthy personality and keeping mind and body free from distractions and diseases. Though its rules and practices were meant for the initiated, yet most of them are said to be suitable for all normal persons.

What principles and practices do Yoga and the Gita prescribe for integration of personality?

Personality develops and character is formed through the exercise of intellect and Will. Intellect and Will are also subject to the laws of Nature (Prakrti), and they work under the influence of the three principles of Nature. Error and ignorance are the roots of all evils and misery. Therefore, in order to make our Will and Intellect work along the right path, and to develop wholesome character and personality, the principle of light (Sattva) should be rendered prominent. This can be done by removal of all impurities of mind and body. Practice makes perfect. The accessories of Yoga are the means for attainment of purity and removal of ignorance. Yoga is not only meant for realization of the self, but it is also applicable to training of the Will and Integration of Personality. Yoga, therefore, formulates the fundamental laws of health of mind-body and personality. The Gita also furnishes us a glaring example for cure of ignorance, attachment and conflict of motives by means of real knowledge and training. At the beginning of the battle of Kurukshetra, Arjuna's mind was full of doubt, anxiety and conflicts. But the Lord removed his conflicts and misconceptions by showing him the way to truth and self-knowledge, and the path of duty. Arjuna got over his conflicts and passions obtaining spiritual insight (Divya Sakshuh). After enlightenment, Arjuna himself said to the
Lord, "What ever words Thou hast spoken, by all that attachment has disappeared" (Yat tvayoktam vacastena vahoyam vigoto mama).(1). Thus true knowledge is the sure remedy of all maladies and conflicts. Preventive knowledge is better than curative knowledge. In ancient India, therefore, the Ashrams imparted knowledge of the self( Adhyatma Vidyā), moral injunctions and personal duties, before people embark on worldly life.

The Gītā also contains the laws and lessons for integration and perfection of personality. In the field of duty, Arjuna was suddenly overwhelmed with doubt, grief and fear. His mind was restless, prejudiced and downcast. He forgot himself under the influence of extreme attachment and egotism. Due to emotional strain and restlessness, he lost all power of the mind and body. He felt aggrieved and was at a loss. He restored his consciousness and regained the Strength of Will from the instruction he received. The lessons of the Gītā are the rules for healthy development of personality. The various chapters are the paths to real knowledge, truth and perfection of personality. Although these were theoretical lessons imparted to Arjuna to relieve him from error, conflict and restlessness, yet they offer all people the highest philosophy of life. Self-knowledge (Ātma jñāna) is the foundation of perfection. There is no room for conflicts, complexes and maladies, when the will is guided by the Clear Light of reason. Repressions and complexes are the products of ignorance(Avidyā). Hence the Lord through the teachings to Arjuna, furnishes the rules and methods of integration and development of personality. He,

(1) Gītā, Chapter XI, Sūka-I.
who follows them with sincerity and devotion, gets rid of attachment, the unconscious, doubt and restlessness. (1). Psychosis and neurosis, which have their roots in the unconscious, the disordered innate disposition and instincts (Samskaras and Bhavas), can be removed and the mind and the will can be made free to act according to principle of reason (Sattva), by reclaiming the unconscious by means of the conscious and allowing the light of the spirit to remove the gloom of our lower nature (Tamas and Rajas). This is the process the Gita describes and prescribes in seventeen lessons to Arjuna. Attachment and Clinging are brought to an end and consciousness is restored, (2) when one is in touch with the spiritual principle. When ignorance is removed and the will can work in the unfailing light of the spiritual principle in us, there is no room for disintegration of personality, emotional tensions, complexes and conflicts causing neuroses and disorders of various kinds. The complexes in heart break down, all doubts dissolve and evil deeds are on the wane, the true self-being realised. (3).

In the second lesson, Arjuna was given the true knowledge of the Self (Sankhya-Yoga). Next he was given knowledge of the difference and interlink between knowledge and activity. The lesson showing importance of self-less activities and spirit of sacrifice was imparted. Sense of frustration and despair have their roots in ambition, greed (Kama) and pride, but dispassionate activities are free from their sway. Egotism, self-assertion, selfishness and attachment yield places to

(1) Gita, Chap. XVIII, 73.  (2) Gita, Chap. XVIII, 73.  (3) Manduka Upanisat.
noble virtues of altruism, generosity, purity, forbearness, devotion etc., when one becomes conversant with nature and origin of the universe. Arjuna was given insight into the origin, nature and destiny of the universe (Viswarupa darśana). Thus the Gita is meant for all people, who have desire to lead their lives to perfection, free from all types of trials and tribulations of the world. The Gita does not teach us to renounce the world, and flee from society, but it rather urges us to live an active life, so that our personality goes on progressing towards perfection and bliss. Through activities we commerce in values. Life's perfection and nobility are not gifts, but our own attainments in course exercising our will and intellect, according to the principles of light and reason (Sattva). "The greatest and the most effective of all curative methods of treatment is method of Chitta-parikarma, Chetah-prasadana, moral self-purification and tranquillisation of mind, which is described and prescribed both in the Gita and the Yoga-psychology."(1).

Greed, sexual urge (Kama), anger etc. are our greatest enemies, and they cover our consciousness like smoke covering the furnace, and they delude creatures.(2). Self-consciousness, self-control and right practice alone can enable the will to function for building up wholesome personality.

Yoga is the practical application of the Sākhya Philosophy. It is a system of practical psychology showing the way to development and perfection of personality. "In the east experimental Psychology has gone as far as if not much

(2) Gita, Chapter-III, Sloka-36.43.
further than with us. Thousands of students have experimented, and the claim is that the system of Yoga training built on the Samkhya Philosophy has an experimental basis in exactly the same sense as have the ordinary facts of Science."(1). Yoga-Psychology is not to be regarded as a code of secret injunctions meant only for the aspirants of Forest life. Its teachings are meant for giving us a clear picture of workings of the so-called normal psycho-physical organisms. It formulates rules for the removal of the mento-emotional tensions, and furnishes the methods of training the will and perfection of personality. It accepts the conceptions of evolution, relation of mind and body and the causes of pain and sufferings of life as propounded by Samkhya. It undertakes to show the practical methods of making the will and intellect free from subjugation of our lower nature in pursuit of self-knowledge and self-consciousness.

The Will and intellect must be allowed to work according to the governing principle of consciousness and reason. This governing principle is sattvika in character. But when the steering principle of personality is overpowered by the influences of distraction of the internal organs, the result is ignorance, pain and restlessness. Passions and desires are compared to insatiable fire (duspura anala) and bitter enemy (kamarupadurasada).(2). It has its abode in the Chitta, which includes sense-organs, mind and will. Peace and happiness can be attained alone by persons, who are free from egotism and attachment, and who go on doing allotted duties

(1) Yoga and Western Psycho- G. Coster, Page 9-10.
(2) Gita, Chapter III.
without desire for the fruits. (1). The transformations of the internal organs at the influence of the sense-organs over-cloud the reason and conscience, and cause delusion and attachment. Emotional tensions and conflicts are due to ignorance and blind impulses. So, for proper functioning of the will and reason, the distractions of the internal organs like mind etc., should be controlled or set at rest. According to Sāmkhya, mind partakes of the nature of the senses besides being the principle observation (Sāmkhya). It is restless (Cāla) and causes distractions. It is a good servant, but a bad master. Yoga has, therefore, been defined as the act of the suppressing the transformations of the thinking principle. The Act of suppression or restraint of the internal organs, which are ever in the process of evolution, is not easy. This requires methodical and strenuous practice.

According to Sāmkhya-Yoga psychology, the internal organs, mind, will, reason etc. go on transforming themselves, according to the cosmic principles of evolution e.g. Sattva, rajas, and tamas, and we experience, thoughts, objects, actions etc. accordingly. If such transformations are arrested and brought under the control of the law of the Reason, will is free and act according to the principle and laws of our higher nature. Actions done under the influence of desire, impulses, emotions, instincts etc. are the effects of either Rajas or Tamas resulting in restlessness, pain or bondage. Yoga, therefore, teaches us to check the process of transformations of the internal organs (antah-karanāni) in order to make them

(1) Gitā, Sloka-71, Chapter-II.
work according to the steering principle of personality. The principle of consciousness (Sattva) may be dominant and made to work for wholesome development of personality, when the other two principles of Nature are checked or suppressed. This is not by any means equivalent to self-annihilation, but rather a way to reclamation of consciousness, repelling of the Id and mitigation of gloom and misery. A person leading a life of nature has to experience the effects of the working of Nature, and such sensual attachment causes one to undergo cycle of varied existences. (1). So there are three ways that personality goes on developing. Will, when works in conformity with the principle of reason, begets knowledge, when influenced by emotions and impulses, it generates greed, and when blinded by grossness (Tamas), it leads to ignorance and delusions. Personality based upon the principle of light alone progresses. (2). A life of reason may be attained only when we desist our organs from transforming according to the brute laws of Nature. The processes of transformations may be painful or not painful. They may be controlled or suppressed either by practice of non-attachment. (3).

Integration of personality requires functional autonomy and sound philosophy of life. Functional autonomy means a fundamental governing principle in life, in consonance with which all activities and auxiliary laws of our being may be co-ordinated and harmonised. The Philosophy of life is the steering principle guiding personality in course of its development. To determine and to follow ones' philosophy

(1) Gita, Chapter-XIII, Sloka 22.
(2) Gita, Chapter-XIV, Sloka 13.
(3) Sec.1, Aph.12.
of life and to acquire functional autonomy, self-knowledge and clear insight into the goal are necessary. But the path is not easy. There are numerous distractions and adverse forces. Yoga is primarily meant for restraining these distractions.(1). Ignorance, the sense of being, desire, aversion and attachment are said to be the primary roots of all forms of distractions. They have been described at length in both Śāmkhya and Yoga. Of these again ignorance is the cause of all other forms of distractions and misery.

All distractions can be removed or attenuated by means of purity of the mind and body. The methods and practices of Yoga are not only prescribed for the seekers of self-knowledge, but most of these are equally useful for common men to lead a healthy and happy life. Impurities of mind and body bring about distractions and hinder sound development of personality. Disorder and maladjustment in personality are the results of want of purity and vigour of the body and mind. The preliminaries of Yoga aim at removing distractions and their causes. According to Śāmkhya-Yoga, the impressions(Samskāra) in various forms of instincts, impulses and propensities remain in the unconscious urging the Will to act for their fructification. It is, therefore, necessary to widen the range of consciousness and to sublimate the unconscious impulses by practising opposite virtues(Pratipaksa-bhāvanam). Its final aim is not self-annihilation, rather rediscovery of total consciousness and amelioration of the causes of pain and suffering of mankind. The mind and the internal organs are prone to act under the influence of the natural forces. The spiritual laws or

(1) Sec.II, Aph.2
governing laws are frequently in conflict with the blind forces. The Yoga practices are meant for overcoming such tensions by means of controlling the warring lower nature. The urges of the libido, the gloom of the unconscious and the domination of the instincts require to be reorganised and sublimated for integrating the Will for development of wholesome personality.

The practical duties enjoined in Yoga are religious observance, proper study, and resignation to the supreme Will. These are preliminary practices that are capable of keeping us above impurities of body and mind. Then again, the eight accessories of Yoga are the positive laws of health of mind and body. These accessories are - Yama(forbearance), niyama(observances), Posture(asana), regulations of breath (Pranayama), abstraction (pratyahara), contemplation(dharana), absorption(dhyana) and trance(Samadhi). These have been interpreted in the text literally as applicable to the aspirants of Yoga. But these laws and practices equally hold good also in cases of common man. The first means control and discipline of the organs both internal and external. Such control is possible only through obedience to and observance of all laws of religion, morality, society and State. Yama or forbearance means truthfulness, non-violence, non-attachment, contentment, continence etc. and all other cardinal virtues. Observance(Niyama) is a positive practice of sound moral, religious and social rules. A healthy physique can be built up by practice of posture, regulation of breath and practice of continence. The evils of sexual cravings, carnal desires
and Freudian libidinal urges may be sublimated by means of posture, regulation of breath, continence and purity. Fear and anxiety neuroses, emotional tension, conflicts and complexes originate, when the mind and body remain out of control, when they are subject to various forms of distractions. The physical handicaps and disabilities are also due to innate Bhavas, which are the impressions (Samskaras) of the Will. Thus there is an inseparable organic unity of entire personality including both physical and mental aspects. But as the mind has the common characteristics (Ubbhayatmaka) partaking of the nature of the external and internal organs, and regulating functions of organs of sense and action, it has been considered primary and predominant, and therefore, much stress has been laid on the training of the mind and Will. Yoga, therefore, consists in controlling the transformations of the mind (Cittavrtti nirodhah). Forbearance(Yama) is a comprehensive term including many other practices. It consists in abstaining from violence, falsehood, theft, incontinence and greed. This is to be observed universally irrespective of class, place or time. So, Yama or forbearance is a kind of negative virtue. The positive practices apply to observances(Niyamān). Observances consist in purity of body and mind, contentment, devotion, study and resignation to the supreme Will.(1). Contentment is an antidote to greed, and can yield the highest form of happiness. From the practices and observances prescribed, the Will becomes free and consciousness becomes highly enlarged and intensified. Briefly speaking, all these tantamount to saying that cultivation of higher virtues,

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(1) Sloka 32, Sec.II.
as noted above, strengthens the will and makes the intellect free from the influences of the unconscious for attainment of a superconscious state. Personality becomes unified and well-organized. Perfection comes from virtues, and degradation arises from vice- "Urdham gaschanti sattastha, adho gaschanti tēmagnāh"(1). Yogic practices claim to yield the highest strength and vigour of the mind and body. How can there be room for conflicts, frustration, feeling of insecurity, emotional tensions etc. when one adopts sound philosophy of life and religious sentiment as the master-sentiment? This was admitted by many eminent psychologists of the present age as well. In a unified personality endowed with clear self-consciousness, there is no room for moral conflict or emotional tensions.(2). Conflicts and tensions are there, when the mind and will are servants to our unconscious nature and influences of the environment. But when intellect is illumined with self-consciousness, and when will is at the service of the fine master-sentiment in pursuit of the supreme ideal, disorders and maladjustments find no room in our personality.(3).

Modern psychiatry and Psycho-analysis have done a good deal for the welfare of mankind. They try to discover the causes of disorders and adopt measures to cure them. But Yoga-Psychology also suggests practical methods and practice for the so-called normal people, so that they may not suffer disorder of any kind and are able to develop healthy personality. Yoga also recognizes the intimate relation between the body and the mind, and prescribes methods and practices to get over all disorders and diseases of the mind and body.