

On the Nature of Vrittis and Cakras

The Phenomenology of Tantra

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VRTTIS AND MIND

What is an emotion? This question about such an elusive and seemingly intangible subject has been asked from many perspectives. Psychologists and sociologists have examined the nature of emotions from a mental perspective by the observation, testing, questioning, and analyzing of subjects. Biologists use sophisticated, technological techniques to find underlying chemical, neural, and glandular phenomenon in order to understand emotion from a biological perspective. And philosophers have observed their minds and used the instrument of reason to examine the nature of emotions from a philosophical and phenomenological one. The uniqueness of the Tantric understanding of human emotion according to the seminal writings of P.R. Sarkar, is that this view encompasses the understanding of emotions at the biological, psychological, philosophical-phenomenological, metaphysical, and even social levels by means of a practical, logical, and experiential approach.

According to Tantra emotions, or as they are termed in Sanskrit, *vrttis*, are physical, psychic, and psycho-spiritual propensities and longings that form emotional impressions in the mind. The seeds of the *vrttis* are in the mind and have corresponding brain areas and endocrine glands to carry out their expression. This concept is similar to the biological schema of emotionality being related to various brain areas that interact with particular endocrine glands to release hormones that affect the body and brain in such a way that produces an emotional reaction in the mind. However, the crucial difference between contemporary, main-stream science and Tantra is that the latter gives a more complete picture of the emotional process by explaining very cogently how the mind is actually a non-material phenomenon that can be observed through our conscious awareness. Because of this Sarkar emphasizes the most complete approach to understanding our bio-psychology is through the intuitional science of Tantric meditation (*sadhana*). The reason for this emphasis on the philosophical and psychological aspects of *vrttis* is because the psychic, experiential understanding of cognition is paramount in Tantric practice and is the key to understanding as well as controlling *vrittis* at subtle (mental wave fields) as well as crude (glandular, hormonal, nervous) levels. The fact that yogis have understood the

location and function of different cakras and their corresponding glands and hormones for thousands of years should attest to this assertion of Sarkar's. As has often been the case in this century, our modern, empirical sciences are only confirming truths that many yogis and tantrics discovered ages ago. And although there are many recently discovered parallels between yoga and bio-psychology, there is still much more yogic and tantric (the two are inseparable) knowledge that could guide the progress of not just bio-psychology, but all of the empirical sciences.

Behavioral psychologists and biologists refer to instinctual reactions to stimuli that help orient the organism to the world as *innate releasing mechanisms*. "Both the readiness to respond to specific triggering stimuli and the ensuing patterns of appropriate action are in all such cases inherited with the physiology of the species... Innate releasing mechanisms (IRMs) are constitutional to the central nervous system. And there are such in the physical make-up of the species Homo Sapiens as well." (Campbell)

A good example of an IRM is the ability for baby turtles to go into the ocean immediately after hatching from the egg with absolutely no trial and error involved. It is clearly not a learned behavior, but one innate to their physiology. This, of course, is a primitive survival instinct when compared to higher, human sentiments like love, devotion, and the desire for liberation that are triggered by more subtle, internal mental cues. According to Tantra the emotional reaction to stimuli become more subtle and exalted as the mind and its objects of association become more introverted or internal. Sarkar explains that there are almost 900 such emotional propensities and longings that shape the human mind, although they can be reduced to 50 cardinal ones. While propensities and longings are both emotional states, Sarkar differentiates between them in that propensities are cruder and have a propulsive, driving effect, while longings are for subtle mental pabulum that have an attractive, pulling effect on the mind. He further divides them into These emotions direct the mind in an evolutionary fashion ranging from the crudest instinctual propensities like fear and aggression to the most subtle of longings that guide the mind toward a state of blissful, pure, eternal consciousness.

The mind, described by Sarkar as a "relative, ever-changing functional entity", must always have some object or content to associate with. While reconstructing the outside world in the process of perception, mental waves in fact take on the wavelengths of the object of attachment which makes the mind become like that object, be it a crude or subtle object. For example I think of a person I dislike and the objective chamber of my mind forms an impression of that person and the mind then resonates with the feeling and idea of anger. This mental occupation is much cruder than if the mind were to resonate and feel the idea that "my mind is at one with the Cosmic Mind", for instance. Hence the yogic maxim, "as you think, so you become." Different mental objects activate different vrttis or emotions according to one's *samskaras*, which are pre-existing mental impressions in the form of propensities and longings, and one's experience and conditioning paired with those

underlying propensities and longings. All people share the same vrttis whether they are latent or active, but the difference in their expression is that the vrtti attaches the mind to different objects like persons, places, things, or ideas according to one's experience. For example, in childhood you nearly drowned. Now when you go near any body of water, or even think of one, you become frightened and avoidant. Fear is a universal emotion found even in fruit flies, but you have a different object of fear than the fruit fly or any other being or person due to the difference of the objective occurrences, for example. A more subtle example would be that when one sees one's guru one suddenly overwhelmed by a wave of divine love, while another may have no special feeling. Vrttis set the mind in motion (hence the name *emotion*) so as to understand, act, and react to various external and internal cues as it passes along its evolutionary journey from animality to humanity and eventually, to divinity.

The actional expression of the vrttis unfolds in pairs of opposites to maintain the equilibrium of the mind. In fact, in all mental and corresponding chemical (hormonal, neurotransmitter, etc.) states of the body there are actions and counter actions that maintain the organism in a state of homeostasis. Blood sugar levels are balanced by insulin, the blood must maintain a delicate balance in the amount of iodine and calcium, serotonin levels are balanced out by norepinephrine, and countless other examples. The mind coordinates the same process with emotions in an attempt to maintain mental equipoise. Jung contended that for every assertive feeling or thought there lies a potential antithetical negation of this assertion repressed beneath our conscious awareness due to its contradiction with the conscious attitude. Human psychology is fundamentally the psychology of opposites. Our conscious personality traits may often conflict with hidden, unconscious counter tendencies. For example, the way we think or rationalize about something often conflicts with our heart's feelings about it. We make factual statements about the world based on sensory information while at the same time we experience non-sensory intuitive processes. One may be predominately introverted, but at the same time there are tendencies to be extroverted, or vice-versa. Emotionally, hope is counteracted with worry, joy with pain, attraction by repulsion, like by dislike, love by hate, etc. This confrontation of opposites, however, brings about the process of what Jung called the transcendent function if the unconscious tendency is brought into conscious awareness and incorporated into the self. This incorporation reconciles the antithetical tendencies and makes the self a more complete whole. What was once repressed and unconscious becomes a part of a much broader conscious identity that accepts and amalgamates the polar, clashing, hence undesirable traits. This synthesis in turn leads to higher self-awareness, a broader concept of the self, and a greater degree of emotional intelligence.

Also, due to the ephemeral and evanescent nature of this phenomenal world the mind cannot find lasting contentment with its ordinary, run-of-the-mill occupations, so it is forced to endeavor to seek out novel expressions. It is this search for novelty that goads the mind

into higher levels of functioning where more subtle, though inchoate vrttis will seek expression. For example, we have all tried to seek happiness in the external world. These attempts are never long lasting due to the finite, transitory nature of a reality antagonistically, antithetically, and irreconcilably paired with our insatiable and infinite desires. The infinite cannot be satiated with the finite, unbounded desire requires something that will bring unbounded, everlasting happiness. It is when this realization is deeply felt, and the consequent vrttis that activate a latent yearning for spirituality, that the desire for spiritual salvation is initiated.

This demonstrates that vrttis are dialectical in that they must always confront an opposing tendency. However, this dialogue is one that leads one to a state of transcendence beyond all dialectics in that the reconciliation of the oppositional vrttis successively stimulate higher ones that propel one to attain the infinite, unchanging, non-dual reality. The development of higher vrttis leads, of course, to more subtle mental conflicts that must further be resolved by higher vrttis until the vrttis become so subtle that their attraction to the Infinite enables one to eventually merge the mind in the Supreme entity, where all vrttis and individual mental functioning ceases, and with that, the existence of the mind. Without an ideational object for the mind to attach to, it will cease to exist, as in the case of *moksa* (emancipation) where mind takes pure consciousness as its object (which is, paradoxically, one's own subject!) and merges into it. This is how the sage Patanjali defined *yoga* or union: as the cessation of all mental fluctuations; and also how Sarkar further explains yoga as state in which the unit, individual consciousness (*jivatman*) merges in the Supreme Consciousness (*Paramatman*) after the cessation of thought. It merges like a drop of water in the ocean and can never be separated. This formless, infinite consciousness by definition must be beyond all mental expression since the mind exists only as a "functional, relative, ever-changing entity."

So vrttis are what keep the mind's vital, dynamic momentum in constant association with an object while maintaining this panoramic, phenomenological flow of the mind as it struggles to move from the crude to the subtle mental occupations, and evolves toward higher, spiritual states of emotion and cognition. That is, until the termination of its existence in an objectless state of consciousness, or pure subjectivity.

P.R. Sarkar argues that the underlying cause of the evolutionary phenomenon of developing more subtle vrttis that lead us to spiritual realization is not a random genetic mutation but a deliberate "self-controlling faculty" within the organism that itself changes our genetic make-up. To greatly simplify Sarkar's complex argument- the individual and collective body of the species evolve when confronted with physical and psychic obstacles. The obstacle creates a clash or disequilibrium in the mind. If the obstacle cannot be overcome with the individual or the species' present physical and psychic resources either there will be experienced a disequilibrium state in which the individual or the species can no longer adapt to the environment or the self controlling faculty goads the organism(s) to develop new methods of surmounting the

obstacle, thus creating a cohesion to the imbalance experienced, or, in other words, order is born out of chaos or disequilibrium. If it is a physical clash the physical structure must change and become more highly organized or it may otherwise face extinction. An example of this is the giraffes' need to develop more vertebrae in order to forage in higher trees. If it is a psychic clash that the species can't adjust to either there will be psychic disintegration of the species or they will be forced to "seek refuge in a higher order," to use the words of the physicist Prigogine. Due to the pervasive influence of materialistic ideologies and the corresponding mental degradation, humanity's society and collective mind is in such a state of disequilibrium and instability that there must be sought collectively some kind of synthetic, higher order to counteract the degrading analytical forces disintegrating the natural and social orders. Either the latent spiritual vrttis will have to become manifest or new one's will have to be evolved in order to bring unity to this fragmented world.

Sarkar's explanation of the self-controlling faculty demonstrates that vrttis serve an evolutionary purpose of guiding the mind (individual as well as the collective minds) progressively towards more subtle occupations until it reaches the end state of fruition where mind merges back into consciousness. For a fuller explanation of the self-controlling faculty see Sarkar's "Microvitum in a Nutshell."

Because the mind confronts physical and psychic clash and becomes more refined due to the resulting cohesion, Tantra places much emphasis and importance on the necessity of this clash. Vedic theory tells us to scrupulously avoid dangerous environments that will stimulate negative vrttis. Tantics, on the other hand advise the opposite. One should resolutely and fearlessly jump into the environment head first in order to confront the vrttis hindering one's spiritual development. This heroic stance fosters rapid spiritual growth in that one's accumulated samskaras are requited at a much faster rate. This is one of the reasons why Sarkar has emphasized that spiritual aspirants should remain in and confront the world instead of completely renouncing the world by escaping to the forest or the Himalayas.

CAKRAS

Associated with the functioning of the vrttis are seven main cakras (literally, "circle"), or psychic centers located along the spine. The lower six of the seven main cakras control the 50 vrttis. In simple terms, these non-material energy centers are mental substations that help to control organs, glands, nerves, and the flow of *prana*, or vital energy. They exist in a state of balanced, whirling energy like a vortex. When a vrtti is stimulated there is a perturbation created in the circular flow of the cakra, which in turn effects the release of hormones to activate bodily responses and to create a corresponding vibration in the mind. If the vrtti stimulated is from a lower cakra of crude nature (anger, for instance) then there will be a crude vibration generated in the mind, and a

negative emotional state will ensue. If a subtle vritti from a higher cakra is stimulated, then a subtle, positive mental feeling or emotion is experienced. Negative emotions from lower cakras create much greater mental wave disturbances in the *citta*, the objective portion of the mind, while subtle, positive emotions create gentle, ripple-like, though pleasant vibrations in the mind. Because negative, dissenting vrittis create such a perturbation in the objective chamber of the mind, there is little feeling of one's subjective part of the mind (Mahat), or our consciousness of mental phenomena. It is like trying to see the gleaming bottom of a pristine lake after the surface has been muddled and tarnished with pollution. Here one is simply driven by that vritti without any or very little awareness of the forces propelling one. However, when higher vrittis are activated the mind remains placid due to the subtle vibration created that enables one to reflect on that particular mental state. This is the reason we are so much more buoyant and more aware of ourselves when more elevated emotions and the resultant peaceful mental states are experienced.

Before beginning to delve into the deeper aspects of the cakras and vrittis it is necessary to briefly state the location and function of each cakra.

The Muladhara cakra is at the base of the spine and acts as a psychic relay station that activates the other cakras with its four vrittis. It is associated with the solid element and the conscious mind.

The Svadhistana cakra is located behind the genitals on the spine. 6 vrittis are associated with this cakra. They represent the basest of all human emotions in that they are basic survival and psychopathological defense mechanisms. This cakra also controls the sub-conscious mind and the liquid factor.

The third cakra, the Manipura, has 10 vrittis and is behind the navel. These propensities direct the mind externally toward acquisition, attainment, and control over the external world. It is associated with the luminous element and controls the subliminal mind.

The Anahata cakra has 12 vrittis and is commonly known as the "heart cakra". Here, we see the development of more humane qualities like love and compassion, but there are also negative egoistic propensities like vanity, attachment, anxiety, and greed. It controls the aerial factor and the supramental mind.

The vishuddha cakra is located at the base of the throat. It controls noble, selfless vrittis that lead one beyond the confines of the ego. It controls 16 vrittis, the etherial factor, and the unit causal mind.

The ajina cakra is located at the top of the spine near the cerebrum with a corresponding point between the eye brows, or *trikuti*. Its only two vrittis are spiritual and mundane knowledge. One who has control over this cakra becomes omniscient because it is on the same frequency as the Cosmic Mind from which the entire universe is projected from, yet contained within it.

The sahasrara cakra, or thousand petalled lotus, has no vrittis but controls all other vrittis and cakras by the pineal gland which the

sahasrara itself controls. Located at the top of the head, it is the sight of the Supreme Soul.

So according to one's psychic expansion along the path of self knowledge there will be a different focus of psychic energy and corresponding mental functioning. At crude levels of development the psychic energy (libido) will be focused on the lower cakras, and at higher stages it will be directed toward the subtler propensities governed by the higher cakras. For example, someone affected by the vrttis of the manipura cakra may be acquisitive, greedy, peevish, or selfish. Another, who is influenced by the subtle, transpersonal vrttis of the vishuddha cakra will have super-human, saintly qualities like devotion to the Supreme, selflessness, and a concern for universal welfare.

WESTERN PSYCHOLOGY AND VRTTIS

While trying to understand the nature of the vrttis as described by Sarkar, I made many references to western psychology, especially psychoanalysis because of its deep study of the nature and cause of emotions. I found that the propensities of the lower cakras were adequately understood by 20th century psychologists, but the higher I moved up the cakras the more obscure became the propensities and the psychologists' understanding of them. For example, there have been no notable psychological theories that have explained fully the nature of lofty feelings like devotion, pious resolve, and the desire for universal welfare. However, Abraham Maslow's hierarchy of needs for self actualization can in many ways accurately explain human drives up to about the vishuddha cakra, but above there nobody has understood the spiritual nature of the instincts associated with these centers. This is due mainly because of mainstream psychology's emphasis on observable, quantifiable behavior and it's neglect to fully examine the more subjective and subtle layers of the mind.

In Maslow's theory of self actualization we see a very broad, though not quite complete, spectrum of human behavior. He believed that within every human being there resides an innate desire to overcome our limited egocentric awareness and understand, develop and experience the full nature of our being. According to Maslow there are various stages of human existence and corresponding with these stages are particular instinctual needs that must be fulfilled before one can evolve to successive, more developed states of being. The basic, physical desires for food, safety, and physical security must be met before more developed psychic needs like love, security, and a sense of belonging can be fulfilled. Once these psychic needs required for the formation of character are met there come about certain existential demands to understand the deeper nature of their being. These needs are those of truth, justice, beauty, spontaneity, order, justice, and goodness, to name a few. Living in accordance to these virtues enables the individual to be in contact with the higher nature of the self, and to understand what it really means "to be". Maslow termed this state of being self actualization

but he never defined it in absolute terms, but rather saw it as a fulfilled state of being in which the individual acts in congruence with their true nature. However, with the descriptions of these people having what he termed peak experiences: moments of great insight into the ultimate meaning of existence where one experiences epiphany, joy, feels as if he/she exists in a state of timeless unity, one can be sure that such people are on the path of *dharmā*, or psycho-spiritual endeavor.

The four *vṛttis* of the *muladhara cakra* (*kamā*- physical longing; *arthā*- psychic longing; *dharmā*- psycho spiritual longing; and *mokṣā*- spiritual longing) show a definite parallel with Maslow's hierarchy of needs. Human beings develop from a state of physical desire to psychic desire and on to the desires for righteous, truthful living until a desire for spiritual emancipation arises, or *kamā*, *arthā*, *dharmā* and *mokṣā*, respectively. These four *vṛttis* are not individual expressions in themselves but general, underlying emotional tendencies that encompass many others. In the different stages that depend on which of the four underlying *vṛttis* is predominant, one's drives will be focused on varying mental expressions associated with the other 6 *cakras*. *Kamā vṛtti* activates the 2nd and 3rd *cakras*; *arthā*, the 2nd, 3rd and 4th; *dharmā*, the 4th, 5th, and 6th; and *mokṣā*, the purely spiritual longing, activates the 6th and 7th *cakras*.

It is important to note that *mokṣā vṛtti* (desire for liberation) is the basic desire underlying all psychic wants. It is the fundamental desire in which the other three are justified only in that they help to fulfill the desire for spiritual salvation.

"*Kamā* connotes those sorts of desires that reinforce the desire for Cosmic or Bliss which being attained, all desires find their absolute fruition. *Arthā* is to be pursued to the extent it helps one attaining the *Paramartha*. *Dharmā* provides the principles or norms by which one would know whether a given pursuit of *arthā* or *kamā* is worth pursuing. *Dharmā*, therefore, determines the ethical merit of an action. *Arthā* and *kamā* provides the content of an action where as *dharmā* provides the principles or norms. The moral worthiness of *arthā* and *kamā* are adjudged against the tenets of *dharmā*. *Kamā* at variance with *dharmā* may degenerate into a passionate craving and the pursuit of *arthā* which is not in accordance with the *dharmā* becomes avarice and may result in exploitation. When *arthā* and *kamā* are pursued in conformity with *dharmā*, one attains *mokṣā*. *Mokṣā*, therefore, provides the ultimate justification or rationale for the pursuit of the three *vargas*. It is in this sense that *mokṣā* is deemed as the foundation fundamental and the ultimate value as well. The fourfold values constitute an integral schemata from which one can reconstruct or envision the model of an ideal life. It provides an ideal which could be attained here and now. *Mokṣā* is not a concept but experiential state attainable by anyone who treads the path of *dharmā*. *Mokṣā* provides the sense of goal and *dharmā* the sense of direction. *Arthā* and *kamā* provides the will to mould the real life. Knowing *Brahmā*, one becomes *Brahmā*. To know is to become. So *mokṣā* is the highest state of Being and Becoming. By Becoming one becomes the Cosmic.

Since there is nothing external to the realized individual, it marks the consummation of all desires. It is therefore, a state of Supreme fulfillment. Moksa is transmoral state and the liberated soul is one who can commit no mistakes because his (her) actions constitute the ultimate standard of morality. He himself and his actions become the paradigm of the morality. The conflict between artha and kama may exist until they are harmonized by the principles of dharma. It is dharma that serves as a catalytic agent that helps the individual sublimate the desire for the finite into the desire for the infinite. Love for the finite is passion and love for the infinite is devotion. To perceive the infinity in the finite is the Nirguna Brahma-the unmodified, undifferentiated, consciousness without an object. secret of Brahma sadhana.” A.K. Mohanty)

So the vrttis have a teleological, evolutionary purpose (paralleling Tantric cosmology) of guiding human beings back to their original source,

THE SVADHISTANA CAKRA

The propensities controlled by the svadhistana cakra are the basest of all human emotions. The six mental tendencies at this cakra show a relation with the most primitive, basic part of our "triune brain system", the reptilian brain. This part of our brain as well as the corresponding propensities of the second cakra are amoral, devoid of any higher intellectual appraisal, and are the most primitive urges and defenses.

The vrttis of the svadhistana are indifference, psychic stupor or lack of common sense, indulgence, lack of confidence or insecurity, fear of annihilation, and crude manners. Historically, yogis have described these propensities as belonging to the "root cakra", the muladhara, at the base of the spine. It is called the root cakra because it controls the most base, primordial or root tendencies of the human mind. I believe that this confusion between the actual location of these vrttis is due to the fact that the actual physical location from where these vrttis emanate is a little closer to the muladhara, although the controlling point is at the svadhistana cakra behind the genitals. Sarkar actually states that the "seeds" of the vrttis are located in the brain but their expression begins at the cakras where endocrine glands are located.

A person possessed by these inflicted with these dehumanized emotions is one who has lost, or never developed the nobler human sentiments that lead one toward the subtle layers of the mind. These vrttis have only a degenerative, entropic affect on the mind and hinder the development of the personality. Here the discriminating thought faculty and emotional conscience associated with the evolutionary developed, uniquely human neo-cortex and a vibrant anahata cakra is not present or is grossly distorted. In extreme cases a person may be so overwhelmed and engulfed by these inert, reptilian tendencies that they are no longer even driven the energetic (rajasic), outward-moving propulsions of the manipura cakra. Instead of making the necessary, fundamental efforts to overcome or deal effectively with the objective world, the individual withdraws his/her mind from the objective world and may dissent into the darkest realms of human psychopathology. In this state of being the individual's ego, the existential foundation that orients the individual subject to the objective world, has never properly developed or has disintegrated. The individual either withdraws from or moves against other people, society, and the world in general.

This dissolution of the personality is not to be confused with a loss of ego in the spiritual context of the term. The spiritual aspirant's personality willfully disintegrates as he/she identifies with a more sublime part their inner being and voluntarily surrenders the qualities of the ego. The psychotic, on the other hand, is one who has struggled to develop the personality but was unable to properly do so. Because the conscious ego has never developed properly or is disintegrating due to

maladaptment, the psychotic regresses back into an earlier, infantile state of existence.

The psychotics loss of personality may denude deeper aspects of the being hidden in their unconscious mind. Carl Jung's work with psychotic patients demonstrates that psychotics often have freer access to archetypal imagery from the unconscious, or what Ananda Marga philosophy would term the astral or causal mind. Psychotics even report bizarre experiences that are congruent with accounts of mystical experience. However, the crucial difference between the mystic and the psychotic is that the mystic is able to become aware of, integrate, transform, and therefore transcend the contents of the unconscious mind. The psychotic, on the other hand, is swallowed up by their unconscious because of their inability to integrate the painful, repressed memories and taboo drives hidden there. In other words, the same ocean on which the mystic swims, the psychotic drowns.

For the sake of clarity, extreme cases (those being the ones where one's mental energy is predominately focused on a specific cakra) are given to clearly demonstrate the nature of that particular cakra without the influence of other cakras. In most cases the personality consists of an intricate, dynamic interaction between the propensities of different cakras, thus making it difficult to ascertain which vrttis a person is goaded by. For example, it often happens that somebody functioning mainly on the humane anahata cakra will have repressed svadhistana propensities that disturb the body and mind without the individual being aware of the actual cause. In other words, the repressed emotions express themselves via a physical or psychic outlet beneath one's awareness. It is much easier to identify someone influenced by the svadhistana cakra if they are overtly crude and reptilian in their behavior, unlike one who attempts to mask these propensities.

Psychoanalysts of the 20th century describe those who as infants and toddlers are denied their most basic needs of care and security tend to fixate on such emotions related to what we would call the vrttis of the svadhistana throughout their lives. Because the vrittis of this cakra involve such psychopathic tendencies related to rage, terror, paranoia, compulsiveness, avoidance cruelty, and callousness, the svadhistana propensities (and those of the manipura to an extent) can be said to be parallel Freud's notion of the id. Freud's pessimistic conception of human nature espoused the view that humans were primarily driven by sexual and aggressive impulses, or what he termed the id. This instinctual behavior must be projected onto others, denied, sublimated, repressed, or suppressed because of the moral constraints imposed by the social order. Because man's natural id impulses cannot be expressed, he is always in a state of conflict between his true nature and his socially imposed conscience, or superego. When the ego, the orchestrator between the conscience and id, is no longer able to cope with sexual and aggressive instincts, mental illness ensues in the form of neuroses, psychosomatic illness repetition compulsions or fixations on patterns of behavior and thoughts, and in the most extreme cases, psychosis. Freud did present a

brilliant portrait of human beings influenced by the second chakra, but one shouldn't over-generalize these psychological traits to encompass the entirety of human nature, as Freud mistakenly did. All of the higher drives and aspirations in human beings, namely love and spiritual aspiration, were for Freud, mere sublimations of the sexual instinct. He even saw mysticism as a withdrawal back into the infantile world of "limitless narcissism."

The reasons for one experiencing this psychological back-slide where the personality is engulfed by inert, static, dehumanizing emotions are many. Some common examples are: that one has been under constant threat of physical survival; that the individual may not be able to cope with repressed, unconscious drives like terror and aggression, for example; a general disenchantment with existence due to continual disappointment; severe psychological abuse or neglect of basic emotional needs which leaves one fixated on an earlier stage of development; or those who are reared in such a way that they are alien to and never properly develop and understand the cultural signals that others are shaped and guided by may be unable to develop the personality because a lack of receptivity in the social environment. The common factor underlying all of these examples is that the ego is under threat of disintegration or complete annihilation, whether it is due to psychic degeneration or physical threat. Having lost the social space in which to project one's personality, the individual withdraws from the personality or is pulled into the seclusion of the baser, subconscious aspects of their being, where a cascade of static propensities wait to overtake and possess the personality. These static propensities are a result of the regression back into the infantile world and away from the subsequent developmental and character changes acquired since childhood. Some of these 6 propensities serve the purpose of defending the individual from complete psychic or even physical annihilation. Having resorted to this instinctual, infantile way of coping with the stressor, the crudest of all human tendencies are expressed.

The most basic defense mechanism in such a decadent state is probably indifference. If one has severely frustrated hopes and aspirations, a way to prevent one from being anxiously preoccupied with the object of frustration would not just be to deny it's affect, for that would show that there was concern about what was happening. But in the case of indifference one no longer cares about the psychic pabulum, the frustrated desires have been relegated to a primitive defensive state of not caring what happens because caring involves too much psychic investment for an ego that has disintegrated to a state where it's no longer capable of caring.

The author once had a friend, who in his teenage years, underwent three years of severe depression. This person was often lonely and isolated, slept 12-14 hours a day, was besieged by physical illnesses, and often spoke of suicide. He had an emotionally unstable childhood and his family members also showed depressive tendencies. One morning his mother came into his room to tell him that his sister had tried to commit suicide.

He woke up and looked at her then said nothing as he rolled back over to go to sleep. Later, after he recovered a little, I asked him why he didn't care about what happened to his sister and he said he wasn't capable of caring.

This example is one where one is strongly affected by the second cakra. It often happens, especially in this society, however, that one is indifferent due to selfish preoccupations with individual needs. These are qualities of the vain, selfish, egoistic propensities of the anahata cakra. Such people, due to their selfish preoccupations, lack objectivity and are indifferent to the needs of others. For example, a narcissistic woman just can't understand how the dentist, who works just across the street from her, is unable to give her an appointment. She figures if it is convenient for her it is convenient for him, and never thinks about what his needs are. Also, many successful, ambitious people have no concern for the homeless people they pass on their way to the office in their BMW's.

In the above examples there is indifference not because one is unable to care due to the inertia of dehumanization, but because the needs of others do not fit into the schema of the narcissist's narrow, self-relevant world view. These stimuli are most probably distorted by their ego. For example, they may think everyone should "pull themselves up by their own bootstraps," instead of feeling some responsibility. Here the indifference isn't like that of someone who has become like a lizard devoid of all human feelings, rather it is because of a selfish neglect to recognize others need. With the psychotic or sociopath there is a defensive, direct indifference, but with the narcissist there is more indirect indifference because the selfish, distorted veneer the ego projects onto the world excludes the needs of others. Narcissists may still have a type of selfish love for those near to them. Because of this it is difficult to indicate whether the indifference in the latter examples is due to the second cakra or whether it's indirect and not related to that cakra because it is a consequence of some egocentric propensities of the anahata cakra.

The next propensity of the svadhistana cakra is psychic stupor or lack of common sense. If the mind has degenerated and is fixated on the second cakra, then it's clearly seen how the mind can become dull and static. Persons afflicted with this propensity are often absent minded, unable to concentrate, and their cognition is retarded. This often occurs when someone's mind is under a tremendous amount of turmoil that disrupts the ego's equilibrium. Schizophrenics with so-called negative symptoms (as opposed to the positive, active symptoms of hallucinations and paranoia) have constantly this depressive flat affect in which cognitive functions are severely impaired and little emotion is expressed.

It may occur that a perpetually static mind may attempt to make desperate attempts to make an active, sensual attachment to a particular object or pabulum as a reaction against inertia. Developing a fixation has the tendency of directing the libido or psychic flow outward, away from the individual's pathology. This outward direction of the mind may

prevent the individual from going deeper into the id, or shadow personality. This object can be a person, a sensuous object, or an idea.

Perhaps you've been around a person whose life has become so fragmented that they have lost almost all sense of identity yet cling desperately to another person. They may not love or respect that person but still that person is needed as something for this endangered ego to grasp on to. Many people get the feeling that when someone is "going down" they try to drag others with them. This may not be the intention of the miserable person but this effect occurs because of the involvement with them. In this case a person is used for one's selfish ends, for without this "other" to latch on to the isolation of psychoses ensues. We've all heard of many cases where two lonely, insecure, depressed teenagers fall in love with each other. It's very often a selfish and jealous love in which they are both wanting to be loved, rather than giving each other love. They become highly dependent on each other because they've each finally found some sort of security. The relationship may become full of turmoil because of the emotional problems of both people, but terminating it would terminate their security that is so necessary for their identity. If one of them eventually decides that the relationship is getting out of control, that it is causing more misery than happiness, the more dependent one may cling to the other because without that security he/she may become more depressed, psychotic, or even commit suicide.

Another way of avoiding psychic entropy is to fixate on an inanimate thing such as food, alcohol, or drugs. There is an extremely high correlation of overeating, drug and alcohol abuse with depression. This indulgence may offer some crude, sensual gratification or an escape mechanism to avoid falling deeper into a sinister unconscious mind.

Baba has also said that a dogmatic mentality involves complications with the second cakra. An over-secretion of hormones from the testes produces rationality, whereas an under-secretion produces dogmatic outlook. Dogma can be seen as a defense for an underdeveloped mind that has difficulty orienting itself to a confusing, complicated world. Here dogma can be seen as an indulgence because it provides one with an imposed, simple, ready made cookie cutter world view in which one can indulge one's deficient intellect so as to avoid the chaotic uncertainty of not knowing one's place in the world.

One may also indulge in dogma out of a sense of desperation and helplessness. Life becomes so desperate and meaningless that one indulgently seeks some kind of order. It is a very common phenomenon in today's confused world to find confused, desperate people joining dogmatic religious sects. A dogma doesn't need to be a religious one; people try to get saved in other ways as well. Any kind of psychic construction to counteract the ego's deconstruction will perform the function of keeping one afloat on the surface and from sinking into the dark, engulfing ocean of the unconscious.

The fourth vritti of the svadhistana cakra is lack of confidence or insecurity. If basic emotional needs like care, security, and a sense of self worth instilled, there will very likely be chronic feelings of insecurity,

depression, low self esteem, and a feeling of unworthiness. I've known many people that were very sweet natured but were very insecure. They tended to be submissive and reliant on others, but gentle natured, kind of sheepish with a tendency to be masochistic. A state of psychic stupor often accompanies this. Others that are insecure, instead of being passive and dependent, develop an attitude of defiant independence and aggression. These feelings may lead to alienation because the individual wants to avoid others because a negative self image and a fear of expressing other taboo drives associated with this cakra. In extreme cases, due to their alienation they may project their aggression onto others and become paranoid.

In severe cases of someone fixated on the second cakra extreme terror and rage may be felt. These feelings mark not a complete withdrawal from the objective world, but a fearful movement against other people. "The fear involved here is an intense, unreasonable fear of the magnitude that is associated with the role of the hunter and the hunted, it is a total and global sort of anxiety. Threats are not sensed so much as presenting the danger of loss, but rather as potential sources of total annihilation. The massive kind of terror associated with this cakra is seen in psychosis and in patients who are undergoing a paranoid episode. The following statement about the nature and purpose of life from someone who looks at the world primarily from the perspective of this cakra is taken from an interview with a man in his mid twenties. He had been convicted of rape twice, and admitted to a number of brutal physical attacks upon others. "You see, man is like an animal and like a hunter. He stalks the game he's going to kill.. I feel that people are stalking me. So while they're stalking me, I'm stalking them. It's a cycle going round and round. It's survival of the fittest. I'm being stalked, so I stalk them, constantly. You see, I'm not going to let anyone mess me around. Like an animal-if he senses somebody's going to kill him, he's going to try to get you first. And that's how I feel. That's what life is, just a game of survival when you get downright basic about it. I do unto people what they would do unto me."

This quotation from the violent sex offender is an example of the 5th vritti, fear of annihilation. This man's behavior, having degenerated to the basest levels of humanity, is really not much different from that of an alligator or a lizard. He lives in constant of being swallowed up and destroyed by others so he resorts to the jungle law of kill or be killed.

Psychoanalysts explain the terror stricken paranoia of such people as a projection of one's own violent fantasies onto other people. By projecting this onto others it gives the individual a conscious justification to fulfill violent wishes because he comes to believe everyone else secretly wants to destroy him.

Freud believed that everyone had a secret death wish (thanatos) that is repressed deep into the unconscious. It may very well be that the fear of annihilation is a reaction to this repressed desire that gradually becomes closer to conscious awareness as one sinks into the shadow side of the personality.

The last vritti of the svadhastana cakra is *krurata* or crude manners or expression. This is far worse than mere peevishness in that there is an explicit motive to cause harm by being deliberately cruel or offensive to another. I remember so many impudent insults disguised as jokes during my junior high years. Though they were masqueraded as only humor, I always got the feeling there was something dark, hideous and destructive behind it all.

THE MANIPURA CAKRA

While the propensities of the svadhastana cakra express inert tendencies that withdraw from the object, the vrittis of the manipura cakra focus the libido on an external environment to lead one toward an attachment or control over the object. Evolutionary this can be seen as a basic need for survival in order to overcome the helplessness and inertia characterized by the 2nd cakra. It must be emphasized that this drive for power and attainment is not always something negative. All species would cease to exist if there was no basic tendency to manipulate and maneuver the environment in the struggle for existence. Even in spiritual endeavor this quality is extremely necessary, especially in the *Shakta* stage where one needs strong force to overcome psychic impediments. However, in the case of capitalist countries this drive for acquisition and control is directed externally and over emphasized to the point that it has become destructive to the entire globe. This will be discussed further later on.

Alfred Adler's psychology expressed the importance of having control over the objective world. He saw the necessity of this need due to the state of helplessness we all experience as infants. We are thrown into a world that is alien to us and are completely reliant on others for our needs. In order to grow, develop, and become autonomous human beings a certain amount of control is necessary. Otherwise, a feeling of inferiority develops. However, as the psychoanalyst Erick Erickson emphasized, this is only one stage, that of "industry versus inferiority," that one must necessarily pass through in order to feel efficacious, but development should proceed beyond this stage to higher levels. One who is unable to move beyond this stage of development becomes a domineering personality that must have control over obstacles as well as people.

One whose personality is dominated by the 3rd cakra parallels what western psychologists call the "Type A personality". These people have a high need for power and control along with very strong attachments to what they must dominate. Many of their actions are simply maneuvers for power, aggression, competition and control. These people undergo intense stress when their power drive is frustrated and their will is not fulfilled. It has been found that type-A personalities are more likely to undergo stress related illnesses, smoke, drink alcohol, abuse drugs, and overeat.

If we understand the basic tendency underlying all of the vrittis of the manipura cakra as moving toward the manipulation of the external object, whether it's a person or a thing, we can see how shyness, the 1st

vritti of the 3rd cakra, is an inhibition or under-activation of this general tendency. It is similar to fear in that shy, avoidant people often report feelings of inhibition and even fear around older people, authorities, intellectual superiors, groups, and members of the opposite sex. For example, one may feel an attraction or lust after someone but feel too inhibited to express it for fear of the negative attention that it may bring to one's self. After the risk of humiliation is calculated, the decision is made not to act. Over time the individual becomes conditioned so that even thinking about a certain situation provokes anxiety. Shyness should not be confused with the vritti of Anxiety of the fourth cakra because shyness is situation specific whereas anxiety is a more generalized behavior not necessarily associated with events but a pervasive, yet milder form of fear concerned with existential issues. Of course, shyness is often something more innocuous and innocent than example given above. It is also in many ways quite useful and valuable for the social atmosphere; in inhibiting inappropriate, anti-social behavior, for instance.

With *pishunata*, or the sadistic tendency, a sick pleasure is obtained by having control over another person. The wish may be to enjoy watching a weaker person or being suffer physically or psychically by being at the mercy of the punisher or having the ability to control one's whole existence because of the victims weakness.

Often, for every sadist there is a masochist, or someone who wants to be controlled. Masochism is most likely a second cakra symptom involving helplessness and indulgence due to it's tendency to escape from the feeling of independent selfhood. Erich From felt that sadism and masochism were attempts at the experience of love in order to escape the feeling of existential isolation. "The sadistic person wants to escape from his aloneness and his sense of imprisonment by making another person part and parcel of himself." That is if one can't cooperatively develop a loving relationship with another, he or she forces another person into intimacy. This is the sadists part, but the masochist has a part to play as well. The masochist wants to escape the sense of aloneness by being controlled by another. Although controlled, abused, and mistreated, this submissive person would rather be co-dependent than suffer in isolation.

Envy arises when one has a strong desire for something or some quality that someone else possesses. In a society such as ours where people are made to believe that they need an unlimited amount of material possessions. there is often envy over the elite few who can almost accomplish this by the ones who can only dream of it. We can also feel envious of someone else's talents, looks, intelligence, personality, etc. that we wish we could acquire.

It is only natural for human beings to move beyond limitations. Because of these limitations one feels the desire to have higher qualities, to improve the unsatisfactory qualities of one's personality. But when there is jealousy over another's qualities there is no real growth because instead of defining themselves in a definitive way they are derivative in that they want to mimic others.

Staticity or inertia could be paralleled to the effect that prolonged stress and frustration have on us. The competition and incessant movement of modern life employ people to be always busy, alert, and to take advantage of opportunities. These people who are always on the go, who are achievement oriented, and of an energetic, rajasic nature are bound to confront stress in fear of failure, and frustration when their desires are not fulfilled. There may come a time when they can no longer cope with this any longer as a state of exhaustion sets in that is characterized by staticity and inertia. So this results when the *rajasic* energy directed externally has depleted and a more *tamasic*, dull state replaces it. If this state were to persist it may descend to a propensitive state of the second cakra, such as psychic stupor.

Melancholy, like staticity and shyness is an under-stimulation of the Manipura cakra. Melancholy results when one's attempts to obtain pleasure from the external object in the world have failed. The outward going ego that is enhanced by external stimulation becomes worn down when it's plights begin to seem futile, and despondency sets in. This is a languished state in which everything is tinged with a negative hue and aspirations are on the decline. If these, as well as the resignation of productive, growth-oriented action continue the condition may descend to the feeling of helplessness associated with the 2nd cakra.

Peevish is "fretful; petulant; apt to mutter and complain; or easily vexed or fretted." People who harbor much anger or are under constant stress are easily peeved. This stored up tension finds an outlet as soon as an occurrence or another person pushes the right button. Often people who must have a high degree of control over their environment become peeved if things don't coincide with their expectations. Any kind of impediment to that order is seen as a threat to their order, and hence their ego. Therefore, they meet with resistance by becoming frustrated or irritable. I'm sure we all have known someone who can become intolerant if things don't go as planned.

These people are often meticulous perfectionists and insistent on order. Psychodynamic theories claim that this personality has a disordered internal world with sinister drives that the ego does not want to recognize. In order to cope with these unbridled passions, the individual must maintain the external world in perfect, even ritualistic, order to counteract the disorder within. One's ego, therefore, must necessarily fixate on a rigid, imposed order to repress the unacceptable desires. With a rigid system method it is difficult for anything unwieldy to interfere. However, any violation of this is a threat to a sane identity and must be defended. The peevisish person, since his *prana* or libido is focused on the third cakra, has the rajasic energy to repress these impulses and maintain an external order, unlike one whose identity has disintegrated under the dehumanizing pull of the 2nd cakra. Witnessing a peevisish defense one may get just a glimpse of the other's internal derangement and psychopathology. This type of behavior may be even more related to *moha* vritti due to the attachment involved with orderliness, especially in more serious cases of obsessive-compulsive disorder.

Yearning for acquisition or *trsna* vritti, is undoubtedly the most prominent vritti in our capitalist dominated pseudo-culture. This vritti represents a drive to voraciously consume or devour material objects. It keeps the ego constantly searching for divisive strategies that enable it to enjoy the pabulum more and more. Actually *trsna* drives one not to just fulfill selfish wants in order to reach a complete state of consummation, but to accumulate just for the sake of accumulation. We've all heard of numerous examples of capitalists that have more money than they could possibly spend, but they still keep hoarding because they are swayed by an animalistic instinct devoid of rational discrimination. Didi Anandamitra gave an excellent example of the billionaire, who on his deathbed, regretted that he couldn't earn just a few billion more dollars.

Woven thickly into the social fabric are the values of acquisition. In mainstream society happiness is not measured by an internal feeling of worth or happiness but by what we have. Since it is an innate longing for human beings to develop beyond their current limitations to a state of inner fulfillment, modern humans are faced with the dilemma "to have or to be" because of imposed social values that lead one to a consumptive addiction. Thus, capitalist culture impedes the purpose of evolution, which is from the crude to the subtle, by engaging the lower *kosas*, or mind layers in a relentless chase after atoms. The mind degenerates with the increased amount of psychophysical parallelism-- with its resonance with craved sensory objects instead of becoming refined as it moves towards the more subtle realms within.

We can all see how capitalist culture exploits this base propensity. By just turning on the television, radio or seeing all of the petty materialistic advertisements, we are bombarded with a barrage of pseudo culture objects to create desires profitable for the greedy elite that generate the social view that shapes these human desires. As Sarkar has said not only do the exploiters degenerate due to their wrong actions, but the exploited do as well because of their mental resonance with crude vibrations. We now see that most people have become pseudo-culture junkies because they have been puppeted by the media puppeteers in such a way that they must have their socially constructed objects of enjoyment to feel a false sense of contentment, for how can they really be content when their desires are infinite and their means of fulfilling them are within the finite.

If one looks closely at contemporary social and philosophical systems we see that they have been created by and are maintained by mere animals. They are merely animals in a human framework that are driven by beastly desires of greed, craving, blind attachment and fear. The latter vrittis, those of blind attachment and fear are also strengthened as these acquirers crave more and more physical pabulum. They develop strong, completely blind and irrational attachments to the material objects acquired and then fear that the enjoyment derived from them will be lost. Because of the capitalistic addiction to these vrittis the whole world has been moved to war by capitalist sentiments resulting in mass exploitation

and millions of innocent lives lost in their imperial conquests and world wars.

The most insidious thing about this is that they use their immature intellect to create and justify the rapacious system. There is present a type of intellect no doubt, but it is immature in that it is driven by rapacious egotistical cravings conditioned by social and geographical sentiments. Human intellect is much better utilized if it is driven by higher, spiritual propensities with benevolent applications to the world that promote peace and universal welfare.

THE ANAHATA CAKRA

At this point, in the middle of discussing the vritti of acquisition, is where I would like to begin discussing the Anahata cakra, the cakra primarily concerned with the development of higher cognitive functions like self identity and conscience. The development of higher, intelligent drives is related to acquisition, at least in our context, in that the acquirer is not like the example of the gorilla picking up more grapefruit than he can possibly carry and then dropping them, but a more conscious, more deliberate, and hence more insidious method of acquisition. The acquirers can't simply go on exploiting out-rightly and nakedly, that would be too obvious, people would eventually catch on. So in order to maintain their social dominance, cunning intellectual justifications must be created in order to deceive people into recognizing the validity of their exploitative system. This type of intellectual extravaganza certainly isn't possible by a mere beast, it takes a human beast: someone with a cunning intellectual ego, an anahata cakra that is guided by acquisitive, animalistic propensities of the manipura cakra. So here we see how the ego isn't used for higher drives of self understanding but only to justify its rapacious tendencies in order to control the objective world.

Intellectuals that have sold their souls to the capitalists invent various schemes to fool the masses into believing that they are not even exploited. The capitalist assertion that everyone has a fair opportunity in a free market and the notion of a trickle-down economy where everybody benefits by the rich getting richer are examples of this. The so-called scientific doctrine of social Darwinism is another prime example of this. The rigid clinging to unverified scientific claims that "higher", "more evolved" humans and entire races having the evolutionary right to exploit other classes or races only serves to justify pre-existent racial and socio-sentiments. It was exactly this philosophy that gave people like Hitler the justification for genocide and the belief that a superior race has the right to conquer inferior ones. Such people who manipulate the social rhetoric in such a self serving way are propelled by the vritti of hypocrisy or deception. Half of the vritis of the fourth cakra are positive (leading toward the subtle) and the other half are negative (leading toward the crude). What is common about them is that they are all emotions associated with the ego as the object. With the svadhastana cakra there is psychic decay, the

manipura cakra the psychic energy is outward going and acquisitive, but with the anahata cakra the libido or psychic energy is directed toward the self. This cakra is controlled by the sentient force in that ones mental movement tends to move inward, toward an identity. However, the actions undertaken by that personality may not be sentient, or tending toward the subtle if there is still some influence from the lower cakras. Hence, one may have self awareness and identity but may use this knowledge by associating it with extroversive drives.

These half positive, half negative propensities are the fulcrum on which rests the directional flow of human development. Our conscious free-will can either participate in the vrittis leading toward bondage or liberation. In general, the vrittis of the lower three cakras bind us to the world (*kama* and *artha* vrttis) and the upper three lead us to spiritual salvation (dharma and *moksa* vrttis). The propensities of the anahata cakra determine which direction one will take.

I believe that it is the propensity of *viveka*, discrimination or conscience, that determines this movement. Conscience is the result of heightened consciousness. This discrimination occurs when one is clearly aware of one's actions and their true motives and can intervene in the course of action after evaluating their appropriateness. Therefore, this is where we see the first sign of consciousness controlling instinct. *Viveka* is a balanced way of determining actions that are proper and improper that incorporates both our rational, intellectual faculty and our emotional, feeling side. It is a synthesis of what Joseph Pierce called the intellectual, amoral "novelty seeking" faculty and the emotional faculty that determines what we feel about something. People living in the twentieth century are acutely aware of the devastating consequences of a novelty seeking analytical, intellectual mind devoid of moral evaluation in it's pursuits to manipulate, maneuver and control nature. This left hemisphere of our brain only asks "Is it possible", without any concern for the results of the action. The right side of the brain, if utilized, will make a moral assessment based on human feeling about the extroversive schemes of the left hemisphere. With both faculties working together there is discrimination, which asks "is it appropriate?"

Pierce claims that the physical heart (located near the anahata cakra) releases a certain hormone that effects our limbic system and consequently the right hemisphere of the brain, the areas of the brain responsible for emotion and intuition, according to Pierce. He contends that the intuition involved with the right hemisphere gives us a direct, intuitive connection with the outside world. The abstract, analytic processes of the left hemisphere give us a picture of the world removed from the actual world, the world as it exists in itself, independent of our will and limited intellectual thought.

For example, we all see a pine tree. Someone may scheme to cut down the trees, another may want to sit there, a scientist may want to study the chemistry of the tree, and yet another may be afraid of it. These are all assessments based on one's past experiences with a pine tree. They all see it differently according to their subjective opinion. Is

there any absolute way of knowing what the forest is? All of the previous judgments and evaluations of the tree are processed through the senses, nobody jumped out of their body and became a tree. However, with intuition one gets direct, non-abstracted knowledge that isn't filtered by individual desires. Intuition gives us knowledge of the trees essential being because we feel it as something internal to us. This internalization comes spontaneously without categorization and the imposition of the will of the analytical mind.

Our analytical part of the mind perceives the world in terms of time, space, and linear causality. This is clearly a different type of perception than the intuitive way described by Pierce in which objects of thought are perceived independent of time and space. Pierce cites many studies that demonstrate the ability for people to perceive others thoughts and objective occurrences independent of the time that they actually occurred as well as the location. In other words, some subjects in these studies perceived occurrences before they actually happened and received thoughts sent from people across the globe.

Pierce's description of intuition and it's biological correlation with the brain is congruent with Sarkar's description of the *Vijinanamaya Kosa* at the heart cakra. Sarkar said that the *Vijinanamaya Kosa* hasn't the time factor like the lower layers of mind and is responsible for intuition, a process that transcends time and space. The name *Vijinanamaya Kosa* means the kosa of special knowledge, that special knowledge being timeless intuitional. Perhaps it is the hormone released from the heart that facilitates intuitional development.

Why is the process of intuition argued when discussing discrimination in association with a hormone? It is because in order to have proper discrimination, intuition is necessary. For example, someone has a personal problem: You could try to help them with a sophisticated intellect and psychological tools. This may or may not work; it's often difficult to rationally discern what is in another's mind. Hence, you may advise them to take the wrong action. But if one, by intuition, knows the content of the others mind, it's more likely that the proper advice can be given. This would be an example of discrimination due to knowing the exact nature of the object(the other's mind) via a process independent of rational, analytical thought.

Discrimination gives an understanding of the meaning of events in our lives. With it we can act in accordance with the moment, thus aligning ourselves with the will of the cosmos. It is a higher order of knowing that is independent of one's will. Thinking about these same events, for example, is dependent on one's subjective biases, those being desires, past experiences, expectations, etc. When we can act independent of our ego-filtered reality we are free of blame; we undergo no *samskaras* because we have become a conduit for the Cosmic will.

This interpretation of viveka is probably more accurate when it is in a fully developed stage, when one is not so much bound by the egoistic tendencies of the anahata cakra, but influenced by the vishuddha cakra.

This vritti along with a few others in the 4th cakra give one supra human qualities when influenced from the higher cakras.

The propensity of hope at the anahata is one of the most important vrittis. Baba has said that all human vrittis are either guided by hope or worry (another vritti here). If one has hope there is a constant optimism that everything will turn out for the best. The hopeful person has a secure identity, is positive, and has faith in his/her self. This attitude is important in that our attitude will determine to a great extent what will actually occur to us. With a positive outlook one will make choices in such a way that will lead to a positive outcome.

A person that is always fretful, on the other hand, is often insecure of his/her abilities, has an uncertain outlook and worries about what the future will bring. Worry is not exactly like the fear vritti of the manipura cakra in that fear is situation specific and short-lived whereas anxiety is generalized to one's whole existence and pervades many aspects of one's existence. Both hope and worry are related to the maintenance of the concept of the ego. The worried person is uncertain about his or her present sense of self and experiences anxiety over having to further adapt oneself to incessant change that life brings.

The existential philosophers and novelists put much emphasis on the anxiety or *angst* that humans must undergo in a meaningless world that will always be alien to them. Sartre, for example, was an atheist, thought life had no true meaning other than what was arbitrarily assigned to it by the individual, and while at the same time held the conviction that there is no stable aspect to our identities: we must constantly re-define ourselves by using our free-will to choose our values and actions or else be shaped and molded by society, other people, etc. "To be is to act... and to cease to act is to cease to be," he says. But this action has no grounding either because there is really nothing one should or shouldn't do. We can't know what ultimate reality is, there is no god to justify right and wrong, so life is absolutely meaningless, and man is " a hopeless passion". Many people, especially those who are more conscious of their existence, hold such convictions. With such an outlook in a rapidly changing world that guarantees no security for the identity, it is easy to see how worry is a prominent emotion. If this worry is perpetuated and exacerbated over a period of time then it may lead to a nervous breakdown, another vritti of the anahata chakra. This occurs when our nervous system is overtaxed by existential anxiety.

Cesta vritti, or effort to arouse one's dormant potentiality, has been the focus of the humanist psychologists. Humanists have an optimistic view of human nature. People, regardless of their psychological health, have an innate tendency to develop the full potential of their nature and live a very fulfilled life. Maslow termed this innate drive for the perfection of our being self-actualization. Self-actualized people possess traits of wholeness, love of life, compassion, creativity, light-heartedness, and spontaneity, to name a few. He spoke of a hierarchy of needs that must be fulfilled before one can become self actualized. If basic physical needs (kama vritti) like food, clothing, shelter, and emotional needs (artha

vrtti) like security and acceptance are met, then the individual has the prerequisite existential grounding to develop his/her full capacity and live out their full nature (dharma vritti). Maslow never defined self-actualization in absolute terms, instead he saw it a continual process of transformation into what it is to truly be alive and experience what it is to be a human being.

Because we live in a neurotic society neurotic tendencies in us develop that impeded the process of self understanding. The persona, the conglomeration of all of the social roles imposed upon us that form our social identity, is something that must necessarily be shed in order to discover the "further reaches of human nature." I believe it was Maslow who said "the normal in society is the psychopathology of the average."

With his descriptions of self-actualizers being those who accept all of themselves as well as others, who experience joyful, timeless moments in the here and now, who have peak experiences- moments of great insight and revelation into the unity of all things, we can be certain that Maslow's portrayal of the self actualizing person is one who is in the process of transcending the narrow limits of the ego. These people have overcome feelings of helplessness and insecurity associated with the 2nd chakra, are no longer attempting to control others, and have no longer the need to gratify their egos.

So the effort to arouse one's dormant potentiality begins in the Anahata chakra. Once we begin to have more self-understanding and begin to shed the husk of the ego, this vritti will direct us toward the transpersonal levels of consciousness associated with the Vishuddha chakra, the levels of experience described by Maslow. Amongst the major schools of psychological thought, the humanists, especially Maslow, give a fuller portrait of human nature that is more congruous with the yogic view. Their thought encompassed the expressive range of character associated with the propensities of all of the chakras up to the vishuddha chakra. Maslow, for example, didn't deny the validity of many other psychological theories (ones we say are focused on the lower chakras only), although he often criticized their generalizability. For example, he saw a lot of truth in Freud, but at the same time knew Freud's concepts weren't relevant to healthy people, but perfectly described the neurotic.

Mamata, the vritti of love and attachment is in its undeveloped form a selfish love, an attachment the ego needs to maintain its security. Like the rest of the vrittis here we see how this one as well has the potential to lead one to a higher level of being and understanding once it is transformed from its preoccupation with selfish needs. Once one gets beyond the pseudo-problems and pseudo love associated with ego enhancement and maintenance, which depict an undeveloped anahata chakra, and the inert and extrovertive tendencies of the 2nd and 3rd chakras, respectively, this selfish love can be transformed into selfless love. *"egoism aux deux" ex.*

Swami Ajay had the following to state about the transformation toward compassionate living. "Compassion is possible only when there is a certain sense of fullness, when there is no longer so much outside) oneself that is craved. This fullness implies some internal integration; internal schisms must have been healed to some significant extent. One's experience with people and objects is more from the point of view of relatedness and harmony rather than merely separation and conflict. Beginning to experience a true empathy through the heart chakra indicates that paranoid tendencies have been to some extent resolved. That is there is no longer a drastic split between good and bad. There is less of a bad part of oneself which he must deny and project onto others. There remains some separateness between himself and those to whom he relates but less of a schism between the parts of himself. This means that he is beginning to become whole, integrated, and full and has less need to fuse with objects or people in the world to regain the projected parts of himself. There is no longer such a pressing need for attachment.

When selfish love is turned into selfless love one begins to love things not for their qualities but for their divine essence. The Upanishads state:

"It is not for the love of a husband that a husband is dear; but for the love of the Soul in the husband that a husband is dear.

It is not for the love of a wife that a wife is dear; but for the love in the Soul in the wife that a wife is dear.

It is not for the love of creatures that creatures are dear; but for the love of the Soul in creatures that creatures are dear.

It is not for the love of the all that the all is dear; but for the love of the Soul in all that the all is dear."

Dambha or vanity is a preoccupation with one's ego qualities that bolsters one's sense of self. I think that underneath the arrogance is really a feeling of insecurity or uncertainty. To compensate for this feeling of inadequacy one embellishes one's qualities and try to make them seem superior to those of others.

Many see vanity as an unattractive quality. But I think that there is also another way of looking at it. Self love may be an intimation, a formative stage of divine love. One who has low self regard and compensates for this by bolstering one's own pride is only at a formative stage on the way to selfless love. It is not possible to grow emotionally if we do not even like ourselves. Self love, as vain as it may be, helps one to at least appreciate oneself. After some degree of self respect is gained it is possible to be a little more critical of the personality, and the vainly constructed ego can redefine itself in a more growth oriented direction. The point here is not to justify narcissism, indeed there are better ways to become whole by bypassing this, but development occurs if one eventually moves beyond this fascination with the qualities of the self and begins to love the true Self. As Buddha said "he who loves himself cannot harm another." story of narcissus

Before discussing the next vritti we must remember that the ego is tenacious, it does not want to change and undergo transformation. The ego provides with a ready-made script to face and understand the world. Changes in the external world necessarily involves changing the ego, the filter between self and world. The ego is such a complicated phenomenon that has been constructed and defended itself against since it's inception. A dialectical relation between the self and the world forces the ego to modify or distort the new information that contradicts the customary. Not doing either of the former creates a gap, a nothingness in one's being because there is no longer an environment or audience that acknowledges the qualities of the ego. This must be avoided at all costs. For example, there is a teacher. Who defines him?, the students, naturally. If the students all decided that they wouldn't accept him as a teacher, it would be difficult for him to think of himself as a teacher, or at least a confident one. However, we all seek a steady, secure identity. Because of the resistance to change or modify our identity and accept defects, the teacher is not likely to relinquish his categorical identity role so easily, distortion is necessary to perpetuate his identity. For example, he may make the excuse that they are bad students that don't understand him.

Kapatata is hypocrisy or deception and is of two types: deception of one's own self and that of others. Both are defense mechanisms that maintain the solidity of the ego by distorting the way the self is presented or by distorting reality, that is, by making objective events conform to our schemas or maps of the world that comfort the ego by categorically giving it a point of reference. Any type of deception is self deception, but self deception doesn't necessarily imply the deception of others.

When others are deceived the deceiver uses the persona or plays a role to make others(and perhaps himself) believe in his sincerity. However, his behavior turns out to be the opposite. This is because the deceiver had something to gain by telling a direct lie, or was unable to live up to his word. Often people want to live by certain ideals; they have a dream of how they would like to be and rationalize any discrepancies with that ideal. "A person can believe that duty is his guide though his main motivation is vanity. in fact most rationalizations are held to be true by the person who uses them. He not only wants others to believe his rationalizations but believes them himself, and the more he wants to protect himself from recognizing his true motivation the more ardently he must believe in them." But there may be too much of a gap between the ideal self and the real state of the self to live up to these high standards. He may want others to recognize him as his ideal self so he may preach to them about how one should always do this or that (as often happens in religious instances), but can't possibly follow these regulations himself. Therefore he is seen as a hypocrite, a deceiver. He must keep up the show, for if he didn't believe in his propaganda then he may have to accept the ugliness of his actual identity.

With self deception we deny responsibility of our freedom, and thus our responsibility, to those actions whose consequences are not

beneficial for our well being by being incongruous to our ego or social boundaries. To defend the ego this transgression is rationalized by distorting the actuality of the occurrence by replacing it with some kind of deceptive excuse that the person actually believes in! In many cases they are not aware that they are lying to themselves. My favorite example is of the SS guards who, when on trial for war crimes, said they were only doing their duty. Instead of admitting that they had a choice in the matter, they denied accountability for their actions by blaming it on an abstraction (something beyond the self) like the State. By making this excuse they may actually come to believe in their heart of hearts that they had no free choice.

Blaming things on, or even just explaining them in terms of abstractions like "the system," the society, and the way others are is often an excuse to diffuse our individual accountability and permit us not to modify the willful ego. Erich From writes: "The degree to which man uses his thinking to rationalize irrational passions and to justify the actions of his group shows how great the distance is which man has still to travel in order to become Homo sapiens. But we must go beyond such an awareness. We must try to understand the reasons for this phenomenon lest we fall into the error of believing that man's readiness for rationalization is a part of 'human nature' which nothing can change."

Vitarka, the propensity of altercation or argumentativeness is a way of strengthening your convictions by arguing with others to make others believe what you do.. The world is changing and relative, but the ego is often resistant to change and wants to remain fixed in its order to preserve its identity. So it makes certain assertions and belief systems about the world based on its experiences But for every assertion that we make, there is always a possible negation. Often in our subconscious mind there are memories contained there that can contradict our conscious attitude. When these contradictions come to the surface doubt arises. In order to strengthen the conscious attitude, the one that keeps us secure and grounded, these subversive, contradictory thoughts from the subconscious are suppressed or repressed. By trying to argumentatively convince others of our beliefs we also attempt to convince ourselves, thus we sustain our identity and don't, as it's said "lose face."

Another important and final *vritti* of the 4th *cakra* is repentance. Whereas conscience guides in our future actions with repentance we reflect back upon our past actions and admit our wrong doings. This is a very powerful emotion that aids in the process of self transformation because we feel penitent for our transgressions and want to change our ways.

While repenting for one's wrong actions it is important that he/she does not develop a sinner's complex. This occurs when one feels a guilty feeling of inferiority because one identifies oneself with the sinful actions. Isaac Meir of Ger said, "Whoever talks about and reflects upon an evil thing he has done, is thinking the vileness he has perpetrated, and what one thinks, therein is one caught-with one's whole soul one is caught utterly in what one thinks, and so he is still caught in vileness. And

he will surely not be able to turn- for his spirit will coarsen and his heart rot, and besides this, a sad mood may come upon him. What would you do? Stir filth this way and that, and it is still filth. To have sinned or not to have sinned-what does it profit us in heaven? In the time I am brooding on this, I could be stringing pearls for the joy of heaven. That is why it is written; 'Depart from evil, and do good'- turn wholly from evil, do not brood in its way, and do good. You have done wrong? Then balance it by doing right."

So we see that with the fourth cakra there is the beginning of the mind being focused on the ego as it's object of thought. The result may be somewhat selfish if the lower cakras are still active, or it may lead to spiritual development if it's influenced by cakras above it. In the anahata we see a fuller development of vrttis that lead beyond the ego, vrttis like devotion, welfare in the subtle and mundane sphere, sweet expression, and practition or putting theory into practice. We can say that Maslow's drive for self actualization begins in the 4th cakra but his descriptions of the self actualized person sound like someone whose mind is functioning at the Vishuddha cakra because of the selfless, transpersonal tendencies inherent in it.

THE VISHUDDHA CAKRA

In the anahata cakra there must be development of the "I" feeling (*Mahat*) because of the ego's manifestation there, but in the Vishuddha there is full expression of the pure "I- feeling". In the Anahata the feeling of "I" is not pure, it is tarnished with its association with the objective world. These objects in the objective chamber of the mind make one's feeling of existence associated with objectivity. For example, I don't feel like I am pure "I", but I may feel like I'm a carpenter, because carpentry becomes the object of my mind and I develop an attachment, an association with it.

We see that with the Vishuddha cakra the *citta*, the objective part of the mind that makes an internal representation of the "outside world", is more subtle and refined, refined to the extent that there is hardly any feeling of doership due to the development of mahat. Because of this one hardly has the feeling of individual existence and feels in very close proximity with Parama Purusa. The vishuddha chakra is connected with the Hiranyamaya Kosa which has the characteristics of: there hardly being any I -feeling, knowledge of past, present, and future, and the quality of pure devotion. The qualities of this kosa explain the selfless propensities at this cakra. Ramakrishna once said that when the kundalini reached this cakra he had hardly any feeling of his own existence, but once it came above the 5th center he was absorbed in god consciousness.

Phat, which is practicing or putting a theory into practice is what helps one to overcome the 4th cakra vritti of hypocrisy that we discussed earlier. With the hypocrite there is a schism between initiative and inhibition, between what is and what should be. But the person who can actually put a theory into practice overcomes the selfish and limiting tendencies of ego that prevent one from acting in accordance with one's ideals or conscience. Often we go against our principles for sake of convenience, security, or selfish desires. But someone goaded by *phat* overcomes these weaker tendencies because they are more concerned for truth and justice than for their individual selves. The execution of Socrates who took the choice of execution rather than to confess to false charges, which would set him against his principles, is a classic example of an ego-less truth seeker concerned more for what is right than saving face. Somebody like this is in harmony with what is said, what is done, and what is thought, which is the highest category of person according to Sarkar.

The vritti, *svaha*, performing noble actions, those actions beyond oneself for the benefit of others is very closely related to practicing because of the selflessness involved. Even risking one's life for the sake of others is not fearful for many developed people because they have the knowledge that they are not the body nor the mind. Many social psychologists see the performance of such noble deeds as an aberration of human nature because they can see no evolutionary, self-preserving motive for such behavior. This indicates that they lack a higher understanding of human

nature because of their focus on generalizeable behavior and can't comprehend the rare, but actual behavior of such noble people.

Namah, surrender to the Supreme, is an inevitable expression when one's doership is lost and the unit I-feeling is almost the same as that of the Cosmic I-feeling. Realizing that everything is the joyful expression of an infinite, loving, ever blissful entity, and that the ego is an ephemeral, every changing phenomenon, one can only feel the desire to surrender to this Entity and become one with it.

Repulsive expression is the only negative vritti at the Vishuddha cakra. It can be seen as a counter-action against attraction. However, in my personal life I've found it quite instrumental. Chuang Tzu, a Taoist, once said, "before heaven inspires a man to perform great deeds, it first fills him full of bitterness." I think this represents the fundamental polarity inherent in human nature, in our vrittis. To be truly "good" one must first know what "evil" is. Any affirmation has it's negation in this relative world. Everything is dependent upon the existence of it's opposite, what seem to be apparent contradictions are in fact inseparable. Sometimes when I feel very strong feelings of devotion, I will soon afterward develop repulsive, spiteful feelings. I've found that these negative feelings, however, only in the end foster the further development of devotion. It pushes me to the other end of the spectrum where I feel separated. In this isolation I try to overcome it with such strength that I eventually am bounced back to the positive. The goal of life however is to transcend the oppositional nature of this objective world composed of the 5 fundamental factors. Even in this Vishuddha cakra there is still a little bit of duality, although it's a duality that uses the forces of opposites to push us to a state of unitary existence beyond these contradictions.

With the svadhastana there develops a fearful dialogue with one's subconscious mind and projects this fear onto the environment. In the manipura cakra the person has a dialectical relation with the external world, but has very little self reflection. When one is focused on the anahata cakra there is certainly a dialogue with the subconscious and the external world, but one focuses more on one's identity that is associated with that objectivity, as opposed to being merely driven toward the object without reflection. The propensities of the Vishuddha are still dialectical, but this dialectic is not so much associated with an attachment to external objects, but one of the individual giving to others. Here one's psychology becomes a giver instead of a taker, the ego no longer consumes psychic objects to maintain its existence. And with the next cakra, the *ajina* cakra, one transcends all dialectics because there is no longer a distinction between the subject and the object, between self and others. The seer, the act of seeing, and the seen are one.

THE AJINA CAKRA

The ajina chakra is a center associated with the *trikuti* where the ida and piungala meet. Historically, the *ida* has been described as feminine and the *piungala*, masculine. The ida is associated with the left side of the body and right side of the brain, and the piungala the right side of the body and the left side of the brain. Modern science also verifies this. In fact, the activation of the right side of the brain has shown to be active when the left nostril is open, which aids in creative activity (yogis have claimed for centuries that the ida is activated by breathing through the right nostril).

Sarkar has said that when one has control over the pituitary (located at the ajina), and balances the "leftist propensities" and the rightist propensities, one becomes omniscient and is free from the cycle of birth and death. The leftist propensities are controlled by the *apara* vritti located on the left petal on the two-petalled ajina cakra, and represent analytic, degradative tendencies associated with the left cerebral hemisphere. *Para* vritti, the petal on the right side controls the rightist tendencies control the right cerebral hemisphere that is responsible for creativity, intuition, and all synthetic processes.

In a discourse titled "Synthesis and Analysis" Sarkar explained that an analytic world view is the cause of all the social problems plaguing the world today. With analysis there is always a distinction between subject and object, between the seer and the seen. The seer breaks the seen objects down into a fragmented disunity of a collection of parts that don't relate to a holistic order. For example, one may not focus on the similarities of different human beings but focus on differences such as race, religion, social group, etc. With a synthetic outlook the dichotomy between subject and object is surmounted. This synthetic outlook is accomplished by the evolution of intellectuality into intuition, a process accomplished only through spiritual cult. Anandamurti refers to this synthetic movement, the development of a unitary vision in which everything is seen as the expression of one integral entity, as the Path of Supreme Synthesis. With such an outlook all national, social, ethnic, and class barriers are overcome in a humanistic vision of one global family.

We saw the development of intuition beginning in the Anahata cakra, but there the knowledge is not complete subjectivization of the object. Sarkar speaks of three ways of knowing. The first is sub-subjectivization in which there is a superficial assimilation of the Macro-psychic projection. Here the senses transmit physical *tanmatras* (vibrations in the forms of reflections and refractions) to the mind where a rudimental, categorical, intellectual concept of the object is grasped. This type of knowledge is abstracted and constructed from a combination of sensory, neural, and mental processes in which object is categorized and perceived in terms of time, space, and causation a linear quality of the left hemisphere and the *manomaya kosa* of the mind. With partial subjectivization of the object one moves beyond the - psycho-physical

parallelism of sub-subjectivization and ones mind resonates with the idea sustaining the object. This is a synthetic non-linear quality related to the right part of the brain and the more subtle kosas of the mind. An example of this is knowing what another person is thinking. The most subtle understanding is complete subjectivization in which there is no longer perceived any distinctions in the Atman. An acarya once said, "the object really is the subject, by dint of our sadhana we can understand this." Here one realizes, "I am the food of life. I am the eater of the food of life. I am the two in one."

So it is when the oppositional cognitive activities of intuition and analysis are balanced that one becomes a complete human being beyond all delusionary duality, and becomes established in the cosmic stance. This is the pinnacle of human glory in that one becomes omniscient; one has spiritual knowledge as well as all mundane knowledge. Such beings have always been the greatest propounders of spiritual and humanistic movements.

When the *kundalini* reaches the ajina hakra one's unit existence is merged in the Macrocosmic Mind, in *Saguna Brahma*. The whole universe becomes part of one singular Self, one eternal cosmic mind. This is not the highest stage however, because the Atman still has qualities; Prakrti's influence is still present. The Atman has knowledge of its existence because the mind still exists. It knows that "I am". But if consciousness were pure and unmolested there would not even be the feeling of I am. Consciousness has the ability to witness, but when there is no functioning mind to witness, it doesn't even know that it exists. The Upanishads ask, "How can the knower be known?" There is a part of you that knows that you hear, see, taste, etc. but what if there is no longer these objects. In this state consciousness exists eternally but there is nothing for it to witness. Nothing can be said about it because there is no mind to describe it. To us, it can be nothing more than a void, an emptiness, because our minds have always an objective content. To think of ourselves without a mind is unthinkable.

THE SAHASRARA CAKRA

This state of Nirguna Brahma is attained when one develops control over the pineal gland at the sahasrara cakra located at the crown of the head. The pineal gland controls all of the lower subsidiary glands, thus suppressing all thoughts that arise due to their vrttis. In a thoughtless, objectless state there is no body, no mind, and no universe; nothing exists except the one eternal, ever-pure, unchanging Brahman. It is only in this state that Sankara's famous maxim, "Brahma satya jagat mithya," is true because the world must necessarily be an illusion because there is absolutely no expression within the Supreme Entity.

It is in this state that true freedom from the relative factors of time, place, and person is attained. This notion of freedom differs greatly from conventional ideas of freedom in which the individual has a choice to make an independent decision about which course of action should be

taken. In Nirguna Brahma there can be no such decisions because there is no mind and therefore no choices for the mind to make. Perhaps in the dialectical world there is a certain degree of freedom, but a freedom that is relative in that one's choices are preconditioned by certain events. If one faces a great impediment in life, let's say a giant boulder blocking one's path, one has the freedom to decide whether that impediment will hinder all aspirations or whether it's a challenge to be conquered, but one is bound in that one must make some decision. If there existed only such a dialectical reality, then the argument could be made that man's freedom of choice is what freedom truly is. But in the ultimate state of being there are no choices to be made, the relative idea of a boulder is transcended and does no longer exist. So if there is any freedom in this expressed universe, it is at most relative freedom.

Dr. Loewen on Emotions

If a person is not mindful of his body, it is because he is afraid to perceive or sense his feelings. When feelings have a threatening quality, they are generally suppressed. This is done by developing chronic muscular tensions that do not allow any flow of excitation or spontaneous movement to develop in the relevant areas. People often suppress their fear because it has a paralyzing effect, their rage because it is too dangerous, and their despair because it is too discouraging. They will also suppress their awareness of pain, such as the pain of an unfulfilled longing, because they cannot support that pain. The suppression of feeling diminishes the state of excitation in the body and decreases the ability of the mind to focus.

The language of the body

The language of the body or body language has two parts. One deals with body signs and expressions that convey information about a person; the second deals with verbal expressions that refer for their meaning to body functions. eg. "stand on your own feet", stiff-necked, tight-fisted, tight-mouthed, shouldering our responsibility, holding our head high, standing firm. Sandor Rado has suggested that language has its roots in proprioceptive sensation--ie., the basis of all language is body language. Go to the heart of the matter we equate the heart with the concept of essence. "With all one's heart" indicates total commitment. "To lose your heart" is to fall in love; "to open your heart" is to take in the love of another person. "My heart sank within me", it conveys a proprioceptive sensation which another person can sense within himself as denoting an extreme of anxiety and disappointment. The heart also expands with joy. The primary channel of communication for the heart is through the throat and mouth. It is the infant's first channel, as it reaches with its lips and mouth for the mother's breast. However, a baby doesn't reach with lips and mouth alone, it also reaches with its heart. In the kiss we have retained our awareness of this movement as an expression of love. But a kiss may be a gesture of love or an expression of love, the difference is whether one's heart is in it or not, and that depends on whether the channel of communication between the mouth and the heart is open or closed. A constricted throat and a tight neck can effectively block any feeling from passing through. In such cases the heart is relatively isolated, closed off.

The heart's second channel of communication is through the arms as they reach out to touch. In this case the image of love is the gentle,

tender and caressing touch of a mother's hand. Here, too, if the action is to be an expression of love, the feeling must come from the heart and flow into the hands. Truly loving hands are highly charged with energy. Such hands have a healing quality in the touch. The flow of feeling or energy to the hands can be blocked by shoulder tensions or by spasticities in the muscles of the hand. Shoulder tensions develop when one is afraid to reach out or to strike out. Tensions in the small muscles of the hands are the result of repressed impulses to grasp or seize, to claw or to strangle. I believe such tensions are responsible for rheumatoid arthritis in the hands.

A third channel of communication from the heart to the world is downward through the waist and pelvis to the genital organs. One of the commonest disturbances in the human being is the dissociation of the upper half of the body from the lower half. Sometimes the two halves do not look as if they belong to the same person. In some people the upper half is well developed while the pelvis and legs are small and immature-looking, as if they belonged to a child. In others the pelvis is full and rounded, but the upper half is small, narrow, childlike. In all such cases the feelings of one part are not integrated with the feelings of the other. Sometimes the upper half of the body has a tight, rigid and aggressive quality while the lower half appears soft, passive and masochistic. Wherever a degree of dissociation exists, the natural respiratory movements do not flow freely through the body. Breathing is either thoracic, with little abdominal involvement, or diaphragmatic, with restricted chest movements. If the person is asked to bend his back as in the tai chi arch described earlier, the line of the body does not form a true bow. The pelvis is either held forward or pulled back, causing a break in the line and in the unity of the body. A lack of unity denotes that head, heart and genitals are not integrated.

The chronic muscular tensions blocking the free flow of excitation and feeling are frequently found in the diaphragm, in the muscles surrounding the pelvis and in the upper legs. Releasing them by using both a physical and a psychological approach makes people begin to feel "connected"

I have discussed the heart at some length because it is central to all therapy. People come to therapy with various complaints: depression, anxiety, a feeling of inadequacy, a sense of failure, etc. But behind each complaint is a lack of joy and satisfaction in living. It is popular to talk of self-realization and the human potential, but such terms are meaningless unless one asks-- potential for what? If one wants to live more fully and more richly, it is possible only if one opens his heart to life and to love. Without love-- for one's self, for one's fellowman, for nature and for the universe, a person is cold, detached and inhumane. From our hearts flows the warmth initiating us to the world we live in. The warmth is the feeling of love. The goal of all therapy is to help a person increase his capacity to give and receive love-- to expand his heart, not just his mind.

We now that tight, compressed lips express disapproval, a forward position of the jaw defiance and wide-open eyes fear. In a standing

position pulling back the buttocks forward and tightening the muscles of the ass.

You may notice two effects: one, that the upper half of the body tends to collapse about the diaphragm, and, two that the tension pattern in the pelvic area is one of containment or "holding in". The collapse is a loss of body stature and, therefore, of self-affirmation. A whipped dog assumes the same position. I believe we are justified, therefore, in interpreting this bodily posture as a sign of having been beaten, defeated or humiliated.

The holding in is sensed as a tightness and constriction of the pelvic outlets, anal, urinary and genital. Many psychological studies have shown that ego collapse with a concomitant sense of having been humiliated and defeated plus the tendency to hold in one's feelings are typical of individuals with masochistic tendencies. When I see a person whose buttocks are pulled forward and whose ass is tightened, it denotes a masochistic element in his personality.

The core is the heart. In Latin 'cor' means heart. Our word "coronary" reflects this meaning.

We must realize that the heart is probably the most sensitive organ of the body. Our existence depends on its steady, rhythmical activity. When that rhythm is momentarily affected, eg., when the heart stops a beat or races, we experience anxiety. Early in life will develop many defenses to protect his heart against the danger of any disturbance of its functioning. He will not allow his heart to be easily touched, and he will not respond to the world from his heart. These defenses become elaborated in the course of life, until finally they form a powerful barrier against any attempt to reach it.

Typical ego defenses are: Denial, Distrust, Blaming, Projection, rationalization and Intellectualizations.

Anxiety

The most severe anxiety is associated with a disturbance in the functioning of the heart. Any irregularity in the heart rhythm generally has this effect. But it is also true that any obstruction to the breathing process will produce anxiety. Anyone who has observed an asthmatic patient struggling to get his breath can appreciate the intense anxiety that results from difficulty in breathing. In a broad way we can postulate the concept that any set of circumstances that interferes with the operation of an organism's vital functions will produce anxiety. Respiration is hardly less important to the life of an organism than circulation.

The connection between respiratory difficulty and anxiety was known to Freud. Freud also remarked that anxiety being the response to obstructions in breathing-an activity that has no psychical elaboration-could become the expression of any accumulation of tension, i.e. that the accumulation of tension would produce an obstruction to breathing and elicit anxiety.

Another lead to nature of anxiety was supplied by Rollo May, who traced the word "anxiety" to its German root Angst, which means a "choking in the narrows". The narrows can refer. eg. to the birth canal

through which everyone of us passes on his way to an independent existence. This existence can be fraught with anxiety because it represents the transition to independent breathing for the organism. Any difficulty the mammalian organism would have in establishing its independent respiration would threaten its life and would produce a physiological state of anxiety. But the narrows can also refer to neck. Choking in this area is also a direct threat to life and would result in anxiety.

I had an occasion to observe a dramatic incident of spontaneous choking and to see the intense anxiety it produced. A patient while she was lying over the breathing stool and allowing her respiration to become deeper and fuller. Suddenly she bolted upright in an absolute state of panic, saying in a choking voice, "I can't breathe. I can't breathe." I reassured her she would be all right, and in less than a minute she broke into deep, racking sobs. As soon as she began crying, her breathing became easy again. Not anticipating an emotional release, she had relaxed her chest and opened her throat, with the result that a powerful impulse to cry welled up in it. This impulse came from a deep sadness locked in her chest. She reacted unconsciously by attempting to choke off the impulse and ended by choking off her breath instead.

Under similar circumstances in my personal therapy with Reich, I had released a scream. If I had attempted, then, to block the scream, I am sure I would have choked on it and developed a severe anxiety. The choking is always accompanied by anxiety.

A similar set of muscular tensions located in the diaphragm and about the waist can effectively obstruct breathing by limiting the movement of the diaphragm. This has been fully documented by radiological studies.. the diaphragm is the main respiratory muscle, and its action is very much subject to emotional stress.. It reacts to situations of fear by contracting. If the contraction becomes chronic, a predisposition to anxiety is created. I have identified this anxiety as falling anxiety.

The diaphragm lies just above another passageway or narrows-- the waist. This passageway connects connects the thorax with the abdomen and pelvis. Impulses pass through this narrows to the lower part of the body. Any obstruction in this area would choke off the flow of blood and feeling to the genital apparatus and to the legs, producing anxiety. by creating a fear of falling with a consequent holding of a breath.

What impulses are choked off in the waist? The answer, naturally is sex impulses. Children learn to control their sex impulses by pulling in the belly and raising the diaphragm. Victorian women achieved the same aim by wearing corsets that constricted the waist and impeded diaphragmatic movement. Thus sexual anxiety is intimately related to an obstruction of respiration .

Most patients are not conscious of their breathing anxiety. The patient I described earlier had not been aware she was anxious about breathing. She had been able to keep this anxiety from surfacing by not fully opening her throat and not fully breathing. It was only when she attempted to do this that her anxiety manifested itself. In the same way people can defend

themselves against sexual anxiety by not allowing sexual feelings to inundate the pelvis.

In the absence of defences or when they yield, there is no anxiety, only pleasure. It is the presence of defences that predisposes an individual to anxiety or create the conditions for anxiety.

A defensive position or posture did not develop to guard a person from anxiety-but rather to protect him from a hurt, either an attack or a rejection. If a person has been subject to repeated attacks, he will erect defenses to their danger in the future. However, the existence of defences maintains the fear of attack. Nations do the same thing with military establishments. But defences also close one in, with end result that an individual becomes imprisoned behind his own defensive structure. If he makes no effort to get out, he will remain relatively free from anxiety behind his walls.

Danger arises-- and anxiety is sign of danger-- only when one attempts to open up, get out and or drop his defenses. the danger may not be real, and the person may know it consciously, but it feels real. At a moment of vulnerability, anxiety can arise. If a person panics, closes up and tries to reestablish the defenses, he will experience a severe anxiety.

Let us look at this process bio-energetically. The main channels of communication from the heart pass through the narrows of the neck and waist to reach the peripheral points of contact with the world. If these channels are open, the person is open, and his heart is open to the world. Our defences are erected around these passages. We are dealing with levels or intensity of feeling. As long as the amount of feeling flowing outward is within the limits set by the muscular tensions, there will be no anxiety. Anxiety will develop when stronger feeling attempts to get through and is choked off in panic.

The promise of pleasure evokes an outgoing impulse in the organism to reach toward the sources but the threat of pain forces the organism to chow off this impulse, creating a state of anxiety. Pavlov's work, on conditioned reflexes in dogs clearly demonstrated how anxiety could be produced by combining in one situation a painful stimulus with a pleasurable one. He first conditioned a dog to respond to the ringing of a bell by offering it food soon after the bell rang. In a very short time the ringing of the bell alone would cause the dog to become excited and to salivate, anticipating the pleasure of food.

When this reflex was well established, Pavlov changed the situation by giving the dog an electric shock every time the bell rang. the ringing of the bell became coupled in the mind of the dog with the promise of the food and the threat of pain. the dog was in a bind, wanting to move toward the food but afraid to do so, and so was thrown into a state of severe anxiety.

This pattern of being placed in a bind by mixed signals is the cause of the anxiety underlying all neurotic and psychotic personality disorders. The situations that lead to the bind occur in childhood between parents and children. Babies and children look to their parents as source of pleasure and reach out to them with love. This is the normal biological pattern,

since parents are the source of food, contact and sensory stimulation that infants and children need. Until it meets with frustration and suffers deprivation, an infant is all heart. But this does not last long in our culture where deprivation of emotional contact and frustration are common and where growing up is generally accompanied by punishment and threat. This sequence -- reaching out for pleasure--> deprivation, frustration or punishment --> anxiety and then --> defense --is a general scheme to explain all personality problems. Consider what happens to an infant who is weaned from the breast at a very early time. Most infants do not accept the loss of their first love object willingly. They cry and reach out for the breast with mouth and hands. Since they will be frustrated in this attempt, they will become restless and fitful and cry in anger. This behavior on the part of the infant evokes a hostile reaction from the mother, and the infant soon realizes it must restrain the desire. It does so by choking off the impulse to reach out and the impulse to cry. The muscles of the neck and throat become contracted to constrict the opening and block the impulse. Now breathing is affected. The close connection between disturbances in nursing and in breathing was documented by Margaret Ribble.
Alexander Loewen, Bioenergetics

PURUSARTHAS: CRITIQUE OF A VALUE DIALECTIC

The distinction between 'Value and Fact' or 'Ought and Is' is too patent to need any elaboration. Ordinarily we distinguish between 'what is the case' and 'what ought to be the case'. Needless to say that, such distinction is made both in moral and non-moral domains. The perception of the difference constitutes the characteristic essence of the moral awareness and this is what distinguishes the human being from the other beings. That is to say, human existence is, essentially, value centric.

It is pertinent to ask 'what makes a value, worth the name? How to make a legitimate distinction between a value and a disvalue? Are they relative or absolute? Are values theo-centric? Are they ontology-neutral? These are some of the philosophical issues that we shall be reflecting upon in what follows with reference to the four-fold schemata of Indian ethics. What is peculiar about the controversies on Purusarthas is that by and large the disputants talk at cross purposes. It is largely on account of the nebulousness and nuances of the concepts. That explains why most often the polemics turn out to be circular. Hence, before understanding the nature of the value-schemata, it is imperative to spell out the logic of the four-fold concepts, i.e., Dharma, Artha, Kama and Moksa. 'Artha' is normally translated as wealth or means that one requires for the fulfilment of material needs. Under this interpretation, Artha has only economic significance. The contention that the pursuit of Artha or the acquisition of wealth is a pre-requisite for meeting the basic necessities of life and therefore, should constitute one of the focal concern of the

individual, does hardly need any philosophical defence. But what is called into question is the rationale in using 'Artha' in the exclusive sense of connoting the economic wealth. To translate Artha as 'means' is to ignore the varied shades of the meaning or uses of the concept and to make a mistake a peripheral use as the core use. Artha is also used in the sense of 'meaning of a word'. Besides, Vaishesikas ude Padartha as signifying objects which are knowable and nameable. They are so called because it is the objects which give meaning to the words. The term 'anartha' means that which should not have happened or something which one does not want to have happened. The term 'Paramartha' again signifies the highest state of spiritual wellbeing and very often equated with the highest reality. From the above, it is clear that Artha means that which satiates a want or a desire irrespective of its nature, i.e., physical, psychic or spiritual. Artha is used in the sense of wealth as it helps procuring the goods and services. It is used in the sense meaning because it sets at rest the inquisitiveness to understand what a particular sound or a written mark (word) signifies. Similarly, in the spiritual domain, -- the state of liberation, differently termed as Mukti, Moksa, Nirvana, Apoha, Kaivalya, is also termed as Paramartha. It is so called because that being attained all the yearning or desires are satiated once and for all. So, this constitutes the rock-bottom of the meaning of 'Artha'. Artha as one of the values in the schema of the Purusartha means that 'Artha' is to be pursued to the extent it helps one attaining the Paramartha, i.e., the Moksa. The pursuit of Artha becomes a veritable disvalue when it hinders in the attainment of the highest goal.

Similarly, the translation of Kama as passion, craving of the senses, desire for material possession or attainments, is patently illicit and betrays one's myopic understanding. The desire could be also psychic. The urge of a creative scientist to get lost in experimentation and the intense yearning of a poet to get lost in the bounty and panorama of nature are obviously directed at things, subtle, sublime and non-material. Similarly, the innate craving of the individual to grow into an archetype, to attain perfection, to have the totality of pleasures or infinite happiness (Sukham Anantam Anandam) has for its objects the ultimate reality or the transcendental which is of the nature of Sat, Cit and Ananda. Human existence is trifarious – physical, psychic and spiritual. Hence, it is natural that there are desires (Kama) pertaining to body, mind and spirit. But Kama or desire of any sort cannot be taken as a value. A desire the fulfillment of which does not take God-ward, i.e., the Highest State, which sooner or later, knowingly or unawares one seeks to attain is not a value per-se. Kama as one of the Purusarthas connotes those sorts of desires that reinforce the desire for the cosmic or the Blissful which being attained, all desires find their absolute fruition. That is precisely the state of Moksa.

Now the moot issue is 'how to negotiate the gap between the desired and the desirable'? What one seeks may not be what one ought to seek. If what one seeks does not enable one to attain Moksa, it

becomes a positive disvalue. Similarly, if the pursuit of Artha does not become instrumental in attaining Moksa, it is a disvalue. The experience of life corroborate how most of us, most often operate under the sway of the baser propensities. Hunger, sleep, sex, greed, desire for recognition, jealousy, hatred, infatuation, hold us captive. How to prevent the agent from doing what he ought not do and how to bring about transformation in him so that he desires what ought to desire. Now the other pertinent issue is how to legislate what is desirable? In other words, in absence of a criterion one would not be in a position to distinguish between a value and a disvalue in respect of Artha and Kama. It is the dharma that provides the principles or norms by which one would know whether a given pursuit of Artha or Kama is worth pursuing. Dharma, therefore, determines the ethical merit of an action. The meaning of the term Dharma need not be laid bare. In common parlance, Dharma is used in very many senses. Dharma denotes sects and cults such as , the Christianity, Islam, Hinduism, etc. In the more pervasive sense Dharma is used to signify the characteristic essence of a thing or a being. We talk in terms of the 'Dharma of water is to flow downward' and 'Dharma of fire is to burn'. Ordinarily, a distinction is made among Vastudharma, Jaivadharmā and Manavadharma or Bhagavat Dharma. It is significant that the dharma of an object is inseparable from it. If the fire gets devoid of its thermal property, it ceases to be fire. Similarly, the Dharma of the animal is to grow, procreate and propagate its species. The animal existence is defined in terms of the instinctive urges. The Dharma of a thing is peculiar to itself. Therefore, if there could be a Dharma appropriate of the human species, it must be found in every individual always and everywhere. A little reflection would bring home the fact that all humans have the innate urge to seek pleasure but the pleasure sought for is unlimited, infinite and continuous. It is nothing but the pleasure infinite or Bliss (Ananda). That explains why the more we have, the more we desire and human desires are insatiable and that no one is contented with anything short of that 'Bliss Infinite'. Under this interpretation 'the craving for infinity' has been rightly understood as the constitutional necessity of the human species. Literally, Dharma means that which sustains (Dharayati iti Dharma). It connotes the set of principles that uphold or sustain. It is this that constitutes the rock-bottom of the meaning of the term Dharma and underlies all the uses of the term. The different religions are called Dharma because they are supposed to be attempts to operationalise the universal principles or tenets. The Upanisadic seers provide a most pervasive vision of Dharma through the concept of Rta. Rta signifies the order, immanent in the cosmos. They refer to the inexorable and eternal order of which all things and beings are an integral part. Different prescriptions (Niyogs) and prohibitions (Nisedhas), universal tenets enjoined in the scriptures are nothing but the principles which urge and enable us to live in consonance with the cosmic order. Non-conformity to this order is bound to spell disaster and hence is dubbed as a veritable evil and one who lives in conformity with it is bound to be triumphant. "Jato Dharma Tato Jaya". It is righteousness that eventually triumphs and

one who seeks to protect and promote the order is in turn protected by it (Dharma Raksati Raksitah). The different scriptures contain an episodic corroboration of this pristine truth. In the Gita there is a reference to Svadharma and Paradharma. (Svadharme Nidhanam Sreyah Paradharma Bhayabaha), apparently suggesting the plurality of Dharmas. Svadharma is nothing but acting in a manner that would conduct one to live in conformity with the universal Dharma. Dharma as such is a set of principles or tenets that owe their significance to the very nature of the cosmic order, Rta. But a particular prescription is bound to be relative to the nature (Guna), quality (Karma) of an individual, and to the exigencies of time, place and person. Therefore, Svadharma suggests the application of the absolute principles in contingent conditions.

Artha and Kama provide the content of action where as Dharma provides the principles or norms. The moral worthiness of Artha and Kama are adjudged against the tenets of Dharma. Kama at variance with Dharma may degenerate into a passionate craving and the pursuit of Artha which is not in accordance with Dharma becomes avarice and may result in exploitation.

One might here appropriately ask us as to why should one tread the path of Dharma. In other words, what would one lose if one does not regulate the pursuit of Artha and Kama and what difference it would make if one follows the dictates of Dharma. The answer is that when Artha and Kama are pursued in conformity with Dharma, one attains Moksa, the summum bonum, Moksa, therefore, provides the ultimate justification or rationale for the pursuit of the three vargas – Dharma, Artha, Kama. It is in this sense that Moksa is deemed as the foundation, fundamental and the ultimate value as well. Needless to say that the four-fold values do constitute an integral schemata from which one can reconstruct or envision the model of an ideal life. It provides an ideal which could be attained here and now. Moksa is not a concept but an experiential state. It is not the prerogative of a person or a class. It is an existential state attainable by anyone who treads the path of Dharma.

Purusarthas, literally mean, the values that are person-specific. That is to say, it is only the prerogative of the human species that they can have the sense of a goal (Moksa) and a sense of direction (the path of Dharma) and the will to mould the real life (Artha and Kama). Now the initial query still remains as to what would one gain by embracing an ideal pattern of living? What does Moksa amount to? The answer is found in the very analysis of the nature of Moksa. The highest state in the Upanisads has been described differently as Aptakama, Akama and Atmakama. Moksa neither presupposes nor does it involve annihilation of propensities and actions, but marks the fulfillment of them. It is not inconsistent with actions. What with it inconsistent is the real life of inaction or action which is not performed in keeping with the nature of Dharma. To know is to become. So, by knowing Brahman one becomes

Brahman. So, Moksa is the highest state of Being and Becoming. By Becoming one with becomes the Cosmic. Since there is nothing which is external to the realized individual, it marks the consummation of all desires. It is, therefore a state of Supreme fulfilment (Aptakama). This being so, there is nothing else to be desired (Akama) and if there is any desire, it is the desire for knowing the self (Atmakama). Naciketa rejects the pleasurable (Preya) in favor of the Preferable (Sreya) for he knew that no amount of finite possessions can satiate his longing for the Truth, the Immortality (Amrtam) and the Infinity (Anandam). But how to transform the pleasurable into the preferable? The answer is found in the Yajinavalkya exhortation to Maitreyi:

“ . . . Verily not for the sake of wealth dear but wealth is dear for the sake of the self. . . O’ Maitreyi, it is the Self that should be seen, heard or reflected on and meditated upon verily, by these seeing of, by the hearing of, by the thinking of, by the Understanding of the Self, all this is known”. (Br. Aranyak Up. 2.4.5)

Everything has to be treated with the ideation of the Cosmic for it is the One which has become many. This conclusively suggests that for the realised soul the world does not cease to exist but the world is transfigured as nothing but the varied manifestations of the Cosmic Consciousness. Having been established in this state, one remains beyond the dualities of pain and pleasure, right and wrong. Therefore, it is said that the knower of Brahman need not have to perform the obligatory duties. Moksa is a transmoral state and the liberated soul is one who can commit no mistakes because his actions constitute the ultimate standard of morality. He himself and his actions become the paradigm of the morality. The conflict between Artha and Kama may exist until they are harmonized by the principles of Dharma. Devoid of Dharma; Artha and Kama are incompatible with the attainment of Moksa. Therefore, become the positive disvalues Artha and Kama become morally viable, i.e., they assume the value character or purusarthas only when they prove to be expedient in attaining Moksa.

A desire, not backed by Dharma, may come in conflict with the desire of another, so that, the satisfaction of one may involve the cancellation of another. That would cause mutual discord and disharmony. Similar is the case with the pursuit of Artha. But when Artha and Kama are broad-based on the principle of righteousness (Dharma), it is not only that the conflict is resolved but that they become veritably the value – pursuits and prove expeditious in achieving Moksa. It is Dharma that serves as a catalytic agent that helps the individual sublimating the desire for finite into the desire for infinite. Love for the finite is passion and love for the infinite is devotion. To perceive the infinity in the finite is the secret of Brahma-sadhana or the intuitional science. The nature of the pursuit of Kama and Artha may differ from individual to individual and community to community. It is determined by the exigencies of time,

place of person. But if they are actuated by Dharma, they would together contribute to the collective wellbeing (Loka-Samgraha). One may argue here that, each individual being different from each other in respect of natural endowments and propensities, would not the desire for liberation on the part of the individual be mutually incompatible. Such a possibility is precluded obviously because Moksha is the state of absolute synthesis and unicity of which every finite is an integral part. The higher the elevation, the greater the synthesis and therefore, the lesser the incompatibility. In fact, the realised one sees the One in everything and every thing in the One. In such a state the concept of the other becomes a misnomer. The Indian ethics doesn't visualise a possible conflict between individual and collective good. Rather the individual good is best served in working for the collective good. The value-schemata envisaged by the Purushartha doctrine, is evidently not theo-centric. It does not leave room for the role of any personal God, but it obviously assumes a particular ontology. Morality need not necessarily be theo-centric but a system of values do necessarily presuppose or is rather parasitic on a world view. For example, a materialistic world view tersely suggested in the words of Carvaka: "Bhasmibhutasya dehasya punaragamanam kutah" , what follows necessarily is the ethics of material indulgence : 'jivat jivet sukham jivet, Rnam Krtva ghrtam pivet.' Similarly, the world view suggested by in 'Isavasyam idam sarvam' provides justification for the tenet 'enjoy through renunciation' Tena Tyaktena Bhunjitha'. Thus the ethics of acquisition and renunciation presuppose their respective ontology. Dharma, Artha, Kama and Moksha as is born out in the preceding discussion are not four discreet values. They are four-fold constituting an integral whole, thereby offering a model of a harmonious existence and providing a moral and a wholistic living so as to translate the ideas of 'Vasudheiva Kutumbakam' into a living reality.

By Dr. Aditya Kumar Mohanty

SHYNESS

An astonishing 40% of all Americans surveyed by P. Zimbardo were considering themselves to be shy. The shy disclosed that they are excessively self-conscious, constantly sizing themselves up negatively, and overwhelmingly preoccupied with what others think of them. While everyone else is meeting and greeting, they are developing plans to manage their public impression (If I stand at the far end of the room and pretend to be examining the painting on the wall, I'll look like I'm interested in art but won't have to talk to anybody). They are consumed by the misery of the social setting (I'm having a horrible time at this party because I don't know what to say and everyone seems to be staring at me). All the while their hearts are pounding, their pulses are speeding, and

butterflies are swarming in their stomach – physiological symptoms of genuine distress.

There are social problems, such as difficulty meeting people and making new friends, which may leave the shy woefully isolated and subject to loneliness and depression. There are cognitive problems; unable to think clearly in the presence of others, the shy tend to freeze up in conversation, confusing others who are trying to respond to them. They can appear snobbish or disinterested in others, when in fact they are just plain nervous. Excessively egocentric, they are relentlessly preoccupied with every aspect of their own appearance and behavior. They live trapped between two fears: being invisible and insignificant to others, and being visible but worthless. Most shyness is hidden. Only a small percentage of the shy appear to be obviously ill at ease. But all suffer internally. Some people are born with a temperamental tilt to shyness. But even that inheritance doesn't doom one to a life of averting other's eyes. A lot depends on parenting. Most shyness is acquired through life experiences. There is a neurobiology of shyness. At least three brain centers that mediate fear and anxiety orchestrate the whole-body response we recognize as shyness. Think of it as an over-generalized fear response. The incidence of shyness varies among countries. Israelis seem to be the least shy inhabitants of the world. A major contributing factor: cultural styles of assigning praise and blame to kids. Shyness has huge costs to individuals at all ages, especially in Western cultures. Shyness does have survival value. Despite the biological hold of shyness, there are no specific and well documented ways to overcome its crippling effects.

The Natural History of Shyness

Shyness has not always been a source of pain. Being shy or inhibited serves a very protective function: It breeds caution. No doubt shyness has pulled H. Sapiens out of some pretty tight spots over the eons.

Originally, shyness served as protective armor around the physical self. After all, only after an animal has fully acquainted itself with a new environment is it safe to behave in a more natural, relaxed manner and explore around. The process of habituation is one of the most fundamental characteristics of all organisms.

As conscious awareness has increased, the primary threat is now to the psychological self--embarrassment. Most people show some degree of social inhibition; they think about what they are going to say or do beforehand, as well as the consequences of saying or doing it. It keeps us from making fools of ourselves or hurting the feelings of others. According to Wellesley psychologist Jonathan Cheek, situational shyness "can help to facilitate cooperative living; it inhibits behaviors that are socially unacceptable". So, a little bit of shyness may be good for you and society. But too much benefits no one.

Some people are obviously, publicly shy, a much larger percentage are privately shy. Their shyness, and its pain, is invisible to everyone but themselves. Only 15 to 20 percent of shy people actually fit the

stereotype of the ill-at-ease person. They use every excuse in the book avoid social events. If they are unlucky enough to find themselves in casual conversation, they can't quite manage to make eye contact, to reply to questions without stumbling over their words, or to keep up their end of the conversation; they seldom smile. They are easy to pick out of a crowd because their shyness is expressed behaviorally.

The other 80 to 85 percent are privately shy, according to University of Pittsburgh psychologist Paul Pilkonis, Ph.D. Though their shyness leaves no behavioral traces – it's felt subjectively – it wreaks personal havoc. They feel their shyness in a pounding heart and pouring sweat. While they may seem at ease and confident in conversation, they are actually engaging in a self-deprecating inner dialogue, chiding themselves for being inept and questioning whether the person they are talking to really likes them. "Even though these people do fairly well socially, they have a lot of negative self-thought going on in their heads," explains Pilkonis. Their shyness has emotional component as well. When the conversation is over, they feel upset or defeated.

"There are a lot of people who have private aspects of shyness who are willing to say they are shy but don't quite gibe with the people we can see trembling or blushing," notes Pilkonis.

Shyness can lurk in unlikely hosts – even those of the talk show variety. Take David Letterman, king of late-night TV. Although his performance in front of a live studio audience and countless viewers seems relaxed and spontaneous, Letterman is known to be relentless in the planning and orchestration of each nightly performance down to the last detail. Like Johnny Carson, he spends little time socializing outside a very small circle of friends and rarely attends social functions.

Letterman is the perfect example of what Zimbardo calls the shy extrovert: the cool, calm, and collected type whose insides are in fact churning. A subset of the privately shy, shy extroverts may be politicians, entertainers, and teachers. They have learned to act outgoing – as long as they are in a controlled environment. A politician who can speak from a prepared script at a mass political rally really may get tongue-tied during a question-and-answer period. A professor may be comfortable as long as she is talking about her area of expertise; put in a social gathering where she may have to make a small talk, she clams up. Introverts are often confused with shyness. Introverts have the conversational skills and self-esteem necessary for interacting successfully with others but prefer to be alone. Shy people want very much to be with others but lack the social skills and self-esteem.

What unites the shy of any type is acute self-consciousness. The shy are even self-conscious about their self-consciousness. Theirs is a twisted egocentricity. They spend so much time focusing on themselves and their weaknesses, they have little time or inclination to look outward.

According to developmental psychologist Jerome Kagan, Ph.D., and colleagues at Harvard University, up to a third of shy adults were born with a temperament that inclined them to it. The team has been able

to identify shyness in young infants before environmental conditions make an impact.

In his longitudinal studies, 400 four-month-old infants were brought into the lab and subjected to such stimuli as moving mobiles, a whiff of a Q-Tip dipped in alcohol, and a tape recording of the human voice. Then they were brought back at a later age for further study. From countless hours of observation, rerun on videotapes, Kagan, along with Harvard psychologists Nancy Snidman, Ph.D., and Doreen Arcus, Ph.D., have nailed down the behavioral manifestations of shyness in infants.

About 20 percent of infants display a pattern of extreme nervous-system reactivity to such common stimuli. These infants grow distressed when faced with unfamiliar people, objects, and events. They momentarily extend their arms and legs spastically, they vigorously wave their arms and kick their legs, and, on occasion, arch their backs. They also show signs of distress in the form of excessive fretting and crying, usually at high pitch and sustained tension that communicates urgency. Later on, they cling to their parents in a new play situation.

In contrast, 40 percent of all infants exposed to the same stimuli occasionally move an arm or leg but do not show the motor outbursts or fretting and crying typical of their highly reactive brethren. When the low-reactive infants do muster up a crying spell, it is nothing out of the ordinary.

Lab studies indicate that highly reactive infants have an easily excitable sympathetic nervous system. This neural network regulates not only many vital organs, including the heart, but the brain response of fear. With their high-strung, hair-trigger temperament, even the suggestion of danger – a stranger, a new environment – launches the psychological and physiological arousal of fear and anxiety.

One of the first components of this reaction is an increased heart rate. Remarkably, studies show that high-reactive infants have a higher-than-normal heart rate – and it can be detected even before birth, while the infant is still in utero. At 14 months, such infants have over-large heart rate acceleration in response to a neutral stimulus such as sour taste.

Four years later, the same kids show another sign of sympathetic arousal – a cooler temperature reading in their right ring finger than in their left ring finger while watching emotionally evocative film clips. Too, as children they show more brain wave activity in the right frontal lobe; by contrast, normally reactive children display more brain wave activity in the left frontal area. From other studies it is known that the right side of the brain is more involved in the expression of anxiety and distress.

The infant patterns point to an inborn variation in the response threshold of the amygdala, an almond-shaped brain structure linked to the expression of fear and anxiety. This neural hypersensitivity eventually inclines such children to avoid situations that give rise to anxiety and fear – meeting new people or being thrown into new environments. In such circumstances they are behaviorally inhibited.

Though it might sound strange, there may be even a season for shyness –specifically early fall. Kagan and Harvard sociologist Stephen Gortmaker, Ph.D., have found that women who conceive in August or September are particularly likely to bear shy children. During these months, light is waning and the body is producing increasing amounts of melatonin, a hormone known to be neurally active; for example, it helps set out biological clocks. As it passes through placenta to the developing fetal brain, Kagan surmises, the melatonin may act on cells to create the hyperarousal, easily agitated temperament of the shy.

Further evidence of a biological contribution to shyness is a pattern of inheritance suggesting direct genetic transmission from one generation to the next. Parents and grandparents of inhibited infants are more likely to report being shy as children than the relatives of uninhibited children, Snidman found in one study. Kagan and company are looking for stronger proof – such as, say, an elevated incidence of panic disorder (acute episodes of severe anxiety) and depression in the parents of inhibited children. So far he has found that among preschool children whose parents were diagnosed with panic attack or depression, one-third showed inhibited behavior. By contrast, among children whose parents experience neither panic disorder nor depression, only about five percent displayed the inhibited reactive profile.

Are inhibited infants preordained to become shy adults? Not necessarily, Doreen Arcus finds. A lot has to do with how such children are handled by their parents. Those who are overprotected, she found from inhome interviews she conducted, never get a chance to find some comfortable level of accommodation to the world; they grow up anxious and shy. Those whose parents do not shield them from stressful situations overcome their inhibition.

Snidman, along with Harvard psychiatrist Carl Schwartz, M.D., examined the staying power of shyness into adolescence. They observed 13- and 14-year-olds who were identified as inhibited at two or three years of age. During the laboratory interview, the adolescents with a history of inhibition tended to smile less, made fewer spontaneous comments, and reported being more shy than those who were identified as uninhibited infants.

Taken over lifetime, gender doesn't figure much into shyness. Girls are more apt to be shy from infancy through adolescence, perhaps because parents are more protective of them than boys, who are encouraged to be more explorative. Yet in adolescence, boys report that shyness is more painful than do girls. This discomfort is likely related to sex-role expectations that boys must be bold and outgoing, especially with girls, to gear up for their role as head of family and breadwinner. But once into adulthood, gender differences in shyness disappear.

If only 15 to 20 percent of infants are born shy and nearly 50 percent of us are shy in adulthood, where do all the shy adults come from? The only logical answer is that shyness is acquired along the way.

One powerful source is the nature of the emotional bond parents forge with their children in the earliest years of life. According to Paul

Pilkonis, children whose parenting was such that it gave rise to an insecure attachment are more likely to end up shy. Children form attachments to their caregivers from the routine experiences of care, feeding, and caressing. When caretaking is inconsistent and unreliable, parents fail to satisfy the child's need for security, affection, and comfort, resulting in insecure bonds. As the first relationship, attachment becomes the blueprint for all later relationships spotlighting the development of shyness from toddlerhood to adulthood, there is research showing that insecure early attachment can predict shyness later on.

“The most damnable part of it is that this insecure attachment seems to become self-fulfilling,” observes Pilkonis. Because of a difficult relationship to their parents, children internalize a sense of themselves as having problems with all relationships. They generalize the experience – and come to expect that teachers, coaches, and peers won't like them very much.

These are narcissistically vulnerable – the wound to the self is early and deep, and easily evoked. They are quick to become disappointed in relationships, quick to feel rejection, shame, ridicule. They are relentlessly self-defeating, interpreting even success as failure. “They have negative perceptions of themselves and of themselves in relation to others that they hold onto at all costs,” says Pilkonis. The narcissistically vulnerable are among the privately shy – they are seemingly at ease socially but torture themselves beneath the surface. There is a shyness that is difficult to ameliorate, even with psychotherapy.

Shyness can also be acquired later on, instigated at times of developmental transition when children face new challenges in their relationships with their peers. For instance, entering the academic and social whirl of elementary school may leave the feeling awkward or inept with their peers. Teachers label them as shy and it sticks they begin to see themselves that way – and act it.

Adolescence is another hurdle that can kick off shyness. Not only adolescents' bodies changing but their social and emotional playing fields are redefining them. Their challenge is to integrate sexuality and intimacy into a world of relationships that used to be defined only by friendship and relatives. A complicated task!

Nor are adults immune. Shyness may result from tail-spinning life upheavals. Divorce at mid-life might be one. “A whole new set of problems kick in with a failure of a relationship, especially if you are interested in establishing new relationships,” says Pilkonis. For highly successful, career-defined people, being fired from a long held job can be similarly debilitating, especially in the interviewing process.

Biology and relationship history are not the sole creators of shyness. Culture counts, too. Shyness exists universally, although it is not experienced or defined the same way from culture to culture. Even Zimbardo's earliest surveys hinted at cultural differences in shyness: Japanese and Taiwanese students consistently expressed the highest levels of shyness. Jewish students the lowest. With these clues, Zimbardo took himself to Japan, Israel, and Taiwan to study college students. The

cross-cultural studies turned up even greater cultural differences than the American survey. In Israel, only 30 percent of college-age students report being shy – versus 60 percent in Japan and Taiwan.

From conversations with foreign colleagues and parents, Zimbardo acquired unprecedented insights into how culture shapes behavior in general, and more specifically the cultural roots of shyness. The key is in the way parents attribute blame or praise in the performance of their children. When a child tries and fails at a task, who gets the blame? And when a child tries and succeeds, who gets the credit?

In Japan, if a child tries and succeeds, the parents get the credit. So do the grandparents, teachers, coaches, even Buddha. If there's any left over, only then it is given to the child. But if the child tries and fails, the child is fully culpable and cannot blame anyone else. An "I can't win" belief takes hold, so that children of the culture never take a chance or do anything that will make them stand out. As the Japanese proverb states, "the nail that stands out is pounded down". The upshot is a low-key interpersonal style. Kids are likely to be modest and quiet; they do little to call attention to themselves. In fact, in studies of American college students' individuation tendencies – the endorsement of behaviors that will make a person stand out, unique, or noticed – Asian students tend to score the lowest. They are much less likely to speak or act up in a social gathering for fear of calling attention to themselves.

In Israel, the attributional style is just the opposite. A child who tries get rewarded, regardless of the outcome. Consider the Yiddish expression *kvell*, which means to engage in an outsize display of pride. If a child tries to make a kite, people *kvell* by pointing out what a great kite it is. And if it doesn't fly, parents blame it on the wind. If a child tries and fails in a competitive setting, parents and others might reproach the coach for not giving the child enough training. In such a supportive environment, a child senses that failure does not have a high price – and so is willing to take a risk. With such a belief system, a person is highly likely to develop *chutzpah*, a type of audacity whereby one always take a chance or risk – with or without the talent. Children of such a value system are more apt to speak up or ask someone to dance at a party without overwhelming self-consciousness.

Shyness, then, is a relative, culture-bound label. It's safe bet that a shy Israeli would not be considered shy in Japan. Nancy Snidman brings the point home. In studying four-month-olds in Ireland and U.S., she found no differences in degree of nervous system reactivity. But at age five, the Irish kids did not talk as much nor were they as loud as the American kids. The difference lies in the cultural expectations expressed in child-rearing. Using American norms of social behavior as the standard of comparison, the normal Irish kid would be labeled shy. But, in their own culture, with their own norms of behavior, they are not. By the same token, American kids may be perceived as boorish by the Irish.

Shyness is un-American. America has always been associated with courageous and adventurous people ready to boldly go where others fear to tread. American culture still values rugged individualism and the

conquering of new environments, whether in outer space or in overseas markets. Personal attributes held high in American social esteem are leadership, assertiveness, dominance, independence, and risk-taking. Hence a stigma surrounding shyness. People who are most likely to be successful are those who are able to obtain attention and feel comfortable with it.

What shy people don't want, above all else, is to be the focus of attention. Thus, in elementary school, the shy child may not even ask the teacher for help. In college, the shy student is reluctant to ask a question in class. In adulthood, the shy employee is too embarrassed to make a formal presentation to those who grant promotions. In every cases, shyness undermines the ability to access the attention of others who would increase the likelihood of success. In a culture where everybody loves a winner, shyness is like entering a foot race with lead insoles.

Consider the findings of Stanford Business School professor Thomas Harrell. To figure out the best predictors of success in business, he gathered the records of Stanford B-School graduates, including their transcripts and letters of recommendation. Ten years out of school, the graduates were ranked from most to least successful based on the quality of their jobs. The only consistent and significant variable that could predict success (among students who were admittedly bright to start with) was verbal fluency – exactly what the typically tongue-tied shy person can't muster. The verbally fluent are able to sell themselves, their services, and their companies – all critical skills for running a corporation; think of Lee Iacocca. Shy people are probably those behind the scenes designing the cars, programs, and computers – impressive feats, but they don't pay as much as CEO.

The cost of shyness cut deeper than material success, and they take on different forms over a lifetime.

*A shy childhood may be a series of lost opportunities. Think of the child who wants so much to wear a soccer uniform and play just like all the other kids but can't muster the wherewithal to become part of a group. And if the parents do not find a way to help a child to overcome feelings of nervousness and apprehension around others, the child may slip into more solitary activities, even though he really wants to be social. The self-selection into solitary activities further reduces the likelihood of the child developing social skills and self-confidence.

*Shy kids also have to endure teasing and peer rejection. Because of their general disposition for high reactivity, shy children make prime targets for bullies. Who better to tease and taunt than someone who gets scared easily and cries?

*Whether inherited or acquired, shyness predisposes to loneliness. It is the natural consequence of decades spent shunning others due to angst of socializing. Reams of research show that loneliness and isolation can lead to mental and physical decline, even a hastened death.

*Without a circle of close friends or relatives, people are more vulnerable to risk. Lacking the opportunity to share feelings and fears with others, isolated people allow them to fester or escalate. What's

more, they are prone to paranoia; there's no one around to correct their faulty thinking, no checks and balances on their beliefs. We all need someone to tell us when our thinking is ridiculous, that there is no Mafia in suburban Ohio, that no one is out to get you, that you've just hit a spate of bad luck.

*Shyness brings with it a potential for abusing alcohol and drugs as social lubricants. In Zimbardo's studies, shy adolescents report feeling greater peer pressure to drink or use drugs than do less shy adolescents. They also confide that they use drugs and alcohol to feel less self-conscious and to achieve a greater sense of acceptance.

*Call it a Hugh Grant Effect. Shyness is linked to sexual, uh, difficulties. Shy people have a hard time expressing themselves to begin with; communicating sexual needs and desires is especially difficult. Shy men may turn to prostitutes just to avoid the awkwardness of intimate negotiations. When Zimbardo asked them to describe their typical client, 20 San Francisco prostitutes said that the men who frequented them were shy and couldn't communicate their sexual desires to wives or girlfriends. And the shy guys made distinctive customers. They circled a block over and over again in their car before getting the nerve to stop and talk to the prostitute. To shy men, the allure of a prostitute is simple – she asks what you want, slaps on a price, and performs. No humiliation, no awkwardness.

Performance anxiety may also make the prospect of sex overwhelming. And because shy people avoid seeking help, any problems created by embarrassment or self-doubt will likely go untreated.

*Another cost – time. Shy people waste time deliberating and hesitating in social situations that others can pull off in an instant. Part of their problem is that they don't live in the present, observes Zimbardo, who is currently focusing on the psychology of time perspective. "Shy people live too much in their heads," obsessed with the past, the future, or both. A shy person in conversation is not apt to think about what is being said at the moment, but about how past conversations have initially gone well and then deteriorated – just as the current one threatens to. Says Zimbardo: "These are people who cannot enjoy that moment because everything is packaged in worries from the past – a Smithsonian archive of all the bad – that restructure the present."

Or shy people may focus all their thoughts and feelings on future consequences: If I say this, will he laugh at me? If I ask him something simple like where he is from, he'll be bored and think I'm a lousy conversationalist, so why bother anyway? The internal decision trees are vast and twisted. "Concern for consequences always make you feel somewhat anxious. And that anxiety will impair the shy person's performance," says Zimbardo.

Factoring in the past and future is wise, but obsession with either is undermining. Shy people need to focus on the now – the person you are talking to or dancing with – to appreciate any experience. "Dancing is a good example of being completely of the moment," comments Zimbardo.

“It is not something you plan, or that you remember, you are just doing it.” And enjoying it.

If the costs of shyness are paid by shy people, the benefits of shyness are reaped by others – parents, teachers, friends, and society as a whole.

Yet shy people are often gifted listeners. If they can get over their self-induced pressures for witty repartee, shy people can be great at conversation because they may actually be paying attention. (The hard part comes when a response is expected.) According to Harvard’s Doreen Arcus, shy kids are apt to be specially empathic. Parents of the children she studies tell her that “even in infancy, the shy child seemed to be sensitive, empathic, and a good listener. They seem to make really good friends and their friends are very loyal to them and value them quite a bit.” Even among children, friendships need someone who will talk and someone who will listen.

For any society to function well, a variety of roles need to be played. There is a place for the quiet, more reflective shy individual who does not jump in where angels fear to tread or attempt to steal the limelight from others. Yet as a culture we have devalued these in favor of boldness and expressiveness as a means of measuring worth.

To put it bluntly, the future of shyness is bleak. My studies have documented that since 1975 its prevalence has risen from 40% to 48%. There are many reasons to expect the numbers to climb in the decades ahead.

Most significantly, technology is continually redefining how we communicate. We are engaging in a diminishing number of face-to-face interactions on a daily basis. When was the last time you talked to a bank teller? Or a gas station attendant? How often do you call friends or colleagues when you know they aren’t in just so you can leave a message on their machine? Voice mail, faxes, and email give us the illusion of being “in touch,” but what’s to touch but the keyboard?

The electronic age was supposed to give us more time, but ironically it has stolen it from us. Technology has made us time-efficient – and redefined our sense of time and its value. It is not to be wasted, but to be used quickly and with a purpose.

Office encounters have become barren of social interaction. They are information-driven, problem-oriented, solution-based. No pleasantries. No backs slapped. We cut to the chase: I need this from you. Says Zimbardo, “You have to have an agenda.” Some people don’t even bother to show at the office at all; they telecommute.

The dwindling opportunities for face-to-face interaction put shy people at an increasing disadvantage. They no longer get to practice social skills within the comfort of a daily routine. Dropping by a colleague’s office to chat becomes increasingly awkward as you do it less and less. Social life has shrunk so much it can now be entirely encapsulated in a single, near-pejorative phrase: “face time,” denoting the time employees may engage in eyeball-to-eyeball conversation. It’s commonly relegated to morning meetings and after 4:00 P.M.

Electronic hand-held video games played solo now crowd out the time-honored social games of childhood. Even electronically simulated social interactions can't substitute – they do not permit people to learn the necessary give and take that is at the heart of all interpersonal relationships.

Technology is not the only culprit. The rise of organized sports for kids and the fall of informal sidewalk games robs kids of the chance to learn to work out their own relationship problems. Instead, the coach and the referee do it.

If technology is ushering in a culture of shyness, it is also the perfect medium for the shy. The Internet and WWW are conduits for the shy to interact with others; electronic communication removes many of the barriers that inhibit the shy. You prepare what you want to say. Nobody knows what you look like. The danger, however, is that technology will become a hiding place for those who dread social interaction.

The first generation to go from cradle to grave with in-home computers, faxes, and the internet is a long way from adulthood. We will have to wait at least another 20 years to accurately assess shyness in the wake of the new electronic age. But to do so, we must find a group of infants – shy and non-shy – and follow them through their life, rather than observe different people, from different generations, in different periods of their lives. Only then will we see. The course of shyness over a lifetime.

HELPING OTHERS BEAT SHYNESS

You may not be shy, but one out of two people are. Be sensitive to the fact that others may not be as outgoing and confident. It's your job to make others comfortable around you. Be a host to humanity.

*Make sure no one person at a social gathering – including yourself – is the focus of attention. That makes it possible for everyone to have some of the attention some of the time.

*Like the host of any party, make it your job to bring out the best in others, in any situation. At school, teachers should make it a point to call on kids who are reluctant to speak up. At work, bosses should seek out employees who don't comment in meetings; encourage to express ideas and creativity will improve any company. At parties, break the ice by approaching someone who is standing alone.

*Help others put their best foot forward. Socially competent people feel comfortable because they tend to steer conversation to their own interests. Find out what the shy person next to you is interested in; introduce the topic.

*Help others keep the conversation going. Shy people often don't speak up in ongoing conversations. As a shy person his or her opinion next time you are in a lively discussion.

WE SHALL OVERCOME

1. Overcoming anxiety: To tame your racing heart and churning stomach, learn how to relax. Use simple breathing exercises that involve inhaling and exhaling deeply and slowly. You can ride out the acute discomfort by staying around for a while. If

- you give into your distress and flee a party after only five minutes, you guarantee yourself a bad time. Stick around.
2. **Getting Your Feet Wet:** Nothing breeds success like success. Set up a non-threatening social interaction that has a high probability of success and build from there. Call a radio show with a prepared comment or question. Call some sort of information line.
 3. **Face to Face:** Then tackle the art of very, very small talk face-to-face. Start a casual, quick exchange with the person next to you, or the cashier, in the supermarket checkout line. Most people in such situations would be very responsive to passing the time in light conversation. Since half the battle is having something to say, prepare. Scan the newspaper for conversation topics, and practice what you are going to say a few times.
 4. **Smile and Make Eye Contact:** When you smile you project a benign social force around you; people will be more likely to notice you and smile back. If you frown or look at you feet, you don't exist for people, or worse, you project a negative presence. Once you have smiled and made eye contact, you have opened up a window for the casual "This elevator is so slow" – type comment. Always maintain eye contact in conversation; it signals that you are listening and interested.
 5. **Compliment:** The shortest route to social success is via a compliment. It's a way to make other people feel good about themselves and about talking to you. Compliment someone every day.
 6. **Know how to receive compliments:** Thank the person right away. Then return the compliment: "That's great coming from you, I've always admired the way you dress." Use this as a jumping-off point for a real conversation. Elaborate, ask him where he gets his ties or shops for suits.
 7. **Stop assuming the worst:** In expecting the worst of every situation, shy people undermine themselves – they get nervous, start to stutter, and forget what they wanted to say. Chances are that once you actually throw yourself into that dreaded interaction it will be much easier than you thought. Only then will you realize how ridiculous your doomsday predictions are. Ask your workmate if he likes his job. Just do it.
 8. **Stop Whipping Yourself:** Thoughts about how stupid you sound or how nobody really likes you run through your head in every conversation. No one would judge your performance as harshly as you do. Search for evidence to refute your beliefs about yourself. Don't get upset that you didn't ask someone a favor; focus on the fact that you talked to a person you wanted to meet. Don't over-generalize your social mishaps. Say you start to stutter in conversation with someone at a party. Don't

- punish yourself by assuming that every other interaction that night or in your life will go the same way.
9. Lose the Perfectionism: Your jokes have to be hilarious, your remarks insightful and ironic. Truth is, you set standards so impossible they spawn performance anxiety and doom you to failure. Set more realistic standards.
 10. Learn to Take Rejection: Rejection is one of the risks everyone takes in social interaction. Try not to take it personally; it may have nothing to do with you.
 11. Find Your Comfort Zone: Not all social situations are for everybody. Go where your interests are. You might be happier at an art gallery, book club, or a volleyball team than at a bar.
 12. Comfort is Not Enough: The goal in overcoming is to break through your self-centeredness. In an interaction, focus on the other person. Make other people's comfort and happiness your main priority. If people think to themselves, "I really enjoyed being with her," when they leave you, then you have transformed your shyness into social competence. Congratulations.

THE SHY BRAIN

We all take time to get used to (or habituate to) a new stimulus (a job interview, a party) before we begin to explore the unfamiliar.

After all, a novel stimulus may serve as a signal for something dangerous or important. But shy individuals sense danger where it does not exist. Their nervous system does not accommodate easily to the new. Animal studies by Michael Davis, Ph.D., of Yale University, indicate that the nerve pathways of shyness involve parts of the brain involved in the learning and expression of fear and anxiety.

Both fear and anxiety trigger similar physiologic reactions: muscle tension, increased heart rate, and blood pressure, all very handy in the event an animals has to fight or flee sudden danger. But there are important differences. Fear is an emotional reaction to a specific to a specific stimulus; it's quick to dissipate when the stimulus passes. Anxiety is more generalized response that takes much longer to dissipate.

Studies of cue conditioning implicate the amygdala as a central switchboard in both the association of a specific stimulus with the emotion of fear and the expression of that fear. Sitting atop the brain stem, the amygdala is crucial for relaying nerve signals related to emotions and stress. When faced with certain stimuli – notably strangers, authority figures, members of the opposite sex – the shy associate them with fearful reactions.

In contrast to such "explicit" conditioning is a process of "contextual" conditioning. It appears more slowly, lasts much longer. It is often set off by the context in which fear takes place. Exposure to that environment then produces anxiety-like feelings of general apprehension.

Through contextual conditioning, shy people come to associate general environments – parties, group discussions where they will be expected to interact socially – with unpleasant feelings, even before the specific feared stimulus is present.

Contextual conditioning is a joint venture between the amygdala and the hippocampus, the sea horse-shaped cell cluster near the amygdala, which is essential to memory and spatial learning. Contextual conditioning can be seen as a kind of learning about unpleasant places.

But a crucial third party participates in contextual conditioning. It's the bed nucleus of the stria terminalis (BNST). The long arms of its cells reach to many other areas of the brain, notably the hypothalamus and the brain stem, both of which spread the word of fear and anxiety to other parts of the body. The BNST is principally involved in the generalized emotional-behavioral arousal characteristic of anxiety. The BNST may be set off by the neurotransmitter corticotropin releasing factor (CRF).

Once alerted, the hypothalamus triggers the sympathetic nervous system, culminating in the symptoms of inner turmoil experienced by the shy – from rapid heartbeat to sweaty paleness. Another pathway of information, from the amygdala to the brain stem, freezes movement of the mouth.

The shy brain is not different in structure from yours and mine; it's just that certain parts are more sensitive. Everyone has a "shyness thermostat," set by genes and other factors. The pinpointing of brain structures and neuro-chemicals involved in shyness holds out the promise that specific treatment may eventually be developed to curb its most debilitating forms.

HELPING SHY KIDS

Infants with a touchy temperament are not necessarily doomed to become shy adults. Much depends on parenting they receive.

Do not overprotect or overindulge: Although it may sound counterintuitive, you can help your child cope more effectively with shyness by allowing him or her to experience moderate amounts of anxiety in response to challenges. Rather than rush to your child's aid to soothe away every sign of distress, provide indirect support. Gradually expose your child to new objects, people and places so that the child will learn to cope with his own unique level of sensitivity to novelty. Nudge, don't push, your child to continue to explore new things.

Show respect and understanding: Your children have private emotional lives separate from yours. It is important to show your child that you can understand and sympathize with her shyness, by talking with the child about her feelings of nervousness and being afraid. Then talk with her about what might be gained by trying new experiences in spite of being afraid. Revealing related experiences from your own childhood is a natural way to start the ball rolling. Overcoming fears and anxieties is not an easy process; the feelings may remain even after specific shy behaviors have been overcome. Key ingredients are sympathy, patience, and persistence.

Ease the tease: Shy children are especially sensitive to embarrassment. Compared to other children, they need extra attention, comfort, and reassurance after being teased and more encouragement to develop positive self-regard.

Help build friendships: Invite one or two playmates over to let the child gain experience in playing with different kids in the security of familiar surroundings. But allow them as much freedom as possible in structuring play routines. Shy kids sometimes do better when playing with slightly younger children.

Talk to teachers: Teachers often overlook a shy child or mistake quietness and passivity for disinterest or a lack of intelligence. Discuss what measure might be taken in the classroom or playground.

Prepare the child for new experiences: You can help to reduce fears and anxieties by helping your child get familiar with upcoming novel experiences. Take the child to a new school before classes actually start. Help rehearse activities likely to be performed in new situations, such as practicing for show-and-tell. Also role play with the child any anticipated anxiety-provoking situations, such as how to ask someone to dance at a party (if they'll let you) or speak up in a group at summer camp.

Find appropriate activities: Encourage your child to get involved in after-school activities as a means of developing a network of friends and social skills.

Provide indirect support: Ask the child the degree to which he wants you to be involved in his activities. For some kids, a parent cheering in the bleachers is humiliating. Better is indirect support – discussing the child's interests with him and letting him know of your pleasure and pride in him for participating.

Fit not fight: It's not as important to overcome shyness as to find a comfort zone consistent with your child's shyness. Rather than try to make your daughter outgoing, help her find a level of interaction that is comfortable and consistent with her temperament.

Own your temperament: Think how your own personality or interaction style operates in conjunction with your child's. If you aren't shy, understand that your child may need more time to feel comfortable before entering a novel situation or joining a social group. If you are shy, you may need to address your own shyness as a bridge to helping your child with hers.

Bottom line: Talk, listen, support, and love shy children for who they are, not how outgoing you would like them to be. Psychology Today, Nov.Dec.1995

Shame:

The painful feeling arising from the consciousness of something dishonorable. improper, ridiculous etc. done by oneself or another. Disgrace, ignominy. Syn.:embarrasment, mortification, humiliation, chagrin

designate different kinds of painful feelings caused by lowering one's pride or self-respect. Embarrassment is less painful than shame, one associated with less serious circumstances, often of a social nature. Mortification is a more painful feeling akin to shame but also more likely to arise from the specifically social circumstances, His mortification-at being singled out for rebuked Humiliation is mortification at being humbled in the estimation of others: being ignored gives one a sense of humiliation. Guilt is the feeling of having done something wrong and because it involves doing, it is redeemable. Shame, on the other hand, is an experience of being bad, wrong, or disgusting. It cannot go away with reparation because it is not the behavior but the self that is perceived at being at fault and this fundamentally assaults self-esteem. There is existential shame, that occasional and sudden realization of fault in yourself. Class shame, experienced by minorities and the poor. Situational shame, in which you violate a social norm or experience a passing humiliation. But really damaging shame, the one that haunts lives, is narcissistic shame; to be burdened with a festering negative self-portrait against which one is repeatedly trying to defend. This deep rooted shame, is tied into many other psychological problems, including alcoholism, even when it is not the core issue. John Bradshaw: "Lotus Who Talks about Child'.: "Toxic shame is primarily fostered in significant relationships... that occur in our original families. Dysfunctional family behaviors that produce shame-based children, include constant control. perfectionism. blue, the no-talk rule, and denial of child's feelings, thoughts, perceptions, choices and imagination. Middle class are moving away from physical punishment and towards psychological withdrawal which may humiliate kids even more, could also be at fault".

FEAR

Thousands of Americans become deathly afraid before boarding airplanes. Millions freak out at the mere notion of making a speech. Tens of thousands suffer fear to such a degree they won't leave their houses. Neuroscientists said they have identified the crucial brain areas that control the foundations of memory and emotion - including fear and anxiety.

In a new study by Dr. J. LeDoux of New York University focused on fear and how it is triggered by specific events. Fear is one of the easiest emotions to study because it occurs in almost every animal group, from fruit flies to humans. and the neural pathways associated with terror appear similar in all vertebrates.

The scientists said they have found that the 'amygdala', a tiny structure in the forebrain, is the 'centerpiece for the formation of memories of significant emotional experiences.' They found that animals with damaged amygdala showed no blood pressure rise.

Up to now, psychiatrists had assumed that 'underlying fear memories are indelible. 'That means that all psychiatry can hope to do is control the expression of fear rather than erase it completely from the memory

banks.' But they said that for the first time the fear and emotions might be more controllable with chemicals.

"Because a major component of several mental illnesses is the inability of the patient to stop being continually afraid or anxious," they are focusing now on determining "the precise areas and chemicals in the brain needed to prevent thinking about fearful memories.

"If we could find this out, then abnormal function of these brain areas or brain chemicals might explain different kinds of mental illness." said Dr. M. Davis of Yale.

Laboratory experiments have shown that animals can be conditioned or trained to stop being afraid by administering a safety signal.

In experiments on people, the scientists fitted subjects with recording electrodes on their eyelids and wrists to measure 'startle responses'.

They found that merely by warning subjects they were about to receive a small shock, they could induce a startle response or sign of fear.

Past studies on Vietnam and Israel combat veterans show conflicting results as to whether an exaggerated startle response is a consistent symptom of post traumatic stress disorder.

What people are afraid of: open places, closed places, spiders, cats, dogs, snakes, flying, rape, contagious diseases, knives, fire. crowds, drowning.

Phobia is a fear for the unknown combined with the feeling of despair of annihilation. All fears are not phobia, eg. symptoms of panic attack or fears of death, getting old and being alone are not considered as fears. A fear of doing something crazy, eg. attacking somebody, is also not considered as a phobia. The nature of the fear changes according to the situation. Eg. fear for spiders in Canada. In tropical countries it is essential. A common phobia is social fear. Having to communicate with new people in new situations may cause so much shyness that one is afraid of losing one's identity. This feeling is associated with a feeling of not knowing from where one comes from and where one is going to.

A fear for giving speeches or making a flop once in a life situation. There is a little difference between the phobias of men and women. Categories of new fears are emerging like fear for HIV or contagious diseases.

A patient of phobia has no common characteristics. He may be anybody, any agegroup, any social group. Most of them can manage their lives somewhat well with their fears. A person who is afraid of high altitudes is scared of losing control and desire to jump. Person having the fear for the knives is quick to hide all the knives after the meal. Usually there are only one phobia per patient and rarely more than one. The cause of the phobia is usually a conflict between a hope and the fear. When a feeling starts to become too distressing, it may transform into fear, i.e. one starts to avoid certain things. Bentsodiatsepin medicine are controlling the fear but are having sideeffect like addiction. A fatigue and being tired may increase the sensation of fear because they decrease the ability to cognize things. Phobias are not created from traumas and are not

appearing again together with the traumas. Generally reappearance of the phobia is very rare once one has got rid of it. One of the characteristics of the phobia is that it will decrease as the time goes by and one gets older. If the fear is just increasing all the time there is something else behind. That it is not a phobia. Veikko Granstrom, Kotilaakari

In the past the biggest fear was the fear of darkness, devil, death etc. People did not have the fear for giving speeches but being pointed out as a coward or being ridiculed. Women's fears were associated more with physicality and were very concrete like being raped or being battered. When there is a state of anarchy people are living in a constant state of fear.

The anatomy of Emotions

When people cry the upper lip is raised. Depression, anxiety, sorrow and hopelessness gives cause to get the eyebrows to become raised and form like

the sides of the triangle. Also the sides of the mouth (muscles of sorrow) turn down and brow crinkles. One can see the Joy, love, tenderness and sacrifice in someone's bright countenance and look. Eyes and sides of the mouth are relaxed. A faked smile is detected from the eyes, eyelids are tight and only the mouth is smiling. Hatred (halveksunta) is given by exposing one side tooth and raising the head high. Disgust and pride causes the whole body to get more distance and eyes are turned away and the mouth has the feeling of vomiting. Darwin describes the facial outlook of disgust as the remnant of position of the muscles when vomiting. Being helpless the arms are spread and shoulders are hunched. The eyes of the terrified are wide open and fixated. together with sweating and paleness. Also the muscles are numb but the muscles of the neck are tight and well exposed.

Nine Basic Feelings

Disgust: there is unwillingness and one wants to get out from the object of disgust or it is being repelled.

One can study the feelings according to the intensity they are felt, i.e. how strong a feeling something or somebody causes in us. Sometimes feeling gets crystallized into an attitude like hatred or bitterness. Then it tries to penetrate into everything and color all accordingly. Everything is seen in a negative light when one is having the feeling of bitterness.

Arthur Janov, "Primal Scream" Liberation from the pathological symptoms when childhood's unfulfilled desires and the pain associated with them is cognized and associated their effect on one' life.

Repentance

A blunder or mischievous act often causes us to repent but neglect and unused opportunity gives us even greater and deeper sorrow. American psychologists T. Gilovich and V. Medvec.

Testpersons were asked what wrong decisions in the past week they most regret and decisions they regret for the rest of their lives. For the past week 53% repented some unwise act but one's whole life 84% repented unused opportunity. The effects of neglect are slower to clear.

Depression

The difference between the normal depression and chronic depression 1. dystymia, which lasts so long that it becomes a life's attitude. A person suffering from the chronic depression the depression becomes as part of his personality that causes eg. withdrawal. The best depression prevention method is good childhood which builds up the personality wholesome and gives the ability to face and win the difficulties. Safe and loving early childhood. Being alone is like poison for the person suffering from the depression. Even a one trustworthy friend that one can speak one's difficulties is a great help. One has to upkeep and respect one's relations and friendships, however hurried we may be. Friendships are part of the wholesome personality and important life insurance. One good way of prevention of depression is that one never lays all the eggs in the same basket. If the work is the most important thing in one's life, one must also have something else like hobbies. Then those hobbies may save us in the moment of loss of job or at least when we retire. If the family is all and everything one must maintain the relationships of relatives and friends. The value of relatives and friends get increased when children are old enough to leave the home or spouse is no more there. The health of the body, spirit and mind are interrelated. Life is to learn to give up. The worst is hopelessness, losing hope that everything still one day will be fine. Hope keeps us going. Outi Poutanen~~ Kotilaakari,12-95

Hope

Hope is one of the important aspects of life. Many scientists from philosophy to psychology have studied hope as an essence of life. What is this hope? Why hope is such an important thing? What are the things associated with hope?

What is Hope

The hope is coming strongly in the works of philosopher Gabriel Marcel. He considers hope as 'essence' that our life is made out of, the innermost aspect of our soul. Theologian Henri Nouwen's books one basic theme is hope. Nouwen's says in his book: "Hope in the Chaotic World", "To me a hope is an attitude where everything in front of me is open... It is that I dare to face openly whatever this day or tomorrow will bring... Hope is a basic trust without fear to go into things that I may not know beforehand how everything is going to turn out and I continue even when facing some initial difficulties; it is a basic feeling that I trust what am I doing." Hope and courage seems to be associated: courage gives strength to the hope (Marcel). According to the Nouwen, hope is to expect something new. Hope looks forward, towards that that we do not yet have. It gives courage to accept those kind of things that are not yet described.

In psychology (Kylma) hope is described as a faith to the future of yourself and people close to you as well as an ability to prevent difficulties and solve the faced difficulties. To experience the opportunity is important for hope (Hinds): hope is living strongly in a person who feels and believes to cope with the difficulties of life in a way or another. Some scientists connect hope with the purpose of life (Ersek) like Viktor Frankl. Frankl basic message is the question of the purpose of life: when person feels that he has a purpose in his life, he has strength to manage even in the incredible circumstances.

Hope can be described as a positive attitude towards life. It is worth noting that hope and optimism - are not the same thing. There is a conceptual difference. Expectations and optimism are correlated toward certain object, but hope may be openness towards future. In expectations and optimism person keeps oneself only in the positive feeling but in hope the person is open even to the painful feelings. (Farran et al.)

The experiences of hope are fluctuating from day to day activities. It is not a fixed thing. It is difficult to detect hope in the course of ones mundane life. Hopelessness is however, more difficult to pass. Hope could be described as a faith that life carries even the conditions and environment would be against us.

Why hope is important to us?

Without hope there is no life (From). The experience of hope and hopelessness are connected to our sickness and health. The experience of hope can be connected to the mental health. In the studies it has been proved that a condition of hopelessness is connected to sickness even death (Engel; Anda etc).

In everyday life hope gives us the faith to endeavour and take the challenges it gives somehow managing through it; sometimes with a painful letting go feelings and sometimes with the feeling coming through of being lost for long time.

And what kind of things helps us keep up the hope in our day to day struggle of life?

Constitution of Hope

First of all how we relate to ourselves and our life. In many research has shown that self-confidence and experiences of hope have relationship. (Piazza). When one has self-respect it strengthens the hope. Also relationships to other people invigorate the hope. That relationship to other person reinforces the experience of hope when the relationship and feelings are mutual and is based on real presence. It means that we are being received and listened.

Faith in God, destiny or the order of the universe helps people to have a purpose in their lives and gives a meaning for their particular situation of life- so they can be considered as the sources of life.

The feelings too, have important aspect to play in the dynamics of hope. Sometimes the situation of life brings us heavy feelings to live by that we have difficulties to accept. Activity is also connected to hope. One can strengthen the hope in one activities. It can be mental, eg., solving a difficult life situation and thinking about the possibilities. Sometimes may

keep up the flame of hope by excluding certain painful things for time being until we are ready to face it. Activity may be to pursue in close contact with God. Also physical sports like playing and sports can be meaningful for the hope. Ones past and how we relate it into our lives has lots to do for the experiences of hope.

DEPRESSION

Hoping to sort out the interplay of genes and the environment in depression, researchers at the Medical College of Virginia studied more than a thousand pairs of female twins. While they found evidence for genetic susceptibility, stressful life events posed a far greater danger. Here's how the likelihood of depression rises following common traumatic events.

Event	Increase in Risk of Depression
Death of close relative	1, 500%
Assault	1, 400
Serious marital problem	1, 130
Divorce/breakup	1, 130
Serious trouble getting along with close relative	740
Job loss	580
Serious illness of close relative	390
Loss of confidante	390
Serious illness	330
Major financial problem	150

Medical College, Virginia

Hope can be described as a positive attitude to manage even in the incredible circumstances.

Indeed, one could say that the 180-million-year history of evolution of mammals is the history of the evolution of the family. The very name for mammals is attributable to their possession of mammary glands for nursing. In contrast to reptilian hatchlings, baby mammals could not survive without the nourishment and attentions of a nursing mother. The maternal compulsion to answer to these needs might be regarded as representing the germ of responsibility that in human beings generalizes to become what we call conscience. EXPANDING LIFESPAN LEARNING
Paul D. MacLean, M.D.

About: Paul D. MacLean, M.D.

Dr. Paul MacLean, Senior Research Scientist at the National Institute of Mental Health, has made significant contributions to the understanding the human brain. His work has profound implications for teaching and learning throughout the lifespan, as the following article indicates.

His Triune Brain Theory, based on an evolutionary model of the brain, proposes the idea that the human brain is really three brains in one. The R-Complex is similar to the brain of reptiles, in that it controls basic, instinctive survival thinking and behavior. The limbic system, which is similar to that of lower mammals, seems to be the source of emotions, some aspects of personal identity, and some critically important memory functions. The third and outer formation of the brain, called the neocortex, like the brain of higher mammals, is devoted to higher order thinking skills, reason, linguistic expression, and verbal memory.

MacLean's research suggests that most behaviors are the results of a complex cooperation among these three formations (and systems) of the brain. Of particular significance to educational planning and practice is his finding that when basic needs are not met or there is a negative, threatening emotional context for learning, the brain may literally downshift to basic, survival thinking.

In 1952, he published his first paper on the "visceral brain" and coined the term "limbic system." During an appointment in physiology and psychiatry at Yale he continued to investigate brain mechanisms of emotion, and in 1957 he joined the Laboratory of Neurophysiology at the National Institute of Mental Health, heading a new section on the limbic system. In 1971 he became Chief of the NIMH Laboratory of Brain Evolution and Behavior. An extensive synthesis of his work appears in his book, *The Triune Brain in Evolution*, published in 1990.

Mars	-red	-‘do’	
Sun	-orange		-‘re’
Mercury	-yellow	-‘mi’	
Saturn	-green	-‘fa’	
Jupiter	-blue	-‘so’	
Venus	-indigo	-‘la’	
Moon	-violet	-‘ti’	

From “You Forever” by Lobsang Rampa

‘Sidereal’ means ‘pertaining to stars’.

The definition of Kama as given by Vatsyayana is comprehensive. It is described as general or samanya and special or pradhana or visesa. The concept is of high physiological and psychological significance. General Kama here is defined as a natural attitude created by favourable inclinations towards the different sensual pleasures of the five

physiological sense-organs and hence these sensations arise with the basic association between the mind and the soul.

The special or pradhana Kama is naturally characterised by a special sense of touch or sexual intercourse with a fruitful termination in orgasm.

In the definition of Samanya Kama, Kama is regarded as a natural instinct in the first instance. This is manifested in human behaviour as a pursuit of pleasure sensations. They are experienced through the five sense-organs, viz., eyes, ears, skin, tongue and nose. These sense organs are concerned with vision, sound, touch, taste and smell. Vatsyayana states that Kama is as important and is quite comparable to food, required for the nourishment of the human body-mind and he adds that it is the real fruitful end of Dharma and Artha. From 'Social Philosophers' by V. Raghavan