

Consciousness, Cognition, Neuroses and the Practice of Rajyoga

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Abstract

The Indian philosophical tradition believes that Self or Soul is the source of Consciousness and which one experiences through the five senses by means of attention, intention, thoughts, desire, memory, beliefs, ideas, attitude, action and behavior. Effort is made to explain the relationship between Consciousness and human cognitive processes and their bearing on neurotic symptoms. Additionally, it is explained how the Indian and Western psychologies understand Consciousness and its application in real life by referring to the practice of Rajyoga. It is contended that when the physical location and the role of Consciousness is understood, it is likely to facilitate the cognitive capabilities of individual and helps in modifying behaviour and reduces anxiety, stress, depression (i.e., neuroses) and gives protection from life- style diseases.

Keywords: Consciousness, Cognition, Neuroses, Rajyoga, Indian Psychology, Cognitive Psychology

In Indian Psychology, Consciousness is known by different names such as, Self and Soul. It is said that the Self/Soul cannot be cut, burnt, wetted nor dried up. It is eternal, all-pervading, stable, ancient and immovable (Vyasa, Ch.2, Sloka 24). The Indian thought pronounces, 'I am' Consciousness or Consciousness is 'what I am'. It submits that Consciousness can be experienced when the mind is 'quiet' or is in 'silence' because there is no expenditure of mental energy in silence and hence, 'I' remains what it is. Therefore, focusing attention on silence can be used as a paradigm similar to sensory deprivation, to study Consciousness without content (Paoletti & Ben-Soussan, 2020). In case, the Self or 'I' wishes to connect with the external world, situations or objects, I, the Consciousness move from 'myself' towards the five senses.

Self -Awareness/Self Realization

The Indian thought also envisions the 'Self realized' ascetic as well as householder. It is said that 'Brahmic bliss' consisting of absolute freedom exists for the self-controlled ascetic or householder who is free from desire and anger, and has controlled his thoughts. In Upanishads, the Self and the Supreme-Self both are known as *Brahman* and Consciousness is also a synonym for Self-Awareness. Self-Awareness also means Self Realization in Indian philosophy and

psychology, though psychology refers to the strength and weakness of the individual person as Self-Awareness. Moreover, Self-Realization refers to being aware or Self-Consciousness with or without physical cognizance.

However, the authentic meaning of Self Realization is to develop an integrated personality with divine-moral virtues while performing activities of day-to-day life. Notably, this conceptualization of Self Realization appears to be close to the notion of Self-Realization as presented in Maslow's theory of Hierarchy of Needs. **The infinite horizon and categories of Consciousness**

The idea of infinitely enlarging the horizon of Consciousness refers to envisaging the whole universe as situated in Consciousness. That is, (i) seeing no boundaries of Consciousness, (ii) considering the visualized boundaries as not the true boundaries of Consciousness, and (iii) being aware that Consciousness is always beyond this boundedness (that we seem to see) and in that sense, it is a 'conscious boundedness' (Taguchi & Altobrando, 2020).

It is suggested that all phenomenological states fall into two categories of Consciousness, Core and Extended (CC and EC, respectively). CC supports *minimal self-hood* that is short of temporal extension,

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its scope remains, 'here and now.' EC supports *narrative self-hood*, involving personal identity and continuity across time, memory, imagination and conceptual thought (Ohana & Glicksohn, 2014). Three more forms of Consciousness have been argued to exist. They are- Perceptual Gist, Imagistic Consciousness, and Phenomenal Consciousness. A fourth form that is likely to be more successful is known as Conscious Entrainment which is a form of Consciousness associated with skilled behavior in which attention is sometimes absent (Jennings, 2015).

However, the Self or Consciousness is not known by the weak, by the thoughtless, by those who do not rightly meditate (concentrate or are attentive) but it is known by the rightly meditative (attentive), thoughtful and the strong (Sages, Mundaka Upanishad p.68).

The states of Consciousness

The Mandukya Upanishad mentions four states of Consciousness: Waking, Dreaming, Deep Sleep and Self Consciousness. Love of God is said to be the ultimate state of Self-Awareness according to Vyasa, (2000), and Rajyoga (Shiva, 2020). In Rajyoga (Shiva, 2020), the state of Self-Awareness is explained as a combination of being (a) 'Incorporeal' or detached from physical consciousness, (b) becoming 'Egoless' or humble (c) 'Viceless' that is, virtuous with qualities of peace, love, happiness and remaining free from lust, anger and greed.

In the cause-and-effect relationship, 'mind and matter' are said to be the cause *in* the experience of pleasure and pain, while the soul (consciousness) is said to be the cause (Vyasa, Ch.13, Sloka 21). It means Soul or Consciousness experience pain and pleasure through the process of thinking (mind) and by focusing on external objects (matter) through five senses.

Location of Consciousness

There has been the riddle in Indian philosophy and psychology asking "Who am I? The answer for the riddle is: "I am, Consciousness, the embodiment of peace, love and happiness. It is 'me,' the Consciousness who sees through eyes, hears through ears, feels through skin, tastes through tongue and smells through nose. And, I can feel the exact location of the point of consciousness, in silence, within my brain as I am the one who sees through eyes" (Shiva, 2017). Koch defined neural correlates of consciousness (NCC) as the minimal neuronal events sufficient for a specific conscious percept (Bear et al., 2007). Kindermann and Auinger (2018) observe that brain structures involving the thalamus and hypothalamus play

a crucial role in the Cannon and Bard theory (1927). Accordingly, perceived sensory stimuli arrive in these regions of the brain, leading to simultaneous changes in the body and in feelings

Rene Descartes' depiction of the pineal gland (aka third eye), is suggested to be the central relay station of Consciousness i.e., the "seat of the soul" (Gallagher & Tsuchiya, 2019). The eye is the dwelling place of Consciousness when we are awake, and mind, the dwelling place of Consciousness during the dream (Sages, Aitareya Upanishad p.97). Having entered into the senses, Self identifies with them and when an individual awakens (detaches) from these threefold states (i.e., waking, dreaming and dreamless sleep), he realizes Self - Consciousness (Sages, Aitareya Upanishad p.97). It is said that the immortal Self is the 'inner ruler' who is Unseen, but sees, is Unheard, but is the hearer; is Unthinkable, but is the thinker; is Unknown, but is the knower. (Sages, Brihadaranyaka Upanishad, p.159).

Regarding the '**location**' of Consciousness, the Upanishads say that Self - Consciousness glows in the depth of the eyes as the eyes are the abode, and ether the support of Consciousness, (Sages of Chandogya Upanishad p.102, 108). And he, who knows Consciousness to be the life of life, the eye of the eye, the ear of the ear, the mind of the mind, is able to comprehend the cause of all causes (Sages of Brihadaranyaka Upanishad p.165, 179). Consciousness extends all over the body and the Universe, it's point of origin is in the brain since we become conscious only because of the brain.

According to the Indian scriptures, when we focus on a point, the energy from the Consciousness flows towards the point and returns back to the center of the forehead or center of Consciousness.

The 'verily liberated' state commences when all external contacts are shut, the gaze is fixed between the eyebrows, the outgoing and incoming breaths moving within the nostrils are equalized, the senses, the mind, and the intellect are constantly controlled and 'liberation' is the supreme goal, free from desire, fear and anger (Vyasa, Ch.5, Sloka 26-28). This is experienced by the practitioners of meditation by knowing that it is attention that sees not the eyes, it is attention that hears not ears, it is attention that speaks not mouth, it is attention that feels not the skin or touch, it is attention that thinks, not something that is called mind. And attention is nothing but a synonym for Consciousness. And this attention or consciousness

happens from the centre of the forehead just behind the eyes, very close to the pineal gland.

Consciousness and cognition

Cognitive psychology proposes scientific investigation of human cognitions or mental abilities (Lu & Doshier, 2007). Cognition and Consciousness are meaningfully related. Accordingly, when Consciousness moves from its 'silence' and focuses on external objects it is called 'attention'. It is generally acknowledged that attention and perceptual consciousness share an intimate relationship and when an observer pays attention to an object, he or she becomes conscious of the many attributes of Consciousness. Alternatively, when attention shifts away from the object, the object fades away from Consciousness. It is due to such close-knitted relationship that many scholars posit that the two processes are inextricably entangled, if not identical (Posner, 1994; Jackendoff, 1996; Velmans, 1996; Merikle & Joordens, 1997; Mack & Rock, 1998; Chun & Wolfe, 2000; O'Regan & Noe, 2001; Mole, 2008; De Brigard & Prinz, 2010; Prinz, 2010 as cited in Van Boxtel et.al., 2010).

A key historical precursor to 'working memory,' the Jamesian concept of 'primary memory,' was identified more or less directly with the contents of Consciousness. Many modern theorists also see a close connection between working memory and Consciousness (Buchsbaum, 2013). It is argued that thought can generate organic lesions and those who are able to keep the peace of their inner self in the midst of the tumult of the modern city are immune from nervous and organic disorders (Carrell, 1935, p.78).

It is generally believed that memory has to do with 'remembering' which is a conscious experience. For instance, remembering an event now, means being consciously aware of something that happened on an earlier occasion (Endel, 1985). Notably, as 'I' or Consciousness remains partly or fully focused on objects, 'I' becomes aware of those objects, and the more the 'I' becomes aware of the objects, the objects get recorded in the Consciousness and turn into 'memory.'

Further, Consciousness creates 'intention.' Attention along with 'intentions' and 'memories' comprise 'thoughts.' Therefore, it may be said that 'I' or Consciousness is the creator of 'thoughts.' Additionally, 'beliefs' and 'ideas' (that are kinds of thoughts) develop 'attitude' which is expressed in behavior. Further, it

has been observed that people's attitudes follow spontaneously and consistently from 'beliefs' accessible in memory leading to corresponding behavior (Ajzen & Fishbein, 2000). In this context, it may be said that Consciousness and cognitions seem to evolve through interaction with the environment, involving both attention and intention (Liljenström, 2011). The following insights may be drawn regarding Consciousness and its relationship with cognition:

- ◆ Consciousness is experienced in silence
- ◆ Consciousness can create thoughts via intention
- ◆ Images and thoughts are recorded in consciousness (called as the 'conscious' and 'subconscious' minds by Freud
- ◆ Conscious or aware of experiences, actions and behaviour that are expressed through beliefs and ideas are known as attitude.

Neuroses

Neurosis is a mental disorder that causes a sense of distress and deficit in functioning and anxiety, depression, or other feelings of unhappiness/distress comes within this umbrella. They impair a person's functioning virtually in any area of life; however they are not severe enough to incapacitate the person. Affected patients generally do not suffer from the loss of the sense of reality seen in persons with psychoses (Britannica, 2018). The individual may fail to cope with the stress, or may have maladaptive coping. What seems certain in neurosis is that the individual preserves his/her link with reality, maintains an organization of personality, has grasp over social relations and associations, and the person's insight into the problems is intact.

The Indian traditional world view on redeeming the psyche from distress

The Vedas take into account the attributes of *sattwa*, *rajas* and *tamas* when talking of redeeming the psyche from distress. In Bhagavad Gita, Sage Vyas writes that Lord Krishna asks his disciple, the great warrior Arjuna (Human being with Neurosis), deeply shaken and stunned by anxiety at the prospect of shedding blood (the weakness) of his near and dear ones (lust, greed, anger, attachment and ego) in the battlefield of Kurukshetra (day-to-day life), to free himself from the pairs of opposites (pain and pleasure) and remain in the quality of *sattwa* (that brings goodness-benefit for self and others). *Sattwa* being a state, free from the thoughts of acquisition and preservation, helps the mind remain calm and 'established in the Self' (Vyasa, Ch.2, Sloka 45). It is

explained that the man free from desires (for selfish reward), is content, his mind and senses are purified, he beholds the glory of Self (Consciousness) and is without sorrow (neurosis).

Similarly, there is an understanding regarding the process of freeing the psyche from sorrow. For instance, it looks at Consciousness as the 'driver' of the vehicle comprising the human mind (thoughts) and body. Understandably, it is easier to maneuver the mind-body vehicle by having control (attention) over Consciousness. On the contrary, the western psychology focuses on human beings in the Auto-pilot mode giving less or no attention over the 'driver,' (i.e., the Consciousness), therefore, treating the disorders without setting right the cause of diseases. However, the real cause of mental disorders is the lack of control or attention over Consciousness and its mental activities. After its banishment as an epiphenomenon by behaviorist psychology, consciousness has recently again been declared to be the central problem of psychology (Huilgard 1980; Miller, 1980; Neisser, 1979 as cited by Endel, 1985).

The following conditions are considered helpful in freeing the psyche from neuroses-

1. Remaining watchful (attentive) of the wandering thoughts, emotions and attention

Depression, anxiety and stress result from the long association with wandering thoughts. Neurotic individuals tended to report more mind-wandering during cognitive tasks, lower working memory capacity, and poorer attention control (Robison, Gath & Unsworth, 2017). If shifting Consciousness can be kept away from negative thoughts and brought back to Self-Consciousness, 'I' will easily overcome anxiety, stress and depression. That is, with the back-and-forth movement of Consciousness, 'I' remains detached and attached to thoughts, feelings and emotions according to the individual's choice.

Therefore, the idea is to shift attention from the negative wandering thoughts towards Consciousness or positive thoughts (that benefits self and others). For example, when Consciousness focuses on sleep, it experiences drowsiness; however, when Consciousness shifts awareness to Self or silence or any immediate danger, the 'I' feels light, and alert. It is like a game of one moment drowsiness, and next moment lightness or alertness due to the immediate danger. By practicing to put attention on Consciousness, one may experience negative emotions of anger and anxiety at one moment. However, by shifting the

attention towards the source at the 'next moment,' one would experience peace and lightness, free from mental burden.

Furthermore, mood and anxiety disorders are associated with deficits in attention control of emotions and emotive stimuli. Similarly, depressive symptomatology is related to general deficits in attention control. This deficit does not appear to be driven by distracters or inhibition difficulties as expected, but by impairments in goal-directed information processing (target facilitation) in the presence of competing information (Pike et. al., 2020).

2. Keeping the senses under control

According to the Indian worldview, the 'senses of the wise man' obey his mind, his mind obeys his intellect, his intellect obeys his ego, and his ego obeys the Self or Consciousness. In other words, he who meditates or concentrates on the 'ruler' (Consciousness) of the 'city' (body), knows no more sorrow. For such a man, the Self revealed in his own heart, experiences eternal peace - to none else, (Sages, Katha Upanishad p.27,30,33,35).

It helps to understand that when Self-Consciousness is associated (and continues to do so) with the body or its senses, these become subject to pleasure and pain and there is no freedom from pleasure and pain. However, as the attachment towards the external objects and the senses ceases, pleasure and pain cease to exist and only goodness, peace and happiness remain. In other words, rising above physical consciousness, knowing the 'Self' as distinct from the *senses and the mind* and knowing the Self in its true light, makes one joyous and free. (Sages, Chandogya Upanishad p.127)

3. Understanding the incapacitating consequences of having desire for, and attachment to external objects

'Desire for, and attachments to external objects,' nicely complement the first point which asks to 'keep the senses under control.' Understandably, a prominent source of sorrow (also frustration and anxiety) is 'desire.' It is generally true that when a man thinks of desired objects, he/she also feels an attachment to them. However, this does not stop here and there is desire to own/possess the object. In case this does not happen, anger arises and from anger comes delusion leading to loss of memory of the Self, God and Self-Sovereignty. Ultimately, from loss of memory, the discretion to discriminate is gone and with annihilation of discrimination, all is lost and perishes.

On the other hand, the self-controlled man, moving amongst objects with the senses under restraint, and free from attraction and repulsion, attains peace. In peace, pain is destroyed and the intellect of the tranquil-mind becomes steady (Vyasa, Ch.2, Sloka 62 - 65). The point is, 'I' can remain peaceful by not focusing on external objects and by concentrating on inner silence. Vyas in Bhagavad Gita says, that like the tortoise which withdraws its limbs on all sides, the man of steady wisdom withdraws his senses from the sense-objects, (Vyasa, Ch.2, Sloka 58).

4. Changing the maladaptive ways

The management of neuroses progresses in the same line "psychologically" as the patient is helped in changing the maladaptive ways of handling the situation (Dholakia et. al., 2015). The frequent occurrence of emotional disorder prior to, and accompanying psychosis indicates that neurosis contributes in the development of psychotic symptoms (Freeman & Garety, 2003). Stress and anxiety lead to neuroses and psychoses and are even associated with non-communicable diseases (NCDs) like heart diseases, diabetes, cancer, stroke, addictions and depression. NCDs are often preceded by stress-related metabolic syndrome i.e., hypertension, high cholesterol, truncal obesity, and reduced responsiveness to insulin (Fricchione, 2018).

Perhaps, the Self or 'I' can solve problems, without getting too engrossed or lost into problems, leading to clarity and stress-free life as it focuses on activities, games or studies, without getting distracted from external situations. Creative people are better at adjusting their focus of attention. Apparently, their flexibility confers distinct advantages to them in the course of problem solving as changes in the structure of the problem necessitates corresponding adjustments in solution strategy (Vartanian, 2009)

4. Remaining a detached observer

Apparently, it helps redeeming the psyche from distress (neuroses) by practicing to become a 'detached observer' to create and control the thought process which is called mind. This becomes possible when the observer intervenes and controls the activities of the thought process (mind). Because it is the Consciousness who is the creator of new thoughts (intention and desires), it is the Consciousness who remembers the past thoughts from the memories, known as subconscious or unconscious mind by Freud. Vyas elucidates that whose consciousness is not shaken by adversities, who does not hanker after pleasures,

and who is free from attachment, fear and anger, is called a sage of steady wisdom (Vyasa, Ch.2, Sloka 56). Moreover, having made pleasure and pain, gain and loss, victory and defeat the same, action performed for the sake of one's righteous duty, obliterates all the scope for incurring any sin (Vyasa, Ch.2, Sloka 38).

Redemption from neuroses: The case of Rajyoga

It is contended that cognition and Consciousness are connected to each other and help in prevention and control of neuroses. The observations at this instance refer to the practice of Rajyoga which observes that: *It is me, (the Consciousness), who can focus with full attention, I can choose to focus upon positive thoughts and situations in place of placing the focus/attention on negative thoughts and state of affairs that are the cause for depression and anxiety.* Cognitive theories of depression posit that selective attention towards negative information contributes in sustaining depression (Beevers et. al., 2015).

Rajyoga deals with prevention of diseases and complete cure of neuroses by practicing self-control over Consciousness either with focused attention, or by experiencing love and compassion (Shiva, 2017, p.57). Self-control over Consciousness is practiced throughout the day while performing actions but in solitude. This is easily practiced by remembering God because by connecting to God, it becomes easier to move the Consciousness from the world of worries to silence and thereby, feel love, compassion, lightness, happiness and bliss (Shiva, 2017, p.16). Those who are not able to develop focus or attention to practice Rajyoga, may need to undergo Counseling sessions or emotional healing sessions like hypnotherapy (Dana, 2018).

Step by step procedure for Rajyoga (Proposed by Spirituality Health and Inner Values Academy, 2020)

- ◆ ! First, stare at a point (focus attention), feel love and compassion
- ◆ ! Second, connect with God to easily detach from day-to-day thoughts or situations
- ◆ ! Third, experience the inner peace, love, compassion and happiness that happen naturally as Consciousness detaches from stress, worries and day-to-day responsibilities
- ◆ ! Fourth, practice performing daily actions with focus on positive emotions

Meditation for realizing Consciousness

Attention and self-control are essentially related to meditation while discursive thoughts and emotions are contained. Meditation not only augments focus and attention but can enhance empathy, attention capacities and quality of life (Mograbi, 2011). In the case of 'compassion meditation,' emotional sensibility is increased. The significant difference between "one-pointed concentration" to "compassion meditation" has been pointed out. In case of "one-point concentration" *activation of emotional areas* is restricted. However, discursive thoughts are not primarily important in either form of meditation.

To realize true Consciousness, initially it is important to control the outgoing senses and harness (control) the mind (thoughts). Focusing or meditating upon the 'light in the heart' (i.e., upon pure Consciousness) is distinct from the ordinary consciousness of the intellect. The Brihadaranyaka Upanishad says that the virtue of him who meditates on the kingdom of the Self is never exhausted; for the self is the source from which all the virtues spring (Sages, p.133). Notably, in meditation there is constant and unceasing remembrance of the Self, therefore, all attachments are loosened and there is freedom (Sages, Chandogya Upanishad p.119).

Meditation helps experiencing the Self, the inner reality behind the physical appearance. With the support of the mind and the intellect, the senses detach from attaching themselves to the objects of pleasure and get purified by the light of the inner reality. Sages of Swetasvatara Upanishad acclaim that the wise men control their minds (thoughts) and unite their hearts with the Almighty (p.190). Bhagavada Gita in its numerous shlokas proclaims, that those who, fix their minds on 'Me' (the Supreme God, the Only One who constantly and eternally remains free from Neuroses), worship 'Me,' always steadfast and endowed with supreme faith, are the best in Yoga (Vyasa, Chapter. 12, Slokas 2, Chapter. 2, shloka, 61, Chapter 7, shloka 18).

Meditation is the 'right knowledge' followed by reasoning, discrimination, bliss and unqualified ego. While *Samadhi* is attained by constantly practicing cessation of all mental activities, and the *Chitta* holding only the unmanifested impressions. The concept of *Purusa*, is presented as an ideal image of man who is untouched by misery as he remains unperturbed by the results of actions or desires because, he is relentlessly devoted to *Isvara*, the Supreme Ruler (Patanjali, Ch.1, Verses 17, 18, 23, 24). *Samadhi* commences after sacrificing all to *Isvara* (Patanjali

Ch.2, 45). One moment in action we are in meditation and next moment in the space between action or thinking process, we move on to *Samadhi*. Throughout the day if we keep shifting from meditation and *Samadhi* while performing our daily routine, there is no scope to develop neuroses.

Values in life of an 'integrated personality' who is loved by the society

An integrated personality is loved by the society and is an ideal personality. The Indian philosophical tradition conceptualizes it in a very profound manner. Accordingly, an integrated personality manifests and practices higher order spiritual values and perceptive qualities. Similarly, an integrated person, hates no creature, is friendly and compassionate to all, is free from attachment and egoism, is balanced in pleasure and pain, and is ever forgiving and ever content. Such a personality is steady in meditation, has firm conviction and is self-controlled in mind and intellect.

Moreover, he/she is dedicated and devoted to the Supreme Consciousness (God), does not agitate the world, nor is agitated by the world. He/she is free from sensual pleasures, envy, fear and anxiety and is dear to God. An integrated personality is free from selfish wants, is unconcerned, and untroubled, is capable of renouncing all selfish undertakings or commencements and is a true devotee. Having an integrated personality helps come closer and become dear to the Super power/ Higher Consciousness or God.

Bhagavad Gita describes an ideal human being, (the truly integrated personality) and a true devotee of the Lord in the following words. "*He who neither rejoices (selfish pleasures), nor hates, nor grieves, nor desires (selfish desires), renouncing pleasure (of 5 senses) and evil, and who is full of devotion, is dear to Me. He who is the same to foe and friend, and in honor and dishonor, who is the same in cold and heat and in pleasure and pain, who is free from attachment, He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion—that man is dear to Me. They verily who follow this immortal Dharma (doctrine or law) as described above, endowed with faith, regarding Me as their supreme goal, they, the devotees, are exceedingly dear to Me* (Vyasa, Ch.12, Sloka 13 - 20).

Conclusion

For understanding the cognitive process and the role of Consciousness one needs to become a 'detached observer' of the cognitive processes and act with self-

control. When there is constant self-control, there is the possibility for choosing one's thoughts and related emotions. Consequently, with freedom to choose, there are no distortions, in what we see, think, speak, and act or in our choices that would lead to stress, anxiety or neuroses. If we are able to prevent neuroses, it helps prevent and control psychoses and life-style disorders of non-communicable diseases. The restoration of man, leading to harmony of his physiological and mental self will transform his universe (Carrell, 1935, p.165). It has been proposed that Rajyoga is a way of life transforming psychological, biological and social factors to benefit self and others (Dana, 2021). When we understand that Consciousness is just a synonym of Attention and if there is attention in our every thought, word and action, every moment, we will naturally choose what is good for us and others. And when there is nothing to be done, we will rejoice in our natural qualities of peace, love, happiness, joy being combined with Divine. When I know what I am choosing in my action and inaction, when I choose myself in both action and inaction in every moment of my daily routine, I remain free from stress, anxiety

and other neurotic illness.

It is my consciousness that remains focused at one place which is near to me or it gets connected with far away objects. And both types of awareness happen within my brain. Hence, I am in control of all that is happening within me. It is me, the Consciousness, who chooses to remain in the five states of awareness like awake, sleep, dream, remain silent or get lost in my sweet nature that is much similar to the nature of God.

To remain free from stress and neurotic diseases, we remain attentive constantly, with attention I attach and detach with my senses as per the need but not under compulsion, I choose what is good for me and others instead of coming under the influence of my greed for pleasures or succumbing to past memories of pain, With information of psychological, biological, social factors, I perform those actions that are beneficial for me and others. And being self-motivated and self-controlled, with all the daily experiences, I develop values and virtues developing my personality to be acceptable for myself and the society with love and care for one and all.

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