

Focusing and the Eastern Teachings

The Search for Personal Meaning

By Bala Jaison, Ph.D.

Introduction

The term "Focusing" describes a particular process developed by Eugene Gendlin, Ph.D., psychotherapist, philosopher, and professor at the University of Chicago. There is also a book by the same name (Bantam, 1981). Focusing might be regarded in two ways. It is first of all a technique: A specific six-step process or exercise. The six steps are designed to:

- 1) remove obstacles, blocks, and resistances that prevent us from functioning as whole, well, integrated beings;
- 2) help us become increasingly sensitive, aware and attuned to whatever is inside us, whether positive or negative in nature;
- 3) provide a specific approach to dealing with the myriad unknown or vague "inside places"
- 4) increase our ability to tap into a wealth of untapped resources: creativity: inner wisdom or knowing, intuition;
- 5) make us more aware of and attuned to ourselves and the world at large.

Focusing also provides a method to deal with stress and to cope more effectively with daily living.

The Focusing process as a technique can be integrated into almost every imaginable field of human endeavor and allows the focuser to become more sensitive and in touch with any action or thought--whether it be a business proposition or a spiritual issue.

Focusing is, second, an ongoing lifelong process. In this context, Focusing or the Focusing Attitude becomes a way of life that conditions how we relate to or treat ourselves and the world around us.

In this regard, the Focusing Attitude is similar to many of the current western psychological and spiritual approaches to growth and development. I wish to emphasize that point in relation to the following article, especially for those who are unfamiliar with Focusing. The article is not about Focusing as a technique. (The technique I feel is flawless in its subtlety and endless possibilities for creativity and integrity toward human beings and their behavior.) The article is about the Focusing Attitude and how that attitude relates to and integrates with the traditional Eastern approach to spirituality.

In this article the Focusing Attitude serves as a model to illustrate the current western approach to spiritual psychology that can be found in psycho-synthesis, gestalt, and many of the humanistic or transpersonal approaches to the psyche.

I am writing this article for a number of reasons. First, because I love Focusing and what it has given me, especially in the way of the Focusing Attitude.¹ I now regard this attitude as a way of life rather than part of a technique.

Second, through my own experience of Focusing as well as through teaching it, I have discovered that one can become blocked for a variety of the most seemingly innocuous reasons, for example:

- an unassuming word or phrase that happens not to fit with one's own familiar inner vocabulary;
- cultural idioms and idiosyncrasies;
- an upbringing which emphasized strong, definitive ideals, morals and values, regarding good/bad, right/wrong, spiritual/non-spiritual, traditional/non-traditional, etc.

I am fascinated by these peculiar subtleties we loosely refer to as human nature, and which give richness and uniqueness to our being. I am also deeply interested in people. Hence, I am ever preoccupied by the fine art of translating from one discipline to another, from one culture to another, one religion to another. I think of it as being psychically multi-lingual.

Finally, I have a particular interest in Focusing as it relates to spirituality because it is directly applicable to my life, and because learning to integrate the Focusing Attitude into my spiritual life turned out to be an unexpectedly long and arduous process. My bewilderment was connected to the whole issue of balance—the balance between discipline and will versus letting and allowing; between transcending versus experiencing; between Focusing versus Meditation (i.e. when it's appropriate to go "up" and when it's appropriate to go "down"); and finally between duality and polarity and how they relate to the concept of unity.

Probably a good place to start is with my initial surprise and shock that Focusing should present such major obstacles and confrontations in my life. My surprise stemmed from two sources: a) Focusing is anything but confrontational and is designed to remove obstacles, not create them; and b) My initial response to the book was so positive that, prior

to training, I couldn't imagine even a hint of possible difficulty or confusion.

The problems, I soon discovered, were connected with my own previous training, discipline, and consequent mind-set regarding the spiritual path and enlightenment and all of what that entails.

First, prior to actually discovering Focusing, I was already intuitively using it, but only in specific contexts: as a way of checking out the truth of thoughts with my own sense of various inner issues, for example, but never as a way of actually paying attention to personality issues. Those according to my training, were to be overcome or transcended, period.

Second, I had been both a student and a teacher of Metaphysics and the Esoteric Sciences for many years. Two points are relevant here:

a) The training and language in metaphysical studies is very definite and specific. Therefore, while the inner territory of evolving consciousness is remarkably elusive and highly complex, the language to describe it is not. Hence, Focusing directions like "go down into your body", hurled my whole being into mazes of panicked confusion. "Which body? Physical? Etheric? Astral? Mental?" It is difficult to explain the horror (and humor) of it now, but at the time I didn't know where to go!

b) Visualization and deep inner work (at both psychological and spiritual levels) had long been familiar processes to me. It seemed, therefore, that Focusing should have been a natural and organic extension of what I was already doing. Indeed, that is why I was attracted to it in the first place. Thus, the ensuing conflicts came as a stunning and unexpected blow. On the one side everything about Focusing was irresistibly drawing me to Focusing--it made sense, it had innate wisdom and depth, it appeared to be applicable to almost every field of human endeavor. Yet, on the other side, it was Focusing that "stood between me and feeling fine"!

The Focusing Attitude And Eastern Spiritual Traditions

For me, all the issues surrounding balance arise out of the dilemma of attitudes: the Focusing Attitude and traditional Eastern spiritual attitudes. While the dilemma is about attitudes, it is also about the basic philosophies and ideologies that underlie them. It's about the age-old spiritual predicament of duality and polarity, and their relationship to unity (referred to, in the Eastern traditions, as bringing the "pairs of opposites" into balance). And, it is of course about Focusing and spirituality, and where and how they integrate with each other.

An observation about polarities: to grasp fully the issue of polarities, it is necessary to understand that polarity and duality are each a side of the same coin and, therefore, intimately connected. (This is beautifully illustrated in the ancient yin/yang symbol that depicts two identical halves pieced together to form a complete circle.) It is probably worthwhile, then, to take the time to appreciate fully what each side of this coin has to offer. By actually sensing the value and life energy of each side as complete and individual units, we gain a deeper understanding of their relationship and consequent connectedness.

In comparing and contrasting the Focusing Attitude with the attitude of spiritual training in the Eastern traditions, we find that there are areas where strong similarities exist and areas where they appear to be nothing alike. I emphasize the word "appear" because in essence (in spite of outer appearance) both are meant to lead us to exactly the same whole and integrated places, and to bring us to a recognition of inner truth and unity.

Similar Aspects

1. Both Focusing and the spiritually oriented paths/disciplines ask that we turn our awareness inward in order to distinguish between "chitta vritti" (chattering mind) or the critical mind in Focusing, and the inner voice of truth, often referred to as "guidance" (or "what comes" in the

Receiving Step of Focusing).

2. Both suggest that within each of us lies a place where essential truth, wisdom and inner knowing can be found. In the Eastern paths the "how to" or way to this inner place is through control of the outer senses, called Pratyahara or sense withdrawal.

In Focusing this is accomplished through "clearing a space" and getting some distance and perspective from the issues at hand.

Both are meant to bring us in touch with a "being place" separate and apart from the stuff of our daily lives.

3. Both attitudes suggest that there is a rhythm and flow to life that is natural and organic, and exists whether or not we are conscious of it. Metaphysics covers this extensively through the study of energy and what is referred to as Universal Laws and Principles. Focusing addresses this less specifically, yet similarly, by asking us to sense what "feels right" in any given moment. Both ask us to become increasingly sensitive and attuned to the rhythmic flow of life.

4. Both paths acknowledge an inner condition that is already whole, well, and complete. In spiritual work we are asked to identify with this holistic condition, referred to as Self, Soul or Source. In Focusing we are asked to notice what "stands in the way of identifying with this holistic condition. Both stress the concept of a pre-existing completeness and wellness in each of us.

5. Both paths value intuition as a way of knowing; i.e. the ability to "sense" the rightness or truth of something independent of logical reasoning.

In Focusing intuitive knowing (or sensed truth) finds access to expression in the "sensing areas" between the throat and lower abdomen. In meditation this truth generally expresses itself in two areas (depending on individual inclination): through the heart

center, which is registered in the same bodily way as Focusing, or through the head or "ajna" center (also referred to as the third eye or eye of intuition). In the latter case, the registration is literally through an experience of "light-in-the-head" (not unlike saying "a light bulb went off in my head"). Focusing is particularly useful for head-type insights by providing a means of double-checking in a *felt way* the truth of what is initially registered mentally. It is interesting to note, however, that for head-type people the registration of intuition in the head is as real and vivid as the felt-sense registered by the sensing apparatus.

I believe that it is crucially important to understand the difference between chatter in the mind and genuine registering of insight (which is really *IN*verted sight) in the head. The latter for certain types of people is a natural modus operandi (think it first, feel it second) and should never be underrated or undervalued.

Within the context of the above points, Focusing perfectly complements traveling the spiritual path by creating a mechanism in which to fully experience the rightness or truth of ideological concepts through *sensing* in a *felt way* (something akin to Knowing that we "got it").

Similar But Different

Then there are areas where the two attitudes seem to be similar, but convey some important and in fact critical differences.

The dissimilarities actually center around one fundamental issue and that is: how we are to treat and regard what the Easterners call lower self or personality; i.e. those parts of us which behave in a less than ideal spiritual manner.²

If we observe the basic ideologies behind Focusing and the Eastern traditions, we notice that both foster the attitude of inclusiveness. However, upon deeper examination we find ourselves faced with the key divergent point: exactly WHAT should be included.

Focusing says that we need to be inclusive of ALL aspects of ourselves: high/low,

good/bad, spiritually well-behaved or otherwise. It teaches that we are essentially one whole being—"the whole thing"—with both positive and negative aspects, and that the way to real unity is by inclusiveness and acceptance of all those parts with nothing left out. The point here is that by honoring our humanity we reach spiritual integrity and unity.

The Eastern teachings on the other hand emphasize focused attention on the spiritual aspects of being, regarding our human-ness as something to be coped with or overcome.

The teachings hold that only the soul has the ability to be inclusive, to heal, and to unify the un-integrated conditions of the personality. This idea is based on the premise that we are essentially a duality or dual self, with two distinct parts. Prior to spiritual training these two parts are polarized and living two distinct lives (since, in the early stages, the personality is completely unaware of the inner life of the soul).

The names and descriptions of the two-sided nature are quite interesting and revealing in terms of their relationship to Focusing. One Self (with a capital "S") is referred to as Soul, Source, Higher Self, Real or True Self (among others) and is positive in polarity. It is by nature inclusive, whole, compassionate, loving, and all other qualities that might be attributed to a Divine Nature.

The soul is considered to be our True Self—Who we really are and therefore the part that we are most definitely asked to identify with as Real and True. Anything other than our Source is considered to be outside the realm of spiritual reality and consequently not worthy of attention, except to the degree that it can be upgraded or transmuted into something more refined (i.e., spiritual). This brings us to personality, the other part of self (small "s"), which is negative in polarity as well as separative and reactive by nature. It is considered to be the key element "standing in the way" of us and being whole. The personality is capable of resonating with such traits as anger, greed, hatred, jealousy, fear,

selfishness, etc. It is viewed as the cause of all human suffering. The names and terms used to further describe the personality are quite striking: the lower self, little self, shadow self, illusory self, and the most provocative in relation to Focusing, the *not-self*.

The implications here are staggering. From a purely Eastern perspective, Focusing is asking us to pay attention (at least at some level) to something that doesn't exist in the first place! It is no wonder that those deeply entrenched in Eastern disciplines would feel horrified at the thought of having to "go down there" and pay attention to THAT!

This brings forth a very critical question for anyone interested in integrating the two philosophies into daily life: How are we to regard the personality? What sort of attitude should we have toward it? Both ideologies are very specific about this point.

Focusing says we must honor every part of us, and asks that we give a "friendly hearing" to even the most resistant and unruly parts of our natures. We are asked to be kind, gentle, and nurturing to those elements in us which experience fear, pain, sadness, hurt, vulnerability, etc., and above all to become increasingly aware of how we treat ourselves from day to day. We are asked to notice how we handle those parts of ourselves that we don't like and appreciate. If it is with cruelty and harsh judgment we are asked to see what it would be like to start treating those often sad and unhappy parts with a little respect and loving attention. We are asked to nurture those places back to health rather than beat them into submission.

The Eastern paths do not exactly teach unkindness, uncaring or unfriendliness as far as the personality is concerned. They simply say: Ignore it! Although harsh-sounding at first, especially to Focusing ears, this attitude is not as uncompassionate as it initially appears, nor is it meant to be. The idea is founded on the ancient maxim: "Energy follows thought; as you think, so you will become." The implication is clear: if you think negatively, identify with the personality life and its

limitations, you become THAT. On the other hand, if you think positively, identify with love, expansiveness, wisdom, etc., you become THAT. So the work is to decentralize the consciousness out of the chaotic and unstable environment of personality drives and desires (an environment which is always subject to separateness and limitation by its very nature.) By not identifying with the petty and materialistic aspects of physical plane life (a condition known as "non-attachment") the energy and conscious attention can be shifted into, fixed upon, and absorbed in higher spiritual goals, virtues and aspirations. In time, through the process of transcending (i.e. lifting oneself up, rising above the obstacles), one's whole orientation will re-direct itself from outer reality (which is actually non-reality and referred to as the "world of appearance or illusion") to inner reality. At this juncture, the spiritual disciplines and Focusing once again meet and align, since both acknowledge an inner life or deep place of knowing and truth.

Eastern thought sees form as an entrapment, something binding and limited, to break out of and get free from. Focusing looks at these so-called obstacles and sees them as a gateway.

Eastern thought advises us to cast out negativity, overcome it. Focusing says the lower nature is not a black sheep to be cast from the flock, but the prodigal child to be welcomed home.

Eastern thought says concentrate on spirituality; Focusing says include our humanity too.

Both are right in their way and lead us further into the perplexing phases of the soul/personality conundrum, this one having to do with form and structure or more simply "how to".

Again we see some dissimilarities. The Eastern teachings are very detailed (volumes' worth) on how to achieve higher states of consciousness. Although the forms are many and varied, it is generally agreed that some method, form, structure and discipline are essential to spiritual growth and development.

(The proper word is sadhana--meaning one's regular spiritual practices.) There is a wide range from which to choose a personal sadhana: meditation (in all its many forms and styles), prayer, spiritual study and reading, journal-keeping, dream work, various forms of Yoga--and even Focusing. The principle criterion is that the chosen sadhana, which is to be practiced regularly (preferably daily), emphasizes paying attention to, and making room for, the soul to increasingly express itself and make its voice heard. (This is something like giving the soul a "friendly hearing.")

To most people attempting to tread the spiritual path, the foregoing probably sounds reasonable. The point of departure, however, emerges around the issue of personality. Part and parcel of the discipline is that we cultivate an attitude of watchfulness regarding the personality life. Through the process of becoming what is known as "trained observers" in esoteric parlance, we begin to notice the various antics, schemes, resistances, and cunning that the so-called lower self uses to avoid being conscious, facing its self or adhering to the chosen disciplines or forms.

We are therefore asked to develop and maintain an attitude of detachment, and with that attitude as a backdrop simply to do it, whether the personality likes it or doesn't like it, is in the mood or isn't.

This phase of the struggle is well documented in nearly all writings on spiritual development. It is most poetically described in the ancient classic, the Bhagavad Gita, where the struggle is referred to as the "battle of Arjuna" (meaning the battle between the lower self and the higher self to gain control). The battle ends in the surrender of the lower nature to the higher and the weapons employed in that victory are: perseverance (toward the goal), steadfastness (to truth), courage (over defeat), plus deep faith and trust (in the rightness of the inner process). Whatever names and forms are used, the ultimate purpose is mastery and transcendence over the lower nature--mind, emotions and physical body--to gain access to

the Infinite Wisdom.

The Focusing attitude is far more lenient in this regard. It checks to see whether any or all of the above "feels right" in the first place, and continues to check regularly throughout the process. In particular, it handles resistances with very caring kindness. Also, it is geared more toward fluidity and flexibility than form and structure. By caring for and nurturing the personality (as with a difficult, stubborn child), the continued and sustained attitude of loving respect will ultimately bring about the same unified condition aimed at by Eastern paths. As with the Eastern traditions, Focusing too requires an attitude of faith and trust in the process, and in its ability to heal our psycho-emotional wounds.

Both ways offer much. Both have their values and drawbacks. Trying to integrate the two calls forth some soul-searching questions:

1. If it is true that the personality is such a mass of uncontrolled emotions, desires and negativity, is it a good idea to give attention and time to it? On the other hand, does the constant attempt to transcend it place us in a position of denying and avoiding part of ourselves?
2. Does paying attention to the lower self (personality) abrogate paying attention to the higher self (soul)?
3. When is it appropriate to transcend? When is it appropriate to "go down into" and experience?
4. Where is the balance between discipline (structure, methods and definite practice) and letting/allowing (being more lenient with our un-integrated aspects)? Does each eventually bring one to the goal (whatever that may be)?
5. Does the path of discipline create too much rigidity, inflexibility, and harshness toward the personality? Alternatively, does the permissive attitude of Focusing lead to pampering every little whim and personality reaction?

These are very difficult questions to

answer and clearly what is so, and what is true, is a subjective matter and needs to rest upon the essential and immediate question: What is needed here? The living out of human existence is a process of constantly balancing and re-balancing by understanding not only what is needed, but what is missing, in any given moment.

We often hear people referred to as heart-types or head-types, doers or thinkers or feelers. Metaphysics refers to this as one's "line of least resistance", meaning one's inherent and natural inclinations, one's *modus vivendi*.

Certain people are overly disciplined, overly rigid, and too hard on themselves and, here, the letting, allowing and gentleness of Focusing is what is needed and what is missing to obtain balance. Others, because of their "line of least resistance" have what we might call a too fluid nature, manifesting in over-permissiveness and leniency to the point of being unclear, vague, and vacillating about making decisions and seeing them through to completion. Here, structure, order and definite forms or methods may be what is needed to establish balance.

One might ask at this point: "But how do I know if I'm out of balance? How can I tell if I think both Focusing and spiritual work are geared toward making us increasingly attuned to ourselves, and more sensitive and aware at every level. As we are able to develop the ability to "check inside", we begin to notice if something is not right--physically, emotionally, mentally and spiritually. We also become aware of being out of balance (or in metaphysics, unaligned).

When one has experienced inner balance and attunement--even once--the experience is so vivid, unforgettable and internally thrilling that the lack of it is suddenly pronounced and quite painful. It hurts to be out of touch with one's core place, and miraculously (it seems) the experience of imbalance becomes increasingly unacceptable.

The key word in finding right balance is appropriateness. The bible says: there is a time and season for all things, a time to be born, a

time to die, a time to sow and a time to reap. Metaphysics refers to these cycles as the Law of Periodicity. There is a time to pay attention to the needs of the soul and a time to rise above and transcend the lower nature. If one is actively pursuing the spiritual life there is a time and rightness to giving attention and energy to spiritual matters.

There is also a time to pay attention to what stands in the way of aligning with spiritual tenets. By giving a respectful and open hearing to what at first appears to be negativity, we can often redirect the flow of energy in a positive way.

As stated earlier, the idea of giving a "friendly hearing" to personality issues is a novel one (to say the least!) to those strictly trained in the Eastern traditions. It is simply not part of the teachings, and requires some real inner and attitudinal adjustments. I have come to understand (since it was new to me too) that Focusing is not, in any manner, asking that we identify with personality reactions, but merely that we notice them. This is very clearly laid out in the first step of Focusing, called "Clearing a Space", the purpose of which is to find a way to BE (as in existence) apart and aside from our problems. This is done by visually and sensitively getting some distance from, and establishing a relationship with, the issues at hand. By creating an I/it relationship, we are able to discern and make clear delineations between *being a problem* and *having a problem*.

This is not dissimilar to the Yoga concept of non-identification and provides, I feel, a very sensitive and subtle approach toward attaining a healthy and holistic balance between being human and being spiritual--since we are, in fact, both.

It is a real spiritual trap to think that any part of us should be denied or avoided on the grounds that those parts are not good enough or "high" enough to warrant attention. Having come to the conclusion that the way I used to treat the so-called lower self could easily be identified in Focusing terms as child abuse, I am convinced that this way is absolutely

unacceptable. I do however see a pitfall on the other side. It has to do with the difference between the critical mind and the soul. One might here wonder how anyone could possibly confuse the two. I offer the following for consideration:

We generally describe the critic as harsh, judgmental and making us continually wrong. We give the exact opposite qualities to the soul: kind, non-judgmental, accepting, etc. So far this is clear. The soul's expression however is often described as the "still, small, quiet voice from within." And while I think that this is generally true, it doesn't strike me as 100 percent true. Yes, the soul's voice is often wise and quiet. It is also at times wise and noisy, having to be quite loud and forceful to be heard amongst the myriad other raucous noises: "NO, it is not ok to steal, cheat, lie, abuse the planet." "NO, it is not ok to be cruel to oneself or to others. SO STOP IT."

My point is that the soul's "no, not ok" is quite different from the critic's version of the same line and at times they can be equally forceful. They can be confused, for however wise the soul is, the critic is exactly as smart as we are . . . and for some that makes for a brilliantly clever critic!

Another area open to possible misinterpretation regards a concept emphasized in virtually all spiritual teachings, eastern and western. It is called group consciousness or group awareness. This refers to a consciousness that is able to step out of its own personal, individual needs to include the needs, concerns, opinions and welfare of the whole group.

Again, the word "appropriateness" arises. If one's own personal needs are rarely met in life, it is extremely difficult in any circumstance to align with group need or group intention. On the other hand, given that most of us are required by circumstance to deal with some type of group (family, religious, community, organizational, etc.) there are times when it is necessary to step out of one's personal wants and desires, because that action ultimately brings cohesion to and

benefits the larger whole.

This concept is tricky where Focusing is concerned. On the positive side, if each member of a group is encouraged to sensitively internalize what "feels right" (for self and whole) there is a good chance that the group will reach a place of collective attunement and agreement. On the negative side, if each member of the group is preoccupied only with individual needs and concerns (that is, only with what feels right for me) chaos and narcissism of the worst kind can be created.

I strongly believe that no matter what path one follows, if what is right for me continually excludes what is right for others then something is very wrong--and missing. Part of the concept of balance is, I believe, a process of bringing inner spiritual reality into a practical working application in daily life. (This principle is referred to in metaphysics as "spiritualizing form.")

One simple word that encapsulates all of the above is service. The word embraces many meanings but the one I feel most touched by is: "Service is the spontaneous outflow of a loving heart." I would like to think that all inner work is meant to bring us to that true place of service.

Finally, a thought about Step 6, the Receiving Step in Focusing. I have always been fascinated and somewhat awed by the depth of what is possible in this step, for "what comes" seems to me to be the essence of spiritual reality: insight, intuition, increased awareness, an open channel for something new, fresh, untried. This I believe is the soul making its presence felt. I also believe that from this step, real meditation is possible, for meditation and transcendence can occur only when the obstacles have been removed. Hence, Focusing and meditation, when used together, provide a perfect complement for each other.

Focusing serves a very special function in that it addresses, accepts and accounts for the fact that we are constantly faced with personality reactions: likes, dislikes, resistance, fear of letting go, etc. And it allows us to "have" these without being wrong or

identified with them. Focusing is truly spiritual in that it offers real insight into, and compassion for, the human predicament.

The Eastern traditions also provide a special function, the depth of which can better be understood by considering an often used alternative name: The Ancient Wisdom Teachings. The "wisdom" has been handed from teacher to student for well over 2,000 years and includes all of the Yogas, and their off-shoots: Buddhism, Sufism, Taoism and many, many others. It is documented in literally thousands of volumes of work dedicated to describing the pitfalls of the path, the states of consciousness we experience in going through the hills and valleys of conscious evolution and the ways to overcome them. The value of the teachings is inestimable. What they require is wise application and integration into western life.

Spirituality teaches us how to transcend the limits of other people's personalities by transcending our own.

Focusing teaches us how to accept the limitations of other people's personalities by accepting our own. I feel so deeply grateful to have both.

¹ A way of being that encourages self-acceptance, self-love and self-respect by treating all parts of ourselves-especially the ones we tend to reject-with an attitude of open, caring and respectful attention.

² In the traditional Eastern teachings the personality is described as a three-fold condition consisting of a physical body (or physio-etheric body referring energy or vitality), an emotional body (technically referred to as the astral body), and a lower mental body (referring to the concrete, analytical left-brain, linear mind). Personality is considered to be the outer reflection or form used by the soul to express itself in the outer or human world.

The soul as well encompasses three aspects

or types of energy: will and purpose, love/wisdom, and higher mind (having to do with creative, intuitive, right-brain thinking).

Alignment has to do with a balancing or reciprocity that occurs between the personality and the soul so that the will/purpose aspect of the soul expresses itself through a clear, intelligent, trained (lower) mind; the wisdom and love of the soul expresses itself through the emotional plane of personality, and the creativity aspect expresses itself through application on the physical plane in daily life.

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