

UNDERSTANDING BEHAVIOUR THROUGH INDIAN FRAMEWORKS

In the recent years there has been significant changes in the environment and there is a growing need being felt to prepare ourselves to confront this new era. There is a need for holistic, integrative view on social processes and high stress on development and management of new ideas and thinking or a redefinition of frameworks of thought to confront the new environment with conviction and courage.

As technology grows, and with it the power of man to influence and indeed create his own environment, it becomes very important to examine the nature of the mind that creates and uses technology. Parallel to the growth in technology is the deepening interdependence in man's living processes. Aspects of human interaction and behaviour that were potentially negative, were contained in the earlier millennia through many ways, distances and spaces between self contained communities ensured much less interdependence and more resilience in the abundant nature to absorb the waste. Today, individual survival is not possible without the use of technological production processes that network the globe. The clothes one wears could be made of cotton grown in Egypt, polyester made in USA, stitched in Taiwan with zips and buttons made in Japan !. The existence of an abundant and inexhaustible resource is also a thing of the past. Man has to re-examine the basic assumptions he has made about himself and living processes.

The key stone to understanding man, is an understanding of how he perceives the world around him, how he interprets his feelings, the meanings he gives to his experiences and the basis of his choice making. Every civilization in the world has attempted to explore these fundamental individual process and comprehend them. The frame works of explanations they use become beliefs and in turn become the most powerful influences of behaviour. For eg: Sogyal Linpoche in his book “The Tibetan Book of living and dying” examines in great depth the actions generated by the fear and avoidance of death in the western civilization and contrasts it with the actions generated by the attitudes to death in the Tibetan tradition:

Near Jikme Lingpas heritage was a pond, which he had great difficulty crossing. Some of his disciples offered to build him a bridge, but he replied “What is the use?. Who knows if I will even be alive to sleep here tomorrow night”

While western beliefs about death have generated an almost hysterical need for activity and consumption, the Buddhist tradition in Tibet is a counter point.

To examine the basic assumptions of man that get deeply internalized by all of us in our processes of growing up in a society with its our unique culture is therefore an urgent need. The unexamined acceptance of action modes that are generated from a society and a culture that is alien is to the same extent dangerous.

This paper attempts to explore some of the assumptions of man implicit in the Indian culture. Many of the processes of primary socialisation are deeply imbedded with the basic assumptions of man, the philosophy the traditions of the land. However, of late, the processes of secondary socialisation that we are impacted by in India have their roots in western philosophies and tradition. This affects processes of role taking deeply. Roles are played without energy or conviction. Role repertoire is often very restricted. The processes of identity formation and the deeper sources of energy get fragmented from the role based response to situation

Without attaching a value judgement to it, this paper presents some of the essential frame works that are reflected in all the philosophical and religions traditions of India. *Sankhya* and Yoga are not only non-religious philosophies, but, their basic tenets have been accepted by all other philosophies. Ideas like *Prana, Dhyana, Avidya, Yama, Niyama* form the core practices of all Indian approaches to living. *Sankhya* and Yoga have focused on understanding the nature of the mind, processes of perception, meaning making and choice making in depth. They have also advanced theories on evolution, the nature of matter and time.

Some of the axiomatic statements in *Sankhya* and Yoga need to be understood before we elaborate the theories of perception.

1. The processes of manifestation and dissolution of experientable phenomenon is cyclical and continuous. The three essential principles of matter: *Sattva* (energy/ light) *Rajas* (movement / action) *Tamas* (inertia / darkness) are constantly transforming themselves. At the most basic level they are unmanifest, all pervading and in total repose. Out of this ground, time in the form of movement and change emerge through the action of *Purusha*. *Sankhya* calls this movement *Prana*. *Sattva*, *Tamas* and *Rajas* create the manifest world through a series of cascading transformations. Simultaneously the manifest is dissolving back into the formless. The experienced world is like the permanent form of a wave. Though the molecules of water are in constant motion, the wave seems stationary and permanent. Manifestation is therefore a cyclical process of creation and dissolution that is happening all the time with a great swiftness. However, we live and experience the world in that narrow band where it behaves like a stationary wave.

Yoga takes this axiom forward in the two doctrines of *Satvada* and *Parinama Vada*. **The doctrine of actuality and existence, the doctrine of constant rhythmic change.**

2. The process of perception is initiated from the inner recesses of the person from the *purusha* that resides within the individual. This impulse directs the processes of the mind outward through the senses to grasp and apprehend

external objects. The imprint of this grasping or apprehension is relayed back to the *purusha* through the processes of the mind. Thus the *purusha* is the “seer”, the “experience”. All the forms and movements of *Prakriti* (i.e. the emanations of *Satva*, *Rajas* and *Tamas*) are experienced phenomenon. This includes the most subtle aspects of the psyche as well as the gross forms of the senses and the body.

Yoga takes this axiom forward in describing the processes of perception. The ability of the *Purusha* to see is called “*drk shakthi*” the experienced phenomenon is called “*darshana shakti*”. **The quest of yoga is to discover the way by which the processes of perception and action are completely free of distortion, and happen in harmony with the order and rhythm of the flow of *Prana*.** This quest is echoed in the Bhagawad Gita where the concept of “*Vyavasayatmika Buddhi*” is enunciated. This concept is sourced in Sankhya philosophy. There are three aspects of the Psyche: *Buddhi*- the deepest and most subtle layer which is the seat of awareness; *Ahamkara*- the layer which differentiates the “I” from the “not -I” and *manas*- the layer which plans and deploys the body and the senses in action. “*Vyavasayatmika Buddhi*” is the state where these 3 aspects of the psyche are in complete synchronicity and alignment. This is the most powerful, healthy and joyous state a person can experience. Arjuna is extolled to establish himself in this state and enter the field of battle so that his actions are dharmic and powerful simultaneously.

Let us examine how the tenets of *Sankya* and Yoga that are built upon these axioms can be used to build a framework for the understanding of human behaviour.

In this paper we have attempted to articulate the similarities in the process of identity formulation and role taking of individuals and the Indian texts. The interpretations of the *Yoga Sutras and Sankya Karika* are drawn from the oral tradition of Yogacharya T.Krishnamacharya, (The author has studied the tradition with Yogacharya for a decade). The data also includes his experiences of working with about 500 small groups of 8 & 12 persons. Nimrat's experience of participating in three PGLs NID (1996), MICA (1996) and MEP (1997) have been used as a case study. The experiences and examples discussed below are drawn from her reflections. The methodology of work in these groups is based on the "Identity Groups" works developed in ISISD (Indian Society for Individual and Social Development) .

The *Sankya Karika* provides a model that can be used to describe the process of perception with great clarity (16). It states that man is a composite of the visible, the invisible and the seer" or the "experienter". The deep understanding of the influence of each of these on one's actions, perceptions or modes of living helps one to end the imprisonment of these patterns of *Samskara* (the potential for repeating old actions due to conditioning is called samskara).

The Visible	<div style="border: 1px solid black; padding: 5px; text-align: center;"> Manifest Action Recognised by self </div>	Recognised external environmental/cause (<i>Nimitha Kaarana</i>)
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The invisible	<div style="border: 1px solid black; padding: 5px; text-align: center;"> Feelings Assumptions Beliefs Conditioning memory Experiences Not easily accepted by self </div>	Unaware Matrix Inner source of experience (<i>Upadana Karana</i>)
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Man is like an iceberg. Only the tip or a very small part of him is visible, within his grasp and tangible. His feelings, the particular meanings he gives to an experience, the assumptions he holds about himself and the world are all invisible, unarticulated and disowned. He only associates himself with the visible, tangible part of the self. He is therefore able to easily see that he is blind and gifted or deprived in some way or that he receives hurt, indifference, kindness, etc from others. *Sankya* says that there are three important causes to an event. The external - *Nimitta Karana, the visible trigger- Karana* and the unmanifest, withheld matrix - *Upaadaana Karana*. Relating an experience to the *Nimitta Karana* is obvious and immediate. Thus it is easy to form the link between a negative external event and meanings derived from complex internal processes : "I am unloved" - therefore the environment hurts me. The meaning now become the cause. A unitary meaning is given to hurt and pain. Though the environment changes, the meaning given is held unchanged.

Deprived of love

Hurt/Pain

The world hurts the
deprived. I am being hurt

The *upaadaana Kaarana* or the unmanifest matrix is the source of the experience and the tangible only a means. This matrix is the unchanging part of the experience. The *upaadaana* is a receptacle of all of one's experiences. The impact of one's upbringing beliefs and conclusions, memory, feelings, scars of old experiences, desires, wants, needs are all held in the *upaadaana*. They form into patterns of associations in the process of living and experiencing the world. Soon the patterns start to crystallise and forms the ground of all meaning making. The crystallised patterns of meaning making is the ground of *avidya*: the process of misapprehension of the world. *Avidya* can be compared to the coloring in the spectacles through which one sees the world. Only, the spectacles are taken to be the eyes! It is very rare for a person to realise that he is viewing the world through artificial means and to examine the nature of distortions it produces. Unless the person can look into the matrix, reexamine the assumptions and meanings he holds, the patterns will not change, there is no release from sorrow. This is the fundamental thesis of *Sankhya* (17). The environment cannot be predicted or controlled. The ability of the person to experience his wholeness i.e.

the manifest tangible and unique aspects of the self, the commonness and universality of feelings he shares with others, and the process by which he gives meanings to the experience (some of which he shares with others, some his own) is the key to free oneself from an endless repetition of the patterns. The source of this mindset can be looked at and changed. The external causes are beyond one's control.

The most clearly illustrated example of a person in this state of mind is Arjuna at Kurukshetra (20). The Yoga Sutras go on to suggest several strategies to arrest these negative tendencies from snowballing and overcoming the person. The common idea that runs through the many alternative courses of action suggested is that they aim to help one find from within himself an energy to start a new and positive movement. This positive action and the *samaskara* created by this help to weaken and eventually remove the factors that sustain and nourish the negatives. Thus the seeds of *avidya* are rendered inactive and are replaced by a new flowering. There is no dogma in the methods suggested. They must be used selectively and appropriately. Each suggestion is an alternative choice.

In the first chapter the Yoga Sutra describes symptoms that are seen in a person who is caught in the web of negative patterns. The symptoms enumerated include lack of physical well-being in various manifestations and lack of strength both inwardly in being able to sustain one's efforts and live with great passion and

vibrancy.

Yoga describes the usual state of mind that we experience as a *viskipata chitta*: a mind that does not sustain an enquiry since it is easily distracted by the pulls of the external world. The desired state is called *ekagrata*: a mind that can sustain deep enquiry and have insight into the one's own nature as well as the nature of the world. Yoga describes a hierarchy of symptoms that reflect the different states of mind. At the bottom of the scale is *vyadhi* or a constant experience of ill being and unhappiness next on the scale is *sthyana* or laziness, followed by *pramada*-carelessness, *aalasya*- fatigue *avirathic* excitability and *bhrantidarshana*- a tendency to fall into mistaken conclusions. As one gets close to a state of *ekagrata*, one experiences *Alabodha Bhoomikatvaa*- inability to sustain the gains of positive understanding and *anavesthitatva*- inability to stay anchored and deeply rooted in ones chosen *dharmic* action. A mind in *ekagrata* is best described by the concept of the "*stitha pragnaa*" a person who is fully awake and aware of the tumultuous life processes going on all around him, both the seductions to pleasure and threats of pain. He however, remains firmly rooted in *dharmic* action. The question of whether the processes of one's life or action are positive or negative can best be answered by each person for himself after deliberate consideration and using this framework.

Let us look at the experiences of a deprived girl in stages of growing up. Her experiences would provide a link to yoga and process work. "I am unloved" was

a distilled conclusion of her experience and we would like to compare the idea of *vasana* (the residues of one's experience left with the persons causes a coloring on one's psyche and soma. The distilled essence of the aggregate of the persons experience of living is *vasana*). This *vasana* would affect her perceptions of the reality, the matrix of meanings she gives to her experiences, her body, her behaviour and response i.e. the *vasana* colours the ground on which the entire patterns of life and experience are based. This ground is *avidya* (11): mistaken conclusion taken as right knowledge. The persons conclusions and assumptions about the nature of the world and himself become basis of action. The conclusion "unloved" means "no good" is a product of this ground.

Vyasa's commentary on the Sutra 11.12 (12) discusses the form in which the *vasana* builds up in a person. The process described is very similar to the process by which a crystal is grown in a solution. A few crystals of the required chemical is hung in a solution of the chemical and it slowly collect and grows. In man, the seed of a deeply felt experience continues to reside within the mind and creates different patterns in different environments and stages in a person's growth.

The sutra IV.9 (13) talks about the persistence of the action patterns and deep memories. It states that even across change in environment and time these residues of memory and conditioned patterns of behaviour remain.

The experience of being, in living when super-imposed with the experience of the environment creates *asmita* or Identity of the person. One therefore says “I am bad” or “ I am inadequate” as an essential description of herself/himself. The face of “I am” called the *drk shakti* is the term used in the Yoga Sutra to describe the entire range of experiencible objects. All matter including external objects, the body, senses and the mind are part of *drk shakti*. *Darshana Shakti* is the Power to see; to experience. *Asmita* is defined in the Yoga Sutras as the complete identification of the *drk shakti* with the *darshana shakti*. The person then identifies the self with his possessions, status, abilities etc. Poverty, stigma, accusations, trauma, richness, achievement or success become the basis of identity. The entire psychosomatic response to the world gets enveloped by the form of one’s identity.

This conclusion is then extended to explain the hurt and pain of living. I am hurt/pained because I am unloved. The conclusion or assumption born out of the “unloved” identity leads to intense feelings of hurt.

In the case of this deprived girl there is a feeling of deep anger, pain and hurt. The experience particularly relevant here is when the girl was shouting and screaming with delight out of joy along with her younger brother and sister. Her father annoyed by all those sounds and noises harshly remarked that “you always spoil the atmosphere of the house”. The means of this experience has been viewed mistakenly as the source, the cause of the pain/hurt.

1. Once the ground of *avidya* has hardened and *asmita* takes on a clear form, the twin processes of seeking pleasure (*Raga*) avoiding pain (*dvesha*) takes on a very powerful motivating force. The individual starts planning all his actions through his interpretations of the word, his anticipation of future events and designing ways of ensuring either an avoidance of pain or promise of pleasure. Since the basis of the design is *avidya*, these actions do not end sorrow, they only prolong or reinforce them. This entire matrix of *avidya*, *asmita*, *raga* and *dvesha* generates the powerful force called *abhinivesha*. *Abhinivesha* can be understood as the energy that resides within the envelop of a person's *asmita*. Since the *asmita* is born of *avidya* the ground of mistaken perceptions, *abhinivesha* becomes the force or energy that maintains the negative structures of perception, thought and action. The urge to live and to fight death gets directed towards protecting *asmita*, ones identity.

Three types of action alternations arise from this. One is anger and feelings of hurt directed towards the self expressed through crying and inflicting pain on the self, anger and hurt directed towards others in the form of emotional/ physical abuse. Or, secondly, constantly looking for ways to escape the reality by non acceptance of the pain or seeking nursing actively. The third alternative would be to overcome this anger and hurt and rechannelise the energies towards accomplishments and achievements. "I will do anything to win my fathers love and attention" leads her to become highly achieving and focused. The action

alternatives would be persistence, hard working and achieving at all times so as to overcome the deprivation “hurt” or “inadequacy”. One would say “I will work hard and achieve success and prove to my father that I am much more than just a no good child”. I will develop my skills, my potentials and grow and even help others who harbour such feelings.”

External measure and means of overcoming the disability are postulated and set up. The person often sets up ideals, grants to emulate and conquer. It can also lead to a search for heroes, for acceptance, for love, need to help others, and for the larger interests of society in large. Several role stances seem to emerge from this.

1. The Giant killer: The person could recognize other people abilities that could potentially harm and quickly mount an attack.
2. Count of Monte Cristo: The person could retain his/her hurt and anger, using power to act out this hurt with vengeance.
3. Warrior: The person could put in sustained work to redefine and develop himself.
4. Tortoise/Snail: The person would carry a shell on his back and shrunk into it on the first indication of danger.
5. Cinderella: The person could uncomplainingly accept his/her circumstances of near slavery and await a “Fairy God Mother” to rescue him/her.
6. The saviour: The person could take up “causes” and mobilize resources for others.

7. Mother hen: The person could mother and protect the innocent ones from imagined hurt.
8. Florence Nightingale: The person could totally mobilize his/her ability to confront great hardships but for the sake of others.
9. "The special one": Person could create his own brand of "untouchability" and keep out hard realities.
10. Caterpillar: The persons could be potentially a butterfly but unwilling to grow out of dependency and face the pain of growth.

Individuals who hold this "unloved and deprived" identity end up creating many secondary goals and aims. "The Count of Monte Cristo" type would seek power and use his power to wreak vengeance. "The Giant Killer" type would be exceptionally talented person who would be on a look out for worthy opponents. "The Warrior Looking" for his lord" type would be unable to deeply accept himself for his positive and his hurt. He would work to be independant and capable but nevertheless craves to be owned up. These role stances take the form of habitual action pattens also called *samskara*.

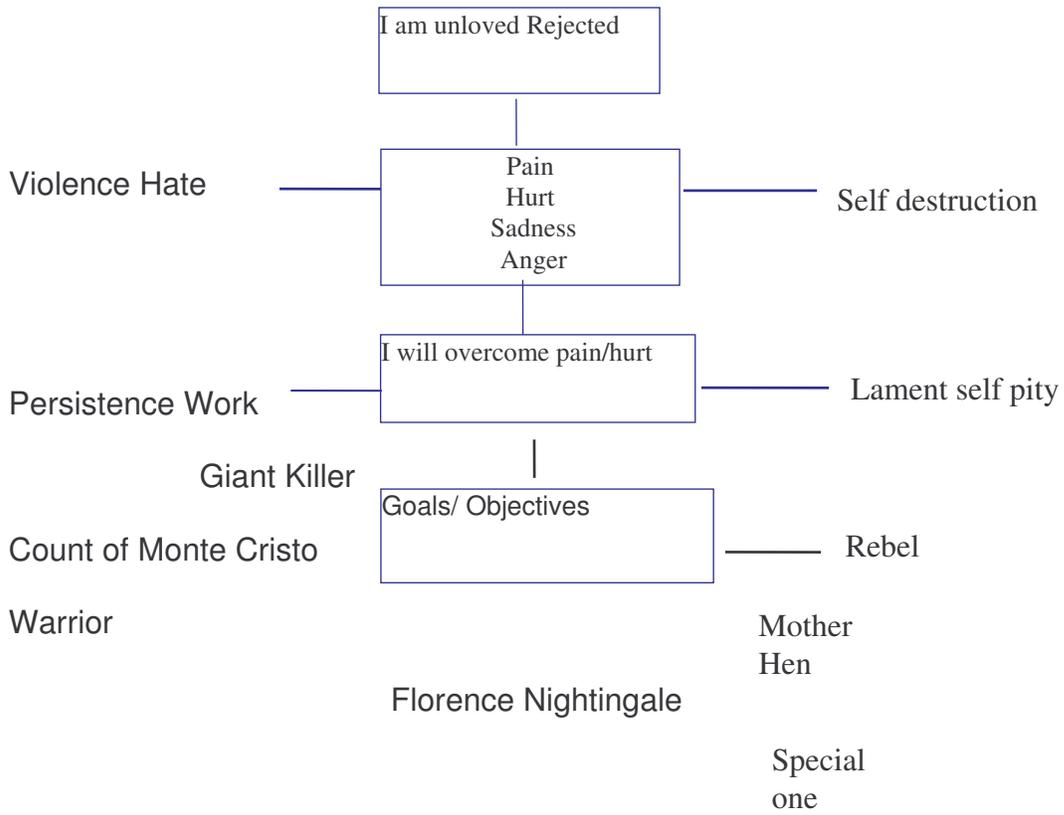
When these action stances emerge and the person starts operating from them the mindset becomes cohesive.

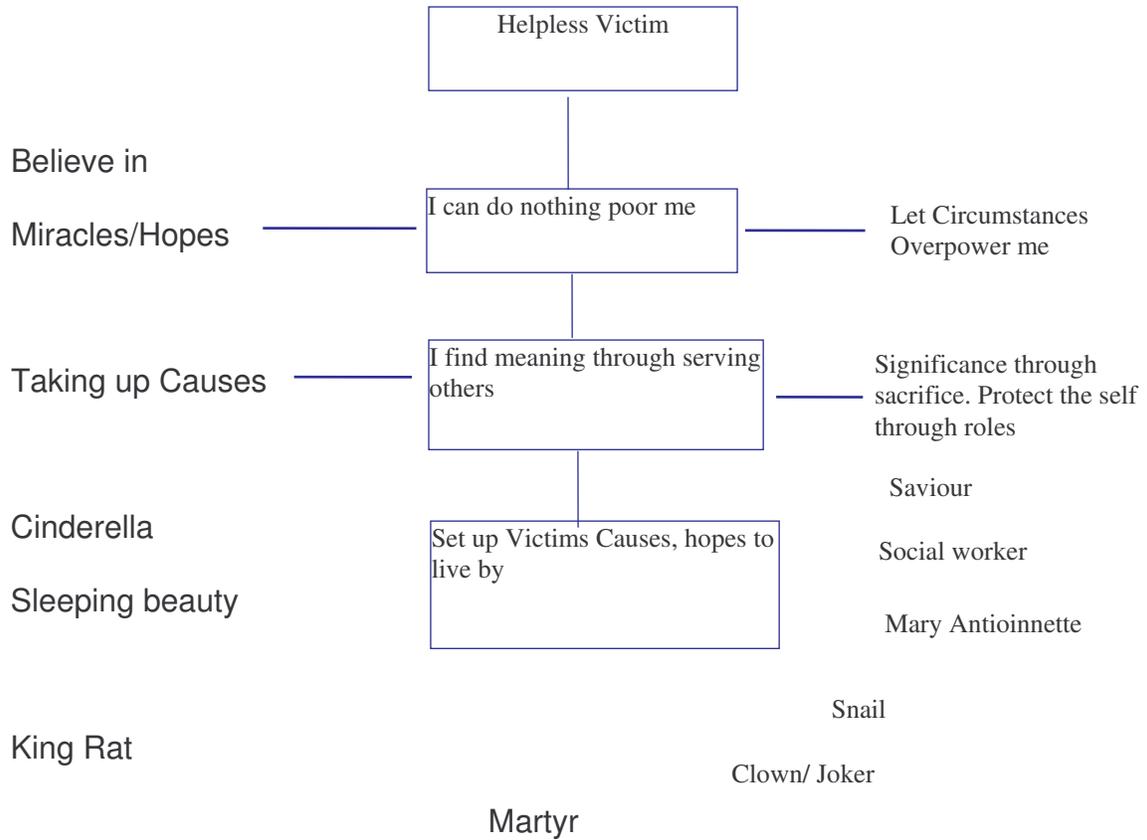
The rejection of experienced as the cause of the hurt- the chosen goals and role stances are the means to overcome them. A one to one relationship is

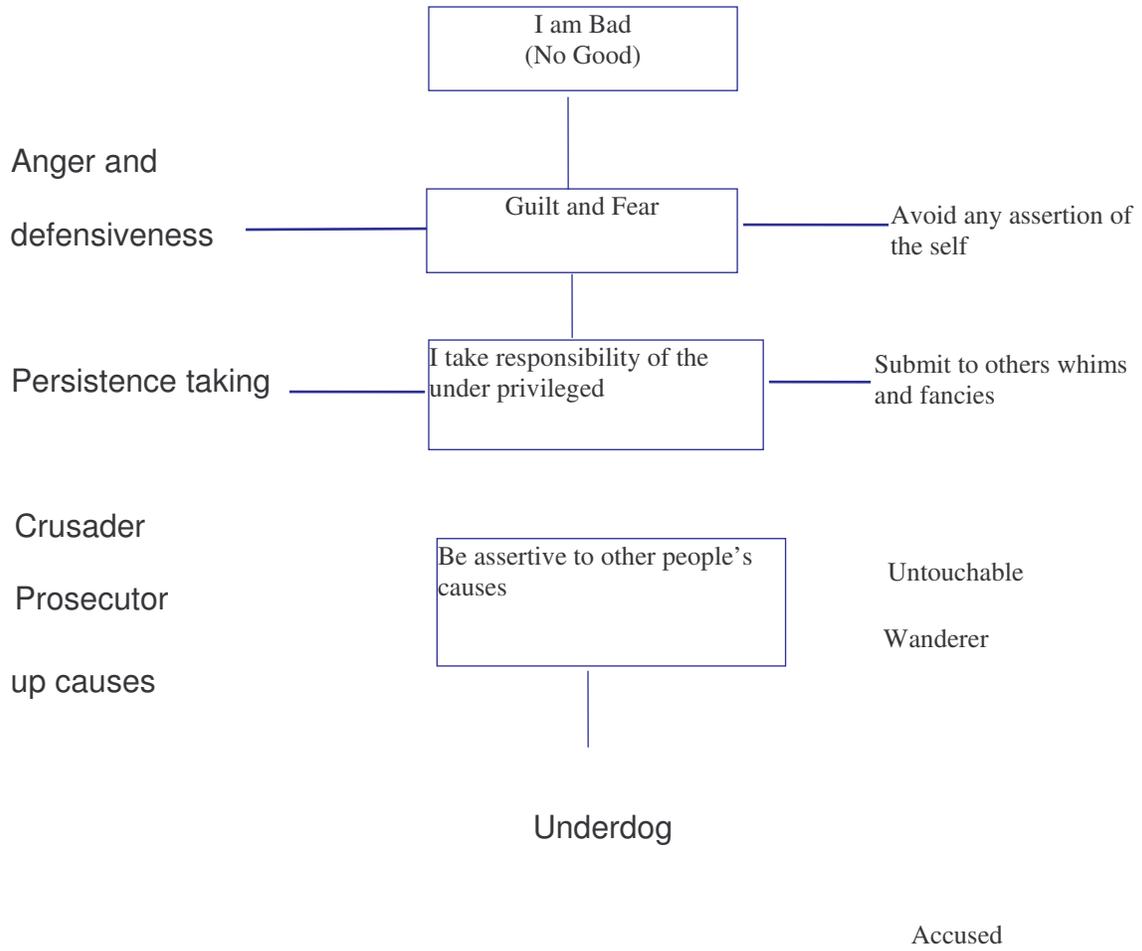
established in the mind and the processes by which this set is held together becomes invisible.

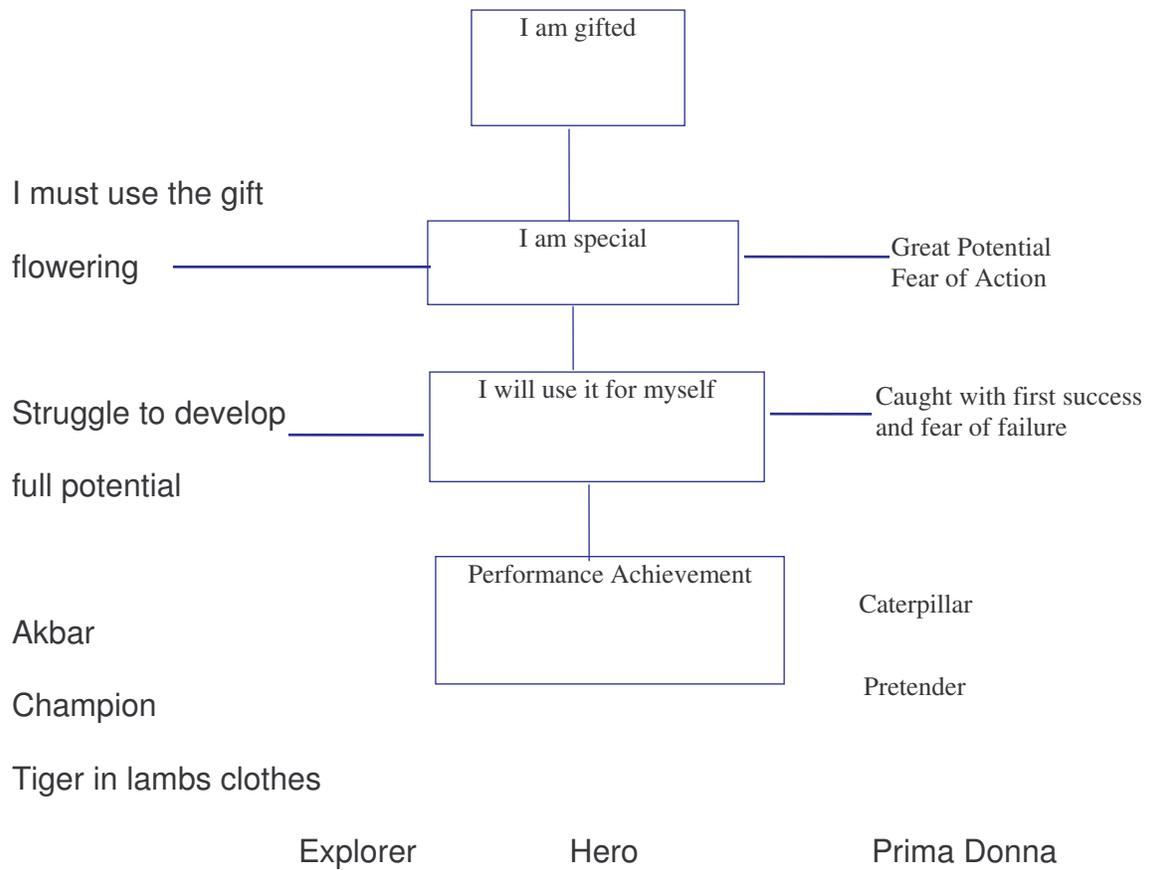
The identity of the persons or *asmita* can thus be experienced at two levels. One at the manifest action level, the other as a quintessential “code” that is held deep within. The code is like the seed and the action patterns are the various possible branches that the unfolding action can choose to manifest through. *Abhinivesha* is the energy or *prana* that is topped within these patterns. (14). It acts to preserve these patterns and codes. *Abhinivesha* energizes, any danger or threat to these forms is experienced as a threat to the , ‘I’ the *drk shakti*. *Abhinivesha* keeps *asmita* alive and active. Thus the *darshana shakti* which is the formed matter seems to have life and action.

A graphic representation of the four stances that emerged in the labs are given below:









Sutra IV 3/4/6 (15) of the yoga sutra says that a new movement, one that is not locked into these patterns can be obtained. The process is neither an external imposition nor is it through more external inputs. This can only cause temporary change. The analogy given is that of a tree. The farmer gets sweet fruit not by pouring sugar and honey in the roots, but through proper nourishment. The seed contains the quality of the tree and its fruit. It can be helped to grow to its fullest potential at best. Barriers to its realizing its greater potential can be removed. A mind that is caught up in an identity and set patterns of actions and stances is not free to develop to its fullest potential. This then becomes a barrier. The sutras therefore stress that change at the levels of these deeply held identities lead to lasting change in the mind and behaviour of the person. When tendencies and patterns of the mind are carefully observed, the mind can be freed from the tyranny of their patterns; The identity is unlocked; The person does not see himself in terms of "I am unloved" or "I am rejected". He experiences his personhood, the somatic components of the mindset also loosen their hold on the person through enquiry into the pressures of the psyche and a sensitivity and ability to work with the same, the individuals development will have a flow.

The Yoga sutras suggest many ways by which the journey within oneself to unlock one's full potential can be undertaken. The first suggestion is to take up an enquiry that will lead to an understanding of "what is" (21). The important consideration is that one takes up and sustains one line of thinking and explore it deeply. Engaging repeatedly in this questioning would help the person quieten the mind and thus be able to understand himself from a greater depth.

The sutras suggest another way the person takes up a practice of *asana* and *pranayama* (22). The effect of negative *samaskaras* pervade the body as much as they do the psyche. It is, therefore, necessary to work with one's body and release from it the tensions and negative patterns. The person is thus capable of dealing with his situation in a more energetic manner. Bodily and sensory distortions don't worsen the situation. The reduction of irritability achieved through these practices would also enable the person to be a little more considerate in his responses. Space is provided in the body for a new health to unfold. This in turn has a beneficial effect on behaviour and thinking.

Reflecting upon the quality of one's relatedness with others helps one to bring order in the mind (23). One is often caught in patterns of interaction with other people that reinforce the distortions in oneself. Being able to link and establish friendship with people who create positive feelings in oneself; responding with the compassion that is evoked when one sees another in distress; experiencing

and sharing joy in other people's happiness; being able to draw boundaries and delink from associations that evoke negative patterns in oneself are the various suggestions made. Thus feelings of antagonism with other people, self centered behaviour, competitiveness and other such patterns that kindle the *asmita*, *raga*, *dvesha* and *abhinivesha* in the person must be examined and ended. In the cases presented here the person with the identity of deprivation is helped to recognize that this attitude of servility to one who patronize him reinforces his negative identity. This recognition and a consequent ending of such a patterns also delinks him from an attitude and set of hopes and actions that sustain his lack of self worth.

Gaining insight and understanding into the relationship between ones senses and the processes by which it links with objects leads to tranquillity (24), The experiencing of the world (that goes on continually from the moment of birth) is mediated by the senses. The experiencing leads to an understanding of the world but also conditions and limits the senses. By getting in touch with ones inner processes one can gradually end conditioned patterns of responses, craving, aversions and the like. The senses thus become finely tuned and sensitive instruments that can now perceive the true nature of the world. Let us now look at the action of hearing to illustrate this. The sound, the meanings, ideas, associations and the reality of the object all impinge together in the mind when one hears a word (25). The understanding of the process of listening would imply that one can have an insight into each of the following:

1. The nature of sound
2. The processes of the mind and how memory and past residue, associations inferences, conclusions etc. that held in the *Upadana* arise as a response to the world.
3. The nature and quality of the object as is. This understanding then releases one from a limited recognition of the word. One is not mortgaged to ones particular meanings. One has reduced the force of possession of ones ideas and their defence. One can now look ones own experiences from many new perspectives. listen to and give space for other meanings. Without this inner release one gets locked into an unitary experience of the world and becomes prisoner to crystallized response patterns.

One experiences the force and movement of life within oneself only indirectly-through the action of the senses and body. It is therefore, only natural that ones *asmita* is formed through these experiences through a process of deep enquiry into the question what is the true nature of the life force, one can get in touch with and experience its flow directly. Object of experience, reactions to an experience, the feelings of thirst, pain etc which are only a concrete manifestation of the flow of life within a person and outside of him, are seen for what they are - ephemeral and inherently without life. Death is also understood in its true perspective and not held in terror or avoidance. This experience knocks holes into the bottom of the "*asmita*". The life force having been touched or experienced without the mediating form or image ends the source of threat.

Death and survival are not linked to the survival of the image nor is living seen as strengthening and projecting of the *asmita*. When the blind person experiences intensely other peoples interaction with him or his interactions with the world in their directness and simplicity shorn of all motives (both from himself and others) he experiences this flow and vibrancy of life. The hold that his deprivation and its consequences have on him gets diminished.

A very simple alternative suggested by the Sutras is to seek contact with persons or objects or environments that evoke quietness and tranquility in oneself (27); Music, nature, great saints, the writings of great teachers, their life experiences. The teaching stories of the Upanishads, Sufi and Zen masters are some examples. One often hears of great scientists having made startling discoveries not when they were pre-occupied with finding solutions but when they were playing music or taking a quiet morning walk in the woods.

The quality of one's sleep, the images of a dream, symbols and association that holds special significance to a person can be the windows to deep introspection (28). They often point a deeply held *samskaras*, *raga* or *dvesha* that one experiences without consciously acting them out in wakefulness. Being able to deeply explore the underlying web of feelings and impressions leads to great insights and understanding. The next sutra takes this a step further and recommends deep contemplation on any issue or process that appeals to the person (29). The word *dhyana* as used in the Yoga Sutra can be translated into

the words contemplation or meditation if one is careful to understand the English words in their original sense. Meditation, comes from the root word that means to measure. Contemplation comes from the root which means a space in which to observe. *Dhyana* is defined in the Sutras as the deepening of the process of *Dharana*, i.e, staying with or sustaining an enquiry for a long period of time without distractions. Such an intense enquiry into the seeds of *avidya* is said to “burn the seeds” of *avidya* (30). Thus the memories and impressions held in the mind lose the potential to distort perception or create pressures of *raga*, *dvesha* or *abhinivesha*.

These methods listed are not exhaustive but give a fair indication of the range and depth of the strategies used to change a *vishipta chitta* (a mind caught with distractions of the external environment) into a mind capable of *Ekagrata* or distortion free enquiry.

Today it is clearly impossible to go back to the *gurukala* or retire into seclusion and pursue such enquiry with the help of a teacher. Nor is necessary. The reflection and enquiry are initiated through identity groups. The understanding of the patterns of the mind and identities held within comes about through a deep sustained exploration. The models presented here emerged through a 12 day group (8 to 10 hours per day) with 13 participants. The hidden contents of the mind are uncovered slowly and layer by layer. An atmosphere of trust, acceptance and working together is created in the group. The emphasis is on

the understanding and exploration of the participant into his own processes.

Looking into some of the deeply held patterns, assumptions and conclusions is often painful and threatening. The resistance to re-examine and re-experience the hurt or fear is the force that keeps one locked in old patterns. The person first discovers the patterns that he is locked into. His ability to examine other possible perceptions and perspectives, very much like turning a kaleidoscope around, helps him take the first step towards becoming free of old patterns. Understanding the resistance and finding within oneself the ability to break free of them is the next major step. Trying out alternative action stances and perspectives can be considered a fair indication of the persons discovery of freedom.

In my experience, this enquiry into oneself when linked with the practice of *asana* and *pranayama* helps a great deal in managing the somatic components of the mind set. With this balance between the enquiry into the pressures of the psyche and a sensitive ability to work with the soma, the individuals, development will have a flow and integration.

APPENDIX: A GLOSSARY OF TERMS USED:

I would like to clarify some of the role models I have indicated in the form of symbols. The notes given below are some of the ways in which I have understood these symbols. They are open to many interpretations.

Count of Monte Cristo:

A person retaining hurt and hate using power to act out this hate.

Giant Killer:

A person recognizing other people's abilities but pitting himself against them to vanquish and thus feel validated.

Warrior:

One who ceaselessly works to refine and develop himself.

Warrior in search of patron:

One with great abilities and persistence but looking for a place/person to belong and act for and on behalf of.

Tortoise/Snail:

Carries a shell on his back and shrinks into it on the first indication of danger.

Kamikaze:

A person given to acts of great significance but having potential to destroy him.

Cindrella:

Uncomplainingly accepts her circumstance but having potential to destroy him.

Saviour:

People taking up “causes” and mobilizing resources for others.

Mother Hen:

Mothering and protective of the “innocent ones”.

Florence Nightingale:

A person totally mobilizing an ability to confront great hardships but for the sake of others.

Sleeping Beauty:

A person totally oblivious to the environment and waiting to be woken up into a miraculous world.

Akbar:

Patrons genuinely moved by a love for art and generous with their resources to support and aid the art.

The special ones:

Memberships and belonging that keeps out hard realities creating its own brand of “untouchability”.

Mary Antoinette:

The French Queen who on seeing the starving poor said: “If they don’t have bread why don’t they eat cakes?”

King Rat:

A ruthlessly exploitative and manipulative person capable of using any situation as a means for his profiteering.

Tiger in Lamb’s clothes:

A person with great potential, afraid to show his true colors.

Caterpillar:

Potentially a butterfly but unwilling to grow out of dependency.

BIBLIOGRAPHY:

The meanings of the Yoga Sutras and the Sankhya Karikhya are from the oral traditions of Yogacharya T. Krishnamacharya. They are from a direct teaching of these texts of the Acharya that the author underwent between 1978 and 1984.

The Sutras and the Karikas quoted in the paper are listed below:

1	Sutra No.20	Chapter 11
2	Sutra No.18	Chapter 11
3	Sutra No.5	Chapter 11
4	Sutra No 6	Chapter 11
5	Sutras NO.7 &8	Chapter 11
6	Sutra No 9	Chapter 11
7	Sutra No 8	Chapter IV
8	Sutra No 9	Chapter IV
9	Sutra No 14	Chapter 11
10	Sutra No 1	Chapter 1
11	Sutra No 4	Chapter 11
12	Sutra No 12	Chapter 11
13	Sutra No 9	Chapter 11
14	Sutra No 9	Chapter IV
15	Sutras No.3/4 & 6	Chapter 11
16	Karika No.9	Sankhya Karika
17	Karika No.1&2	Sankhya Karika
18	Sutra No.30	Chapter 1
19	Sutra No.31	Chapter 1
20	Bhagavad Gita	Chapter 1
21	Sutra No.32	Chapter 1
22	Sutra No.33	Chapter 1
23	Sutra No.34	Chapter 1
24	Sutra No.35	Chapter 1
25	Sutra No.17	Chapter 111
26	Sutra No.36	Chapter 1
27	Sutra No.37	Chapter 1
28	Sutra No.38	Chapter 1
29	Sutra No.39	Chapter 1
30	Sutra No.39	Chapter 111

Chapter 11 – Sutra 20

Drasta drsimatrah suddho pi
Pratyayanupasyah

What is it that perceives?

*That which perceives is not subject to any variations.
But, it always perceives through the mind*

Chapter 11 – Sutra 18

Prakasakriyasthisilam bhutendriyatmakam
Bhogapavargartham drsyam

What distinguishes the objects of perception from that which perceives? The following sutras explain:

All that is perceived includes not only the external objects but also the mind and the sense. They share three qualities: heaviness, activity and clarity. They have two types of effects. To expose the perceiver to their influences or to provide the means to find the distinction between them and itself.

Chapter 11-Sutra 9

Svarasavahi viduso pi samarubho
Bhinivesah

Insecurity is the inborn feeling of anxiety for what is to come. It affects both the ignorant and the wise.

Chapter 11- Sutra 12

Klesamulah karmasayo
Drstadrstajanmavedaniyah

Why should we be so concerned about these obstacles?

Our actions and their consequences are influenced by these obstacles. The consequences may or may not be evident at the time of action.

Chapter 11- Sutra 14

Te hlaparitapaphalah
Punyapunyahetutvat

Does it follow that all our actions can lead to problems of some sort?

The consequences of an action will be painful or beneficial depending on whether the obstacles were present in the concept or implementation of the action.

Chapter 11- Sutra 6

Drgdarsanasaktyorekatmatevasmita

False identity results when we regard mental activity as the very source of perception.

Chapter 11- Sutra 7

sukhanusayi ragah

Excessive attachment is based on the assumption that it will contribute to everlasting happiness

Chapter 11 – Sutra 8

duhkanusayi dvesah

Unreasonable dislikes are usually the result of painful experiences in the past, connected with particular objects and situations.

These dislikes continue to persist even after the circumstances that caused the unpleasant experiences have changed or disappeared.

Chapter 11 – Sutra 5

Anityasuciduhkhanatmasu
Nityasucisukhatmakhyatiravidya

The misapprehension leads to errors in comprehension of the character, origin and effects of the objects perceived.

What at one time may appear to be a great help turns out to be a problem later. What we seek as a source of pleasure may turn out to have the opposite effect. Fools ogld is assumed to be gold. Things that must change, like the beauty of youth, may be considered everlasting. What might be considered as the most important learning, may, in time, prove useless.

Chapter 11 - Sutra 4

avidya ksetramuttaresam prasuptatanu
viccinodaranam

Missapprehension is the source of all the other obstacles. They need not appear simultaneously and their impact varies. Sometimes they are obscure and barely visible. At other times they are exposed and dominant.

It is only when they are completely exposed, that the effects of these obstacles are evident to other people, although not necessarily to the individual concerned.

Chapter 11 Sutra 3

avidyasmitaragadvesabhinivesah klesah

The obstacles are misapprehensions, confused values, excessive attachments, unreasonable dislikes and insecurity.

Chapter 11 Sutra 39

udanajayajjalapankakantakadisvasanga
utkrantisca

Physical pain is closely linked to the mind. A child completely absorbed in play may not be aware of hunger. But later he may cry violently for food. Physical manifestations of sensations like pain are linked to the mind through vital forces that run through the body. These forces can be directed by certain practices like *pranayama* and different effects can be produced by specific modifications.

By mastering the forces that transmit sensations from the body to the mind it is possible to master the external stimuli. For instance one can tolerate water of any temperature or the effects of thorns or one can walk on unstable surfaces and feel as light as a balloon

Chapter 1V Sutra 8

tatastadvipakanugunanamevabhivaktir
vasananam

How can these differences exist?

Because the tendency of the mind to act on the basis of the five obstacles, such as misapprehension, has not been erased, they will surface in the future to produce their unpleasant consequences.

Only the practices described in earlier chapters to reduce and render the five obstacles ineffective can guarantee the end of these tendencies. Genetic inheritance, the use of herbs and other means cannot be as effective.

Chapter 1V Sutra 9

jatidesakalavyavahitanamapyanantaryam
smrtisamskarayorekarupatvat

In addition,

Memory and latent impressions are strongly linked. This link remains even if there is an interval of time, place or context between similar actions.

This link between impressions and memory is an important contribution to most of our actions and their consequences

Chapter 1 Sutra -1

atha yoganusasanam

The first sutra introduces the subject matter, as the oral tradition requires. In the convention of ancient Sanskrit literature, the first word, atha, carries the connotation of a prayer, both for an auspicious beginning and a successful conclusion to the work which follows.

Here begins the authoritative instruction on Yoga.

Pantajali indicates that, while the subject matter is of ancient origin and he is not the originator, he has studied it to an appropriate depth under his own teacher and is now competent to share his understanding with his disciples. His style will be in a manner suitable for them to transmit in turn directly to their disciples, through the traditional oral methods.

Chapter 1 Sutra 17

Vitarkavicaranandasmitarupanugamat samprajnatah

Then the object is gradually understood fully. At first it is at a more superficial level. In time comprehension becomes deeper. And finally it is total. There is pure joy in reaching such a depth of understanding. For them the individual is so much at one with the object that he is oblivious to his surroundings.

Such a level of perception of the nature of the object is only possible in a state of Yoga. Frequently we are able to understand the superficial and more obvious elements. But comprehension is incomplete until we have achieved perception at the deepest level without any errors.

Chapter 1 Sutra 30

Vyadhistyanasamsayapramadalasyavirati
bhrantidarsanalabdhumikatvana
vasthitatvani cittaviksepaste ntarayah

What, if any, are the interruptions

There are nine types of interruptions to developing mental clarity: illness, mental stagnation, doubts, lack of foresight, fatigue, over indulgence, illusions about one's state of mind, lack of perseverance and regression. They are obstacles because they create mental disturbances and encourage distractions.

The more we are vulnerable to these interruptions the more difficult it is to reach a state of Yoga.

Chapter 1 Sutra 31

dukhhadaurmanasyanagamejayatvasvasa-
prasvasa viksepasahabhuvah

Can we tell when these interruptions are having an effect and taking root?

All these interruptions produce one or more of the following symptoms: mental discomfort, negative thinking, the inability to be at ease in different body postures and difficulty in controlling one's breath.

Any of these symptoms can have further consequences. The following eight sutras give some suggestions for controlling these interruptions and their symptoms. These suggestions are useful both for those with great faith in God and for those with no faith.

Chapter 1 Sutra 32

tatpratiseddharthamekatattvabhyasah

If one can select an appropriate means to steady the mind and practise this, whatever the provocations, the interruptions cannot take root.

Chapter 1 Sutra 33

maitrikarunamuditopeksanam
sukhaduhkhapunyaavisayanam
bhavanatascittaprasadanam

In daily life we see people around who are happier than we are, people who are less happy. Some may be doing praiseworthy things and others causing problems. Whatever may be our usual attitude towards such people and their actions, if we can be pleased with others who are happier than ourselves, compassionate towards those who are unhappy, joyful with those doing praiseworthy things and remain undisturbed by the errors of others, our minds will be very tranquil.

Chapter 1 Sutra 34

pracchardanavidharanabhyam va pranasya

When we find interruptions or the symptoms of interruptions

The practice of breathing exercises involving extended exhalation might be helpful.

The techniques, however, must be correctly taught and guided.

Chapter 1 Sutra 35

visayavati va pravrttirutpanna manasah
sthitinibandhini

The role of the senses, such as the sight and hearing, in providing information to the mind has far reaching effects. They are the doors of perception and we are often their slaves. But can we not examine what is even more powerful in us than our senses? Can we not make them sharper and at our disposal?

By regular enquiry into the role of the senses we can reduce mental distortions.

Chapter 1 Sutra 36

visoka va jyotismati

One of the great mysteries of life is life itself.

When we enquire into what life is and what keeps us alive, we may find some solace for our mental distractions.

Considerations of things greater than our individual selves helps us put ourselves in perspective.

Chapter 1 Sutra 37

vitaragavisayam va cittam

When we are confronted with problems. The counsel of someone who has mastered similar problems can be a great help

Such counsel can come directly from a living person or from the study of someone alive or dead.

Chapter 1 Sutra 38

svapnanidrajanalambanam va

When we believe we know a lot, we may become arrogant in our knowledge. The consequences can be disturbing. In fact even the most ordinary, day to day occurrences are not always clear to us.

Enquiry into dreams and sleep and our experiences during or around these states can help to clarify some of our problems.

How refreshing it is after a good night's sleep! How disturbing a bad dream can be!

Chapter 1 Sutra 39

yathabhimatadhyanaiva

Any enquiry of interest can calm the mind.

Sometimes the most simple objects of enquiry, such as the first cry of the infant, can help relieve mental disturbances. Sometimes complex enquiries as into mathematical hypothesis, will help. But such enquiries should not replace the main goal, which remains to change our state of mind gradually from distraction to direction.