

# Freedom Beyond Conditioning



Freedom Beyond Conditioning:  
East-West

By

Jane Wiesner

**CAMBRIDGE  
SCHOLARS**

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P U B L I S H I N G

Freedom Beyond Conditioning: East-West  
By Jane Wiesner

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## *Dedication*

This book is dedicated to the spirit of freedom and to those people who dare to think beyond conditioning.

It is dedicated to people who have the courage to be authentic, people like my family: Alf, Sarah, Kate and Noah Wiesner. I thank you for being my inspiration and my strength. You are my “glue” and this book was written because of your support.

Thank you also to my best friend and muse Carlene Clarke. I could not have done any of this without you. You are a truly authentic person.

## *My educational journey*

I climbed a fence and ran away from school on the very first day. I was five.

Being a rebellious and difficult teenager I was asked to leave school—the Principal told me I would never amount to anything. I was fifteen.

I spent much of my early life struggling with a lack of self-esteem. I longed to learn and thanks to Deakin University in Geelong I was given a chance to do so. I was a mother of two and I was working full time when I went back to school. I was thirty-five.

Years later I was awarded my PhD and this book was born.

This book is the culmination of a life-long journey of self-study and emotional exploration—it evolved from my own personal quest for freedom.

Through writing this book I discovered something very important:

*There is freedom in honesty.*



# TABLE OF CONTENTS

ACKNOWLEDGEMENTS	xi
ABSTRACT	xiii
LIST OF TABLES	xvi
PREFACE	xvii

## **Part One: Foundations of Freedom from Conditionality**

---

<b>PRELIMINARIES</b>	<b>2</b>
i. Styles, definitions and conventions	2
ii. Literary contributions from the East and the West	7
iii. Chapter overview	13
<b>CHAPTER ONE</b>	<b>17</b>
<b>MENTAL FREEDOM AND THE VEILS OF ILLUSION</b>	
1.1 Introduction—concept in brief	17
1.2 Research design	27
1.3 Conceptualising Yoga	38
1.4 Yogic history in brief	42
1.5 Patañjali	44
1.6 Yoga and <i>Sāṃkyha</i>	47
1.7 Eight limbs of Yoga	48
1.8 <i>Prāṇa</i>	51

## **Part Two: The Five *Kleśas* and their Afflictions**

---

<b>CHAPTER TWO</b>	<b>54</b>
<b><i>KLEŚAS</i> (CAUSES-OF-AFFLICTION) IN EMOTIONAL LIFE</b>	
2.1 <i>Kleśas</i> —the barrier to mental freedom	54
2.2 Emotion and morality	62
2.3 Conditionality—regurgitated mind-stuff	69
2.4 Happiness—an inevitable pursuit	76
2.5 Wellbeing, mind, evolution and emotion	81
2.6 The psycho-physicality of emotion	86
2.7 The complexity of feeling	92
2.8 Excessive impulse, violence and “the passions”	94

<b>CHAPTER THREE</b>	<b>98</b>
<b><i>AVIDYĀ (IGNORANCE): THE UNCERTAINTY OF KNOWING</i></b>	
3.1	Ignorance, bondage and freedom 98
3.2	Discontent, Freud and ignorance 105
3.3	Interpretive filters and event-duality 109
3.4	Hermeneutics, understanding and subjectivity 112
3.5	The criteria of knowledge—what is truth? 115
3.6	Language, knowing, reason and the senses 122
3.7	Faith, hope and freedom 124
3.8	Affliction—the ignorance of fear 127
<b>CHAPTER FOUR</b>	<b>129</b>
<b><i>ASMITĀ (I-SENSE): SEEDED MEMORY AND BELIEFS</i></b>	
4.1	The self, freedom and justice 129
4.2	Belief systems—constructing the “I” sense in a religious world 135
4.3	Morality, survival and stress 143
4.4	The “me” myth—the subjective truth 147
4.5	Inner dialogue and mental bondage 153
4.6	Frustration, perturbation and irrational beliefs 156
4.7	Shoulds, oughts and musts—perceived righteousness 158
4.8	I am—the consciousness beneath 161
<b>CHAPTER FIVE</b>	<b>164</b>
<b><i>RĀGA (ATTACHMENT): THE INCARCERATED MIND</i></b>	
5.1	Attraction, pleasure and the unconscious 164
5.2	Freud, dynamic energy and attachment 168
5.3	The attachments of the id and the ego—pleasure versus reality 171
5.4	The superego—an attachment of origin 179
5.5	The unification of male and female energy 190
5.6	Muscular armour—the physical attachment of emotion 193
5.7	Orgone and <i>prāṇa</i> 196
5.8	Affliction, sexuality, guilt and sublimation 198
<b>CHAPTER SIX</b>	<b>202</b>
<b><i>DVEṢĀ (AVERSION): THE FLIP SIDE TO RĀGA</i></b>	
6.1	<i>Dveṣa</i> and the path to misery and suffering 202
6.2	Aversion and its extremities 206
6.3	Aversion—lack of control 208
6.4	The poison of <i>dveṣa</i> 210



6.5	Aversion and Freud	211
6.6	Aversion and Ellis	212
6.7	Aversion and Reich	213
6.8	Aversion and fear	215

## **CHAPTER SEVEN 216**

### ***ABHINIVEŚĀ* (FEAR, THE WILL TO LIVE): CLINGING TO LIFE**

7.1	Freedom and fear	217
7.2	Freedom, choice, ethics and fear	219
7.3	Contrasting fear through hope and meditation	223
7.4	Fear and conditioning	225
7.5	Concepts of fear—questionnaires and interviews	227
7.6	Fear, hope and an ideology of peace	230
7.7	Biology, violence and fear	231
7.8	Fear and ignorance—the root of the <i>kleśas</i>	233

## **Part Three: The Subtleties of Yoga and Conclusion**

---

## **CHAPTER EIGHT 236**

### **THE DISCIPLINE OF YOGA**

8.1	Discipline and restraint	236
8.2	Understanding energy—the freedom in <i>being</i>	237
8.3	Yoga's nervous system	241
8.4	Homeostasis—balancing the life-force	244
8.5	The stress response	248
8.6	The three <i>guṇas</i>	251
8.7	The chemistry of emotions	252
8.8	Meditation—the power of silence	255

## **CHAPTER NINE 258**

### **FREEDOM BEYOND CONDITIONING**

9.1	Attenuating the <i>kleśas</i>	258
9.2	<i>Yogaś citta-vṛtti-nirodhah</i>	262
9.3	Revisiting concepts	263
9.4	The evolving mind	267
9.5	Fear and the self	269
9.6	Justice and freedom	271
9.7	The insight of Yoga	272
9.8	The freedom of Yoga	276

EPILOGUE	283
APPENDIX 1: QUESTIONNAIRE	284
APPENDIX 2: QUESTIONNAIRE AND INTERVIEW DATA	295
GLOSSARY	306
BIBLIOGRAPHY	319
INDEX	330

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with the graphs used for the survey and for helping me survive various technological challenges over the years.

# ABSTRACT

Keywords: Emotion, mental, psychological, freedom, cognition, *kleśas* (*kleshas*), *saṃskāras*, conditionality, non-conscious mind, dynamic energy and bio-energy.

This book explores how emotions stand in the way of clarity of mind. I examine a human being's ability to break free of problematic emotional traits and attain liberation from conscious and non-conscious activators (behaviour motivators). I describe this aspiration as mental (or psychological) freedom. I identify mental freedom as an effective, unperturbed, helpful and productive state of mind; one that is free of irrational fears and emotional over-reactions.<sup>1</sup>

This book asks: Is freedom possible on a cognitive level, or do particular emotions negate freedom? I examine various theories of emotion, from both a cognitive and a physiological level, ultimately demonstrating a resonance between Yogic theories of energy distribution and Sigmund Freud's mature work on energy flow (also exemplified in certain aspects of Wilhelm Reich's theory of bio-energy). I do not intend to make a direct correlation between the complex nature of Freudian, Reichian and Yogic theories, or other Eastern and Western theories, and apologise if my approach offends traditional theorists. In this book I attempt to work outside the boundaries of more traditional approaches with the goal of exploring more abstract connections.

I call on the wisdom of ancient Eastern philosophy, modern cognitive theory, theories of emotion and psychoanalysis—to explore the mind-body relationship in respect to emotion and its expression through the investment of energy.

In examining the relationship between mental freedom and emotional life I investigate the destructive, cyclic nature of *conditionality* (conditioned thoughts that arise from events that then condition further events), thereby

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<sup>1</sup> “Reaction” is used to describe *involuntary* responses to an event, whereas “to act” is the term used to describe to a *voluntary* response.

analysing the part conditionality plays in creating a barrier to mental freedom. In particular, I explore the Hindu concepts of *kleśas* (causes-of-affliction) and the application of both Eastern techniques and modern cognitive therapy as behaviour modifiers—deconstructing unhelpful emotional tendencies—tendencies influenced by what Yogic theory would describe as *samskāras* (psycho traces or impressions [non-conscious afflictions]). Through textual and philosophical analysis, I aim to:

1. Outline the Yogic goal of *citta-vṛtti-nirodhaḥ*—restraint of the whirls of consciousness (whirling mind-stuff);
2. Define East/West concepts of cognition and emotion (from a philosophical perspective);
3. Explore the concept of *kleśas*, examining the affect *kleśas* have on the quality of human life;
4. Isolate and critique similar abstractions for *kleśas* in Western philosophy;
5. Elucidate and investigate particular philosophical approaches to the study of emotional life (I aim to avoid the interpretive filters traditionally used to dissect these theories: that is, frameworks that are religious, political, gender-biased and/or cultural);
6. Investigate the relationship between emotional life and the body's energetic system using empirical data and textual analysis;
7. Consider the important link between justice and freedom (a sense of personal justice) in identifying the path to mental freedom.

I reach the goals outlined above by examining specific texts, teachings and practices that establish a connection between Eastern and Western interpretations of emotional life, through:

1. Exploring the barriers between mental bondage and mental freedom;
2. Identifying, comparing and analysing the causes and conditions responsible for these two extremes;
3. Investigating the hermeneutic cycle created between *kleśas* and conditionality;
4. Analysing the reciprocal nature of cognition and physiological response in the creation of emotion.

Initially, this dissertation proceeds by:

1. Defining the key terms of the study;

2. Researching, isolating and analysing relevant theories of philosophical and psychological inquiry;
3. Exploring the cross-disciplined/cross-cultural conceptual relationship between the key theories discussed;
4. Investigating the barrier between mental bondage and mental freedom through a quantitative/qualitative survey: analysing the distinction between two diametrically opposing realities:
  - Misconception/ignorance and fear (the basis of conditionality leading to mental bondage); and
  - Observer-awareness or apperception and myth-deconstruction (the construction of mental freedom—through a form of introspection).

This book concludes by summarising the subversive nature of conditionality as it evolves from problematic emotional traits (*kleshas*), and by determining the value of Eastern and Western goals directed towards observer-aware thought processes and mind-body therapy (such as breathing techniques and meditation practices).

In summary, this research examines the importance of clarity of mind and the free flow of energy within the human bio-system, highlighting a sense of personal justice and the absence of fear as essential qualities for achieving mental freedom (liberation). To do this it is important take down the barriers of direct application and to explore the underlying principles behind these theories on a more subversive level.

## LIST OF TABLES

Please note, the tables listed below have been designed and prepared by the author.

- |          |   |
|----------|---|
| Table 1. | Basic premise (Chapter One, section one)                          |
| Table 2. | Breaking the circuit of conditionality (Chapter One, section two) |
| Table 3. | Interpretations of the <i>kleśas</i> (Chapter Two, section one)   |
| Table 4. | Whirling mind-stuff (Chapter Two, section three)                  |
| Table 5. | <i>Kleśas</i> fishbone (Chapter Two, section three)               |
| Table 6. | The cycle of conditionality (Chapter Two, section three)          |
| Table 7. | Mind-body (Chapter Eight, section two)                            |



## PREFACE

The people of the West live in a free world. There are, for instance, no tanks driving through the streets, no soldiers crashing down doors, no guns poised to fire. Yet many still live in a form of bondage—a bondage created by a state of mind. According to Yoga, this bondage is the result of a “cluttered” mind. *Haṭha Yoga* (forceful [physical] Yoga)<sup>2</sup> bases its wisdom on restraining or controlling the thoughts that “whirl” through the mind. Yoga recognises the need to access the “space” between one’s thoughts—a peaceful silent space that stills the mind—a point of clarity.

Yoga suggests that when a constant stream of “chatter” takes place in the mind ripples occur—ripples of unrest. Like the ripples in a pond once a stone has been thrown, the mind becomes unsettled and thereafter remains in a constant state of flux, where a stream of consciousness takes us from thought to thought to thought, often unrelated, sometimes illogical, and frequently unhelpful. The individual caught up in a perturbed stream of consciousness becomes restless, anxious, even disturbed. Therefore, the ripples of thought move beyond one person to the next as a result of action, what takes place within one mind cannot help but influence others. Every individual thought, every decision, every action has an effect on the lives of others; one person’s thoughts can change the state of the world as reflected by the graciousness of Gandhi and the cruelty of Hitler.

Freedom is defined by what it is not: it is not pain and misery. Mental bondage comes in the form of suffering, a suffering known as emotional pain, dis-ease and unhappiness. In *The Conquest of Happiness*, Bertrand Russell writes: “Animals are happy so long as they have health and enough to eat. Human beings, one feels, ought to be, but...are not”.<sup>3</sup> Russell attributes unhappiness to mistaken views of the world.<sup>4</sup> He argues

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<sup>2</sup> *Haṭha Yoga* is one of the many limbs of the tree of Yoga. It is based on theories and techniques aimed to facilitate the healthy functioning of the mental and emotional processes by working with the energy or life force present in the physical body.

<sup>3</sup> B Russell, *The conquest of happiness*, Routledge, London, 2004, inner cover.

<sup>4</sup> *Ignorance* is a term used throughout this book. Firstly, as a word to describe a person’s inability to understand what motivates their own thought processes, and

that happiness is a human right. Yogic philosophy reaffirms this belief, claiming that individuals often become captive to the ignorance of illusion: a view that proposes that *perception* is reality.

Yoga maintains that human beings look for joy or happiness in all the wrong places: in their attachment to objects and relationships, in the tortuous cycles of thought that lead the individual to grasp for approval, status and power. Consequently, freedom, on a mental level, is stifled by the frustration of unfulfilled wants: by emotional pain and by the fear experienced because of a perceived lack, rejection or denial. Yoga contends that we constantly look outside ourselves for satisfaction, seeking the path to contentment through environmental stimulus. For Yoga, true freedom can only take place from within. This book seeks to explore this claim.

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secondly, in the context of *avidyā*, which reflects the inability of consciousness to be aware of itself: to be caught up in illusion.

**PART ONE:**

**FOUNDATIONS OF FREEDOM  
FROM CONDITIONALITY**

# PRELIMINARIES

*All over the world, Yoga and systems related to Yoga are being practised; discontented people are searching for viable paths of transformation.*

*Christopher Key Chapple*<sup>1</sup>

## **i. Styles, definitions and conventions**

Because of the volume of theoretical input evaluated, my writing style is quite descriptive, as constructing my argument requires a critical exegesis of a multitude of theories. The language used is intended to be non-gendered. Use of masculine pronouns in relation to traditional or classical texts has been left unaltered. Where possible, plurals (them, they, their) have been used. I have used the words “we”, “our” or “us” at times when speaking in terms of humankind. Where the quotations form part of the text they are either indented or contained within quotation marks. However, where quotations are used for creative emphasis and are not actually a direct part of the text they are indented and italicised. Throughout the book I use Jean-Paul Sartre’s term “the other” to describe other people.<sup>2</sup> When discussing what is “not conscious” in the mind, I use the terms “unconscious” for psychoanalysis and “non-conscious” when referring to Yogic and other traditions. This is done to make a clear distinction between specific theories and their terminology. A comprehensive glossary is found at the end of this book, just before the bibliography.

This book is a philosophical investigation discussing the benefits of particular theories, “uncoloured” or unencumbered by traditional interpretive filters, filters such as patriarchy, gender, sexuality, culture or religion. I attempt to create a point of reference from which the idea of freedom can be examined and compared to existing knowledge without

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<sup>1</sup> CK Chapple, *Yoga and the luminous: Patañjali spiritual path to freedom*, State University of New York Press, Albany, 2008, p. 5.

<sup>2</sup> J Sartre, *Being and Nothingness*, Methuen and Company Ltd., London, 1976, p. 302.

limiting the acquisition or attainment of freedom to societal constructs, milieus, doctrines and mindsets.

I deliberately avoid using a strict historical-critical approach to the study of Yoga, which would digress into a history of the theories of Yoga. Instead I choose to approach Yoga as a practical methodology for physical and psychological transformation. This book is not a treatise of all things Yoga. I do not set out to argue the differences between numerous schools or theories of Yoga, nor do I tease out every significant aspect of Yogic theory and practice. I do however, analyse Yoga in a remedial manner, as a method of counteracting unhelpful emotional tendencies, and the terms I choose to define Yoga relate specifically to this avenue of exploration. I endeavour to present my study of freedom in an objective way; without the ‘gloss’ of particular theoretical frameworks.<sup>3</sup> I do not to apply a strict Marxist, Freudian, Reichian, Jungian, Hindu or Buddhist framework. This topic can only be properly examined when viewed impartially. Therefore, I attempt to approach this research as impartially as humanly possible, and I concede the difficulties arising from this approach.

I draw on I.K. Taimni’s wisdom, in particular his book titled *The science of Yoga*.<sup>4</sup> It is important to note that Taimni’s insights are largely inspired by the commentary of *Vyāsa* (sometimes referred to as *Veda Vyāsa*). *Vyāsa* is said to have compiled the four *Vedas*, the *Mahābhārata*, together with the *Bhagavad Gītā* and the vast *Purana* literature along with other works. By using *The science of Yoga* as a reference I do not infer that Yoga stands or falls on a scientific model. Although I reference studies from Harvard that provide scientific evidence of the biological effects of Yoga, I am not suggesting that Yoga is only explained using a scientific representation. Yoga is used widely as a spiritual therapy and many of its benefits remain unexplained in terms of science. However, I certainly wish to give recognition to the scientific principles reflected through Yogic physiology.

In Western psychology “consciousness” is used to describe ‘the state of being conscious...the normal mental condition of the waking state of

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<sup>3</sup> RA Wilson, *Wilhelm Reich in hell*, New Falcon Publications, Arizona, 2007, pp. 13-34.

<sup>4</sup> Reproduced from *The science of Yoga* by IK Taimni, Published by The Theosophical Publishing House, Adyar, Chennai, India, 1979.  
<http://www.adyarbooks.com/> & <http://www.ts-adyar.org>.

humans'.<sup>5</sup> Consciousness is characterised by experiences of the external world—perceptions, thoughts and feelings and by self-awareness'.<sup>6</sup> In Eastern terms, consciousness is often used to refer to something greater than a waking state. It refers to a higher form of intellect (*buddhi*): an “awakened” state of knowing, rather than simply being awake.<sup>7</sup> However, it is important to note that Feuerstein uses the word “consciousness”, when he refers to the “whirls of consciousness”, in relation to mental activities or fluctuations.

It should be noted that the use of the word “self” will vary depending on the way it is used within this book. “The Self” in various aspects of Eastern theory denotes a higher Self, something connected to the universal essence of all things: with one’s true-nature *puruṣa* (spirit), whereas “the self” is used in both Eastern and Western theories to denote a person’s sense of individuality.

Instead of using the word “rational” to describe positive emotions and thoughts, I use the word “helpful”, unless referencing a specific theory (although I acknowledge that a person can “rationalise” inappropriate behaviour and feelings). I use the word “helpful” in respect to what is helpful to individual’s wellbeing and is not detrimental to others. My approach reflects Robert C. Solomon’s view that emotions are simply not a black or white phenomenon; hence one should avoid describing them as positive or negative.<sup>8</sup> Instead of viewing emotions as positive or negative, I see them as helpful or unhelpful. Notably, Albert Ellis’s concept of rational emotive behaviour also refers to what is helpful to the individual’s wellbeing.<sup>9</sup> This will be explained in more detail as the book proceeds.

In this research I avoid associating freedom and bondage (bondage as defined as a conditioned existence) with normal and abnormal behaviour. In behavioural terms, normality implies a level of constancy, which is in contrast to the dysfunction and distress associated with abnormal

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<sup>5</sup> AM Colman, *Dictionary of psychology*, Oxford University Press, New York, 2001, p. 164.

<sup>6</sup> *ibid.*

<sup>7</sup> Feuerstein, *The Shambhala encyclopedia of Yoga*, p. 66. *Buddhi* is the feminine form of *Buddha* (the awakened one).

<sup>8</sup> RC Solomon, *True to our feelings: what our emotions are really telling us*, Oxford University Press, New York, 2007, p. 171.

<sup>9</sup> A Ellis & R Harper, *New guide to rational living*, Wilshire Book Company, California, 1975, p. 70. “Helpful” is used in REBT instead of rational.

behaviour. However, the variations or gauges used to determine normal behaviour vary between cultures, religions and other arbitrating frameworks. Furthermore, although the pain and suffering induced by psychological abnormality is inherent in Yoga's concept of bondage, the term "abnormal" suggests a more clinical approach to psychological imbalance, and is therefore not an appropriate term to use here.

Within the context of this book, the phrase "Eastern thought" or "Eastern philosophy" refers to certain Hindu or Buddhist theories that relate to Yoga. I use the word Yoga with reference to the *Yoga-Sūtras*, unless otherwise identified. When I use terms like "Yoga suggests" or "Yoga teaches", I am speaking specifically of the practical and philosophical components of Patañjali's Classical Yoga as presented by the scholars identified in this research such as Feuerstein, Chapple, Taimni, Wood and Whicher. I also reference my own experience as a Yoga practitioner for over 40 years and as a Yoga teacher and Yoga therapist. In this respect, "Yoga teaches" relates more specifically to the practical aspects of Yoga theory and philosophy. I accept and identify that not all theories and aspects of Yoga can be examined in such a short work and it is not my intention to do so. I do not propose that this book be read as speaking for all Yoga tradition, nor should it be read as an all-encompassing view of the whole history of Yoga.

Yoga has widespread theories and many of these involve religious and spiritual aspects. Cosmology, Shamanic influences, Ayurvedic medicine and physiology, religious and spiritual dynamics, and cultural and historic doctrines, including Vedic teachings are large issues that, although a significant component of Yogic tradition, are not referenced in depth within the scope of this book. This is a deliberate decision that allows the work to maintain focus on the effects of Yoga on the Western world, more particularly the individual, in terms of freedom from conditionality.<sup>10</sup> When I refer to "Yoga theory" I also do not intend to give the impression that I am representing Yoga as a monolithic tradition. I respectfully recognise the numerous texts, traditions, theories and lineage of Yoga, most of which cannot be addressed without increasing the scope of this book.

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<sup>10</sup> Conditionality represents conditioned thought. This will be explained in more detail later. P Fenner, 'Cognitive theories of emotions in Buddhism and western psychology', *Psychologia*, vol. 30, 1987, pp. 217-227.

The term “Western thought” or “Western philosophy” refers to theories such as Sigmund Freud’s psychoanalysis, Albert Ellis’s Rational Emotive Behaviour Therapy (REBT) and any other Western theories drawn on, such as the theories of Robert C. Solomon, Bertrand Russell, Robert Plutchik and a number of others. However, it is important to point out that my approach to Yoga is posited in the Western world and its relationship to freedom from conditionality, therefore the theorists chosen for analysis are those who aim to convey the practicalities of Yogic theory and philosophy to the Western world. Some scholars may object to this vision of Yoga and its overlay of Western interpretation but my strategic positioning is based on the decision not to analyse the Yoga system in light of its context within history of Indian thought, but rather to focus from the perspective of universal human psychological issues. I use primary research with informants, through empirical data, to confirm the applicability of the *kleśas* (causes-of-affliction) within modern psychological categories. Critics may argue that many of the Western theorists I have included would denounce Yoga as a therapy, or at the very least depreciate its benefits. However, I have found that there are obvious parallels in a comparison of Eastern and Western thought, even if only on a basic premise.

With regard to the Eastern texts examined, Sanskrit spelling varies between schools and translations and interpretation may present difficulties due to lack of an equivalent English word. English and Sanskrit terms have both been used simultaneously upon introduction of the term and where re-clarification is required. Notably, Sanskrit meanings between Buddhist and Hindu interpretations can vary slightly therefore the particular source of the word used is clarified at the time of discussion. Furthermore, there are numerous variations in translation of the main text analysed within my book, namely *The Yoga Sūtras of Patañjali*.<sup>11</sup> The word “*sutra*” is presented in both singular and plural format. For example, Stoler Miller and Feuerstein’s translations are titled *The Yoga-Sūtra of Patañjali*, Swami Satchidananda uses the plural version *Sūtras*, and Wood refers to the *Yoga-Sūtras* as the *Yoga aphorisms of Patañjali*. For the purpose of this discussion the *Yoga-Sūtras* are referred to in a plural format except when quoting from a specific text. It is my intention not to become burdened by the need to explicate every term within its original context but rather I aim to expand the hermeneutic within the framework of my topic.

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<sup>11</sup> Sri Swami Satchidānanda, *The Yoga Sūtras of Patañjali*, Integral Yoga Publications, Virginia, 1997.



The word “justice” is used within this book to describe an individual’s sense of personal justice or injustice. I could go much further in analysing the connection between justice and freedom but it would take me too far a field. For the purpose of this research justice is discussed as a perception, rather than a measure; it is highlighted in terms of the justice or injustice relating specifically to one’s sense of reality.

## ii. Literary contributions from the East and the West

The literature examined in this book is used to provide a framework in which to analyse the concept of mental freedom. In order to explore this concept of freedom, I analyse specific texts, teachings and understandings. I investigate the connection between Eastern interpretations of concepts such as *kleśas* (causes-of-affliction) and *samskāras* (subliminal activators or non-conscious impressions) and similar or equivalent ideas provided by Western philosophical, psychoanalytical and psychological traditions.

Although Georg Feuerstein and I. K. Taimni are the primary researchers referenced in respect to Yoga, I also quote from various translations of the *Yoga-Sūtras* and other related texts, reviewing authors such as: Christopher Key Chapple, Eugene Kelly, Ian Whicher, Jiddu Krishnamurti, David Carpenter, Barbara Stoler Miller, Sri Swami Satchidananda, Ernest E. Wood, T. S. Rukmini and Mircea Eliade. The reason for this broad reference is the often slight, and occasionally considerable, differences in the interpretations provided by each commentator. For instance, where one translator uses the word “grasp”, another might use the term “known”. In many respects these variations mean virtually the same thing, but it is also possible that slight discrepancies between them can be significant. Each commentator expounds the views of Yogic sages with their own unique perspective, bringing a richness and clarity to the subject. The general texts researched for this study are as follows:

- *The science of Yoga*, by I.K. Taimni.<sup>12</sup> This is one of the most comprehensive discussions of *Patañjali’s Yoga-Sūtras*. It details the goal of Yoga pinpointing the *kleśas* as a pivotal aspect of *Patañjali’s* philosophical treatise.

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<sup>12</sup> Reproduced from *The science of Yoga* by IK Taimni, Published by The Theosophical Publishing House, Adyar, Chennai, India, 1979.  
<http://www.adyarbooks.com/> & <http://www.ts-adyar.org>.

- *The Yoga-Sūtra of Patañjali* by various authors (which consists of four books).<sup>13</sup> This book focuses on book two (the book of practice), although it cannot avoid touching on the other three.
- *Rational Emotive Behavior Therapy: a therapist's guide* by Albert Ellis and Catharine MacLaren.<sup>14</sup> This text is used to analyse the relationship between emotional disturbance and internal dialogue and its link to observer awareness in Eastern thought.
- *The first and last freedom*<sup>15</sup> and *Total freedom*<sup>16</sup> by Jiddu Krishnamurti. These texts give a detailed account of the Yogic concept of freedom and examine the ways in which it needs to be integrated into modern living through awareness: with the aim of putting an end to ignorance and societal disorder through Yoga.
- *Emotions in life* by Robert Plutchik.<sup>17</sup> This text provides definitions of emotive and cognitive function in relation to freedom (exploring various theories including those of Walter Cannon, Charles Darwin, William James and Sigmund Freud).
- *What is an emotion?* Edited by Robert C. Solomon.<sup>18</sup> This collection discusses emotions as a mental, physical and social phenomenon. An analysis of the mind-body connection requires an exploration of the work of S. Schachter and J. Singer as detailed in *What is an emotion?*<sup>19</sup> Schachter and Singer propose that emotions have two components: physiological (feeling) and cognitive (thought).
- *The basic writings of Bertrand Russell* by Bertrand Russell.<sup>20</sup> This collection provides in-depth philosophical insights that

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<sup>13</sup> G Feuerstein, *The Yoga-Sūtra of Patañjali*, Inner Traditions, Vermont, 1989, pp. 61-64 and p. 1.

<sup>14</sup> A Ellis & C MacLaren, *Rational Emotive Behavior Therapy: a therapist's guide*, Impact Publisher, California, 1998, p. 28.

<sup>15</sup> J Krishnamurti, *The first and last freedom*, HarperCollins (Australia) Pty. Ltd., Pymble, N.S.W, 2010.

<sup>16</sup> J Krishnamurti, *Total freedom*, HarperCollins, New York, 1996.

<sup>17</sup> R Plutchik, *Emotions and life*, American Psychological Association, Washington, 2003.

<sup>18</sup> RC Solomon, *What is an emotion?* Oxford University Press, New York, 2003, p. 125.

<sup>19</sup> Solomon, *What is an emotion?* pp. 110-118.

<sup>20</sup> B Russell, *The basic writings of Bertrand Russell*, George Allen & Unwin Ltd., London, 2009, p. 205.

explore the basic tenets of human existence from a Western perspective.

- ‘The psychophysiology of freedom’ by José M. Delgado.<sup>21</sup> This paper explains the psychophysiological aspects of freedom.

From a Yogic perspective, I examine texts that focus on the concept of ignorance and suffering, which in Yogic thought result from unhelpful emotional prompters (*kleśas*). As well as those mentioned above I research various other theorists such as Purushottama Bilimoria, Mark Singleton, Peter Fenner, Ian Kesarcodi-Watson, Padmasiri de Silva and others.

To explore the notion of morality in relation to freedom and emotion, or as it is referred to in the Classics ‘the passions’, I explore Greek traditions of Plato, Aristotle and the Stoics. I broaden my study of freedom by examining a number of Eastern and Western theorists including: Sigmund Freud, Carl Jung, Douglas Kirsner, David Bohm, Abraham Maslow, Friedrich Nietzsche, René Descartes, Immanuel Kant, David Hume, Michel Foucault, Jean-Paul Sartre, Mark Epstein, and Wilhelm Reich.

The following texts are used to analyse the brain and its evolution, and to explore biological links to cognition, emotion and energy, more specifically the concept of energy distribution, which has important significance in relation to the practical aspects of Yoga outlined in Patañjali’s eight limbs of Yoga (*aṣṭā-āṅga-yoga*), particularly *āsana* (posture work) and *prāṇāyāma* (breathing techniques):

- *A triune concept of the brain and behaviour* by Paul Maclean.<sup>22</sup> This book is included to establish the physical evolution of the brain (supporting the concept of environmental influences on emotional life).
- *Principles of anatomy and physiology* by Gerard Tortora and Bryan Derrickson.<sup>23</sup> This text is consulted to explore a comparison between Western medicine and Yogic physiology’s vital energy source.

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<sup>21</sup> JMR Delgado, ‘The psychophysiology of freedom’, *Political Psychology*, vol. 4, no. 2, 1983, pp. 355-374.

<sup>22</sup> PD MacLean, *A triune concept of the brain and behaviour*, University of Toronto Press, 1973.

<sup>23</sup> G Tortora & B Derrickson, *Principles of anatomy and physiology*, John Wiley and Sons Ltd., Danvers, USA, 2006.

- *Molecules of emotion* by Candace Pert.<sup>24</sup> This text is studied in order to examine the relationship between mind and body chemistry.
- *Emotions* by José Delgado.<sup>25</sup> This text provides a comprehensive analysis of emotional life.

These authors, and various others, are included to help evaluate whether (and if so, how) non-conscious or subtle emotional influences are catalysts for particular patterns of development, in respect to freedom on an emotional and biological level. I question whether thoughts control body chemistry or whether body chemistry directs the mind, investigating the notion that health and wellbeing are constructed by environmental events that create a destructive “think/feel/act” cycle, which can be explained in terms of cognitive behaviour therapies such as Albert Ellis’s Rational Emotive Behaviour Therapy (REBT) and from an Eastern perspective in terms of conditionality.<sup>26</sup>

Due to the scope and nature of this research, presenting all of the historical details, in respect to a comprehensive textual exegesis, is not possible. Instead, each theory is analysed with a specific emphasis on the notion of mental liberation and how this is constructed within the framework of the theory that is being explored. For instance, although Freudian theory has had an extensive and significant influence on the world of psychology, my discussion is narrowed down to Sigmund Freud’s insights regarding the organisation of the personality and his views on the concept of psychodynamic energy. I use Freudian psychology to demonstrate what is hidden: that is, particular thought processes such as the unseen or unsaid nature of the unconscious mind. I also focus on Freud’s philosophical views, which are expressed within his many writings.

In my research, the ego, the id and the superego are contrasted against similar Eastern theories relating to governing cognitive functions.<sup>27</sup> Although a traditional review of Freud’s psychoanalytical theory is customarily linked to sexuality. I endeavour to examine Freud’s theories from an objective, eclectic perspective, focusing on his later work and the view that ‘cathexis’ (the investment of emotional energy) is significantly

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<sup>24</sup> C Pert, *Molecules of emotion: why you feel the way you feel*, Touchstone Publishers, New York, 1999.

<sup>25</sup> J Delgado, *Emotions*, W.M.C. Brown Company Publishers, Iowa, 1973, p. 2.

<sup>26</sup> Fenner, ‘Cognitive theories of emotions’, pp. 217-227.

<sup>27</sup> The *id* is German for “it”.

related to the life and death instincts rather than purely based on sexual life. Furthermore, rather than dwelling on Freud's theory of the cause of dysfunction, I concentrate on the cognitive, physiological and emotive processes activated once the dysfunction occurs.

I explore Wilhelm Reich's ideas in relation to character armour, which he describes as invisible armour created by emotionally driven tension connected to the body's bio-suit of muscles and respiration.<sup>28</sup> This armour creates what Reich calls an emotional plague, resulting from certain ways of thinking, more specifically the way we internalise societal judgement and stereotypical role construction.<sup>29</sup> Similarly, when discussing Carl G. Jung's theories of the anima and animus, I do not attempt an in depth understanding of Jungian psychology, but instead, examine Jung's ideas specifically in comparison to the principles of Yogic theory, highlighting the unique link between the male and female energy—aspects evident in both theories.

Yogic theory relates the body's energy force to *prāṇa*,<sup>30</sup> and this concept of *prāṇa* is explored using the *Yoga-Sūtras* as translated by Feuerstein,<sup>31</sup> Chapple and Kelly,<sup>32</sup> Taimni,<sup>33</sup> Stoler Miller,<sup>34</sup> Wood<sup>35</sup> and Satchidananda.<sup>36</sup> Yoga tradition holds that *prāṇa* moves with the breath within the body—in *Hatha Yoga*, *prāṇa*<sup>37</sup> is enhanced by a combination of movement and breath. David Gordon White describes *Hatha Yoga* as: 'The forceful channeling and control of the vital breaths (*prāṇas*)'.<sup>38</sup>

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<sup>28</sup> W Reich, *Character analysis*, trans. VR Carfagno, M Higgins & CM Raphael, M.D. (eds) Farrar, Straus and Giroux, New York, 1990, p. 48. According to Reich, there are no purely mental illnesses as the body and mind are intrinsically entwined—each individual is burdened with 'Character Armor' that reflects the rigidity of the society in which one lives.

<sup>29</sup> *ibid.*, p. 460.

<sup>30</sup> Feuerstein, *The Shambhala encyclopaedia. of Yoga*, p. 224.

<sup>31</sup> Feuerstein, *The Yoga-Sūtra of Patañjali*.

<sup>32</sup> C Chapple & Yogi Anand Viraj (EP Kelly), *The Yoga Sūtras of Patañjali*, Sri Satguru Publications, Delhi, India, 1990.

<sup>33</sup> Taimni.

<sup>34</sup> B Stoler Miller, *Yoga: discipline of freedom*, Bantam, New York, 1998.

<sup>35</sup> EE Wood, *Practical Yoga*, Rider and Company, London, 1951.

<sup>36</sup> Satchidānanda, *The Yoga Sūtras of Patañjali*.

<sup>37</sup> Feuerstein, *The Yoga-Sūtra of Patañjali*, pp. 48 & 114.

<sup>38</sup> DG White, *The Alchemical Body: Siddha Traditions in Medieval India*, The University of Chicago Press, Chicago, 1996, p. 39.

This part of my study also draws heavily on the practical course content from the Advanced Diploma of Yoga Teaching<sup>39</sup> and the Graduate Certificate in Yoga Therapy<sup>40</sup> as instructed by the Director Leigh Blashki (Blashki is an advisor to the International Association of Yoga Therapists and the President of Yoga Australia). This material provides vital insights into the nature of Yoga. Yogic texts suggest that when one experiences tension in the body and mind, the flow of *prāṇa* is restricted, which ultimately causes blocks in energy that lead to dis-ease. For this reason my study outlines various theories of energy, starting with *prāṇa* and then extending to explore Western concepts such as biochemical (Pert) and psychological (Freud) theories. Also relevant to the study of the Western notion of dynamic energy is Reich's concept of bio-energy, referred to as orgone.<sup>41</sup>

Using the literature outlined above, energy is examined from various perspectives—physical, subtle, mental and emotional.<sup>42</sup> I note that philosophers or scientists such as Freud, Reich, Jung and Patañjali share a common thread. Each of these theorists presents a basic premise that the mind and the body is a unified energy system, one that is charged and discharged by a combination of physical and psychical exchanges. Influenced by different values, cultures and eras, each theory takes its own stance but shares an underlining principle: that the ebb and flow of this energy influences the quality of an individual's emotional life. Some of the texts explored in relation to energy are detailed below:

- *Introductory lectures on psychoanalysis* and *The unconscious* by Sigmund Freud.<sup>43</sup> These texts are reviewed to investigate Freud's dynamic energy.

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<sup>39</sup> L Blashki, *Advanced diploma of Yoga teaching: study guide*, Australian Institute of Yoga and CAE, Melbourne, 2001.

<sup>40</sup> L Blashki, *Graduate certificate in Yoga therapy: study guide*, Australian Institute of Yoga Therapy and CAE, Melbourne, 2007.

<sup>41</sup> Reich, *Character analysis*, p.xii. Orgone energy, as presented by Reich, is a universal life energy—the bio-energetic core of emotional function.

<sup>42</sup> Partridge, *Origins.*, p. 678. The term “subtle body” is used within the context of Yoga as the underlying system or life-force—the word ‘subtle’ relates to the Latin word for *subtilis* meaning ‘fine-woven, delicate, ingenious or web’.

<sup>43</sup> S Freud, *Introductory lectures on psychoanalysis*, trans. J Strachey, Penguin Books, London, 1991. S Freud, *The unconscious*, trans. G Frankland, Penguin Books, London, 1978.