



Position Paper for IAMSAR Conference

The Centre for Consciousness Studies and Inner Transformation

The mission of the Centre for Consciousness Studies and Inner Transformation (CCSIT) is to enable leaders, coaches and healers to transform themselves and act in the world while being anchored in Consciousness

Raghu Ananthanarayanan, Hari Kiran Vadlamani, Dr Prasad Kaipa & Brhm Sai Sambat

Where are we?

Academicians and scholars have used the word-concept Anthropocene to highlight where we are as human beings living on the earth today and bring attention to the fact that we are facing a crisis which is of our making. Human beings have faced many a crisis throughout history but have always emerged from these inflexion points and grown. The energy to learn and grow and do the right thing is inherent in human beings. Shri Aurobindo bases his Integral Yoga on the premise that there is supremely Intelligent evolutionary energy that shapes emergence.

The Anthropocene is an inflexion point that has many dimensions. Our current reality is the result of the success of many human endeavours, but also because of the unexamined and unintended shadow aspects of the way we use resources and the way we relate with each other. We have inherited several dilemmas. Science and Technology (S&T) have brought us here, but it is through the wise use of S&T that we can find away out; the religious practice has brought us here but it is through spirituality that we can find a way out; it is our ability to organize that has brought us here, but unbridled profit-seeking is destroying us. These are polarities and paradoxes that must be transcended if we are to shape the path that will shift our trajectory in the direction of positive evolution.

The outer is a reflection of the inner- the way we see ourselves and our world. We must turn inward and transform the inner and act from this transformed self in a way that nourishes evolutionary Intelligence to shape the future. We refer to the individual who is transformed inwardly as one with Yogic Presence. *This paper advances the idea that a leader who commits to the path of inner transformation will impact the whole organization through their presence and in the way they create an energy field around them.*

What is Yogic Presence?

A person displaying Yogic Presence will be capable of

- remaining unperturbed amid sorrows, remain calm amid pleasures and free from attachment, fear and anger.
- remaining deeply anchored in a core of quietude while being lucidly aware of the world.
- remaining deeply anchored in a state of being that is beyond the ego and personal motivations and therefore open to the flow of Consciousness.
- comprehending double binds, paradoxes and polarities and finding away to include and transcend them in their decision-making and action

The leader acting from this inner state will enable people in the organization to remain calm, act with dispassion, act for a larger purpose and make well-considered decisions.

Cultivating Yogic Presence

A step-by-step method is laid out in the Bhagavad Gita for inner transformation and wise leadership. Each step is defined as an aspect of Yoga. Patanjali's Yoga Sutras (the definitive aphorisms on the philosophy and practice of Yoga enunciated by sage Patanjali) describe the practices that enable inner transformation in greater detail. The Bhagavad Gita also models a coaching conversation through which Lord Krishna transforms Arjuna. Arjuna is a great warrior but, is beset with self-doubt and confusion at the beginning of the Mahabharata war. Through a dialogue that invites Arjuna to introspect, Arjuna discovers his authentic self, the greater purpose that energises him and anchors him in Consciousness. Arjuna goes on to fight and lead his people to victory with profound equanimity and wisdom. After the war is won, Arjuna with his brothers establish a flourishing kingdom and steward it righteously. The features of an accomplished Yogi, which is what Arjuna becomes, are explicated in the Shrimad Bhagavad Gita in the aphorisms in Chapter 2 (2.54 to 2.72) that describe *asthitaprajna*. The points enumerated above describing a person with Yogic presence is a good gist of the concepts discussed in the aphorisms.

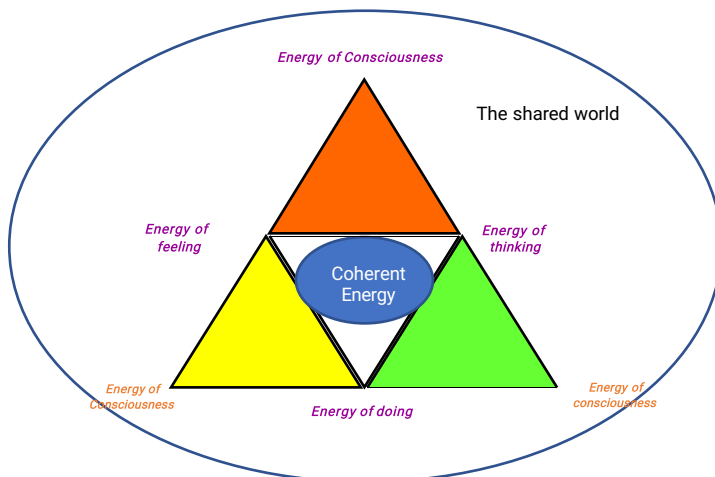
The starting point in both these seminal treatises on Yoga is a person with a distracted mind who brings disturbing energy in the way he/she/they relate to others. Yoga sees the individual as an integrated whole, it does not admit to mind-body dichotomies. It sees all of creation as emanating from Consciousness. Each succeeding stage of manifestation is founded on the earlier but is more differentiated and substantive. The world we experience through our senses is the most superficial evolute. We believe that it has permanence. Since the human mind gets caught with the idea of one's world and one's identity that is created through sensory experience it concludes that the tangible measurable reality is the whole of manifestation. However, one can discover the subtler levels of existence and anchor oneself in them through Yogic practices. This inward journey ends when the self dissolves in Consciousness.

At CCSIT we have distilled the core philosophies, principles and practices explicated in the Bhagavad Gita and the Yoga Sutras and created a model for cultivating Yogic presence. This model is based on Dr Kaipa's Pyradigm. It comprises four heart-mind states, namely action, compassion, nurturance and witnessing. These heart-mind states are developed through Yogic practices (enumerated below). These have been formulated into praxis modules.

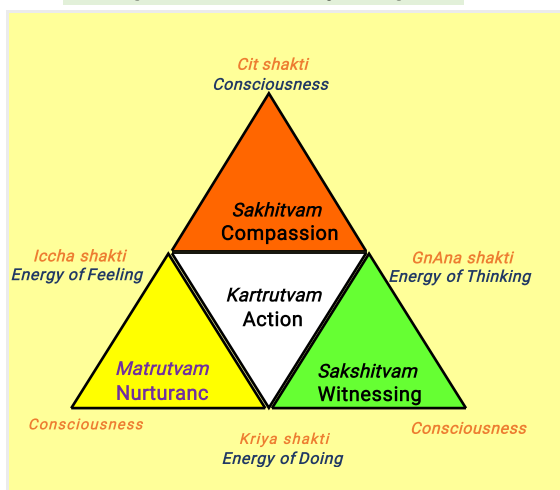
By internalizing these Yogic practices and internalizing the philosophy encapsulated in the practice coaches can transform themselves and soon to enable others to discover their authentic selves and be empowered.

A leader can discover how to be established in Yogic presence, become a conduit for Evolutionary Intelligence and enable their organizations to evolve and grow.

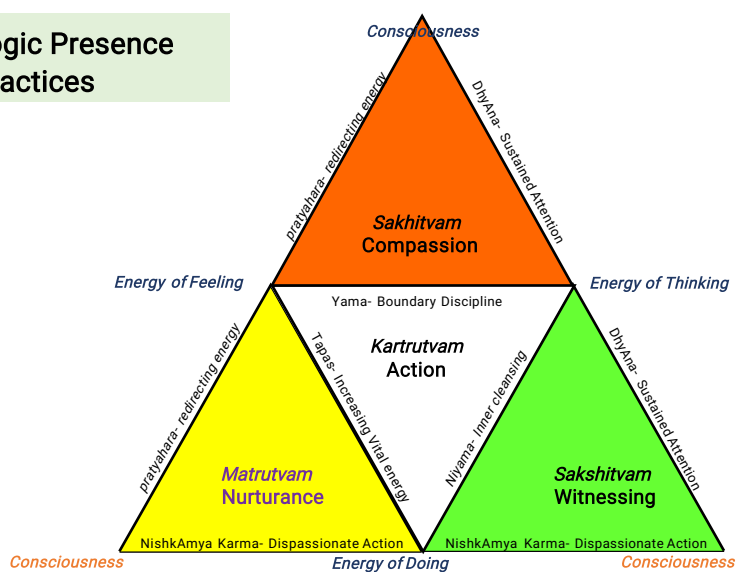
Yogic Presence Pyradigm



Yogic Presence Pyradigm



Yogic Presence Practices



The Praxis

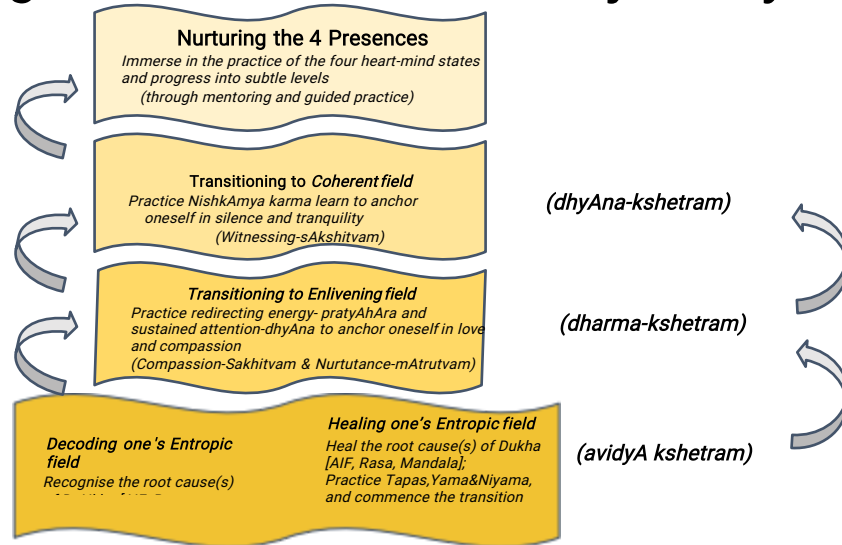
Westart with the assumption that one has an opportunity to become aware of the contents of one's inner self at every encounter one has with another person or with one's world! These are moments of truth. However one often turns these moments of truth into moments of reinforcing one's old patterns

of feeling, thought and doing. Our insides accumulate unexamined stuff!

Our propositions are, therefore:

1. One is mostly present in the world in away that creates an entropy-enhancing field.
2. Life is not a problem to be solved, it is a reality to be lived.
3. One cannot just throwaway the self and its contents, one has to examine it with curiosity and compassion and transform the energy it holds.
4. There are practices embedded in Indic Wisdom that enable one to travel inwards and access profound and subtle states of heart-mind in stages.
 - 4.1. Yoga practices like *Asana* (postural practice) and *prANAyAma* (breath control) that enable one to move from the Entropic Field to the Enlivening Field have become widespread and popular. Mindfulness enables the transition to be internalised.
 - 4.2. However, mindfulness must be accompanied by an exploration of how one relates with others and one's world. These are the practices called *yama* (interpersonal discipline) and *niyama* (intrapersonal cleansing) in Yoga.
 - 4.3. The practices that enable the field to transform and become a stable ground of *dhArmic* action are called *pratyAhAra* (withdrawing energy from conditioned patterns) and *dhAraNa* (directed attention).
 - 4.4. Profound meditative practices take one deeper within into silence and lucidity i.e., the Coherent Field. When *dhAraNa* is sustained the self dissolves and merges into the deepest states of non-dual being and Consciousness through *dhyAna* (meditative attention) and *samAdhi* (meditative absorption). One then rests in the Generative Field.
5. We are working on a "Human Field Theory" based on the Sankhya-Yoga Theory of emergence:
 - 5.1. An Entropic Field- *avidyA kshetram* is generated by individuals acting from self-preservation and celebrating self-interest. Leaders centred in this field are extractive and actively prevent processes that awaken people to larger concerns of life. Organizations are focused on profit maximization and shareholder returns. Most organizations exemplify this attitude to resources and relationships.
 - 5.2. An Enlivening Field- *dharma kshetram* is generated when a person feels safe begins the process of healing, nurtures reciprocal altruism and impacts one's world from compassion. Leaders anchored here model decision making is based on the question "will this benefit me, my organization, our immediate context and the world we live in *simultaneously?*" The Unilever Compass and Unilever Sustainable Living Plan (Unilever, 2021) and Tata Group's two-tiered approach to Sustainability Governance through an apex level Tata Group Sustainability Council and operational level Sustainability Working Councils (Tata Sustainability Group, 2020) are organizational actions that reflect the Enlivening Field. This is the first step towards actively engaging with the challenges we face in the Anthropocene age.
 - 5.3. A Coherent Field- *dhyAna kshetram* is generated when a person examines how one constructs one's identity and the lenses and frames through which one makes meaning of one's world. The Leader's ego starts to mellow and Consciousness informs their decision-making. Arvind Eye Hospitals, Service space and Buurtzorg can be seen as organizations actively working from the coherent field.
 - 5.4. A Generative Field- *satchidAnanda kshetram* is generated when the self dissolves, one's energies become coherent and one joyously partakes of the process of creation from the non-dual source. This is the aspiration one works towards. There are no living examples of Leaders who are anchored here

Yogic Inner transformation journey



Conclusion

We are advancing the idea that going inward is a necessary prerequisite for outward action that can meet the current challenges posed to us in the Anthropocene age. Each stage of the inward traverse is the discovery of a field. The subtler fields become transparent to the Intelligence of Consciousness. The praxis for this traverse is found in Yogic Wisdom.