

Week 1: Contemplation & Study Guide

Overview

This guide has a lot of material, including commentaries, contemplation questions like the ones we worked with during class, and study suggestions for those of you who want to use this class as an opportunity to go deeper into your personal exploration of the sutras, through study. All of these questions and exercises can be done alone and are also powerful to do with a partner.

It would be great to spend a couple of half-hour sessions during the week reading through this guide and working with one or two of the sutras, using the questions and exercises, or making up your own.

If you're doing it alone, and feel very busy, know that just spending a few minutes reading a sutra before or after meditation will be very fruitful. If you have more time, you might want to devote more time to looking at the words and considering how to apply them right now. (This especially applies to the Kriya Yoga sutra we are practicing with this week!)

For those who have the time, we've included a number of contemplation exercises that work with the meaning behind these sutras and let you apply them. The more time you spend on this kind of study, the more it can surprise you, change the nature of your inner dialogue, and give depth to your self-cultivation. As many of you know, study of a text like this is one of the time-honored methods for "curing" the painful tendencies of the mind.

So, I would ask each of you to read through this document and look at how working with one or more of these contemplations can add more depth to your practice of meditation, and your comprehension of the lectures.

What's Up for This Week

This week, we're exploring Sutras 2-1 and 2-2, as well as some related practices.

After reading through the sutras and the commentaries, there are one or two exercises to practice. My suggestion is that you practice at least one of the suggested exercises for *tapas*, one for *svadyaya*, and one for *Ishwara Pranidhan*.

A handout with all these sutras is available on the Student Page under Resources, which includes Pandit Rajmani's translation and transliteration, with full definitions of the Sanskrit, in case you didn't or couldn't purchase the book *The Practice of the Yoga Sutra*. We have also included his full commentary on both these sutras on the course page. (My own commentaries are in the Class recording itself and are also

included below as part of the study guide.) I'll include the transliterations of the first group of sutras and suggest that you refer to (or download or print) the document from the Student Page for reference.

My study guide (the present document!) contains questions and exercises for studying the sutras, including those we looked at during our first class, along with a word by word translation of the first two sutras. For each of these, I give a series of questions and exercises for contemplating them.

My suggestion is that you read through the whole document, then pick a sutra and focus your contemplation on it. I also invite you to create your own commentaries, based on your contemplation and discussion (if you're working with a partner).

In working with sutras, start by re-listening to the class lecture's audio.

Meta-Process for Studying a Sutra

Here is a five-part process for working with a question, which is particularly useful for sutra study:

1. As you begin your study of each sutra, say it in Sanskrit three or four times. Then say it in English. This allows the energy within the sutra (and there is a lot of energy in each one!) to penetrate your mind, and helps you experience it from a deeper, energetically transformative level.
2. Now, consider the meaning of each term or concept, and/or of the sutra as a whole. How do you understand it? Read the commentaries you have on it, including the ones I offer in this document, or in the books we've recommended. Some of you might also want to consult other commentaries, such as Georg Feuerstein's in *The Yoga Tradition*, I.K. Taimni's in *The Science of Yoga*, or some of the commentaries by contemporary teachers.
3. Then, consider how you apply the sutra to your own experience. These are very experience-oriented teachings. How is the sutra true for you (or not true!) How have you understood this idea and how does your experience reflect that? Write down your thoughts in your journal if so inclined or discuss them with your partner if you're working with a partner.
4. Finally, close your eyes and spend a couple of minutes following the breath. Ask for grace to give you any deeper understanding.
5. Then open your eyes and write without censoring whatever phrases, insights, images or experience come up. This should be considered an insight from the deeper mind, the intuitive faculty (*Prajna*) that we discussed in class.

SUTRA 2:1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

tapasvādhyāyeśvarapraṇidhānāni kriyāyogaḥ || 1 ||

Yoga in action is composed of austerity, self-study, and trustful surrender to Ishvara.

Tapas (tapah): intense heat, creative ardor, ascetic practice

Swadyaya (svādhyāya): self-study—literally the study of the self, both the great Self (Antar atman) and the qualities of the small self.

Ishwara Pranidhan (īśvarapraṇidhāna): devotional surrender to the embrace of the cosmic teacher, Ishwara, who is also our highest Self and the soul of the universe.

Kriya (kriyā): Action or activity

Yoga (yogaḥ): literally, “yoking”. Some different definitions:

- “the stilling of the thought waves of the mind” (Yoga Sutra 1-2);
- “Skill in action” (Bhagavad Gita);
- “Dissolution of union with pain” (Bhagavad Gita)

SUTRA 2:2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥

samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca || 2 ||

The objective of yoga is to induce samadhi and attenuate the afflictions.

Contemplation on Sutra 2:1

Say the sutra over and over to yourself for a few minutes.

Now consider how you understand it, by considering each word.

Ask Yourself:

- What do I understand about this (for instance, *tapas*)?
- Read the points from the commentaries below, and (and any other commentaries you are drawn to)
- Read the questions interspersed between the commentaries, and use them to examine your own experience of the word or idea, and its power and nature.

Here are some points from my commentary as well as some quotes from Pandit Rajmani. We have put the full chapter on this sutra from *The Practice of the Yoga Sutra* up on the course page, and I recommend that you read it.

Some Points about Kriya Yoga

Kriya is the intrinsic power of action. Along with *chit shakti* (the power to be conscious), *ananda shakti* (the power to be joyful), *iccha shakti* (the power of will or freedom), *jnana shakti* (the power of knowing), *kriya shakti* is one of the powers of the Absolute. **Since we are holograms of the absolute, *kriya shakti* is a divine power.**

In us, it is normally limited. When we practice *kriya yoga* (*tapas*, *swadyaya*, and *Ishwara Pranidhan*) it enables us to tap into the deeper level of power (*kriya shakti*), which then begins to enhance and ultimately power our practice.

Kriya shakti is also known as *yoga shakti*. esoterically, it is also a name for *kundalini shakti*, which is not mentioned by name in the *Yoga Sutra*, but is referred to obliquely in Rajmani's commentary

Our active practice of *kriya yoga* brings the power of the innate *kriya shakti* online.

QUESTION: How do you understand and/or experience *kriya yoga* in your practice?

From *The Practice of the Yoga Sutra*, Sutra 2:1 section:

“The force that infuses our practice with vibrancy is kriya shakti, which is another term for yoga shakti. Without this shakti, our practice is lifeless. Kriya yoga is the practice that empowers us to acquire this shakti. Thus, kriya yoga is shakti sadhana...it awakens the powers lying dormant in our body and mind....

....Kriya yoga enables us to acquire kaya siddhi, mastery over the powers inherent in our body, and indriya siddhi, master over the powers inherent in our mind and senses. With this mastery we reclaim our pristine, powerful body and mind, and so are able to identify obstacles and conquer even those that appear insurmountable.”

Some Points about Tapas

Tapas means heat, friction, inner fire. Thus, it is a practice that ignites the inner fire that empowers your skill, strength and awakens. Its power comes from the intensity with which it hones your body/mind to strengthen the power of your awareness and subtle energy, and purifies the schmutz of old indulgences, delusions and beliefs. The modern master Gurdjieff called tapas “intentional suffering”—meaning the suffering that lets you grow, the way the stress of lifting successively heavy weights develops your muscular strength, the power of internal tapas develops the strength of your attention.

Tapas can be sattvic—done with care, intelligence, and for the love of practice, and the purpose of awakening and purifying the mind. Sattvic tapas also includes being willing to bear the discomfort of the physical conditions or mental/emotional pain that arises when we are being purified. It is the capacity to stay steady in your practice even when it feels uncomfortable, and to keep bringing a wandering mind back to its point of focus.

Tapas can be rajasic—done for worldly gain, for accumulating power, for prestige. Rajasic tapas is also the practices you do to excess, taking yourself past the limits of the body/mind because you are impatient for results.

Tapas can be tamasic when it is done with violence to oneself or for the purpose of self-punishment (as in some religious austerities, or yogic austerities such as lying on beds of nails), or for hurting others. You know you are doing tamasic tapas when instead of making your mind more subtle and refined, it nourishes feelings of resentment and pride

QUESTION: Looking at your life from the point of view of sadhana, what are the most intense forms of tapas you are currently doing? What parts of your daily life feel like tapas? What happens when you look at these aspects of your life as yogic tapas,

does this change your attitude? How do you tell the difference between sattvic and rajasic tapas?

QUESTION: In doing your practice—posture, mantra japa, self-inquiry—how do you play the edge so that the practice creates enough friction (stress in the body mind) to hone your discernment and clear the schmutz from the mind?

Hint: One-pointed focus, returned to again and again, is the heart of tapas in meditation and mantra repetition. You do this daily!

Suggestions for Tapas in the Posture

If your knees and hip joints permit, stay in Chair Pose or Goddess Pose for one full minute, focusing on the “burn” in the thighs. Increase by 30 seconds a day until you are holding the pose for three minutes.

Do the same process with Downward Dog or another pose. Discover the “sweet spot” in a long hold where you can relax in the posture. Take this to the edge before the “burn” of tapas becomes potential hurtful pain.

Sit for meditation while consciously lifting through the scapular muscles and toning the abdomen.

Exercise: Subtle Tapas for working with Intense Emotions

A powerful and transformative form of tapas is the practice of staying present with an intense emotion, holding it in Awareness, and thus allowing it to dissolve such that the energy in it becomes available for yogic purposes instead of being acted out or stuffed away in your psyche. This practice (which we did in class) is the heart of sattvic tapas, and it is based on realizing the power of your own awareness. If you practice it with a recollected emotion for a while, you can graduate to practicing with an emotion while it is happening. A slightly different practice that also asks you to stay present with a difficult emotion is described in the *Vijnana Bhairava Tantra*.

Here are the steps:

1. Kindle or recall a moment of anger, using the “story” of what happened to bring it on.
2. Let go of your thoughts (the “story”) and focus on the felt sense of anger in your body.
3. Feel the sensations as if going into the center of them.

4. Imagine space around the sensations and that part of your body. focus on the space and toggle between the subtle spaciousness and the denser emotional energy.
5. Notice what happens to the intense anger energy.

You can use this same technique with other emotions, including grief, jealousy, etc.

Some Points about Svadyaya

Study of the Self, of your own inner truth, through text study, mantra practice, and self-inquiry

Sva: one's own power

Adhyaya: contemplate, examine

At one level, self-study means attention to discerning your own state, willingness to assess your own behavior and thoughts, and honestly look at how you use your energies. For a modern yogi, self-study might include psychological practices like Shadow Work (examining your own hidden tendencies), gestalt work (such as dialoguing with your own anger, or your own resistance), dream work. However, the heart of classical Self-Study is the process of imbibing the highest purest teachings possible in order to create a ground of subtle wisdom that can substitute the outlook of Truth for the other contents of your mind.

Traditionally, these primarily emphasize practices of mantra and text study, which are designed to transform the *vasanas* and *samskaras* and ultimately help attenuate the *Kleshas*, the ignorance, egoic identification, attachment, aversion and fear of death that keep us hooked into our own suffering.

Mantra

In order to do this precisely and with discrimination, the sage recommends that we cultivate a strong practice of mantra (which substitutes pure thoughts for our normal default mentalogue). Chanting mantras like the ones we are working with in the course is also a form of *svadhyaya* and is cumulatively transformative to your consciousness.

EXERCISE: During the course, remember to spend at least 30 minutes consciously focusing on mantra. I know many of you do this already, so this is a time to bump up the practice! You can do it in 5- or 10-minute increments or mingle it with physical activities. Get in the habit of doing mantra *japa* while you walk, wash dishes, shower, garden, or do housework. You can use your own mantra or HamSa.

Text study

The text study we do in classical *Svadyaya* means study of texts that point us towards the True Self. In the Indian tradition that would mean classical texts like the *Yoga Sutra*, the *Bhagavad Gita*, the *Shiva Sutras*, *Spanda Karikas*, and the words of great sages and masters. That's what we are doing here! Classical *svadyaya*!

Text study infuses the mind with wisdom. You know it is working when you notice that teachings come up at times of intense emotion or difficulty. For instance, if you read the *Yoga Sutras* teachings on how to work with an agitated mind and really take them in, the sutras will come up as inner dharma suggestions when you need them. And thus the teachings of the sages get internalized and start to guide your thoughts and actions. This is called receiving the grace of the scriptures!

Through these, we learn to discriminate between the higher wisdom that comes on-line as we fill the mind with great teachings and mantric sounds, and the afflictive or deluding thoughts that lead towards suffering.

Self-Inquiry (*Aatmaa Vichara*)

Contemplating the nature of the eternal part of yourself, is a deep form of self-study. Self-inquiry was the practice of Ramana Maharshi, who taught "Ask yourself, Who am I?" and is taught in various forms by modern teachers like Adhyashanti and Rupert Spira

To do true self-inquiry, you actually need to have imbibed the core teaching of Indian philosophy, which is that the true Self is beyond the body, the breath, the thoughts and whatever else you identify with.

Shankaracharya, the sage who codified non-dual Vedanta for modern times, wrote, "The Self is the witness of the mind." So, practicing discerning the witness within your experience is the cut-to-the-chase practice of self-study.

Once you "meet" the witness-Self, (which is never an object, but is actually the awareness that allows you to experience everything) that subtle awareness becomes both your anchor and the clear witness that allows you to assess your own state through the course of *sadhana*. (For many of us, one great breakthrough in this practice happens when we realize that the Inner Critic is NOT the true self, but is actually an aspect of the false self, as well as being a *samskara* that needs to be seen through!)

Thus, the study part of *Svadyaya* is necessary in order to skillfully practice direct inquiry. Ideally, they go together.

Exercise for Text Study combined with classical Atma Vichara

I invite you to spend at least half an hour this week reading and if possibly chanting the verses of *Nirvanashtakam* (Six Stanzas on Liberation) that are posted on the website. Use the recording by O.S Arun that is on the website as your pronunciation guide and the tune you sing along with. (Please note Arun's version omits stanza 5.)

If you resonate with this chant, I encourage you to memorize the first and last verses of it. If you memorize sutras and philosophical mantras like this one, they become resources you can pull on all through your life. This is how you yourself become a living library of meaningful teachings!

As many of you know, the *Nirvanashtakam* contains the core teachings from *Vedanta*, written by the sage Shankaracharya, that aim to dismantle your ordinary identity and open you to the deeper truth of your real Self. It describes the process of "Neti Neti—I am not this, I am not that."

Once you have spent some time with the chant, practice this meditation (we did it in the first course as well).

Neti-Neti Meditation

- Look at or mentally feel your arm. Notice how there is a part of you that is aware of your arm. Realize that because "I" can observe the arm, I am separate from the arm
- Regard or be aware of different parts of your body and realize that something in you observes them and is thus separate from them.
- Be aware of your breath and realize that the "knowing" part of you is separate from the breath.
- Be aware of the thoughts as they arise and recognize that the "knowingness" is separate from thoughts and images and even your strong emotions.
- Ask, "Who am I without reference to the body, the breath, the thoughts? Who am I if I don't define myself through memory, emotion, thought? Who am I, really?"

This inquiry is the crucial first step in the yoga of liberation. We begin by separating the seer from what is seen, the Knower from what is known. Once we are firmly established in it, and able to step into the pure knower more or less at will, we can then begin to recognize the second stage, that our consciousness is also present in the body and the world. But, as the Yoga Sutra so powerfully teaches us, we first need to dis-identify with the body/senses/ego before we can recognize that consciousness is present everywhere.

Some Points about Ishwara Pranidhan

Ishwara: Lord, or ruler. Defined in the Yoga Sutra as a special Being who is beyond all ignorance, but also understood as the formless Consciousness that is the source of all. According to Pandit Rajmani, “God (in yoga) is not a person but an ever-present guiding intelligence,” or pure Awareness/Love. Since Awareness is the real source of power, love and wisdom, surrender to that highest Intelligence or Consciousness aligns your individual powers with their source.

Vyasa calls Ishwara “the highest teacher,” implying that when we surrender to Ishwara we are actually surrendering to the wisdom that guides.

Pranidhan: to give oneself over in full trust, or surrender, understanding that pure Consciousness alone is the doer.

COMMENTARY: One of the key spiritual instructions in yoga philosophy comes from the *Bhagavad Gita*: “That from which all beings have evolved and by whom all this is pervaded—worshipping that with your own dharma (daily actions based on beneficial motives)—you attain perfection... Doing all actions and always taking refuge in Me (supreme Awareness/Love), then through grace one obtains the eternal, indestructible abode.”

Ishwara Pranidhan starts with offering the fruits of your actions to the highest Awareness, the Source, God/Goddess, the Guru, the highest Principle. In any moment, you might define or invoke this reality in different words. The way you think about what you are surrendering to will and should change depending on your state at the time, your needs, and your level of consciousness.

The next stage is to place yourself in the “lap” of supreme awareness. One commentator on the sutras describes this practice as “placing your mind in the peaceful mind of God.”

The third stage is to deepen your sense of letting go of thoughts, fears, desires by offering them into Awareness. The practice of offering everything you eat, enjoy, dislike, see, hear, taste, and even think into pure Awareness is something we can practice whenever we remember, and will eventually grow.

EXERCISE: Offer your day to the highest Awareness or asking that your actions benefit all beings. Then whenever you start a task, eat a snack, drink a cup of coffee or a glass of water, offer it. Those of you who do this practice regularly know how radically freeing and empowering it is.

Exercises for Contemplation and or Partner Practice:

Using your Challenges and Difficulties as Invitations to Surrender

As we said in class, the struggles of our life can often force us to let go of our desire to control outcomes. This can bring us to a state of letting go that softens the internal tension we have around control, power, and success—all markers of egoic identification with the small sense. The question is, when do you give up the struggle, and with what attitude? Are you giving up because you don't want to make effort or be accountable for going the extra mile? Or are you willing to continue your effort, but have realized that you don't have the strength to take it to the end, or realized that reality has other plans that won't be bent to your personal agenda. For instance, often when we are working to practice surrender, we hold an attitude of giving up accountability. When you say, "If God wants this to happen, it's up to Her to make it happen," is this a subtle way of holding back? This is one reason why *tapas* and *Ishwara Pranidhan* go together (along with *Svadyaya*, which is supposed to show us what we are surrendering into!). *Tapas* without *Ishwara Pranidhan* leads to pride and over reliance on your own effort. *Ishwara Pranidhan* without *tapas* leads to spiritual and physical laziness!

QUESTION FOR DISCUSSION: How do you tell the difference between *Ishwara Pranidhan* and plain old giving up? How have you discovered this in your own life?

Hint: One way to tell you are practicing real surrender is that it brings a sense of freedom AND empowerment.

False surrender—giving up out of discouragement or laziness—may bring a sense of freedom, but rarely a feeling of empowerment.

That said, surrender and taking refuge is an incredibly powerful way to turn your life struggles into spiritual opportunities. As the Rilke poem we read last week points out, there are times when the human ego needs to lose the fight to stay alive, to win the battle of life. Why? Because at those times the ego's resistance to letting go is the greatest obstacle to becoming one with the highest.

Exercise 2 for Contemplation or Partner Discussion

Read through the poem below, which are the last three verses of *The Storm*, by Rainer Maria Rilke.

What we choose to fight is so tiny!
What fights with us is so great.
If only we would let ourselves be dominated

as things do by some immense storm,
we would become strong too, and not need names.

When we win it's with small things,
and the triumph itself makes us small.
What is extraordinary and eternal
does not want to be bent by us.
I mean the Angel who appeared
to the wrestler of the Old Testament:
when the wrestler's sinews
grew long like metal strings,
he felt them under his fingers
like chords of deep music.

Whoever was beaten by this Angel
(who often simply declined the fight)
went away proud and strengthened
and great from that harsh hand,
that kneaded him as if to change his shape.
Winning does not tempt that man.
This is how he grows: by being defeated, decisively,
by constantly greater beings.

For Discussion:

As you read through this poem, does it remind you of a time when blows from life led to growth for you. When something that felt like disaster turned out to be exactly the “medicine” you needed? Recall that time. What did you learn from the experience of being forced into submission by circumstances, and only later realizing that both the struggle and the surrender were a necessary part of your path?

Contemplation on Sutra 2:2

The objective (of the practice of Kriya Yoga) is to induce *samadhi* and attenuate the *Kleshas*.

One reason why this sutra is important is because it tells us unequivocally why we need to do these practices.

In Book I, we looked at the definition of *samadhi*—full absorption in the object of meditation, whether it is a) physical (as in merging your mind in the ocean), b) subtle (merging your mind in a mental state, like a mantra), c) merging your mind in a feeling like joy or love, d) or merging your mind in the pure sense of Awareness itself.

Samadhi is said to dissolve the *samskaras* and past impressions, and also to attenuate the afflictions (ignorance, egoic self-identification, attachment, aversion and fear of death).

QUESTION: How does Kriya Yoga assist with this process? Journal about your insights.

QUESTION: In what ways have you experienced *tapas*, *svadyaya* and *Ishwara Pranidhan* helping to attenuate the suffering caused by the *Kleshas*? Have you used them in the moment to help you feel less afflicted during a hard time? What has been the effect of practicing them over a period of months or years? Consider this and journal about it.

Bonus Practice of Self-Inquiry

First introduced in the homework from Class I, based on Yoga Sutra I-2.

As we said above, in Vedanta, the Self is called the witness of the mind. The most immediate way to contact it is through the part of us that observes and is aware of our experience. So, to cultivate awareness of the Seer, it's helpful to ask yourself targeted questions that direct awareness towards its source. Questions like:

- What is it that knows I'm thinking?
- What is it that knows I'm meditating?
- What is that aspect of "me" that is aware?

The reason we ask questions is because questioning our own experience is a proven prompt that can arouse Awareness's capacity to turn back onto itself, rather than constantly engage with thoughts and feelings and sensory stimuli. When Awareness turns back on itself, it will eventually draw forth the deeper layers of itself, leading in many cases to a felt experience of the Seer, pure awareness. This entails a palpable shift of state, which is quite apparent when it happens! But even if the state-shift doesn't come immediately, when you ask these questions, you are looking in the right place—inside rather than outside. You are asking to see beyond thoughts and cultivating your ability to discern the awareness behind thoughts.

EXERCISE: Be Aware of Awareness as we were doing in class, focus for a few minutes on the breath. Be aware of the sensations that arise, that you're aware of in the body. Be aware of thoughts. Now ask yourself, "What is it that knows I'm thinking?" or "What is aware that I'm here?" and focus on the subtle feeling of suchness or being that arises. See if you can periodically ask yourself that question and begin to notice that there is a part of your inner experience that is unaffected by thoughts and perceptions, that simply is. This common or garden variety of awareness is the portal to the seer, and by turning towards it we can start to get a felt experience of the underlying Consciousness.

The Seer, pure Consciousness, is elusive, of course, because even when you "get" a sighting, the *vruttis* come up immediately. (i.e., "Is that it?" "How can I be sure I'm really experiencing the Seer?" "Ok, this must be it. Whoops, it slipped away!") Also, the mind tends to fixate on anything that feels like awareness, and to try to make it an object. Awareness, however, can never be an object. To really discern it, you need to take a leap into it. You need to realize that you ARE awareness. The *Ahamkara* (personal ego) is ever on the alert to claim awareness as a part of the personal egoic self. So, to be in Awareness, we need to continually relax that grasping tendency of the ego.

I like to start, as I'm encouraging you to do here, by spending a little time at the end of meditation asking questions like "What knows I'm thinking?" or "What knows I'm breathing", and noticing the subtle, wordless sense of knowing that can arise in the wake of the question. That "knowing" is awareness itself. It has no words, it is peaceful. Though we begin by finding it with closed eyes we can eventually recognize that awareness is present when the eyes are open, and that it can be 'felt' all around us as well as inside.

If you are working with a partner, it's very helpful to do this practice together, asking the questions to each other, and then discuss what you find. Maintain an attitude of openness, of "not-knowing." In other words, you don't need to come up with a settled experience of what the Seer is but being willing to experiment with questioning and notice what the effect is. The inquiry itself loosens the grip of the *vrittis* and starts to help you realize how mechanical and ephemeral most thoughts and emotions really are.

Technically, the faculty you are using to practice this inquiry is the *Buddhi*, the objective discriminating quality of *Chitta*. It's the *Buddhi* (not the egoic aspect of the mind, but the clear discriminative power in the mind) that makes the choice to turn inward and look past the *vrittis*. It's the *Buddhi* that has the power to discern the difference between an idea about the Seer, and the actual Presence that is the Seer itself.

Try it—either with a partner or with yourself!

I highly recommend that you journal about your experience, writing a) what you practiced, what questions you asked, and b) what you experienced in the wake of the questions c) what insights or uncertainties came up as you did the practice, d) what the feeling in your psyche was as a result.