

# The Sixth and Ultimate Discipline: A Cross-Cultural Model for the Learning Organization

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Prolegomena. Professor Peter Senge of the Sloan School of Management at MIT is justly acclaimed for his book, "The Fifth Discipline: The Art and Practice of the Learning Organization" (1990). Therein he elaborates on five key disciplines, which he has identified as being essential to create a learning organization. According to him, the crucial fifth discipline of his title is systemic thinking, which means that when one looks at an organization one sees the connection between its parts, and a process of change rather than stasis.

An organization of this kind "recognizes the importance of the people within it, supports their full development and creates a context in which they learn" (O, Connor & Seymour, 1994). Indeed, Fortune magazine, recognizing the competitive edge that learning organizations would have, has identified them as likely to be the most successful corporations of the future. And with the so-called "knowledge society" being put in place apace, there can be no two opinions about the ever-increasing salience of effective learning processes, and of the kinds of organization that actively foster them.

A basic flaw in Senge's model is, however, that it is too cerebral. For it does not indicate, except rather cursorily and tangentially, the praxis that is needed for his fifth discipline to be inculcated. He does of course admit, towards the end of his book, that a "sixth discipline" would in due course be needed, "a wholly new discipline that we cannot even grasp today" (p.363). Interestingly again though, it is he himself who indicates the possible shape of that new discipline, in his Foreword to Debashis Chatterjee's innovative book, "Leading Consciously: A Pilgrimage Toward Self-Mastery" (Chatterjee: 1999)

In that Foreword, Senge argues that Eastern cultures like India and China constitute a "unique storehouse of practical knowledge about consciousness" [emphasis mine]. He therefore commends the author of the book for "his vision of offering ancient insights in a way that makes them understandable to contemporary managers". Given such praise, it is therefore no wonder that the Harvard Business Review included Chatterjee in its list of "fifteen thought leaders" working in the field of management studies worldwide!

However, Chatterjee's work is only a highly simplified version sampled from the rich lore of Indic meditative praxis. The fundamental goal of these meditative practices is the attainment of the mystical experience, the holistic nature of which makes it cognate with the "systemic thinking" that constitutes Senge's "fifth discipline", as I indicate below. These techniques thus have the potential to enable one to systematically internalize that organizationally desirable kind of thinking. In other words, these can very well form the core of the required "sixth discipline".

Unfortunately, Chatterjee's oeuvre too is somewhat flawed by the fact that it is excessively simplistic and eclectic. He cannot of course be churlishly faulted for that, given that he is basically a Professor of Management, and not an Indologist and/or Religious Anthropologist. One purpose of this article is therefore to plug those disciplinary lacunae, since I myself happen to have been trained in both of these fields, which are desiderata for a systematic and cross-cultural study of such meditational/mystical techniques. In addition, I am an MBA to boot, with my specialization being in Human Resource Development.

I propose accordingly to construct a more rigorous and cross-cultural valid argument, using my own academic and professional work, as I briefly outline below. In Section I of what follows, I shall expatiate on the practical model of systemic thinking which I have myself developed, and which I shall simply call Saran's HR Model for the sake of brevity and convenience (Saran: 2000, 2001). I shall indicate how it is a radically simplified version of certain Indic visualization/meditational techniques, culled through my own theoretical and practical expertise in the traditional yogic disciplines. Again, I shall also show how it can be profitably used by contemporary managers for what has been called rightbrain management (Alder: 1998b).

Then, in Section II, I shall argue that since my Model is based on the holistic modes of functioning of the rightbrain, it can potentially be the sixth discipline that is needed to effectively operationalise Senge's crucial (fifth) discipline of systemic thinking for the learning organization. Moreover, as I shall indicate in my conclusion, it can even be considered the ultimate discipline for that purpose. For it is the distillation of over two millenia of yogic experimentation in the Indic civilization, which has indeed as a culture specialized

precisely in the kinds of praxis required for achieving that sort of learning-oriented mindset!

## (I) Saran's HR Model of Rightbrain Management

Introduction. After Roger Sperry's Nobel Prize-winning discovery of the special modes of functioning of the human rightbrain, there has been much research interest in finding ways of systematically tapping its vast potential. This interest has inevitably spilled over into the field of Management theory and practice too, especially in the area of Human Resource Management. This paper is a cross-disciplinary effort in that direction, being in fact an elaboration of a presentation first made at the 30th National Convention of the "Indian Society for Training and Development", which was held in Calcutta from 19th - 20th January, 2000. The general theme of that Convention was "Training for Transformation", and my paper therein focussed on the use of traditional and highly sophisticated Indic methods of rightbrain – tapping, for the contemporary and down-to-earth purpose of Human Resource Development.

Further, the Model described here is based on the author's multidisciplinary professional background: as a technocrat (i.e. as a Chemical Engineer, and MBA from the Indian Institute of Management Calcutta, with specialization in HRD), as an Indologist-cum-Cultural Anthropologist (with graduate degrees from the Universities of Pennsylvania and California), and as a public administrator with over 23 years of experience in the Indian Administrative Service, which is India's elite civil service. It is also a cross-cultural model, using elements from both the Indic and Western universes of discourse. Finally, it is informed by my hands-on expertise as a practitioner and teacher of Hindu-cum-Buddhist techniques of meditation.

Given current globalizing trends, the Model therefore has a potentially substantial audience that is both Indian and Western, for it draws on highly effective Indic techniques of self-awareness, fine-tuned with findings from the latest research in the Behavioral Sciences. Moreover, the Model has been tested successfully on subjects in India as well as in the USA. So much so that a number of State Governments in India, as well as some of the major public and private sector enterprises in the country, have invited me to train their senior personnel with it. In fact, in view of this wideranging interest the Model is also being digitalised shortly, for widespread multimedia dissemination and use.

In what follows, I first indicate the broad Indological and Cultural-Anthropological parameters of my cross-cultural HRD model. Thereafter I outline the philosophical and pragmatic bases of the model, and explicate its utility for the purposes of Stress Control, Creativity, and Rightbrain Management. I then lay out the model as a do-it-yourself technique, which is performed in three stages, viz. relaxing the body, relaxing the mind, and autoprogramming. Finally, I round out my arguments in this Section by situating my model within the context of current mainstream research in the Behavioral Sciences.

Indic Cultural Background. The Model is informed by a nuanced appreciation of four core themes in the Indic civilization. This knowledge was acquired during a year's field research conducted in Nepal, for a Ph.D in Cultural Anthropological at the University of California. The subject of the research was South Asian Tantrism, in which the author happens to be a traditional initiate and an international expert. (Cf. my "Tantra: Hedonism in Indian Culture", D.K. Printworld, 2nd edition, 1998; and my "Yoga Bhoga, and Ardhanariswara", which is currently being processed for publication).

First, unlike the atomistic personality structure of the modern West, South Asian personhood is "porous". For it is "holonic", to use Arthur Koestler's term: everything in nature is a "holon", i.e. a whole that is in turn a part of other wholes. This holistic psycho-cultural understanding of selfhood is seen crossculturally to be much more accurate than the Western, as anthropologists like Melford Spiro and Malcolm Crick have shown. That in fact is also partly why well-known transpersonally-oriented psychologists like Robert Assagioli and Abraham Maslow have significantly enriched their work by the use of perspectives from Indic and related meditative traditions.

Secondly, as opposed to the Judeo-Christian worldview of the Western civilization, with its distinctive and almost pathological Protestant work-ethic, the South Asian cultural ethos is more playful. This is indicated by the salience of the Indic cosmogony of "lila", which views the creation of the cosmos as bring due to the (erotic) sport of the "divine". This cultural syndrome clearly has very positive and humanistic practical effects, because it makes for a more relaxed and healthier attitude towards life.

Thirdly, and this is intimately concerned with the previous theme, there is the Indic cultural salience of the pleasure-principle. This is quite patently evinced by the pan-South Asian persistence of the Tantric cult, with its foregrounding of a balanced hedonism in order to attain the altered state of 'samadhi', which is the pan-Indic term for the mystical experience of union with the ground of being. This sophisticated appreciation of the role of Eros in human life also happens to resonate with Freud's realization, towards the very end of his long life, that the libido is naught but the life-force!

Finally, as against the androcentric, Judeo-Christian metaphysical and hence socio-cultural biases of Western culture, Indic philosophy and culture are pervasively imbued with the ancient bipolar ideology of Samkhya, with its characteristic and basic attitude of gender-mutuality/-complementarity. This can perhaps be related with the Jungian speculations about the anima and animus, which allude to the psycho-spiritual basis of the relationship between the sexes. At any rate, it is this equi-gendered view of reality that underlies the centuries-old yogic technique of Kundalini-visualization, to which we now turn.

Kundalini-Visualization as HR Technique. Briefly put, the core of my HRD model is a radically simplified version of the traditional Kundalini technique of bipolar yogic visualization. It basically consists of the following three stages. First, the body is relaxed by using a process of autogenic visualization. Then, the mind is put into an "altered state" by the visualization of an "inner body", within which is a fine tube running down its center, from its anal region to the crown of the head; thereafter, by visually directing the attention up the tube, from its bottom end to its top, a deep hypnogogic state is achieved. Finally, in this state of deep relaxation, one methodically programs oneself to achieve desired goals, personal and/or organisational.

The effectiveness of any tool or technique depends on how simple it is, as Edward de Bono has pointed out. The technique above is both simple and extremely effective, as is brought home to me whenever I use it in training courses for hardboiled professionals, such as senior Indian civil servants. For within minutes, worldly-wise subjects such as these are enabled to enter a profound meditative state, within which they can then very easily learn to become better managers and leaders. That is to say, this technique can be profitably used for bottomline organizational objectives, through the synergic achievement of optimal Stress Control, enhanced Creativity, and a balanced Rightbrain-Management style, as I indicate below.

Stress Control. There are about 2 dozen schools of yoga in the Hindu and Buddhist traditions. According to the eminent French Indologist Louis Renou, these Indic techniques of meditation are a veritable "discipline of the unconscious". Or, to use contemporary terminology, such techniques are effective ways to get out of one's normal leftbrain mode of consciousness, which constitutes merely the iceberg's tip of one's actual mental capacities. Thus, one can easily learn to systematically access the vast submerged and untapped potentials of the rightbrain. In other words, by regular practice of such rightbrain-manifesting states of meditative absorption, and thus of deep relaxation, one can effectively release the bulk of one's accumulated stresses. One can thereby increasingly operate at optimal stress levels, and as a result significantly bootstrap one's own performance.

Creativity. According to many experts, individual creativity depends essentially on the ability to make novel conceptual associations, whereby one is then able to generate innovative ideas. This is a process that is eminently facilitated by such techniques of rightbrain-tapping, which enable one to bypass the routine style of functioning of the leftbrain, in order to enter the visual mode of the rightbrain. This latter holistic mode permits one to make the imaginative leaps that constitute what de Bono calls "lateral thinking". The creative ideas that are thus generated can be critically evaluated later for their practicality and feasibility, by resort subsequently to the logical activity of the leftbrain. The net result is that one begins to learn to operate in the whole-brain manner of the most effective CEOs and other top organizational leaders, as Harry Alder has shown.

Rightbrain Management. According to management writers like Edward de Bono and Harry Mintzberg, even the well-known management schools are unable to produce the kind of managers that modern societies need. In Alder's diagnosis, the main reason for this is that management-training programs are almost entirely leftbrain-oriented. For they focus mainly on the over-valued skills of critical analysis, sadly neglecting the much more powerful rightbrain modes. Again, and even more to the point, Alder found that most of the top British CEO's he studied had actually learned to access their rightbrain capacities, and also to confidently trust the resultant outputs. There is thus a definite trends towards the "right brain manager" (Alder: 1998b), who quite clearly values this style of "creative management", as Gareth Morgan so aptly characterizes it.

The Technique. My rightbrain-tapping technique is now described below, in the following four sections. In the first three, I outline its progressive stages, namely (A) the progressive relaxation of one's body, which is followed by (B) the progressive achievement of a deeply relaxed but alert mental state, in which (C) one then systematically programs oneself in order to accomplish one's goals. Then, in the fourth section (D), I make some useful points for its effective practice.

#### (A) Relaxing the body

1. Lie comfortably on your back. Close your eyes. Take three deep breaths imagining that you are exhaling all your worries and tensions with each out-breath, and inhaling deep feelings of relaxation and peacefulness, with each in-breath.

2. Direct your attention to your feet. Imagine that they are becoming warm, as through steeped in warm water, with currents of warmth flowing through them. They gradually become very pleasantly relaxed and heavy.

3. Repeat these with your legs, thighs hips lower and upper back, shoulder, hands, wrists, lower arms, upper arms, chest, stomach, abdomen. Progressively your feeling of relaxation deepens ...heavy and warm....

4. Now imagine the same with your neck, back of head, scalp, forehead, eyes and eyeballs. Let your mouth open slightly, with your tongue lying limp inside; then your jaws, chin and throat get relaxed. Now you are in state of very deep relaxation....Heaviness and warmth....

5. Next, imagine you are going down in an elevator, 20 floors downwards. As you count each passing floor, from 1 to 20, you become more and more totally relaxed. Then, when you reach the bottom and the elevator doors open, you find yourself in a beautiful scene: perhaps a garden, a mountain vale, or a solitary beach...It is some place where you have been before, and so you easily you recall those earlier feelings of being at peace with yourself, with nature, and the entire Universe....

6. Suddenly, you realize that you are no longer alone...there is someone with you. He or she is someone you trust and like very much....It is a person you are or were very intimate with, someone with whom you are totally relaxed....It feels so good to be with that special companion that your whole being is filled with joy....

### (B) Relaxing the Mind.

1. Then you realize that you are alone again....You find yourself lying there alone in that relaxing place, fully grounded to the earth beneath you. And you now begin to imagine a fine tube inside you, extending from the bottom of your body to the crown of your head. You imagine that there is a fluid inside the tube, rising slowly within it like the mercury in a thermometer....

2. The fluid in the tube begins to rise, and to change colour kaleidoscopically as it rises, taking up all the colors of the rainbow....At the bottom of the tube the fluid is violet; midway to your navel, indigo; navel, blue; heart-region, green; throat, yellow; forehead orange; and at the crown, red....

3. Finally, when the fluid reaches the crown of your head, it magically fountains out through a very fine hole there. It covers and bathes you entire body, and your very being, with a feeling of peace, total calm, and contentment....You feel as through you have become an inert doll made of salt, which has been dipped into the sea, so that you melt totally....You become one with the surrounding ocean....

### (C) Auto-Programming

1. Next, imagine that you are in a "special place" of your very own. It is your sanctuary, where you can be highly creative and productive....It is a secret place, where you can also meet your personal adviser or guru....Perhaps it is a room with a panoramic view...a room that you have furnished with great care....There is a large whiteboard with highlighter pens, two full-length mirrors, and other things that you need....

2. So you are now in that "special place" of yours....You are facing the whiteboard, and you slowly walk up to it. You pick up a yellow highlighter pen, uncap it, and begin to write the syllable "Kleeng". You also say this to yourself mentally, say six times....If your mind wanders, as it possibly may, let it do so....when you remember the sound again, just repeat it some more, for as long as you wish, until your mind is calm and relaxed....

3. Then, on that whiteboard of your mind, you begin to write in yellow again...You write a brief, positively-worded affirmation about your goals....It is in the present tense, as if you have already achieved what you wanted....You also repeat the affirmation to yourself mentally, or even out aloud if you wish: "I easily achieve...(whatever your goal is)....And finally, you visualize it too....You visualize a past success in detail, and then visualise in full detail that your present goal too is already achieved....Your friends and wellwishers are shaking your hand and congratulating you...and it feels truly wonderful to be such an outstanding achiever....

### (D) Reinforcing & Anchoring

1. You are now in a deeply relaxed and self-confident state. You are therefore ready to reinforce your own self-programming, by looking into the mirror of your mind and visualising the positive outcomes you want in your life. You do so by using all three of your thinking modalities (see "E" below)--viz. the visual (i.e. images), the auditory (i.e.

sounds), and the kinesthetic (i.e. feelings).

2. So you turn next to the two mirrors that you have in your "special room"....The first mirror has a blue frame, and in it you visualize in detail your problem situation, whatever it is that you want to change. Immediately thereafter you look into the second mirror, which has a white frame, and is to the left of the first one....In it you see the solution, the desired new situation, clearly and in vivid detail....And you feel the joy of achievement....

3. Repeat this process of seeing the problem and the solution a number of times....Each time you see the problem in the blue-framed mirror, you immediately see the solution in the white-framed mirror to the left of it....And each time you see that solution, you form a circle with your thumb and forefinger, and say "Yes, I can". This anchors your feelings of confidence and enthusiasm, and triggers them off each time you repeat this special gesture or anchor....

4. It is now time to invite your personal adviser or guru into your "special place". He or she may be someone you actually know, or someone that you simply imagine....It is a being who is very wise and resourceful....Visualize the person clearly, and ask for advice....Imagine getting exactly the advice you need....

5. Finally you end your meditation, by gradually counting from 20 to 1. As you pass 15, and also at 15 and 10, you tell yourself "I come up feeling relaxed and alert"....You then go about your daily activities enthusiastically, feeling progressively better each time you practice the technique....

#### (E) Points to be Noted For Daily Practice

1. Regular practice makes the process more and more enjoyable, and also improves the effect. So do it twice a day for 15 to 20 minutes, just after waking up in the morning, and just before sleeping at night...and if possible, a third time at midday. And do it regularly for 21 days, which is the time needed to create a new habit.

2. The Visual, the Auditory, and the Kinesthetic modalities refer to the three main ways in which the human mind thinks, according to Neuro-Linguistic Programming (NLP)--viz. images, sounds and feelings, respectively.

3. The colors in the tube are the rainbow colors "VIBGYOR".

4. While visualizing, it is not important to have your images picture-perfect: it is the feeling of vividness that causes the effects of relaxation, not the perfection of the imagery.

5. You will be able to use the syllable "Kleeng" as a keyword or mnemonic--along with your thumb-circle anchor--anytime in your daily round, and it will trigger off your feelings of relaxed confidence, optimism, and enthusiasm.

Modern Perspectives on Saran's Model. To sum up this Section, it will be useful to refine our understanding of the above Indic Model, by viewing it from some cognate and interesting contemporary perspectives. We may start with Abraham Maslow's studies of "peak experience", which are complimented by Csikszentmihalyi's research on those mental states of "optimal experience" which he terms "flow". In such rightbrain states, one finds oneself functioning optimally precisely because one is so absorbed in what one is experiencing or doing, and is thus unselfconscious and oblivious of oneself. Both these researchers have also made explicit comparisons of these states with yogic experiences of meditative absorption.

Moreover, by putting one increasingly in touch with one's own internal resources, such "psychedelic" or "mind-manifesting" procedures help to cumulatively generate the positive mindset that Martin Seligman calls "learned optimism". This reinforces those positive feedback loops that synergize learning and growth, both in individuals and organizations. And that in turn generates the high need-achievement described by McClelland, thereby reinforcing the motivation required to fuel the Maslowian drive toward self actualization and creativity. It is therefore not surprising that Alder's top business leaders are so dependent for their success on their constant recourse to the pleasurable, freewheeling modes of rightbrain thanking.

Again, in this global age of resurgent interest in non-Western modes of knowledge and praxis, it is only apt that Indians, Chinese and Japanese ideas should begin increasingly to cross-fertilize the field of management too. We thus have the Japanese philosophy of kaizen (or "continuous improvement"), and the Chinese "Tao of Leadership". And from Indian management theorists, we have S.K. Chakravorty's "Management by Values", Debasis Chatterjee's concept of "Leading Consciously", not to speak of this my own Indic Model of Rightbrain Management (Saran: 2000).

Further, as already noted at the very outset, Senge himself has highly appreciated Chatterjee's work, and the latter was condignly cited by Harvard Business School for his salient contribution to management theory and practice. For his model takes the "rightbrain manager" onto the next turn of the spiral, where she comes

face to face with the ultimate human need, as theorized by Maslow. This is the need for "transcendence", which holistically subsumes all the other needs in Maslow's hierarchy. At that stage, business management and public administration begin to get transmuted from a vocation into an avocation, with the concomitant optimization of the pragmatic benefits that can accrue to both individual and society.

Thus, since it takes the above process of inter-cultural and cross-disciplinary fertilization even further, in terms of both theoretical rigour and practical efficacy, Saran's Model provides the basic tool for just such a radical and humanistic transformation. For we have seen that it is based on the highly sophisticated and time-tested Indic technique of Kundalini-visualization. And that in turn has been shown above to actually constitute a cross-culturally valid and powerful model of "rightbrain management", and therefore of optimal Human Resource Development. In other words, it can bring out more fully the human side of organizational enterprises, in these initial years of the new millennium. That brings us next to Section II, where we can now examine how my Model can be the sixth, and indeed ultimate, discipline anticipated by Senge himself.

## (II) Saran's Model: The Sixth and Ultimate Discipline for the Learning Organization

In this Section, I first indicate why Senge's description of his "fifth discipline", viz. that of systemic thinking, is merely theoretical and exhortative, and therefore inadequate for its actual internalization and use. Subsequently, I show how Saran's Model can provide just the simple and empirical means needed to operationalize that "fifth discipline; in other words, it can be the required sixth discipline foreseen by Senge. Finally, I shall argue that this Model also constitutes the ultimate discipline for the learning organization, precisely because it addresses the crosscultural "meta-need" for the experiential knowledge of "transcendence" (Maslow, 2000: ), as well as because it has been finetuned through over two millennia of experimentation in the Indic civilization.

Now, as the subtitle title of his book would make one expect, Senge's description of his fifth discipline is probably intended to be a practical way of inculcating "systemic thinking" in the learning organization. Unfortunately, it remains only at the leftbrain, iceberg's-tip level of cerebration, whereas effective learning has necessarily to engage the rightbrain, which constitutes about 90 percent of one's brain capacity! An apt comparison here would be the process of learning to drive a car, where a mere verbal description of gears and brakes and suchlike is in itself quite patently insufficient. One will have learnt to drive properly only when one it has all become second nature, in short when one has reached the level of what is known as "unconscious competence" in Neuro-Linguistic Programming, the wellknown contemporary technique of "learning to learn" (O'Connor & Seymour, 1994: ; Andreas & Faulkner: 220-221; Edwards, 1995: 131).

However, it would be petty to fault Senge on this, given the overweening dominance of the leftbrain mode of cognition in the history of the Western civilization (Edwards: 1979, 1995). From the Greeks onward, through the medieval hegemony of the Christian Church, and right into modern times, the West has a been a talking culture (de Bono: ). It has set its greatest store by the knowledge acquired through the verbal or leftbrain mode of ratiocination. It can therefore aptly be termed a leftbrain culture (Alder, 1998b: 15-16), though it has increasingly begun to realize the limitations of its overwhelming dependence on this mode of thinking alone. And that recognition has largely come through the increasing scientific interest in precisely those rightbrain modes of cognition that are systematically inculcated by the practice of the ancient Eastern techniques of meditation, such as the Hindu, Buddhist and Taoist (Buzan and Dixon: ; Maslow: 1964).

The Indic civilization, in remarkable contrast, has modally had an inward, yogic orientation, with resultant insights and learning being valorised as the summum bonum of all knowledge. So much so that the wellknown Indologist and Anthropologist Prof. Aghananda Bharati has rightly considered the yogic traditions of meditation to be the greatest contribution of India to the world (Bharati: )! Moreover, this is a civilization that has specialized so highly in such techniques of rightbrain-tapping that it has developed over two dozen schools of meditation, both Hindu and Buddhist, in the course of over two millennia of highly individual experimentation and praxis.

In other words, since Indian culture places so much emphasis on the visual and holistic mode of cognition, such as that exemplarily developed by yogic discipline, it can very well be called a rightbrain culture. Further, the basic paradigm for much of yogic meditation is the ancient technique of kundalini-visualization. That is to say, the Indic methodology of kundalini-visualization, as in its contemporary and user-friendly avatar of Saran's Model, has plainly stood the test of time as a proven technique of rightbrain-tapping. That being so, it will now be interesting to examine how exactly it achieves its aim of effective rightbrain management, in order also to see whether it can be the anticipated sixth discipline for the learning organization. .

Saran's Model as the Sixth Learning Discipline. According to the reputed management trainers Joseph O'Connor and John Seymour, who use Neuro-Linguistic Programming (NLP) in their work, Senge's fifth discipline of systemic thinking is most undoubtedly an essential skill for management (p. ). However, as they

go on to admit, (Western) managers are still in the dark about how this kind of holistic (i.e. rightbrain) thinking is to be systematically and effectively achieved. And the reason for this is simply that the art and science of systemic thinking is so antipodally different from the routine, linear (i.e. leftbrain) thinking that is so overvalued in the West, even though it actually represents only 10 percent--the iceberg's tip--of our mental capacities!

On the other hand, we have seen that Saran's Model can provide the required sixth discipline that today's global manager is looking for. And that is because it is based on the time-tested Indic paradigm of kundalini-visualization. To appreciate why this is so, we may now take a closer look at the effectiveness of yogic visualization, and thus of my eponymous Model. We may do this fruitfully by using the perspectives generated by the discipline of NLP, since it is explicitly about "increasing people's effectiveness and maximising their potential" (Bradbury: 39).

According to NLP, which was developed in the 1970's at the University of California, the human brain receives inputs through the five outer senses, does its blackbox processing, and then the person acts as per the resultant mental outputs. Again, when a person thinks, he or she uses the corresponding five inner sensory modalities (Alder and Heather, 1999: 6-9). Of these, the three most commonly used are the visual, auditory, and kinesthetic (or feeling) senses. In a leftbrain civilization like the Western, with its historically anathematic attitudes towards inward experience, these inner or rightbrain modalities are of course grossly undervalued (Foucault : ), as we have already noted.

Conversely, in a rightbrain civilization like the Indic, these selfsame inner experiential modalities are given a very high and positive valorization. As a result, there is a rich cultural capital available on tap, insofar as the ability to access and use the imagination is concerned. The denizen of such a culture is also thus able, with a little bit of practice, to catch the Indic knack for systematic visualization. For this ability to generate clear mental images, as cathected for instance in the typically Indic praxis of kundalini-visualization, represents an innate (if inchoate, as in the Western civilization) potential of the human rightbrain in all cultures. Such disciplined visualization therefore only requires a little training, such as may be imparted with the Model described here, for it to be crossculturally replicated and utilized (Alder, 1998b: 33).

Accordingly, with appropriate training in visualization, as with Saran's Model of kundalini-visualization, the nature of the human brain as a cybernetic (i.e. goal-seeking) mechanism (Alder, 1998b: 123-125) can be brought into increasingly fuller play. The basic principle underlying the operation of this "psycho-cybernetics" (Maltz: 1997) is the biological tendency to seek pleasure and avoid pain. Thus, to the extent that one can exercise greater control over this mechanism, say by the disciplined use of Indic visualization techniques (Alder, 1998b: 158), one can begin to channelise one's inner resources optimally. This is simply and easily done achieved by generating clear mental images of one's aims as already and pleurably achieved, such as one's career and organizational goals.

One can thereby program oneself to achieve the vocational and avocational goals that one consciously sets for oneself, by the systematic and synergized use of the three sensory modalities of NLP as described above. That indeed is the kind of self learning that NLP practitioners term "generative learning", or "learning to learn" (O'Connor and Seymour, 1994: 20-22; Andreas and Faulkner :82) In short, Saran's Model of Indic rightbrain-tapping quite patently constitutes the sixth discipline we are looking for, whereby we can internalize and thus operationalize Senge's fifth discipline of systemic or holistic thinking, in a simple and practical manner. So it remains now only to conclude this disquisition by briefly examining whether that Model can also be considered the ultimate desideratum for the learning organization.

Conclusion: Saran's Model as the Ultimate Learning Discipline. According to John Naisbitt (Buzan: 289-292), the metatrend underlying the ten global megatrends of the new millenium is "learning to learn". And this is precisely the "generative learning" that is "needed to create a learning organization" (O'Connor and Seymour, 1994: 24). For it is learning that is generated by oneself from within, by tapping one's own unconscious or rightbrain resources.

There is already a slew of such techniques that are becoming increasingly popular in the West. An interesting example of such learning is Georgi Lozanov's superlearning (Maslow, 2000:256). This however is much too passive since it is external to the learner, being based on certain kinds of music that are played in the background in order to help the learner access her rightbrain. On the other hand, the Indic type of rightbrain-tapping that is epitomised by Saran's Model of kundalini-visualization is eminently pro-active, and therefore quite clearly constitutes the ultimate learning discipline, based as it is on over two millenia of intensive and specialized experimentation in the Indic civilization.

In short, theoretical system-building such as Senge's, in the timeworn Western-philosophical mode of leftbrain-thinking, is no longer sufficient for organizations that hope to successfully operate in today's

globalizing world. It is definitely inadequate if one is to effectively inculcate the fifth discipline of the learning organization, namely that of systemic or holistic thinking. For, going by Sternberg's crucial three criteria of successful intelligence (Sternberg: 2000), Senge's model fails to satisfy the crucial test of practicality, even though it does meet the other two conditions of analytical soundness and creativity.

Conversely, Saran's Model of systemic thinking meets all three of the above criteria. For it is eminently practical too, since it is both simple and effective, being based on more than two thousand years of orthodox and orthopractical finetuning within those timeworn Indic traditions of "psycho-experimentation" (Bharati: ) that are subsumed under rubric of yoga. It is indeed the Promethean tool sought by the new learning culture that is emerging globally, in order to "learn to learn".

Finally, we may recall that yoga is nothing but a "discipline of the unconscious", according to the French scholar Louis Renou. Or, to use a contemporary idiom, it is a systematic technique for tapping the rightbrain, with its vast resources of systemic or holistic thinking. Therefore it can quite aptly be termed the sixth and ultimate discipline for the contemporary learning organization, for it provides the wherewithal to complement and thus operationalize Senge's overly cerebral and leftbrain-oriented "fifth discipline"!

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