COLOPHON

MIDPACIFIC SOVIET OF LETTERS / CLASSICAL FOUNDATIONS OF CONTAINMENT

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This volume is a companion to CTSC-01, Containment Training for Signal Continuity. CTSC-01 remains the foundation training manual. The present document investigates older textual sources for selected principles of attention, conduct, judgment, and stability. It does not replace the original drills.

Containment is used here as an operational term in place of the classical goal of mokṣa. The substitution is deliberate and limited. No claim is made that the two concepts are equivalent. The ancient texts must be permitted to mean what they mean before any field use is proposed.

No devotional or therapeutic claim is entered. The work is not a substitute for medical or psychological care. Interpretations and practical exercises are to be distinguished from the claims of the source texts.

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CLASSICAL FOUNDATIONS OF CONTAINMENT

The Gītā, the early Upaniṣads, and the discipline of the stable mind

MPSoL / FOUNDATIONAL DOCTRINE / C/07

Companion to CTSC-01

I. THE CONDITION OF THE OPERATOR

Arjuna is introduced as a competent man having a very bad morning. The work for which he has trained is directly before him. He knows the people arrayed on the other side, which is part of the trouble. Nothing in this scene requires us to suppose that he has forgotten how to fight.

The opening chapter of the Bhagavad Gītā is worth reading without anticipating the theology. Arjuna sees teachers, cousins, friends, and elders among those he is expected to fight. His limbs fail; his mouth dries; his body trembles. He says that his bow slips from his hand (1.28–30). He also makes arguments. He fears the destruction of families and the collapse of inherited obligations. These arguments are not incidental symptoms to be swept away by an efficient instructor. They are part of the difficulty.

An operator may become unable to act through ignorance of the situation. He may also understand it with unusual clarity and find the available actions intolerable. These are different failures, if failure is the right word for the second. Arjuna's objections include consequences for family and social order. They cannot be reduced to a momentary lapse of nerve.

Arjuna sits down. The Gītā has now established a practical problem: a person who was capable of action yesterday cannot perform it today. His body, judgment, loyalties, and anticipation no longer cooperate. The text does not begin with a diagnostic name for this event. It begins with a description.

1.1 Disturbance is not yet disorder

For containment purposes, disturbance names an interruption in the coordination of attention, judgment, and conduct. The term describes a condition to investigate. Its cause and significance remain open.

The first obligation of a containment system is therefore modest: determine what has changed. Is the operator overwhelmed by sensation? Unable to select among incompatible duties? Rehearsing anticipated consequences? Is there a bodily emergency, exhaustion, danger, or an ordinary reason to refuse the assigned action? A system that treats every hesitation as a defect is unfit for use.

The instruction that follows does not settle the ethics of the battle for a modern reader. Restoring the capacity to choose is one thing; vindicating the choice is another. The distinction is inconvenient, particularly to institutions whose preferred outcome is already known.

1.2 The interval

The interval between perception and action is where much of the practical work occurs. In ordinary conditions it may be so brief that no one notices it. Under pressure it can lengthen alarmingly. A person begins to narrate possible futures, then to react to the narration as though the futures had already arrived.

In Gītā 2.11 onward, Kṛṣṇa changes the frame of the discussion. His teaching concerns the enduring self, duty, knowledge, and disciplined action. We cannot lift one instruction from this argument and pretend that its metaphysical supports were never there. We can, however, ask what the passage suggests about the management of attention when grief and anticipated loss dominate it.

One answer appears later, in the account of the steady-minded person (2.54–72). The question is no longer simply whether Arjuna can fight. It is what kind of mind remains capable of judgment amid desire, fear, anger, and changing fortune.

1.3 First containment procedure: description before correction

When ordinary function is interrupted, begin with the immediate circumstances. Establish safety. Ask what action has become difficult. Record the observable interruption separately from the account offered about its cause. Where action can wait, allow time for the distinction to emerge.

Danger requires action, and distress may require assistance before any explanation is possible. Description before correction is a rule against premature interpretation.

CTSC-01 begins its first drill with observation without commentary. That instruction is our nearest operational relative. The present chapter supplies one reason for it: commentary can be another event in the disturbance, especially when it arrives dressed as an explanation.

Field questions

What is the immediate interruption? What evidence supports the proposed cause? Which decisions are reversible? Which require action now? What can be observed without demanding a conclusion?

These questions provide a beginning. Answers may indicate that the operator needs help, sleep, a changed assignment, or a decision that disappoints the people who wrote the assignment.

Source note

Bhagavad Gītā 1.28–30 (Arjuna's bodily distress); 1.31–46 (his objections and refusal); 2.11 onward (Kṛṣṇa's response); 2.54–72 (the steady-minded person). Passage locations and broad subject matter have been checked. Translation choices and commentarial interpretations remain subject to verification against specified scholarly editions. No verbatim translation is claimed here.

II. THE ARCHITECTURE OF THE MIND

MPSoL / CFC / C/07

2.1 The carriage and its occupants

PRIMARY REFERENCE / Kaṭha Upaniṣad 1.3.3–9

The Kaṭha Upaniṣad gives us a chariot, a working comparison rather than an anatomy: the body is the vehicle, the senses its horses, the mind the reins, the intellect the driver, and the Self the rider. In 1.3.5–6, disciplined understanding changes how the horses behave. The comparison is worth keeping because the parts can fail differently.

The text arranges faculties according to a philosophical account of the person. As an analogy, the chariot helps locate failures of coordination. It cannot supply a nervous system or a diagnostic chart.

Operational consequence

When distracted, identify which operation is failing: selection of sensory input, maintenance of attention, evaluation, or execution. Do not call every failure weakness of will.

SOURCE / CONCORDANCE CTSC-01, Interior Scaffold; Kaṭha Upaniṣad 1.3.3–9.

2.2 Mind is not one faculty

PRIMARY REFERENCE / Gītā 3.42; 6.5–6

The Gītā distinguishes senses, mind, intellect, and a further principle it regards as superior. The hierarchy helps prevent a common clerical error: treating every mental event as the same kind of instruction. A sensation arrives. An impulse follows. An assessment is made. A decision may or may not be enacted.

An operator who reports "I cannot concentrate" may mean that noises intrude, that worry recurs, that choices proliferate, or that an intended act never begins. Those are not equivalent problems. The first task is to obtain a description fine enough to permit a proportionate response.

Inspection procedure

During a routine task, mark one instance each of sensation, interpretation, preference, and decision. Do not attempt to suppress any of them. Record only whether the distinctions were possible.

SOURCE / CONCORDANCE Gītā 3.42, 6.5–6; compare CTSC-01, Observation Without Commentary.

2.3 The observing position

PRIMARY REFERENCE / Yoga Sūtras 1.2–4; 2.20

In the Yoga Sūtras, the movements of mind are to be stilled so that the seer abides in its own nature. The Containment exercise borrows the practice of noticing a thought before obeying it; it makes no claim to have verified the seer.

A modest exercise

Practice ten minutes of observation. When a judgment appears, label it judgment. When an explanation appears, label it explanation. Stop at the appointed time, whether or not anything remarkable occurs.

SOURCE / CONCORDANCE Yoga Sūtras 1.2–4, 2.20; Vyāsa on 1.2–4; CTSC-01, Drill 01.

C/04 MARGIN: The temptation to describe the observing position as a separate little person inside the head is almost irresistible. Resist it. The exercise is an instruction about noticing, not a discovery of an occupant.

III. THE PRODUCTION OF DISTURBANCE

MPSoL / CFC / C/07

3.1 The chain of attention

Gītā 2.62–63 describes a sequence in which dwelling upon objects gives rise to attachment, attachment to desire, and frustrated desire to anger and impaired judgment. It describes a recognizable route by which attention acquires an obligation it did not previously possess.

Sometimes the decisive event precedes anger. A preference acquires the force of necessity. Delay then feels like an injury; disagreement, like sabotage. Observe whether this sequence occurs, and where it stops.

Where preference becomes demand

Select a minor recurring irritation. Identify the point at which preference became demand. Write the event in ordinary language, without assigning blame to a personality or diagnosis.

SOURCE / CONCORDANCE Gītā 2.62–63; Śaṅkara on 2.62–63.

3.2 Five afflictions, not five diseases

In Yoga Sūtras 2.3–9, Patañjali names five kleśas: avidyā (misapprehension), asmitā (egoity), rāga (attachment), dveṣa (aversion), and abhiniveśa (clinging to life). In 2.4 he makes avidyā the field in which the others develop. These are obstacles within a theory of liberation, not five medical diagnoses. A field clerk who turns them into diagnostic codes has misunderstood both systems.

A practitioner may find a recurring aversion in one setting and no difficulty in another. The same stimulus may cease to matter after rest. A disposition is therefore not the whole person.

Record of recurrence
For one week note occasions of attraction or aversion that alter conduct. Include the setting, bodily condition, and consequence. Avoid interpreting the observations until the week ends.

SOURCE / CONCORDANCE Yoga Sūtras 2.3–9; Vyāsa on 2.4.

3.3 Memory and rehearsal

In Yoga Sūtras 1.5–11, Patañjali lists five classes of mental movement, including memory (smṛti), conceptual construction (vikalpa), and mistaken cognition (viparyaya). As described in Yoga Sūtra 1.9, vikalpa is thought dependent on words without a corresponding object; "imagination" is too broad a rendering here. Memory permits competence, and conceptual construction can help us prepare. Either can become costly when rehearsed as though it were fresh evidence. A remembered injury can occupy the room long after the person who caused it has left.

The task is to distinguish recollection from the present situation. That may be elementary at breakfast and difficult at midnight.

Return to the present

When a recurrent scene returns, identify the date or period to which it belongs, then name three features of the present room. If the exercise increases distress, stop and use ordinary grounding or seek support.

SOURCE / CONCORDANCE Yoga Sūtras 1.5–11; CTSC-01, Rapid Symbolic Repair.

IV. THE DISCIPLINE OF ATTENTION

MPSoL / CFC / C/07

4.1 Practice and non-attachment

PRIMARY REFERENCE / Yoga Sūtras 1.12–16

Practice and dispassion arrive together in Yoga Sūtras 1.12. Practice without restraint may become another contest in which the operator accumulates failures. Dispassion without practice may become an elegant explanation for doing nothing. Both failures are familiar to the office.

A failed sitting is not evidence that the method has failed. The operator notices departure and returns. Counting departures may help in a limited trial; making a reputation out of the count is a separate disturbance.

Practice record

Set a modest daily interval. Use the same place where possible. At the end record only completion, interruption, and whether return was possible. Do not award grades for unusual experiences.

SOURCE / CONCORDANCE Yoga Sūtras 1.12–16; Vyāsa on 1.13–14; CTSC-01, Drill 01.

4.2 The wandering mind

PRIMARY REFERENCE / Gītā 6.25–26

Gītā 6.26 instructs the practitioner to bring the wandering mind back and establish it in the Self. Śaṅkara reads this within a discipline of discrimination and renunciation directed toward knowledge of the Self. The office borrows one repeatable act—the return of attention—and applies it to unfinished ordinary work. The difference in purpose is substantial.

A practitioner may count every departure as a failure and thereby add agitation to distraction. Try returning without tallying the offense.

Transfer to ordinary work

Choose a single low-stakes activity. When attention departs, return without restarting the entire task. Distinguish a useful interruption from an irrelevant one.

SOURCE / CONCORDANCE Gītā 6.25–26; Śaṅkara on 6.26.

C/04 MARGIN: A method that can only be practiced under favorable conditions is a recreation. This does not mean that unfavorable conditions should be sought out. Ordinary life supplies a sufficient quantity.

4.3 Dosage and ordinary life

PRIMARY REFERENCE / Gītā 6.16–17

The Gītā rejects extremes of eating, sleeping, and waking as suitable conditions for yoga. This is among its least mysterious instructions and perhaps among the most neglected. Fatigue changes the work. Hunger changes it.

Long sessions belong to some established traditions. This manual recommends sustainable practice with attention to sleep, meals, and ordinary obligations. Escalation in pursuit of unusual experiences would require a different form of supervision and a different justification.

Field extraction

Use a sustainable interval for thirty days. Record sleep, missed meals, and unusual strain when relevant. Review whether the practice coexists with ordinary obligations.

SOURCE / CONCORDANCE Gītā 6.16–17; CTSC-01, Structured Silence.

V. ACTION WITHOUT DEPENDENCE

MPSoL / CFC / C/07

5.1 The fruit of action

At Gītā 2.47–50, counsel concerning action and its fruits is often flattened into indifference about results. That would be poor workmanship. A carpenter who ignores the finished joint is not detached; he is careless. The relevant distinction concerns doing the work well while refusing to make one's self-worth depend upon applause, victory, or possession of the outcome.

Kṛṣṇa speaks within an account of duty and liberation. The field test is to prepare carefully, act competently, and examine the result without converting it into a verdict on identity.

Test at the workbench

Choose a task with a clear completion criterion. Define the criterion before beginning. At completion, assess the work and any repair required. Omit the personal trial.

SOURCE / CONCORDANCE Gītā 2.47–50; Śaṅkara on 2.47.

5.2 The difficulty of duty

Arjuna's predicament begins in Chapter 1, where obligations collide. Gītā 3.19 and 18.47 subsequently address action and duty within a particular social and religious world. The collision remains visible even to readers who reject that resolution. Duty may be claimed by the person who benefits from another's obedience. A manual of stability must never make steadiness an excuse for obedience to a harmful command. A stable operator needs the capacity to examine the claim.

Decisive action can be wrong. Refusal may preserve judgment, or merely postpone a difficult responsibility. The circumstances decide. A superior who claims spiritual insight still owes an account of the instruction, particularly when its consequences fall upon someone else.

Before obeying

Before an important action, separate facts, obligations, uncertainties, and persons affected. Ask who can challenge the instruction without penalty. For an irreversible decision, seek competent outside counsel where possible.

SOURCE / CONCORDANCE Gītā 3.19, 18.47; consult commentarial differences.

5.3 Anonymous repetition

Maintenance work, considered alongside Gītā 3.7–9, provides a test of attachment because it offers few opportunities for grandeur. A floor can be swept. A hinge can be repaired. Neither task requires the worker to establish a theory of the self. Repetition may steady conduct, but it can also become rigid; the task must retain its practical purpose.

CTSC-01 already contains Anonymous Repetition. This volume adds a caution: anonymity does not purify an action. A secret ritual of self-importance remains self-importance. The work should leave something useful behind.

The maintenance test

Perform one small maintenance task daily for two weeks. If circumstances change, adapt the method rather than preserving a pointless form.

SOURCE / CONCORDANCE Gītā 3.7–9; CTSC-01, Drill 02.

VI. CONDUCT AS REINFORCEMENT

MPSoL / CFC / C/07

6.1 Restraint precedes technique

PRIMARY REFERENCE / Yoga Sūtras 2.29–35

Patañjali enumerates eight limbs at 2.29, beginning with restraints (yama) and observances (niyama); their content follows at 2.30 and 2.32. Their position matters, though practitioners have differed in how they organize training. Conduct continues outside the period set aside for concentration.

The question for the operator is whether routine behavior creates disturbances that subsequent exercises must repeatedly repair. Unnecessary quarrels, reckless promises, and avoidable dishonesty impose costs on attention. A quiet sitting offers little compensation for an afternoon spent making trouble.

Field extraction

Review one recurring source of interpersonal friction. Identify a specific action under your control. Change that action for a week and observe the consequences.

SOURCE / CONCORDANCE Yoga Sūtras 2.29–35; Vyāsa on 2.30.

6.2 Speech as an instrument

PRIMARY REFERENCE / Gītā 17.15

Gītā 17.15 describes austerity of speech through words that avoid agitation and are truthful, pleasant, and beneficial, together with scriptural recitation. Śaṅkara treats these qualities as jointly required. The prescription becomes difficult when a warning is necessary and the hearer will experience it as unwelcome. A person responsible for safety may have to speak anyway. That decision belongs to our field ethics; it should be recorded without pretending to satisfy every element of the classical discipline.

Speech outlives the moment of utterance. An insult may survive the irritation that produced it; a promise may survive the enthusiasm. Before a difficult exchange, decide what is known, what must be said, and what remains uncertain. Sometimes the problem is the speaker's manner. Sometimes the facts are unwelcome however carefully delivered. The office cannot settle that distinction by prescribing a pleasant tone.

Field extraction

Before a difficult conversation, write the factual claim, the requested action, and the limit of your knowledge. Remove interpretations presented as observations. If a necessary warning remains unwelcome, record the competing obligations and the reason for speaking.

SOURCE / CONCORDANCE Gītā 17.15; Śaṅkara on 17.15.

6.3 Moderation is not timidity

PRIMARY REFERENCE / Gītā 6.16–17; Yoga Sūtras 2.32

Restraint can become avoidance. A person may decline every challenge and call the resulting quiet equanimity. Such quiet has not been tested. Conversely, constant exposure to strain may produce exhaustion rather than resilience. The problem is one of proportion and sequence.

The appropriate load permits return. A training period that leaves the operator unable to keep up with work, meals, or commitments to others has exceeded its present usefulness. Rest is part of the regimen. It is not a disciplinary failure.

Field extraction

Select a manageable inconvenience and practice remaining attentive through it. Stop if distress escalates substantially. Record whether ordinary function was preserved afterward.

SOURCE / CONCORDANCE Gītā 6.16–17; Yoga Sūtras 2.32; CTSC-01, Structured Silence.

VII. THE PROBLEM OF IDENTITY

MPSoL / CFC / C/07

7.1 The owner of the thought

PRIMARY REFERENCE / Bṛhadāraṇyaka Upaniṣad 3.4; Yoga Sūtras 2.6

The Upaniṣads and classical Yoga differ in their ultimate accounts of the self. One account of the ultimate self cannot simply be pasted over another because both use the language of seeing and knowing.

The practical question remains available: when a thought occurs, what warrants treating it as an order or a complete description of its subject? A sentence beginning "I am" can report a present condition, a long-standing habit, or a metaphysical assertion. The same grammar does not make the claims equivalent.

Field extraction

During a difficult hour, replace one global self-description with a report of a particular event and its duration. Observe whether the revised description permits a useful next action.

SOURCE / CONCORDANCE Bṛhadāraṇyaka Upaniṣad 3.4; Yoga Sūtras 2.6; commentarial traditions differ.

7.2 Disidentification with a boundary

PRIMARY REFERENCE / Yoga Sūtras 2.17–25

Classical Yoga treats confusion of seer and seen as a source of bondage, with a remedy grounded in its metaphysics. The field adaptation is modest: loosen identification with passing mental contents while keeping track of body, place, and obligation.

Disorientation, panic, and persistent unreality are reasons to discontinue an exercise and seek appropriate support. The operator must be able to identify the room, the day, and the person asking for help.

Field extraction

Keep the feet in contact with the ground during a brief observation exercise. Name the room and the next ordinary task at its conclusion.

SOURCE / CONCORDANCE Yoga Sūtras 2.17–25; CTSC-01, Absorption and Boundary.

7.3 A self that can be revised

PRIMARY REFERENCE / Gītā 6.5–6

A person can revise an account of himself without thereby erasing the events on which it was based. Memory remains fallible; obligations remain real; other people retain their own accounts.

Containment does not demand a fixed identity. It requires sufficient continuity to acknowledge previous acts, correct errors, and make new commitments. The operator should be able to say what changed without announcing a new species of human being.

Field extraction

Write a brief description of one habit you have altered. Include what remained difficult, who was affected, and what evidence supports the change.

SOURCE / CONCORDANCE Gītā 6.5–6; CTSC-01, Interior Scaffold.

VIII. THE STABLE MIND

MPSoL / CFC / C/07

8.1 The question about steadiness

In Gītā 2.54–57, Arjuna asks how the person of steady wisdom speaks, sits, and walks. He wants to know what such a person looks like in the world. The reply speaks of desire and response to pleasure and pain. It does not supply a facial expression. A motionless face may conceal panic, boredom, or a practiced indifference to other people.

An operator may experience fear and still act competently, or grieve and remain trustworthy. Visible calm alone gives a poor account of judgment. What did the person do, and what happened next?

Conduct after disappointment

Recall one recent disappointment. Describe what you felt, what you did, and what repair followed. Avoid awarding yourself a score for calm appearance.

SOURCE / CONCORDANCE Gītā 2.54–57; Śaṅkara on 2.55.

8.2 Praise, blame, and the public self

Gītā 12.13–19 repeatedly describes composure amid favorable and unfavorable treatment. Public regard is unstable material. Praise may be deserved; criticism may be accurate; neither should be accepted as a complete account of the recipient.

Institutions make this difficult because reputation determines access and work. Praise and blame carry information, but also incentives. The operator must decide whether the feedback calls for a change in conduct.

The public test

For one week, when praised or criticized, note the specific behavior being evaluated. Separate the factual content from the pleasure or injury of receiving it.

SOURCE / CONCORDANCE Gītā 12.13–19; compare 2.56–57.

8.3 Stability under imperfect conditions

Gītā 6.7–9 includes the language of steadiness under changing conditions. A quiet room is agreeable and a poor examination hall. The Gītā includes heat and cold, pleasure and pain, honor and dishonor. In field conditions the room is noisy, the work unfinished, and somebody has misunderstood the instructions. The question is whether a reasonable decision remains possible.

The standard must allow departure. An operator who stays in danger to prove composure has confused the examination with its purpose. Withdrawal, protest, refusal, and rest can all be deliberate actions. The difficult case is deciding which one the situation warrants, especially when others call departure cowardice.

The decision to leave

Choose a familiar but mildly difficult setting. Practice the brief return of attention. Afterward note whether you could make an appropriate choice, including the choice to leave.

SOURCE / CONCORDANCE Gītā 6.7–9; CTSC-01, Quiet Emission.

C/04 MARGIN: Stability is sometimes indistinguishable from the willingness to say, with no particular ceremony, "I was wrong." The sources are richer than this observation. They are not injured by it.

IX. THE CONTAINMENT REGIMEN

MPSoL / CFC / C/07

9.1 The minimum viable practice

PRIMARY REFERENCE / Yoga Sūtras 1.13–14

The first month should fit the practitioner's life. Establish a time, a place, and an interval that does not displace sleep, meals, work, or companionship. Five to ten minutes of regular attention practice is preferable to an ambitious schedule repeatedly abandoned. Before day 1, record how you respond to an interruption, a disappointment, and a difficult task; retain these descriptions for the review at thirty days.

The purpose is not to collect experiences. It is to become familiar with the movement of attention and with the conditions under which return is possible. Some days will be unremarkable. The absence of novelty is no reason to change the method.

Field extraction

Days 1–10: sit for five to ten minutes; notice distraction and return. Mark only whether the practice occurred and whether it disrupted ordinary responsibilities.

SOURCE / CONCORDANCE Yoga Sūtras 1.13–14; CTSC-01, Drill 01.

9.2 Action and conduct

PRIMARY REFERENCE / Gītā 2.47; 17.15

The second period adds a useful action and a restraint on speech. Perform a useful daily task without seeking notice. Before one potentially difficult conversation, separate observation from accusation. These are two applications of the same discipline: conduct is not to be handed over automatically to passing impulses.

A person who completes the sitting but behaves recklessly all afternoon has collected an exercise, not demonstrated Containment. A method must eventually work outside the place in which it is practiced.

Field extraction

Days 11–20: continue attention practice, add a small daily maintenance task, and make one deliberate speech correction each day when the occasion arises.

SOURCE / CONCORDANCE Gītā 2.47, 17.15; CTSC-01, Anonymous Repetition.

9.3 Transfer and review

PRIMARY REFERENCE / Gītā 6.25–26; 6.16–17

The final ten days introduce mild variability. Practice in a different room or at a different hour when necessary. Use the same return procedure during a routine inconvenience. Do not increase difficulty simply because the calendar demands it.

At the end of the month, review the effects on daily life. Has attention become easier to recover? Are fewer ordinary tasks abandoned? Is speech less often regretted? Are relationships and responsibilities intact? If the review shows little benefit or worsening difficulties, the regimen may need adjustment or may not suit the practitioner.

Field extraction

Days 21–30: continue the minimum practice, test transfer once daily, and complete a short review on day 30. Seek help if training worsens distress or function.

SOURCE / CONCORDANCE Gītā 6.25–26, 6.16–17; CTSC-01, Quiet Emission.

X. VERIFICATION AND LIMITS

MPSoL / CFC / C/07

10.1 What can be observed

PRIMARY REFERENCE / Gītā 2.54–72

This office has no instrument for measuring liberation, and no basis for accepting one if it were offered. We can examine smaller changes: whether attention returns, whether a task is resumed, whether a correction is made without unnecessary damage. Such observations are incomplete, but they concern conduct rather than the practitioner's preferred account of himself.

Self-report is useful but incomplete. An operator may feel calm while avoiding responsibilities. Another may feel considerable anxiety while acting wisely. The evidence should include context, conduct, and the costs imposed on others.

Evidence to retain

At thirty days, compare your responses to an interruption, a disappointment, and a difficult task with the descriptions recorded before day 1. Record actions taken and subsequent consequences.

SOURCE / CONCORDANCE Gītā 2.54–72; CTSC-01, Final Field Note.

10.2 Failure modes

PRIMARY REFERENCE / Yoga Sūtras 1.30–32

Yoga Sūtra 1.30 lists nine obstacles to concentration, including illness, doubt, negligence, mistaken perception, and inability to maintain an attained stage. The following verse, 1.31, names accompanying distress and bodily disturbance; 1.32 recommends practice directed toward a single principle. These are statements within the discipline of Yoga, not a clinical differential diagnosis. Their usefulness here is chiefly as a warning against treating every interruption as a moral defect.

Among the recognizable failures of Containment are emotional suppression mistaken for composure, withdrawal mistaken for detachment, obedience mistaken for discipline, and obsessive monitoring mistaken for awareness. An exercise can become an avoidance procedure. It must be judged by what it does to ordinary life.

When to stop

If sleep, orientation, relationships, or daily function deteriorate, reduce or stop practice and seek appropriate support. Do not use this text to delay urgent care.

SOURCE / CONCORDANCE Yoga Sūtras 1.30–32; CTSC-01, Rapid Symbolic Repair.

10.3 The limits of the archive

PRIMARY REFERENCE / Gītā 18.63

The Gītā concludes one major instruction with an invitation to reflect and then act as one chooses. The wider text carries religious commitments that this manual does not reproduce. It would be dishonest to present our extraction as the whole of its meaning.

Age does not certify a method. The present office can record what practitioners report and changes in conduct; it cannot establish clinical efficacy from such records. Where evidence is absent, the record should say so.

The archival obligation

Preserve records of what was attempted, what changed, and what failed. Do not convert the manual into an authority immune to correction.

SOURCE / CONCORDANCE Gītā 18.63; CTSC-01, Final Field Note.

C/04 MARGIN: An archive can preserve an error for centuries. Preservation is not endorsement. Our obligation is to leave the next reader enough evidence to disagree intelligently.

APPENDIX A — TERMS AND LIMITS

Containment: MPSoL's operational aim, substituted for mokṣa in this document. The substitution is deliberate and limited; the Sanskrit term retains its historical and philosophical meanings in source discussions.

Abhyāsa: sustained practice. Vairāgya: dispassion or non-attachment. Citta-vṛtti: movements or modifications of mind. Kleśa: affliction in classical Yoga. Buddhi: discriminative intellect. Manas: mind in its coordinating aspect. Sthita-prajña: person of steady wisdom.

The Sanskrit terms occur in different systems. Equivalent English words must not conceal disagreements among them. An MPSoL operational definition is an editorial construction, not a recovered ancient consensus.

APPENDIX B — SOURCE REGISTER

Bhagavad Gītā: chapters 1–3, 6, 12, 17–18, with particular attention to 1.28–30; 2.47–72; 3.42; 6.16–26; 12.13–19; 17.15; 18.63.

Kaṭha Upaniṣad: 1.3.3–9 (chariot comparison). Bṛhadāraṇyaka Upaniṣad: 3.4 (self and the knower). Yoga Sūtras: 1.2–16, 1.30–32, 2.3–9, 2.17–35.

Commentarial controls: Śaṅkara's Bhagavad Gītā Bhāṣya and Vyāsa's Yoga Bhāṣya. These witnesses are not interchangeable; manuscript history, translation, and dating require verification against scholarly editions before final circulation.

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APPENDIX C — CTSC-01 CONCORDANCE

Interior Scaffold: Chapters II and VII. Observation Without Commentary: Chapters I and II. Action Without Claim / Anonymous Repetition: Chapter V; Anonymous Repetition also appears in Chapter IX. Absorption and Boundary: Chapter VII. Structured Silence: Chapters IV and VI.

Rapid Symbolic Repair: Chapters III and X. Quiet Emission and the transfer of practice beyond private settings: Chapters VIII and IX. Emergency Disidentification and Physical Anchor are related CTSC-01 drills; they are not cited by name in the chapters of this volume.

CTSC-01 remains the instructional authority for its own drills. This companion does not supersede its procedures, timings, or safety language.

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APPENDIX D — SOURCE VERIFICATION AND EDITORIAL AUDIT

Verification scope: cited passage locations and broad subject matter have been checked against available Sanskrit-based translations and commentary reproductions. This is not a collation of critical editions. No direct Sanskrit quotations appear in this copy; all English summaries are editorial paraphrases.

Confirmed: Kaṭha Upaniṣad 1.3.3–9 supplies the chariot, driver, reins, senses, and destination. The passage explicitly aims beyond competent attention toward the highest end; our operational comparison is narrower.

Confirmed: Yoga Sūtras 1.12–16 concern practice and dispassion; 1.30 lists nine obstacles, 1.31 their accompaniments, and 1.32 practice of one principle. Yoga Sūtras 2.3–9 treat five kleśas. The eight limbs are listed at 2.29, restraints at 2.30, observances at 2.32.

Confirmed at passage level: Bhagavad Gītā 1.28–30 describes Arjuna's bodily distress; 2.54 asks about the steady-minded person; 6.25–26 describes gradual settling and repeated return; 6.16–17 addresses moderation; 18.63 directs reflection before choice. The text's theological and social commitments are not endorsed by the MPSoL exercises.

Commentarial status: Gītā 6.26 concerns establishing the mind in the Self; Gītā 17.15 describes a conjunctive discipline of speech and includes scriptural recitation. The summaries in Chapters IV and VI distinguish these religious and metaphysical objectives from MPSoL's operational applications. Further philological verification against a specified Sanskrit edition remains required before public release.

External reference witnesses consulted: Kaṭha Upaniṣad 1.3.3 with Śaṅkara's commentary (wisdomlib.org/hinduism/book/katha-upanishad-shankara-bhashya/d/doc145206.html); Kaṭha Upaniṣad 1.3 (upanishads.org.in/u/katha); Yoga Sūtras 1.30–32 and Vyāsa commentary (wisdomlib.org/hinduism/book/yoga-sutras-with-commentaries); Yoga Sūtras selections translated by Christopher D. Wallis (Selections from the

Yoga-Sūtra, 2008). These sources are useful witnesses, not substitutes for a critical edition.

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