Script Cure with Transactional Analysis and Triology: A Description of Triology Counselling

Abstract

The authors present the details of the concept of 'triology' which is a 'science of three' developed by Fr. George Kandathil and a method of counselling developed out of it by S.Siddharthan. They describe a triangle known as the GK Frame and illustrate how it can be regarded as a mode to understand how humankind can be analysed. They show how it can be seen as more encompassing than several other psychological approaches to personality, including highlighting the lack of attention to relationship within all but more recent developments of transactional analysis. They go on to present a detailed guide of how to apply triology counselling and provide two case studies. They label the unhelpful process as 'enhaviour', which is the way in which sensations experienced within the body lead to unhelpful behaviours that can be observed by others. Teaching clients how to observe and disrupt this process through meditation is how this form of counselling requires only one session with a client because the client is then equipped to continue with the process on their own until the healthy outcome has been achieved.

Key words

GK Frame, triology, transactional analysis, spirituality, script, personality, ego states triology counselling, emotional illiteracy, enhaviour, sensations, witnessing meditation.

Introduction

Psychology has many theories of personality, which has led to many different working models for therapies that address personality defects. Although descriptions of humans occupy a prominent position in psychology literature (Schultz and Schultz, 2013; Hall, Lindzey and Campbell, 1997; Zeigler-Hill and Shackleford, 2016), personality in a general sense is described as the characteristic patterns of thoughts, feelings and behaviour of a person. Hence, many different approaches are possible and each theory has a selective approach to the problem. Biological theories (Vukasović and Bratko, 2015) suggest genetics as the responsible factor for personality; behavioural theories (Bishop, Dixon, Moore and Lundy, 2016) suggest the emergence of personality through the interaction between individual and environment; psychodynamic theories (Millon and Lerner, 2003) discuss it through the influences of the unconscious and childhood experiences; humanist theorists (Thomas, Segal and Hersen, 2006) propose the concept of self-actualisation and free will; and trait theories (Taub, 1998) attribute personality as emerging from the different traits and their combinations.

All the approaches have value in their own way but none can claim to provide a comprehensive picture of a human. Transactional analysis also provides a simple model for personality but cannot claim to represent a person in total. The TA emphasis on here-and-now tends to push out considerations of the universal qualities of humans such as love, relatedness (Cornell and Hargaden, 2005) and spirituality (Sandle, 2019; James, 1981). The role of spirituality in TA has been discussed in detail by several authors, including Kandathil and Kandathil 1997), Massey and Dunn (1999), Mellacqua (2016), Milnes, (2017), Chandran (2007, 2019), Tudor (2019), Mitra (2020) and Sandle (2019). Berne (1966) himself indicated the possibility of this dimension in his writings, including the therapeutic slogan "Je le pensay, e Dieu le guarit" (I treat them, and God cures them) (p.63) as an indication of his philosophy towards cure. He elaborated this when he wrote "structural analysis does not pretend to answer all questions ... [and it] ... does not deal, formally at least, with the essence of being, the Self" (Berne, 1972, p.396). Berne had not elaborated on 'self', but seems to have left the work to his followers.

Personality is often described as a mask that covers the individual so that the real person is something different. Triology, which was a new word coined by the late Fr George Kandathil (GK) towards the closing period of the last century, was developed to have more emphasis on spirituality than appeared in the TA concepts proposed by Berne. Triology proposes to address this connection by incorporating the spiritual dimensions of the human mind into its threefold philosophical structure, as described below. Unlike the more familiar anatomical, physiological, biochemical or even psychological analyses, the GK Frame, which is the fundamental model in triology, attempts an analysis that could justifiably be called ontological or philosophical.

Triology and the GK Frame

The originator of triology, Fr George Kandathil, was a Jesuit priest who learned TA under Claude Steiner and Muriel James, brought TA to India and established the Institute of Counselling and Transactional Analysis (ICTA) at Kochi. Triology was developed on the premise that a human being is made up of body, mind and spirit, with spirit as a divine driving force and mind as the processor. The word was chosen to mean the science of three, and it is interesting to note that Kandathil himself existed in a triangular frame of psychology, philosophy and theology. He (Kandathil, 1978, 2003, 2011; Kandathil and Kandathil, 1997) described the concept through several publications and represented it as shown in Figure 1 as the GK Frame. This is an equilateral triangle, the three sides of which are used to represent variable parameters and the three corners to represent three constants (Ranjith, 2021). The corners are therefore I – a particular person, U – anyone other than I, and G – God or Goal. The arms represent Identity, Relationship and Rationality. It is regarded that this structure is a total representation of a human being (Siddharthan, 2019).
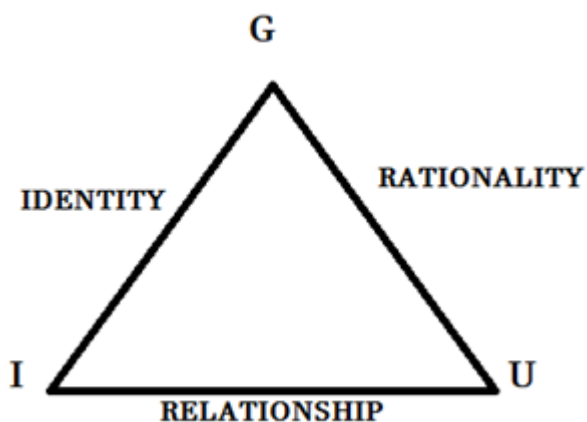

Figure 1: GK Frame

Kandathil (2003) proposed that the left-arm represents Identity although people often have wrong notions about this and when questioned may relate themselves to some persons, object, institutions or ideologies. These are regarded as false identities, or self-images; true identity is that each person is a part of the source of their origin, the Universe, and shares their consciousness with the Universal Consciousness (Trautmann, 2003; Gupta, 1991; Bartley, 2005) which is infinite and all prevailing. If a person does not realise this, there will be much incongruousness and pathologies arising from this confounded Identity. Counselling based on triology is intended to lead a person to their true identity.

The base of the triangle is Relationship and represents the interaction between I and U, which means the interaction of I with anything in the world other than I. This can only be developed through relating with others, and these relationships need to emerge from the true identity.

On the right side of the triangle is Rationality, which is powerful uncontaminated thinking accompanied by awareness and intuition. This is the capacity to distinguish between what is real and what is unreal.

Realisation of true identity, and relationships based on it (true intimacy) facilitates rationality (capacity for logical data processing). Goal, which is at the apex, represents the destination of an activity. A person with true identity, true relationship (intimacy), and rationality (logical thinking) will naturally have a true Goal and will be in the life position of I+U+ (I'm OK, You're OK). This will mean useful transactions, freedom from games and rackets, a good stroking pattern, and a healthy script.

Fr Kandathil told us that the interplay of the three aspects is the consummation of natural systems and their expression as revealed to human perception. The three things are of equal importance in the structural and functional understanding of human beings, and are unique features inherent in humans. Hence the number three is not a whimsical, arbitrary or superstitious supposition meant to humour the orthodoxy. This is not to say that it had nothing to do with Kandathil's theological persuasions. Being a Jesuit priest, it was quite likely that his theological persuasions were in favour of the number three, but it must be remembered that this triune depiction of the One is to be met with not only in the Father-Son-Holy Spirit triune of Christianity (Gutenson, 1994), but also in the Brahma-Vishnu-Maheshwara triune of Hinduism (Gonda, 1968), which happens to be much older than the Christian triune (Enlyn, 2021), and it is also in Buddhism (Sugunasiri, 2014).

The clue to this correspondence is discussed in Sri Aurobindo's (1999) material, where he deals with several triune conceptual frames and their natural manifestations. Sri Aurobindo traces all the triunes to Sat-Cit-Ananda, the universal consciousness [Sat = Truth; Chid = Knowledge; Ananda = Bliss]. In other words, everything in the world partakes of the triune aspects of the Source of all manifestation of these three combined [into one word that may appear in English when translated from Hindu written as variations including Satcitananda, Sachchidananda or Sacchidananda]. Hence the human composition or constitution too has to be through the triune aspects.

We might also consider the constitution of all matter is by atoms with positive, negative and neutral components, the three primary colours combine to give the whole range of colours, the three states of matter, the 'thrigunas' (Murthy and Kiran Kumar, 2007), 'thrimurthy'(Jacobsen, 2015) , the law of three in the enneagram (Bernier and Nathan, 2003), the personality concept of TA (Berne, 1961), the numerous religious and iconographic representat-ions (Drigas and Mitsea, 2020) - all may be analysed to identify the combination of three principles to build up the whole. The combining principles depend on the subject that is being analysed.

The GK Frame provides us therefore, with a philosophical and structural understanding of human beings. Its three fundamental dimensions have obvious resemblance with the theological triunes of both Hinduism and Christianity. As there happens to be no possibility of public demonstrability but only private verifiability, Sachchidananda, the Source of all, has to be taken as the visionary phenomenological starting point, and distinguished from a philosophical or speculative first premise of a comprehensive understanding of human nature. Everything that pertains to human beings will have to do with the six terms I, U, G, Relationship, Identity and Rationality, so the task of understanding and bettering the human condition revolves around these terms.

The GK Frame and Transactional Analysis

Before we consider specific TA concepts, we can identify some areas within TA generally where modifications may be needed. If we analyse the philosophical presuppositions of TA through the GK Frame we can see the results in Table 1.

The first presupposition of universal OKness matches with Identity. The presupposition that life is decisional stands for Goal. Rationality is another way of stating that all have the capacity to think. This leaves the Relationship axis of GK Frame

unaccounted by any of the TA presuppositions. It is important to note that one of the main criticisms directed towards TA is the lack of attention it has given to relationship (Hargaden and Sills, 2002). The emergence of the relational and cocreative TA schools have to be considered in this context (Tudor and Summers, 2014). It appears that one more presupposition regarding relationship is needed to make TA a better theory for analysing human beings.

In more specific terms, the oneness of TA and triology can be understood through analysis of the ego states (Kandathil, 2011). As shown in Figure 2, the Identity axis corresponds with the Parent, the Relationship axis is Child and the Rationality axis is the thinking Adult. The confluence of the three gives rise to the development of Integrated Adult (Finlay, 2016).

We can also consider the links with script and autonomy. Berne (1972) defined script as a life plan made in childhood, reinforced by parents, justified by subsequent events and culminating in a chosen alternative. It has a beginning, middle and end. It is a life story of every human being which is written by the person during early childhood, without awareness later, and continues to be followed without much change throughout life in the absence of psychological interventions. It is script that often leads people to live out their lives unhappily. Berne (1961) emphasised that behavioural change is essential for script cure. Script cure is not only a behavioural change but also a total change in the intrapsychic processes.   Script cure means the capacity of a person to face problems meaningfully, solve them efficiently and enjoy life fully. When true identity is transformed to self-images, negative life positions (Ernst, 1971) result supported by discounting, grandiosity, games, rackets, etc. Therefore, an alternative way of showing the GK Frame in terms of TA is shown in Figure 3.

Script cure means in TA that we have autonomy, which Berne (1964) defined as "the release or recovery of three capacities: awareness, spontaneity, and intimacy" (p.178). In the short postscript chapter of that book he expands the concept by writing that in "certain fortunate people there is something which transcends all classifications of behaviour, and that is awareness; something that rises above programming of the past, and that is spontaneity; and something that is more rewarding than games, and that is intimacy." (p.184). Steiner (1974) expanded the concept by saying that autonomy is blocked by three kinds of scripts: loveless script blocks intimacy, mindless blocks awareness and joyless blocks spontaneity. Kandathil and Kandathil (1997) explained autonomy as the open door to spirituality and equated awareness to
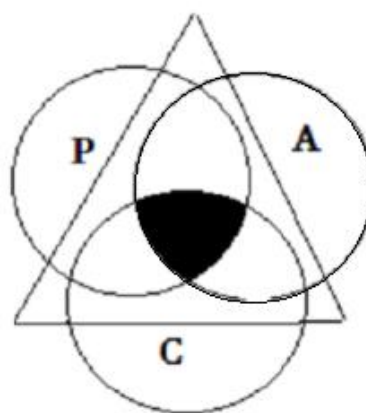
Identity, intimacy to Relationship and spontaneity to Rationality.

Dimensions of GK Frame	Philosophical presuppositions of TA
Identity	All are OK
Goal	Life is decisional ….etc
Rationality	All have the capacity to think
Relationship	? ? ? ?

Table 1: GK Frame versus TA Philosophy
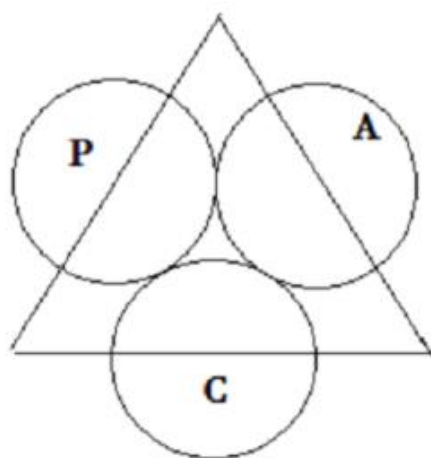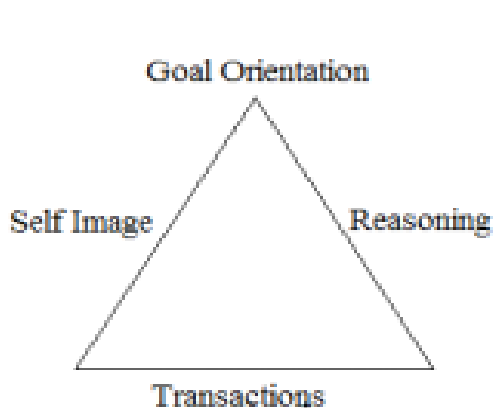

Figure 2: Ego States and GK Frame

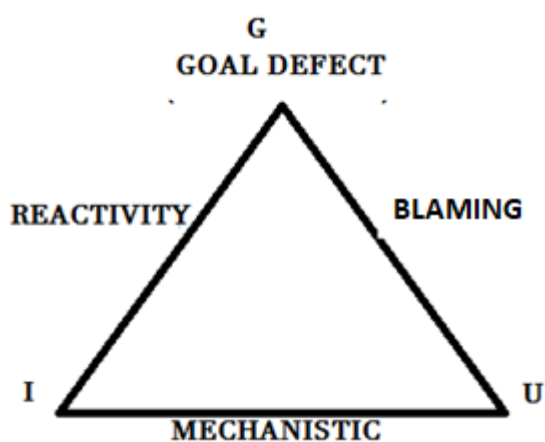*Figure 3: GK Frame linked to Transactional Analysis*

Figure 4: Pathology represented on the GK Frame

Since triology defines Identity, Relationship and Rationality in their ideal and pathological extremes, the vagueness associated with awareness, spontaneity and intimacy is removed and we have now a defined path to work towards autonomy. A pathological situation is marked by the presence of Reactivity, Mechanistic Behaviour, Blaming and Goal Defect, as shown in Figure 4. These have to be resolved for movement towards autonomy. Triology thus opens up a path through which one can proceed to attain the state of autonomy and also a journey even beyond that.

The pathological situation can be examined in terms of Steiner's (2003) emotional literacy, which means knowing what emotions you and others have. It is the most important aspect of triology because being emotionally literate means having self-awareness and recognition of your own as well as others' feelings and knowing how to manage them. As shown in Figure 4, when pathology develops in a person the parameters of the GK Frame change:

1. Identity is transformed by self-image, leading to 'reactivity'. The person loses their true Identity and will be governed by negative life positions. This becomes the reason for all the criminal activities of the world.

2. When true Identity is lost, problematic trans-actions start governing relationships, leading to 'mechanistic behaviour' patterns and replacement of intimacy with hatred.

3. Along with the loss of Identity and Relationship, Rationality (thinking clearly) of the person disappears which leads to reasoning (irrationality) that 'blames' others for his/her own actions. The person thinks that they are not the reason for the problem and everything is due to the fault of others.

4. When all these parameters of GK Frame are distorted, Goal - the gateway to autonomy - deviates from Goal orientation and brings the person to 'Goal defect'. This leads to depression, suicide or homicide.

Triology can therefore be thought of as an integrative TA with additions and refinements through Indian philosophical perspectives. Berne (1961) explains personality in terms of structure (content) and function (process) of ego states. In GK Frame, the structural analysis reveals Identity, Relationship, Rationality and Goal, and functional analysis provides self-image, problematic communication, reasoning and Goal orientations. Such pathology is represented by Berne (1961) as contamination or exclusion of ego states and boundary problems. In triology, functional analysis of GK Frame reveals the pathologies as symptoms of emotional illiteracy:

reactivity, mechanistic behaviour patterns, blaming and Goal defects. If a client has one symptom of emotional illiteracy, all the other symptoms will also be there.

Triology Counselling - An Overview

In recent years, a new counselling process named as triology counselling has been developed. This focuses on the identification of *symptoms of emotional illiteracy* and progresses through 'learned listening' (Siddharthan, 2012) where the counsellor engages in informal chats with the counsellee, staying alert for detecting any of the four symptoms. The counsellee is then led through a process of 'witnessing meditation' (Siddharthan, 2019) which helps them arrest unwanted thoughts and instead concentrate on what is happening. The client is made to realise their own role in the situation they are in and helped to identify the possible exit. An important advantage of triology counselling is that it is simple, effective and less time consuming. The personalis-ation step is very easy and authors have several experiences of completing the process often in a single sitting. A more detailed description of the counselling process is given below. It is essentially a self-therapy process. Meeting with the counsellor regularly for a period is avoided; the client is given the operating tool to work on their pathology. Whenever the client is ready to accept the process and practice it, there have been results. This is how we are able to limit the counselling session to one sitting.

Triology counselling incorporates the principles of the three main streams of counselling existing at present (Kandathil, 2011). These approaches all have the Goal of removing pathologies but, like the variety of personality approaches, each follows a different path. As illustrated in Figure 5, Freud, Jung and Perls identify the root cause of problems and so those theories can be linked with the Identity axis of the GK Frame. Carl Rogers and client-centred therapy uses the Relationship axis for leading the client to self-actualisation.
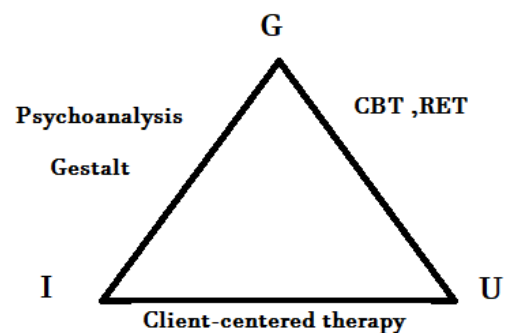

Figure 5: Counselling Approaches in the GK Frame

Cognitive therapies like CBT [cognitive-behavioural therapy] and RET [rational-emotional therapy] work on the Rationality axis for modifying the thought process. Triology counselling is addressing all these areas simultaneously.

Enhaviour

A key element of triology counselling is the focus on 'enhaviour', a new word coined by Siddharthan (2019) to represent thoughts, feelings and sensations which form the forerunner of behaviour. The cardinal symptoms of emotional illiteracy is the manifestation of the negative energies in the client. These find expression in increasing energy order as Thoughts, Emotions and Sensations, one leading to the other through a cerebro-neuro-muscular process. All are covert, leading to the overt behaviours having high energy. Eliminating enhaviour involves identifying and dissipating these symptoms of emotional illiteracy, followed by 'witnessing meditation', sensation focusing, and the blessing. The cathexis discussed in the theories of Freud and Berne are abstract in nature but in this theory it is concrete. Therefore we can stand apart from the emotions and witness them.

Witnessing Meditation is remaining alert and aware without reacting to anything. This includes all the internal stimuli and all the happenings in the surroundings that are likely to create thoughts and emotions in the mind and sensations in the person. In other words, it is the practising of stilling the mind and thereby knowing that one exists even while there is no thinking. To one who willfully practises focusing on the breath, the stopping of thinking will become very easy. Consciousness is the energy source to thoughts, feelings and sensations. Hence, if consciousness is withdrawn from the thoughts and is focused on the breath at the moment the intrusion of a thought is detected; that thought is deprived of energy and will disappear.

Sharma (2008) writes that meditation raises energy levels and strengthens the immune system to fight or ward off illnesses. It induces the relaxation response and associated psychophysiological processes and enhances the positivity of the person about self and healing, thus setting off chain reactions of healing. Meditation induces a connection to the source (God) to draw the power to heal. It stimulates lifestyle changes, which are useful for self-healing, and allows external healing forces to act better. If practiced regularly for 20-45 minutes once or twice a day, all meditations, to various degrees, produce decreased heart rate and blood pressure, increased blood flow to brain and heart, positive changes in EEG [electroencephalogram], EMG [electromyogram] and skin resistance, improved sleep and digestion, less irritability, lower anxiety and depression on rating scales, improved interpersonal relationships, improved scores on self-actualisation inventories and better emotional and spiritual quotients.

Sensation Focusing refers to the ways in which the train of sensations - emotions - thoughts may start in either direction when we are reacting to stored memories or to an external energy (contact with conflicting situation or person). Before the progression to Behaviour, focusing means concentrating on the spot of the body where the sensation is most felt. Upon focusing, psychic energy of a positive nature flows to the region having pain or other disturbances. It neutralises the negative energy that was causing the sensation. The client will feel that the epicentre of the sensation is moving and if that movement is followed one can feel it spreading out and dissipating. Continued focusing will generate a pleasurable sensation at that spot. This is the systematic method of dissolving the negative energy at the sensation level. This will prevent the development of behaviour and unhealthy consequences. The technique of focusing is a diluted version of Vipassana Meditation (Chiesa, 2020). This therapeutic process frees the clients from the disturbances they are carrying.

The *Blessing* involves asking the client to bless the person who was causing them disturbance and also to bless himself/herself and the whole world. When done properly, the client will be much relieved.

To capture this process, the client is asked to keep an *Enhaviour Diary*. They are asked to repeat the process whenever the disturbance recurs, and to journal the whole process in detail. This Enhaviour Diary will reveal details of emotional happenings and how the person had handled those situations. This is for monitoring the achievement of emotional maturity of the person. The following order is suggested for diary entries: (i) background of the event (ii) occurrence (iii) experience (iv) manner of handling (v) blessing (vi) newness of the experience (vii) new learning.

The Process of Counselling

All these can be achieved through the 4I process which has 4 steps all starting with the same letter of the alphabet. This reflects Hay (2012) when she explained the German term of Eselsbrücken, or donkey bridges, as ways we help people learn and recall, such as this alliteration.

1. Informative stage (Attending stage)

2. Interesting (Responding stage)

3. Insightful (Personalising stage)

4. Inspiring (Initiating stage)

Note: In triology counselling the counsellor uses all the attitudes and skills followed by counsellors in non-directive counselling (Fuster, 1994).

1. Informative stage (Attending stage)

Information from the client is collected during the counselling process in an informal and friendly ambience. The counselling session should look like a chat between two persons. This informality and friendliness are best suited for eliciting information from the client. Here rapport building is essential and after that facts are collected about the mindset, reactivity, mechanistic behaviour, blaming and Goal defect such as suicidal tendencies, focusing on the symptoms of emotional illiteracy. Thus what we need in triology counselling is data and not simple information, because when facts or information are seen through a specific perspective they become meaningful data. After the collection of data, we continue the discussion until we get ample information regarding the client's role for their present situation. We engage in learned listening to the counsellee's narration to discover the role the counsellee plays in creating/maintaining and making the problem worse, as expressed through the symptoms of emotional illiteracy that are present in the client.

2. Interesting stage (Responding stage)

The interest comes because the chatting proves useful for unearthing facts. In this stage paraphrasing, self-disclosure, confrontation, pacing, immediacy with empathy, attunement, genuineness, etc, are employed as the counsellor leads the client to introspection. Introspection might give clarity to the client about his or her role in creating the problem. In other words, it is examining one's own thinking, emotions and sensations in a detached manner. Detached means examining the inner dynamics as though they belong to another person. This can be achieved by introspection which is the divine privilege of a human. Socrates suggested in his famous quote that 'An unexamined life is not worth living'. The very essence of counselling is nothing but introspection. Mind is thought of as like a computer which needs updating because the lack of introspection has led the mind to become cluttered with outdated understandings of various kinds – like a computer, someone without the 'technical' skills needs a technician, so our clients may need someone with the appropriate 'psychological' skills to help them do the updating.

3. Insightful stage (Personalising stage)

Making the mind clear and capable of rational thinking is a tough task. In the insightful stage, we help the client become aware of their involvement in creating their own problem. The client learns/realises

that interpersonal problems are due to intrapsychic issues, and that inadvertently they are responsible for their problem. After giving this insight during counselling, we give the client permission, protection (Crossman, 1966) and potency (Steiner, 1968) as done with script cure.

4. Inspiring stage (Initiating stage)

This is the problem-solving stage. The counsellor makes the client aware by asking questions such as: this is what you want; but this is what you keep doing; this is what you get; so what is to be stopped once to get what you want; you decide…. ;also, what is to be done to get what you want; you decide….

The role of the counsellor here is to make the client recognise their own role in the problem. The client may realise they have to modify their behaviour for solving the issue. This is the stage reached through non-directive counselling, psychoanalysis, CBT, RET, etc, but triology counselling extends further. Identifying the symptoms of emotional illiteracy, giving peace through witnessing meditation, sensation focusing, blessing and the enhaviour diary are the important components.

Sensation focusing prevents the development of undesirable behaviour in the client. The practice has to be repeated and that does not need the presence of the counsellor. The negative energy one has stored gradually gets dissipated through the process. The last traces are removed through the blessing process. Here the conversion of negative to positive is happening. The counsellee is made to bless the person who was causing problems (according to the client) and also bless themself and the whole world. The repetition of this cycle draws the counsellee out of the vicious cycle he/she was entangled in. Witnessing meditation is so important that both counsellor and counsellee need to practice it regularly.

Applying the GK Frame
We have already presented an overview; before we go on to mention some case studies we are including some more information about the elements of the GK Frame.

Goal (G)
The triangle shown as Figure 1 has its apex marked with G which stands for Goal but can also be 'Source'. When applied to any activity or process, Goal means the purpose for which the activity is carried out. When the GK Frame is used to represent a person, G is the life Goal - the very purpose of human existence, and this can be equated with Source. There could be different Goals at different stages of life and Goals may change during the course of life but these are not the ultimate Goal. This raises the question of what is the ultimate Goal of

human existence? The answer may have metaphysical dimensions but the fact remains that ultimately every living being perishes and get mixed with the universe, which incidentally is also the source of its origin. So there is nothing wrong in saying that the ultimate Goal of human existence is union with the source of origin and hence when applied to human beings Goal may be replaced by source. Many religions consider the ultimate aim of human beings as the union with God and so Goal may be substituted by God in religious perspectives. Many TA authors identify the terms of 'self' and 'universal self' during the exploration of spirituality and in that context Goal (Source) equates to universal consciousness (Trautmann, 2003).The source is infinite energy, seat of all knowledge, omnipresent and omniscient (Gupta, 1991; Bartley, 2005).

I and U

The left and the right corners represent respectively 'I' and 'U'. 'I' is the individual person who is born of relationship and lives in relationship with the 'U', a short form for the 'universe' or the 'you' or the 'other' or the 'not-I'. I is the first person, stands for the person or aspect for whom or which the GK Frame is constructed and U is everything other than I and with whom I is relating. I and U may represent different things or aspects depending upon the situation. In counselling or psychotherapy, I refers to the client and the counsellor or psychotherapist occupies the U position. A teacher who wants to analyse their classroom performance through triology has to consider themself as I and the students, parents, institutional, governmental and social controls as U. I always requires U for its progression to Goal. It is apparent there are other dimensions to both I and U. That is why we are not normally aware of all that is behind us and that is exerting some influence over us. The unknown dimensions constantly exercise an occult influence on human beings, with the result that, "… a great part of our thoughts and feelings come into us from outside, from our fellow-men, both from individuals and from the collective mind of humanity" (Sri Aurobindo, 1999).

Identity

The I - G axis is Identity, a variable parameter, a person's perception regarding what she/he is. This is in fact a source-derived property and it is this property that connects I to G. Identity is the result of I's Relationship with the Goal/Source, but a person's behavioural, operative reality comes from their relationship with the world. This generates a lot of false identities which keep changing with time. A child may identify itself as the son/daughter of their father, mother or caregiver. This may later change to a student of some school or college, an employee of some organisation, the wife/husband/partner of

someone, the father/mother/parent/caregiver of someone, the leader of some political party or organisation, etc, and these keep on changing.

Etymologically, Identity means identical or same (Late Latin = identitas; Latin = idem) and so it should be something that does not change. The identities one goes through are fluid and so are false identities or self-images. The source of I-stories is self -image; it is usual to see people operating through their self-images all around us. Some feel that they are stronger or more intelligent than others and they are the one to be obeyed, respected and followed. Some others feel inferior, weak and look around for someone to follow. Both types suffer from structural pathology that results in their moving to negative life positions. This creates one up and one down positions and leads to all types of conflicts and problems.

A single person may have multiple self-images at a time; this multiplicity will lead to differences of perspectives, leading to differences of opinions, that lead to clashes of personalities and all the havoc of human life. There needs to be a realisation that all have their origin from the same source and that everyone is a part of it. This realisation is the path towards one's recognition of one's true Identity. The awareness that everyone is part of this universe and is not different from this source is the backbone of the Advaita philosophy (Bhattacharya, 2001). This is the true Identity one should have, and is actually another way in which the basic assumption of TA that 'All are OK' may be stated. Problems arise when people forget this fact, differentiate self from the rest and try to develop unique identities. The unique identities depend upon individual frames of reference and are false identities and self-images. Dissolving the self-images and realising one's true Identity resolves all differences and the associated problems.

If a person does not realise their own Identity, there will be a lot of incongruities in the person concerned. It is the problems stemming from the incongruities that necessitate counselling and psychotherapy. Hence it can be said that the ultimate therapy is the discovering of one's Identity. Other therapies work to the extent that they help in taking a person a bit closer to the Identity, thereby helping in doing away with some of the incongruities and hence also the problems that stem from those incongruities. This can be best illustrated by the ego state theory; Parent and Child are recordings and are made up of different segments, each of which can be mistaken by the unwary person to be true. These components or segments of ego states, when cathected, pose as entities in their own right but in truth none of them is the real person.

Identity is given and fixed, whereas self-image is the result of Relationship with other created things. If the scope of the U becomes large enough to include the whole of the manifest world, and the Relationship between the I and the U is one of harmony and intimacy, only then can Identity and the self-image be the same. It may be noted that this is identical with the state of liberation or Mukthi proposed by the Advaita philosophy (Deutsch and van Buitenen, 1971). Identity stands for the person which is the result of a vertical relationship with the Source, whereas personalities or false identities or self-images come from horizontal relationship with the U. The false identity or self-image is the personality we observe, so personality is thus an encrustation that hides the person. People in general live on the basis of their socially dysfunctional self-images, which need to be identified and decommissioned. It seems reasonable to assume that unless the tasks of counselling or psychotherapy are completed, or are near completion, the tasks of the spiritual quest can hardly begin in earnest.

Relationship
Relationship is the property of the I-U axes and represents the tool through which I relates with U. People can exist only by relating with others. Relationship operates through strokes and is the source of psychic energy (Kandathil, 2011). The relationship developed out of true identity will be stable and liberating; the problems arise when self-images mediate relationships. Such relationships are transient and subjective. One tends to assume one-up or one-down positions leading to problematic transactions. The individual follows their script and progression to the true Goal is prevented. Rackets and games develop and the individual gets entangled in the racket system. There will be a mechanistic cycle where the individual repeats the similar pattern of behaviour, collecting more and more stamps, reinforcing script and thus leading to the final pay off.

A human being comes to take shape as the result of a relationship between two human beings. Physical and mental needs and wants are met through relationship with others; the U which ranges from the mother/first caregiver, the first other, to the universe. Beside physical and mental needs, spiritual needs too can be met through relationship only. If the physical and the mental needs can be met through horizontal relationship, the spiritual can be met only through relationship with the Source, and that relationship is vertical, as could be seen from the GK Frame.

Rationality
Rationality is the capacity for logical data processing that is not unconsciously vitiated by emotional undercurrents. It is the capacity for uncontaminated thinking, a property of the Integrated Adult (Finlay, 2016) where Adult is operating with the permission of the Parent and with due consideration to the demands of the Child. You can be rational if you have realised the correct Identity and only if your relations are not self-image mediated. Self-images clog your Rationality and your thinking process will prompt to defend them. This results in people blaming others for any situation, totally unmindful of the role they themselves are playing in the process. This affects your relationships, which become mechanistic self-defeating patterns. Rational thinking is necessary for Goal progression, in the absence of which we have the situation of Goal defect where the individual will be driven by a script-driven course.

Rationality is also a matter of relationship. In order to reach the Goal, we have to work through U. Rationality is the proper manner of working through U and it is through Rationality alone that I can get the true help of U. The term Rationality is given a connotation that is not confined to the mere logical processing of sensory data - it goes down to the realm of the instinct and goes beyond that of the strictly rational into that of the supra-rational.

GK Frame - Functional
Above has been about the structural model of the GK Frame and an indication of the way in which an individual may be programmed. The way in which the GK Frame operates for understanding humans can be described through the functional model. I may have as its content true Identity or self-images. If the person is operating through their true Identity, and identifying themself with the Source, then their relationships may be governed by intimacy. Thinking becomes rational and true Goal progression results. If the content is self-images, relations are strained and the person tends to be reactive. People lose their capacity to choose their behaviour, which degrades as reactions to others' actions. Transactions become problematic and rational thinking becomes impossible. True Goal get shifted and script governs the life course.

The pathological situation pictured in triology represents the problematic scripts proposed in TA. The self-images may be identified with the faulty frames of reference. TA proposes to undo the impact of problematic script through work with personality represented by the ego states. Triology goes a step further. First of all it defines a person at a deeper level through relationship with Universal Self and analyses the pathologies from that level. Everything that pertains to human beings will have to do with the six terms I, U, G, Relationship, Identity and Rationality and so our attempt to understand the nature of the human individual has to take place

within the ambit of these six terms. The pathological situations can be better understood through the functional analysis of GK Frame, as shown in Figures 6 and 7.

Identity - when mediated by self-images, your behaviour degrades as responses to others' behaviour. You lose your freedom of independent action and situations start controlling you. You turn reactive and uncomfortable. A good example is the experience of Victor Frankl (1969), who was able to survive in the Nazi concentration camp. In spite of the harsh inhuman conditions he held to his true identity. This prevented him from being influenced by the circumstances and degrading himself to reactivity.

Relationship operates through transactions. When true Identity rules, transactions are healthy and relationship flourishes. Relationship through self-images lead to problematic transactions, leading to situations where behavioural patterns become conflict ridden and mechanical.

Rationality operates through the power of reasoning. When I interpret the world through self-images, rational thinking is affected. The person resorts to blaming self or others. The person may be in any one of the negative life positions (Ernst, 1971). The GRO [get rid of] position leads to blaming, the GAF [get away from] position leads to depression, and GNW [get nowhere with] position leads to suicide or homicide. Blaming others or self is the pathological demonstration of the absence of rational thinking. The functional model may thus be represented by the two extremes, with people occupying positions anywhere in between.

The expanded view of the GK Frame has several versions like the functional, the pathological and the ideal (Figure 7). The functional version gives us an empirical understanding that is good enough to understand human problems and resolve them. The pathological version gives us an accurate understanding of the root cause of all the psychological problems that beset human beings. The ideal version shows us the Goals we have to set for self-improvement and the ultimate Goal of liberation or 'Moksha' (Deutsch and van Buitenen, 1971); it is also another version that shows the links clearly with TA.

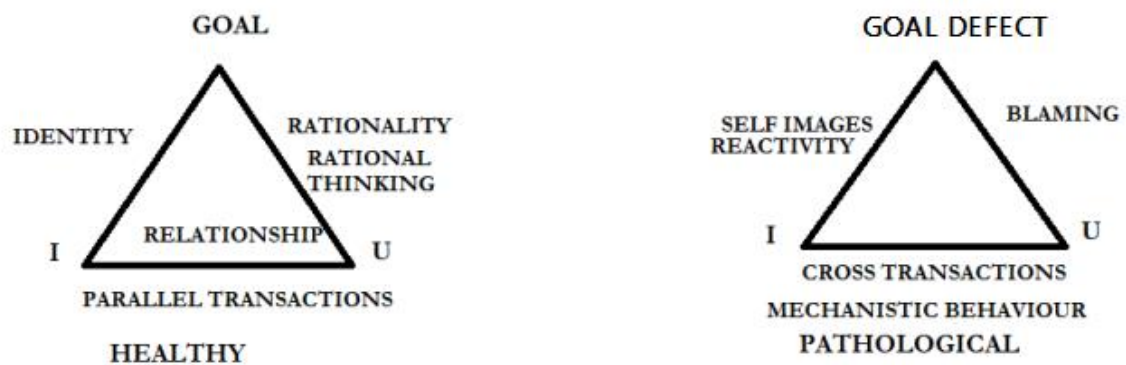## FUNCTIONAL MODEL FOR HUMANS IN GK FRAME

Figure 6: GK Frame Functional Analysis

Figure 7: GK Frame - Expanded Functional Model

Triological representation is a total representation and does not limit itself to a personality model. It pictures the journey starting from inception, the progress in life through relationships, the development of rational thinking Adult and the ultimate Goal one has to achieve. The journey may take different courses if relationships generate false identities. Life in such cases becomes script-mediated and the true Goal is not attained. By true Goal is meant a life completed without any unfinished business. There might have been problems in life and deviations from an ideal path, but everything has been accounted and necessary changes made so that the person has reached a state of autonomy through the Identity, Relationship and Rationality axes in the proper way.

Case Studies of Triological Counselling

The authors have conducted more than 50 counselling sessions for script cure using triology counselling. By analysing the structure and function of the client using the GK Frame, the ego states, transaction patterns, injunctions, counterinjunctions, games and script existing in the person are identified, and this helps in the identification and elimination of the symptoms of emotional illiteracy present in the person.

Case Study 1

A girl (we call her Sita here), 18 years old, approached us after a trauma. Both of her parents had killed themselves because of the extra-marital relations of her father. First the mother committed suicide and after one year the father did the same. Sita was the only child in the family. One of her aunts took charge of the girl and she was spending time with the aunt's family. After about six months the aunt began to treat the girl as a burden. The aunt expressed that to Sita and also to some other members of the family. Sita was much affected and shifted to an uncle's house. Under the grip of extreme depression she stopped her studies and was on the verge of suicide. At that time Sita visited our centre with her uncle.

We applied the structural and functional models of the GK Frame with Sita, and collected information on the symptoms of emotional illiteracy present in her. Because of these incidents Sita was very reactive. There was no intimacy towards herself and others and also she was blaming the parents for leaving her in the world alone. She was a bright student and her ambition was to become a doctor. Now she had lost her Goal also. We calmed her through witnessing meditation and asked her to check any sensation happening in the body when she thought about her parents. The main sensation she felt was palpitation.

We asked her to focus on it for some time. She reported that it gradually moved and dissipated. She was again led through meditation for 15 minutes. She was much more relaxed and then we discussed her Goal, which she reasserted as to become a doctor. Finally Sita was asked to bless herself and the parents who left her and also the aunt. She was asked to follow the same routine whenever she felt uncomfortable and write the Enhaviour Diary. Sita promised to visit us after one week and to continue with daily practice of meditation. She kept her promise and her uncle also reported that now she was OK. She shifted to the tuition centre to resume her study.

Case Study 2

A young couple came for counselling with the problem of an extra-marital relationship of the wife. They had two children of 5 and 8 years old. The wife was in a physical relationship with another man who was younger than her. One day the husband caught them in the act. Quarrels followed. The husband wanted to continue the family life for the sake of the children.

We conducted triology counselling by following the 4I process and collected data on the symptoms of emotional illiteracy. Personalisation was done and peace was given to both of them by witnessing meditation. Focusing of sensation was carried out. For the husband it had a quick result. With all the anger and disappointment he was having headaches and he was able to stop that effectively in a short time. This convinced the wife and she was ready to open up. She had some anger towards her husband due to some earlier happenings. This was always causing her some tightness in her chest whenever she thought of him. She was also relieved of this sensation through focusing. After these processes, both of them became aware of the processes that were happening in their lives. The lady confessed her mistakes and declared that she will never repeat them. She wanted her husband to accept her as she is and said that she was always unhappy for not receiving any strokes from him. She had moved towards the other man because of his appreciation to her for everything, like her dress, creativity, cooking. Now she understood those by the personalisation. After this stage the husband was asked to bless the wife and the other man and all other members of the family. The lady was also led through a similar process. They were asked to write their Enhaviour Diaries to prevent the recurrence of the incidents. After 2 weeks they visited and informed that they are understanding each other better. Both realised their role in the creation of the unhappy incidents and have now resolved to work together to stay happy.

Conclusion

As we hope you will have seen, triology is a novel science developed through the integration of the Indian concept of the philosophical structure of humankind, influenced by Fr Kandathil being a Jesuit priest who had studied transactional analysis in considerable depth. His work is developed to produce a new form of counselling using the GK Frame, which we call Triology Counselling. This form of counselling rests on identifying the symptoms of emotional illiteracy of the client and how these are stimulated through an unconscious process of enhaviour, followed by inviting them to conduct a series of witnessing meditations and sensation focusing so that they become able to notice and change their body reactions when these are unhelpful and unhealthy.

We have presented just two case studies from the many successful applications of this process we have conducted with clients. We invite readers to experiment with the process, and have provided a very detailed account of it so that this can be done. We welcome questions and comments. The process matches the development of integrated Adult within TA, so it is about script cure and developing autonomy. However, because we equip the client with the process, it is much less time-consuming for us, allowing us to help many more clients, and much less costly for clients.

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