

# body Language

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# HOMOEOPATHY



**AJIT KULKARNI**

**BODY  
LANGUAGE  
and  
HOMOEOPATHY**  
with Clinical Repertory of Body Language

**Second Edition**

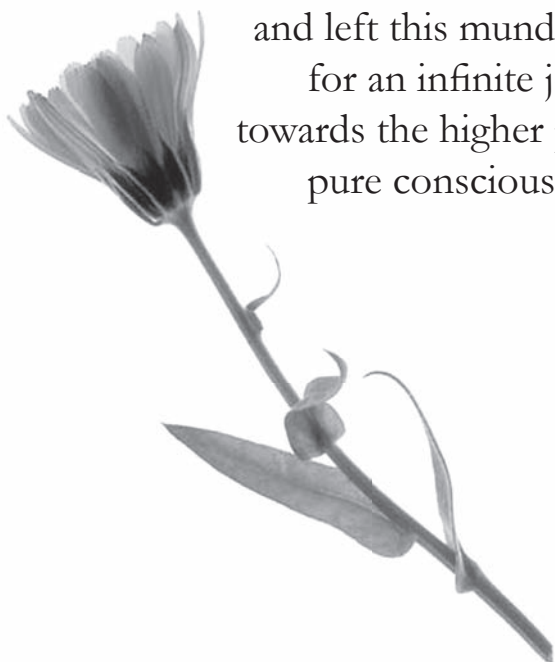
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## Dedicated to my Mother

Who sowed the seeds of her efforts in me  
and left this mundane abode  
for an infinite journey  
towards the higher purpose of  
pure consciousness...



# Acknowledgements

My first acknowledgement goes to the pioneering scientists in the field of kinesics who are exploring the language we all speak without words. As I required some basic information on the body language to structure this book for the sake of integration with homoeopathic science, I have drawn material from several sources. The readers are requested to refer to the Bibliography given at the end of the book. I am deeply indebted to all those authors for their valuable writings which has shed light on the intricate science of non-verbal communication.

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November 14, 2009

**Dr. Ajit Kulkarni, M.D. (Hom.)**

# Foreword

Homoeopathy in its evolutionary journey has witnessed many milestones since the innovation by Dr. Hahnemann. It began with the experiment on Cinchona bark. Evolution began right at that moment. Various thought processes, experiments and clinical experiences went on to form a portrait of a science of healing, based on sound philosophy and practice. Homoeopathy is evolving at many levels – case taking, philosophy, materia medica, repertory, miasms, clinico-pathological co-relations, understanding of dreams, delusions, sensations and emotions, the study of personality, etc. Many new avenues of prescribing methods are also evolving and facilitating the application of homoeopathy at bedside. This has helped our homoeopathic fraternity to a great extent, thanks to the technology which has made vast literature of our science easily available to the aspiring students of homoeopathy.

Dr. Ajit Kulkarni opens up a new modelling frontier and explores a whole new world of possibilities and avenues of prescribing through his book on ‘Body language and Homoeopathy with Clinical Repertory of Body Language’. In the first instance, I was astonished to see 10 pages of ‘Contents’, 20 pages of ‘Index’ and ‘Bibliography’ of more than 100 References of this bulky volume that gave me a wide panorama of what I am going to visualize. When I started pondering over the minute details of the work, it was spellbinding and kept me reading late into the night. So much rang in my heart as true that I pondered the sections and sub-sections of the book for weeks. During my normal work day, some piece of the book would pop up in my mind and I’d have to stop and absorb it before moving on.

The book is divided into well-defined chapters which are further divided into easy-to-digest sub-sections. Broadly, there are four sections, Section I deals with ‘Introduction’ through Kinesics as a science, History and Understanding language in general. The theme of Section II is ‘Communication’ where the author elaborates through Body language as communication, Communication skills, Intra-psychic communication, Silence and Characters of body language. Section III focuses on the core elements of

body language viz. Personal appearance, Gestures, Posture and stance, Facial expressions, Eye expressions, Voice and intonation, Space and Distancing, Tactile communication, Vocabulary of body language and Universal gestures. Section IV takes care of 'Homoeopathic perspective' through Relevance of body language to homoeopathy, Basic modes and Materia medica, Kingdoms and body language, Discovering the patterns, Handy tips for a successful practice, Clinical repertory, Learning through cases and Conclusion. Each section is insightful and you can sense the diligence with which the author has worked upon.

What do our symptoms and physical problems tell us about ourselves? The body constantly sends out the messages and we are unknown to their meanings. In this book the author investigates the most powerful and effective communication device, the human body. The author has thrown light over the micro human expressions (the author calls them as 'choreography') and has tried to portray their significance from psychological, philosophical, spiritual and homoeopathic point of view. The explanation of each expression carries an easy understanding supported by relevant scientific observations. The author has not hesitated in quoting the observations of some famous faculties in relation to their studies. I cannot afford to forget the fact that the author has described the homoeopathic perspective briefly at the end of each chapter and this will certainly help the study of remedies as well as rubrics in an interesting manner. The book keeps a lasting impression on the mind and next time when you observe a peculiar expression in your patient, this book will indeed assist you as a desktop guide.

The most useful contribution is the 'Clinical Repertory of Body Language'. It's not just like a customary repertory. Instead of symptoms, you will find cues of body with the index of homoeopathic remedies against them in an alphabetical manner. So, if you want to search for 'pouted lips', this book is the answer to your query. Go into the text material, understand the body cue, interpret it rightly relating with your patient, pick up the related rubric and try to grasp the relevant remedy. Repertory is the very essence of this book and

also a boon for a busy physician.

It is obvious that a lot of efforts have gone into the design of this book, to make it an efficient operational tool. The text is fairly large, illustrations are generous, the images are meaningful and relevant and it overall gives an impression of being crisp, clear, unambiguous and profound. Every day we see lots of things around us but are attentive only to those to which we are sensitive. Indeed this book will make us more sensitive to our daily routine and life. We were following homoeopathy through the books only till now, but how about following it through our bodies also? The study of body language is not only about the ability to create a definitive dogmatic goal of finding the simillimum in the field of Homoeopathy, it is about unfolding of thought process, of dialogue and continuum and this book fulfills this demand to a large extent. The great benefit of this book is that it widens and expands our consciousness at all levels.

The research is well-placed and well-cited. Smooth transitions, a varied vocabulary, a well prepared index and exclusive, awe-inspiring images with touching quotations make the book more enjoyable. The book is an ideal amalgam of the world of ideas and the world of images intertwined to the holistic science of homoeopathy. Indeed, this book will be useful to all-professors, teachers, doctors, psychologists, psychiatrists, executives, artists, actors, businessmen, students, lay persons and all those directly or indirectly related to homoeopathy and concerned with the art of healing.

Dr. Ajit Kulkarni must be complimented for his scholarly work and enlightening discussions! For a different perspective on the world around us, and the world inside each of us, this book is definitely worth reading. He often emphasizes that the art of deciphering the truth through the body language is a skill which needs constant polishing and that there are limitations of body language too.

Here is a book like a prism - shards of light glancing off in different directions, different colours and tones, but grounded by the actual bedside work of years standing by the author and his team. I now appeal the homoeopathic



fraternity to further this work to make the application of homoeopathy more powerful.

Are you ready to dive in and get started? If so, 'roll up your sleeves' and enjoy the incredible work Ajit has offered.

**Dr. D. E. Mistry, M.S.**

A surgeon and homoeopath

Editor, Homoeopathic Clinical Case Recorder

# Prologue

We are immensely pleased and content in offering our humble work on ‘Body Language and Homoeopathy’ to the profession.

A patient is an ‘extra’ human. This sentence may sound abnormal and strange but it is true in its length and breadth. A patient is like a human with all the facets of personality, behaviour, actions, etc. but the only thing that distinguishes him from a human and adds something ‘extra’ is that, all these facets in him are deviated owing to the morbidic energy called ‘disease’.

It is not only the cabin or the consulting room of a physician where the process of case taking begins. It starts getting explored in the waiting room of the clinic itself. The expressions which a patient exhibits in the waiting room are individual, natural and uninhibited and they may direct a physician to the ‘key’ of the case. It is therefore necessary for a physician to keep his clinic ‘receptive’ and ‘sensitive’ to these signals, verbal messages and non-verbal gestures of the patient. A trained and ‘susceptible’ assistant and receptionist who is present in the waiting room can do this job satisfactorily. These initial gestures or messages can then be compared with those given by the patient in front of the physician. It happens very often that a patient who is a dominating and eccentric ‘creature’ to the receptionist turns into a yielding and submissive ‘man’ in front of a physician. The observation of a physician begins at the very moment when he sees a patient. The consulting room is a place where the deeper study of a case has to be undertaken by the physician.

The patient begins narrating the history not only in the form of words but his whole body resonates with whatever he says. His facial expressions, gestures of hands and feet, his postural changes and the movements of his eyes become evident and convey hidden messages to the physician. These messages may reinforce or contradict his spoken words. The patient enters simultaneously into a new horizon of unspoken and spoken language. One can exercise control over his words but not over his bodily expressions, because they are always uninhibited and an evident truth. The body expresses what it

has to, obediently, under the reign of a non-verbal brain. His gestures attain fluidity. This is how inner feelings choreograph the outer expressions. Thus, all parts of the body, may it be hands, fingers, head, eyes, face, or legs start talking the language of within...

Do we pay enough attention to the body language? Do we possess a distinct vision to see it, to perceive it and then to utilize it in our clinical practice? The research in the field of communication has demonstrated the profound utility of body language. It has underscored the fact that 35 per cent of our communication is verbal while 65 percent of it is non-verbal. Are we ignoring this important 65 percent of data which is rich? Do we still boast ourselves as prescribing on the basis of totality? Are we really holistic prescribers or just routine prescribers?

The totalistic and dynamic view propounded by homoeopathy helps us to incorporate, within its domain, all possible angles of holism. Though the structure of homoeopathy becomes complex and multi-dimensional due to varied integrations, it plays a pivotal role in making our science more refined, logical and truly holistic!

Hahnemann formulated the Law of Similars. He blended this fundamental law with the Doctrine of Potentization, Minimum dose, Totality, Individualization and Proving on healthy human beings and carved out a perfect and strong edifice of the healing art from an otherwise imperfect and scattered existing medical science. He gave the final touch to this edifice by adding the concept of vital force. Eventually, a convincing tool of homoeopathy to deal with the sufferings of mankind was formed. Through the concept of totality, he made the science more resilient and suitable to encompass all rational approaches that is, to make homoeopathy ever expanding!

Synthesis is a new creation, through integration. It reconciles the inherent contradictions and grasps the hidden spirit through phenomenological approach. It is linked to the consciousness and therefore, in actuality, reflects the essence.

The whole process of homoeopathy is ‘transcendental phenomenology’

which explores the phenomenon through conscious experience – essential features of experience and the essence of what is being experienced.

Body language is a confluence of mind and body. It represents a living synthesis which integrates the functioning of mind and body in dynamis. The mind dominates because it is powerful in strength and speed. The mind dictates and the body obeys. The body expresses the mind. The body is intelligent. Millions of cells of the body function in perfect harmony and unity, they know their scope and limitation, they know their boundaries – of function, form and structure. They maintain the great human laboratory in the state of health, in homeostasis – right from birth to death. Being intelligent, the body knows when and how to react. It reacts, being sensitive. It reacts, being sensible. It can't stop without being in motion. It has to move – with the feelings, with the emotions, with the energy of stimuli – it has to vibrate, for, it is dynamic, with its specific consciousness. Consciousness moves, it drives to motion and the result is the dancing. Dancing in the state of health, disease and cure has its own staging and remember, all the way, it is individualistic.

Body language is a unique physical discipline and entity in which emotional, psychological, spiritual, intellectual and creative energies are unified and harmonized. Our body feels, thrills, speaks, memorizes, expresses and communicates effectively through various movements. And still unfortunately, body language is one of the least used and least understood forms of human communication.

What is our objective in offering this book? We want you to embark on this limitless and futuristic journey which will take you away from the periphery of this mundane world of words and language into the core and quintessence of the communication – the unspoken language. We want you to delve deep in the interiors of yourself where there are no broken words but a continuous and seamless rhythm of communication, which is the real melody of life. We want you to perceive the subtleties of the movement of consciousness which you can't perceive, otherwise, only with verbal communication. We want you to become a mirror which reflects the true image as it is, without adding the

bigoted notions and prejudices. We want you to update yourself in terms of interview skills and using the techniques which will help steer the patient towards recovery. And finally we want you to become a master observer and a master prescriber as we all earnestly long for!

The author doesn't claim any originality as far as basic information on body language is concerned. However, we have added our own deliberations from the standpoint of psychology, philosophy, holism and homoeopathy.

This exposition includes a repertory on body language. It has emerged out of our vast clinical experience, logical analysis of body language in relation with emotions and personality, Dr. P. I. Tarkas work on repertory, my own additions and the use of the existing repertories. The major work of the repertory contains coining new rubrics and related remedies and adding many remedies to the old rubrics. We request our readers to utilize the repertory and contents of the book in their practice. This book is intended as an operational manual not only for homoeopaths but also for people from all walks of life who want to get acquainted with the fascinating science of kinesics.

This work on body language has been an ongoing research project of ten years duration at our Homoeopathic Research Institute, Satara. It is nurtured with care, strengthened with dedication, quantified with knowledge, authenticated with practice and embellished with elegance.

Your suggestions and comments are welcome.

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# Publisher's Note

Human beings are the social animals and they cannot live without each other. Communication starts as soon as we are in contact with others. When this happens, we generally make use of written or spoken language. Linguists and philologists focused on the study of this language in the past but now the focus has been shifted again to the study of non-verbal language, the language of unspoken words which the humans are speaking for millions of years.

Body language is the true language of an individual. In fact, it is like a mirror of our personality. We must be aware while communicating because body never lies and body never remains quiet. Someone has rightly said, 'You can play fast and loose with words but it is much more difficult to do with gestures'. It is true that we talk with our vocal cords, but we communicate with our facial expressions, our tone of voice and our whole body. Every small gesture, facial expression, movement of hands, fingers, and legs send an unspoken message to the beholder. Body language breaks the barrier of caste, creed, culture, race, etc. It rises above these limitations and differences and gives a 'universal' projection about our emotions, intentions, motives, comfort, discomfort, rejection, depression and happiness. We may not understand the written or spoken language but body expressions will definitely tell us about the state of mind. It helps in perceiving the real picture of a person which is usually hidden behind the strong fortification of spoken language.

The art of decoding body language is expanding into the art of reading mind with the observation and analysis of body signals. Communication is the resolution to many of the problems that plague our society and us as individuals. Comprehending the subject of kinesics will help project ourselves in this cut-throat competitive world and interact with our fellow human beings with more precision, spontaneity and smoothness.

The potential of utility of body language being known now, there was a need of serious effort to convert this potential into real application on the patients. This wasn't an overnight miracle. Dr. Ajit Kulkarni's profound study

and research over the subject is a welcome addition to the extant literature. It may not be exaggerated if I comment that this work is the first of its kind in the sense of integrating homoeopathy with that of body language.

It is our fervent belief that the new studies on body language will enhance and spread goodwill and understanding amongst all cultures, and we proudly announce the author Dr. Ajit Kulkarni's evident and valuable contribution to this cause.

**Kuldeep Jain**

CEO, B. Jain Publishers (P) Ltd.

## Non-verbal consciousness...

- Consciousness is the dynamic and creative energy
- Consciousness is the reality that transcends everything and yet contains all of it within its realm
- Without consciousness no synthesis occurs, for, consciousness has an 'organizing principle' within it
- Consciousness is communication between concepts existing within the same interval of awareness
- Awareness is communication between a being and itself at the start and end of an interval
- Awareness emerges as the closed communication system of a being with itself
- Communication between a large number of different beings generates a new level of awareness
- Awareness has multiple layers or levels. It does not exist in isolation at any level. The different layers of awareness get blended to form a whole expression of consciousness
- At the baseline, consciousness puts together the material base of existence (the physical plane). At a higher level, consciousness formulates the life base (the vital plane) and at the highest level, consciousness manifests the mind (the mental plane)
- There is nothing which is 'truly' unconscious. It is an altered state of consciousness
- Consciousness is the process of awakening the inner dancer, the inner choreographer, the inner musician
- Silence is a sublime form of consciousness
- Consciousness is the essence of all existence, for, it is fundamental
- Conscious comes from the Latin word 'com' = with or together, and 'scire' = to know
- Hence the title 'non-verbal consciousness'.....



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## Chapter 13

# EYES: THE VISION WITHIN...





**Fig. 13.1. The greatest wonder of all is the creation of an eye**

*“Life lives, life dies. Life laughs, life cries. Life gives up and life tries. But life looks different through everyone’s eyes.”*

*- Anonymous*

## EYE: THE GREATEST WONDER

Humans are the best of the creations in the process of evolution. Before you finish reading this sentence, approximately one hundred billion (100,000,000,000) operations will have been completed inside your eyes. However fantastic it may seem, you have the privileged possession of the Universe’s ultimate technology. No scientist has ever come close to fully grasping it, let alone inventing anything remotely similar.

Whatever you have in your life is meaningful through your senses—vision and others. Your family, your house, your office, your friends and everything else in your surroundings, you quickly identify, thanks to your vision. Without eyes, you could never get a quick, complete sense of everything that’s happening around you. Without them, you could never imagine colours, forms, scenes, human faces or what the word beauty means. But you do have eyes and thanks to them, you can now read these printed words before you.

Our body is a repository of wonder. It encompasses an unimaginable set of complex abilities in its limited dimensions. From whistling a tune to the thought of splitting of an atom, we are wonderfully created. Yet, the greatest wonder of all is the creation of an eye. It is so wonderful



Fig. 13.2. There is a road from the heart that may not go through intellect

that it makes our existence fascinating. Our body is an intelligent tool that surpasses all species on earth! It genuinely reflects the innermost of our being—our emotions, attitudes, inclinations, feelings, imaginations and above all our true image through the signals and cues of body language.

The core elements of body language are gestures, postures, facial expressions, appearance, eye expressions, modulations of voice and the use of space and distancing. Although each element has its own place in the study of kinesics, facial and specially eye expressions have their outstanding fields of observation, perception, interpretation and operation.

Verbal communication, which includes rhythm, pitch and tone, as well as actual words, only accounts for 35 per cent of the total communication. This leaves a pretty hefty chunk of the communication up to body language. More interesting is the fact that people make eye contact only about 20 per cent of the time. So what are our eyes doing for the remaining 80 per cent? The answer is – performing a volley of movement as we switch in and out of different modes of information recall (recalling past experiences) and construction (creating new information from previous experiences).

The eyes give the most revealing and accurate of all the human communication signals because they are a focal point of the body and the pupils work independently. A blink. A wink. A sidelong glance. Your eyes speak volumes to the others around you and every time, a raised brow or a wide stare looks at you, it is a valuable clue to the other's unspoken words. One should spot the eyes if they are angry, epoxy, bored, surprised, greedy, frightful, sad, lying, accusing, cruel, foxy, pitiful, mischievous, etc.

Why does one say that eyes are powerful? Gaze into someone's eyes and see what happens. It arouses strong emotions in others, either you may become a soul mate or you may get a slap on your face!

## **EYE: A SYMBOL OF CONSCIOUSNESS**

The eye identifies universal physical perspectives of the terrain. The act of seeing is regarded as a sign of life. Power of eye represents the power of the whole person. Eye is considered to be a symbol of higher consciousness. It represents in-sight; it represents physical, psychic and spiritual awareness. It is a symbol of wisdom and of clear perception. All things are viewed through the

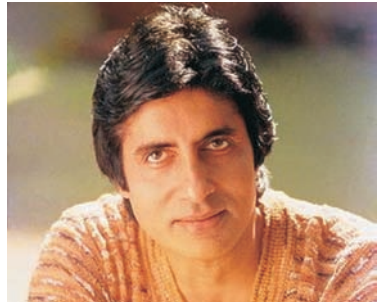


eye of conscious creation in the alchemy of time. It is the center of the spiral of creation. The eye is the eclipse of consciousness at the end of time. Everything sweeps forth from the ‘eye’—experience consciously—then return to the eye as the patterns of virtual reality.

The opening of the eye is basically the Iris – Isis – I. It is symbolic of the time of awakening, the evolution of consciousness. Hence, eye represents I.

The eye has a pupil. We are pupils in this universe (that is, university) experiencing consciously through the lens of time.

It is believed that we have a third eye just above the eyebrows in the center of the forehead. This is related in the realm of mysticism as the spiritual center which can perceive extrasensory dimensions and spiritual realities. Directly in line with this center, in the middle of the brain, lies the pineal gland which releases the chemical that controls higher consciousness. It is believed that this was once an eye that over the centuries became buried in the center of the brain. In the Hindu pantheon of Gods, Shiva is endowed with three eyes and Indra has eyes all over his body. Some deities are described as having thousand eyes. Many Buddhist temples exhibit all-seeing eye on their towers. In the case of Shiva, having three eyes signifies power; it also



**Fig. 13.3. The eye of the master will do more work than both his hands**



**Fig. 13.4. The third eye of Lord Shiva**

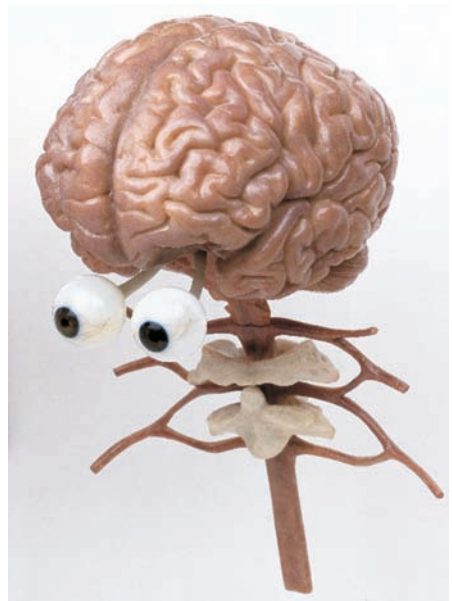
signifies knowledge of everything around. Vishnu's eyes are half-closed in the sleeping posture, but they are wide awake within, aware of and regulating every object and phenomenon in the entire universe.

The eyes are described as the windows of the soul... and the mirrors of the heart. Emerson precisely puts up the importance of eyes, 'The eye can threaten like a loaded and levelled gun, or can insult like hissing and kicking or in its altered mood, by beams of kindness, makes the heart dance with joy.'

A variety of metaphoric expressions are used for the kind of look and attitude the eyes convey. A major function of the eye is to retrieve the implicit meaning in a communicative event. The eyes can be steely, knowing, mocking, cunning, piercing, shifty, wise, inviting, scary, disinterested, appreciative, pitiful, disappointed, depressed, cruel, emotionless or blank.

## BRAIN AND EYES

To see an object, all you have to do is to turn your gaze at it. You don't need to bother giving 'project, capture and analyse' orders to your eyes, the components inside them, the optical nerves running to the back of your brain, nor to the brain itself. You need to only look, just like the rest of the billions of creatures who have ever lived on our planet. Without having to work out the optical measurements, your eye's lens can focus onto distant objects. Without needing to accurately compute the precise contractions of various muscles surrounding the lens, you only desire to see and within a fraction of a second, the vision process is



**Fig. 13.5. The eye is an extension of the brain**

carried out for you. Like many people, you may never have realized what a miracle it is that thousands of independent processes can operate in perfect harmony to enable you to see.

Sense organs are the portals of our awareness. It is through the sense organs that everyone of us is connected to the outer world. Eye is singular in being a facial and a sense organ par excellence, but essentially it is an extension of the brain. To limit this reality to the mere anatomical region is an injustice to the potential, to the visual field and to the perception that the eye renders to each of us under the reign of brain. I was struck with the statement ‘The eye is an extension of brain.’ In our college life, no professor gave us such thinking. We learnt that brain and eyes are separate organs, although connected. I wonder at the Almighty’s creation of the human body. The brain extended its region as it wanted to look at the world through the eyes. Open the eyes to see the outer world and close it to look within. The journey of both is complex, deep and enlightening. The statement, ‘The eyes are the window to the soul’ is worth recalling in the context of spiritualism.

### **Research Report**

Researchers Arendt and Wittbrodt while elucidating on the evolutionary origin of the human eye, write, ‘It is not surprising that cells of human eyes come from the brain. We still have light sensitive cells in our brains which detect light and influence our daily rhythms of activity.’ ‘Quite possibly, the human eye has originated from light sensitive cells in the brain. Only later in evolution would such brain cells have relocated into an eye and gained the potential of conferring the vision.’

Neuroscientists have concluded that it is the eye that scans when our brain is processing information about other people’s emotions. The amygdala are found in each site of the brain in the medial temporal lobe and are known to process information about facial expressions.

## **FACE AND EYES**

Face is truly, the mirror of life. The face is often called as an organ of emotions. Our face is exquisitely expressive. It defines our identity. It speaks for itself. One can categorically make a statement that the face is mightier than the word.

Facial expressions are clearly related to expressions via the eye.





**Fig. 13.6. Originality is simply a pair of fresh eyes**

Face is the most important part of ‘face-to-face’ bodily encounters. The expressions on the face are retrieved and comprehended through the eyes and the facial expressions depend on the support of eyes. Smile is among many expressions that depend not only on facial parts, such as lips, mouth and cheeks, but also on the expression of eyes.

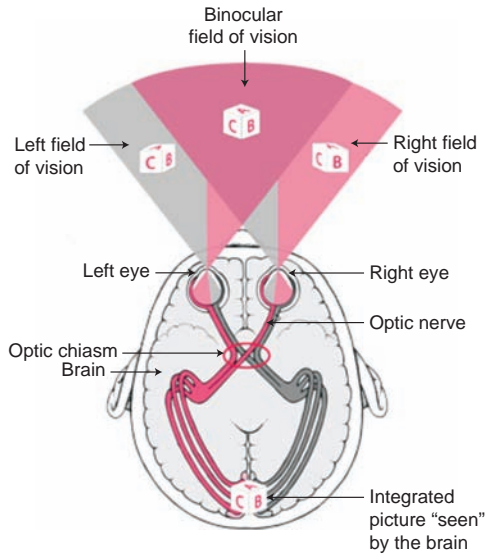
Areas of face involved in emotions indicate that fear and sadness are best produced by and nudged from the eyes and eyelid area. A combination of cheeks, mouth, eyes and eyelids reveal happiness. Surprise is identified in brows and forehead more clearly. Surprise is identified also in eyes and eyelids and also in the combination of cheeks and lip movements.

## THE FUNCTION OF SEEING THE ‘TRUE’ IMAGE

The eye might be a window to the outside world, but in our sense of sight it plays only the role of an instrument. The spot where vision is established is deep inside the brain.

To recap the steps of seeing: Beams of light enter the eye and pass through the cornea, the pupil and the lens. The cornea’s convex structure and the lens break up the light beams and after turning the picture or image of the scene upside down, direct it to the retina. The job of the lens is to focus light rays on the back of the eyeball – the retina. The lens

works much like the lens of a movie projector. If you sit in the dark theater and look behind at the stream of light coming from the projection booth, you will notice that light goes through a powerful lens, which is focusing the images onto the screen, so you can see the movie clearly. In the eye's case, however, the film screen is the retina. Light-sensitive receptor cells—the cones and rods—then convert the light into electrical signals, to be sent to the brain. The



**Fig. 13.7. Function of vision**

image that comes from the retina is an upside-down picture of the world. But the brain reverses this accordingly, letting these electrical impulses provide it with information about the object—its type, size, colour and distance. This entire process takes place in less than a tenth of a second.

During the assembly of a visual image, a staggering number of processes take place in less than a second. No computer in the world has yet been able to match this speed. But equally as staggering is the fact that the optic nerves invariably restore reversed images from the retina back to their original state.

After the retina converts beams of light into electrical signals, they are sent to the brain via the optic nerves in a thousandth of a second. Signals received from each eye contain all the visual information about the object one perceives. The brain combines the two images received from each eye to create a single three-dimensional image you see. It also chooses the shapes and colours that are of interest in that image and determines the distance involved. In other words, it is the brain, not the eye, that sees.

Optic nerve is the great messenger at the back of the eye. The rods and cones of the retina change the colours and shapes that we see into millions of nerve messages. Then, the optic nerve carries these messages

from the eye to the brain. The optic nerve serves as a high-speed telephone line connecting the eye to the brain. When we see an image, our eye ‘telephones’ our brain with a report on what we are seeing so the brain can translate that report into ‘building’, ‘banana’, ‘sky’ or ‘tree’ or whatever the form of an image.

## THE EYES AND MIND: SYNTHESIS THROUGH BODY LANGUAGE

The eye is not just an organ for letting things in, but can also let out what is inside us (the ear on the other hand let the things only in). Watering of eyes, a peripheral expression reflects the inner state of mind like grief and sadness. We cannot hide our emotions consciously. Our eyes reflect every minute change in our mental state, unknowingly and unconsciously. The retina imprints a true image as it is reflected. You stand before the mirror and you will find that the mirror doesn’t add anything of its own. The eye doesn’t add anything of its own in the reflection. It sees as it is –a virtual reality. But it is the perception of the mind that rules over the eye.



**Fig. 13.8** What a soul, twenty fathom deep, in her eyes!

Remember that awareness consists in taking a full account of the truth. Henri Bergson quotes, ‘The eye sees only what the mind is prepared to comprehend.’ The eye reflects the true portrait of the mental state.

The eye conveys, receives and interprets non-verbal information. This process has several levels:

1. The level of anatomical facilitation and constraints
2. The physical perspectives more or less universal (Gibson, 1950) and seen through the human eye.
3. The social, cultural and linguistic regulation of the process of seeing by the eye.
4. The interpersonal norms and interpretation of non-verbal communication through the eye.

Glances, stares and eye movements are believed to reflect mental states such as anxiety, anger and sadness. When a person has his eyes closed, rapid eye movements (REM) can be observed visually through the

eyelids and slow eye movements are also noted at the time of sleepiness.

An old saying goes, ‘Look a patient in the eye when you talk to him.’ Looking into the eyes reflects emotions, convictions and moods. It also reflects the hidden facets of personality, the intent and the motive.

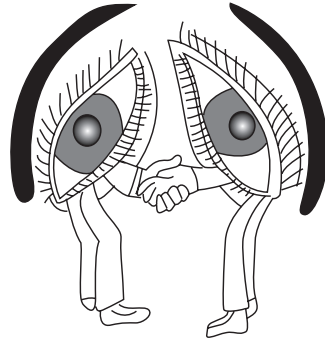
## HOW THE EYES COMMUNICATE

There are three ways in which eyes are used to communicate:

1. Dominance versus submission
2. Involvement versus detachment
3. Positive versus negative attitude

There are three levels of consciousness and control:

1. Conscious use of eyes to communicate, such as the flirting blink and the intimate nose wrinkling.
2. The very extensive category of unconscious but learned behaviour governing where the eyes are directed.
3. The response of the eye itself – which is completely outside both awareness and control—changes in the sparkle of the eye and the pupillary reflexes.



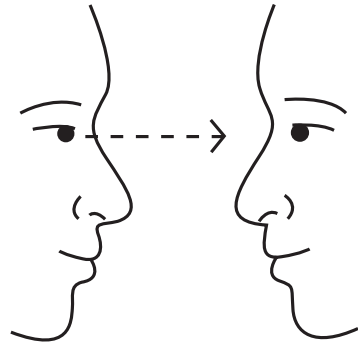
**Fig. 13.9. Eyes: A voiceless service**

### EYES IN PARLANCE

- A sight for sore eyes = a welcome visitor—someone you are glad to see
- ‘Here’s mud in your eye’
- ‘Beauty is in the eye of the beholder’
- ‘The apple of my eye’
- ‘An eye for an eye’
- ‘Love is not blind; it is an extra eye, which shows us what is most worthy of regard’ – James Matthew Barrie
- ‘All that we do is done with an eye to something else.’ - Aristotle
- ‘An eye for eye only ends up making the whole world blind.’ - Mahatma Gandhi
- ‘Beauty is bought by judgement of the eye.’ –Shakespeare

## EYE CONTACT

Eye contact is one of the most important aspects of non-verbal communication and is critical in making the right impression when people meet for the very first time. Believe it or not, the first impression of others is established within the first few seconds of meeting. A visual connection is made as one person gazes into the eyes of another. A



**Fig. 13.10. Eye contact:  
Transcending speech**

highly emotional link is established as two people simultaneously observe each other's eyes. Gazing at other's eyes arouses strong emotions. Thus, eye contact rarely last longer than a few seconds before one or both viewers experience a powerful urge to glance away. A longer eye contact runs the risk of making the other person feel self-conscious or uncomfortable.

We generally begin a conversation by looking away and end it by looking back at the listener; we alternate between gazing at and gazing away (Nielsen, 1962; Argyle and Dean, 1965; Kendon, 1967). If we study the body language of eyes, we find that there is more direct gaze when people like each other and cooperate. On the other hand, people make less eye contact when they dislike each other or disagree.

A point of note is that, in primates the unwavering gaze evolved as a sign of dominance and threat, while gaze avoidance originated as a submissive cue.

Confident people usually make more frequent eye contact when communicating. Nervous and surprised people can be wide eyed while untrustworthy and defensive people will often squint and dart their eyes from left to right. Open and warm communicators may also appear to be wide eyed which can also be a sign of intelligence or attentive listening. Open communicators will also make use of smiling or speaking eyes. In contrast, an angry person may stare with squinted eyes for an uncomfortable length of time.

Autistic children fail to use socially normal patterns of eye contact. In adults, eye contact shows personal involvement and creates intimate bonds. Mutual gaze narrows the physical gap.

It's not the quantity of eye contact, but the quality that matters!