

# Indian Psychology.

## School of western psychology :

- 1) Psychoanalysis: Id, ego, sexuality, conflicts - Freud  
    ↓  
    Super ego (superego) → victim of past
- 2) Structural Psychology: Thought study, emotions
- 3) Behaviourism: Conditioning - Rewards & punishments  
    ↳ Victim of circumstances - Skinner
- 4) Humanism: Inner Higher motivation and possibilities
- 5) Positive Psychology: Happiness, gratitude, compassion, altruism  
    → Maslow Hierarchy of needs → self actualization

How to classify individuals into these.

### Question

who am I? (Kdham)

way I look at reality changes with the lens I use.

Free of  
lens.

religion, history etc.  
thoughts & perception

### Analogy

3 kind of water

- 1) Rain water
- 2) Gutter water
- 3) Rose water
- 4) Mineral water

Purify

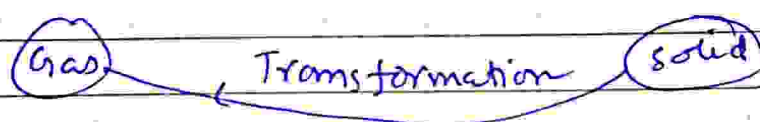
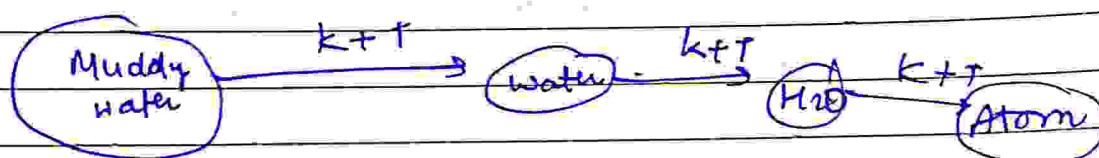
know that this water  
exists ↓

Drinking water

How (Knowledge & Technique)  
(K&T)

water 3 states 1) Ice 2) Liquid 3) Vapour }  $\rightarrow$  H<sub>2</sub>O (Just at different temp)  
 ↓ k+T  
 Atom, molecule etc.  
 1 energy  
 Many forms

Macro-reality has micro-reality  
 with k+T, we can go from Gross level to subtle refined level.



Basic form of our existence  $\rightarrow$  ???

I am  $\rightarrow$  body : Body dies

Breadth :

emotion/thoughts : positive negative thoughts

Intuition

Pancha-kosha Model : Tai Hiriya Upanishad.

- \* Anna Maya Kosha = Body sheath — Measurability
- \* Prana Maya Kosha = life energy | breadth — emotion bound
- \* Mano-maya Kosha = mind (Not time bound)
- \* Vijanan Maya Kosha = Intuition / higher intelligence.
- \* Anand-maya Kosha = Bliss -

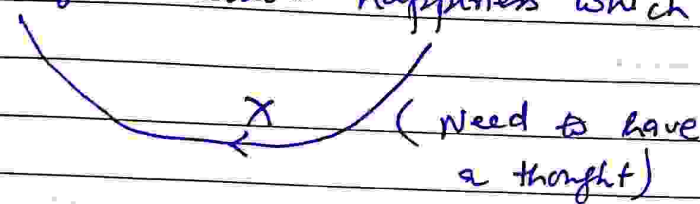


Drives everything we do

(+/-) everything.

Mind - higher than emotion

↳ thoughts causes happiness which gets manifested into our body



Intuition :- unconscious

: Gut feeling

: Just knowing naturally fundamental truth.

1) Spectrum of consciousness: All of reality: From gross to subtle matter.

2) Reality is multi-layered

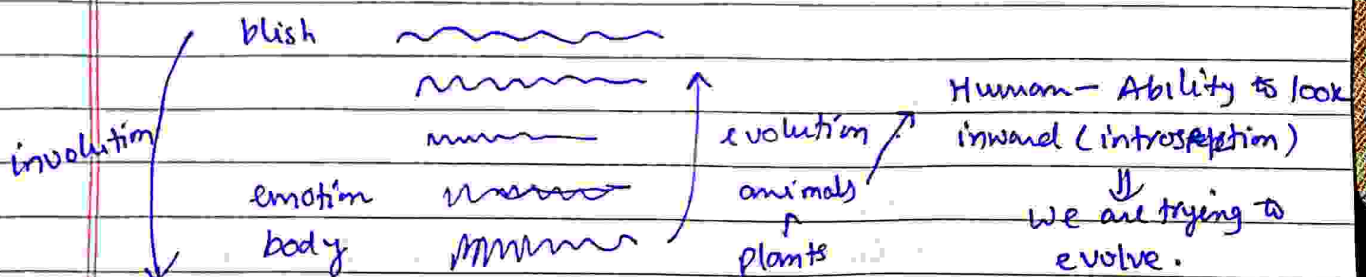
3) Reality is dependent on the lens used.

4) Our perception of reality determines how we relate to it.

5) Fundamental reality of our existence is a form of energy stuff.

Mind: It is where differentiation b/w people starts.

Spectrum of consciousness



sat : exists (truth)

at : self-aware knowledge

amanda : Bliss

} Spontaneous existence of  
→ this energy is bliss.

consciousness decided to hide itself gradually in the form of matter

Choose to involute

Brahma: Ever-expanding conscious stuff.

We look for happiness (bliss, our true form in everything we do)

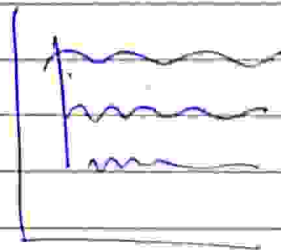
water - Different types

Pancha kosha - diff. type / state of consciousness

CORE of indian psychology: connecting to our real essence.

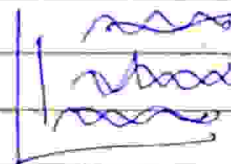
Human Being: combination of v. bratory patterns.

\* what is the nature of these patterns.



Sattva

(Absolute stability)



Rajas

(Mixture of clarity & confusion)



Tamas

Full of confusion

Diseased

Reality: All 3 levels.

1st principle thinking

↳ Think from base-level

Humans.

\* Universal Quality

\* specific Quality

— strength

↳ move to optimal



Hatha Yoga: Most of us have almost same physical features.

But potential ?

Yogi Rama - could demonstrate temp. difference b/w 2 parts in his palm ( $\sim 11^{\circ}\text{C}$ )



In bio perspective - Even if 1 person can do it - It is a possibility for the species.

We need K+T to reach this potential.

→ Asanas → How to make body require complex posture (physical discomft, but with a smile)

→ ~~Pramayam~~ Pramayam - Breath

→ Bandas - Human body - Tube with holes

When we close them, we create pressure.

body = pipe

where air (prana) travels.

→ Mudras - Different kinds of finger gesture to complete different brain paths.

Happiness → (i) Hedonistic - sensory based, pleasure, gratification (If I hear this → happy)

(ii) Eudaimonic - who do I become.

Sukha :

lcha: senses

su: good

Something good/pleasurable to sense - Sukha

lcha: space.

Sukha - Happiness product of excellent spaces.

Space → bound/unbound

→ outer/external  
→ Internal

which space for happiness ?

⇓  
Need optimal of both.

## Quality of excellence of space :

External - How I deal with my

- garbage
- people
- Electricity

} Affects our external space quality.

↳ Not exclusively in our hand

• If someone is mean, we cannot control it.

Internal - Excellence and responsibility.

Analogy : when is my room space excellent?

Room - structure (if bad, dark, can not be happy)

- things (people, furniture (too much is bad))

(Noisy = Bad)

Room = internal space analogy ..

① Body = external structure

(Quality of health impacts happiness)

② Furniture = Thoughts, biases, memories

• people / living being = emotions.

Eg: windows are open :

Outside : Drunken rowdies.

• to maintain excellence - watch, keep after to entrance points.

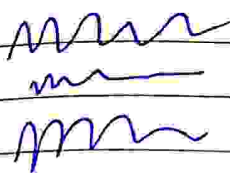
• Our internal space - Entrance points (windows)  
= mind, senses (main door)

\* If we always watch / hear / taste bad (violent, then we cannot be excellent.

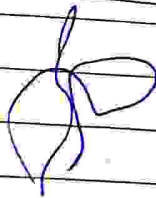
How to filter bad influence trying to enter

→ termites of structure (need to remove)

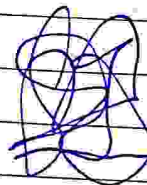
↳ keeps eating our structure



A



B



C

Hatha yoga:

Body vibrations / posture - corresponding to mood (triggers)  
[fear, anger, courage etc.]

Repeated trigger (stretches to bond) - ultimately snaps

when stress (emotion) > capacity → snap.

Keep thinking of something - Attachment (desire



we lose sanity ← Anger ← If we do not get what we desire  
(facts get mixed up)

Intelligence - lost

→ All starts with what you are investing  
your thoughts on.

(Change source.)

Bhakti yoga: depends only on what we can give (selflessness)  
Need to engage in relation free of transactional value.

Physical force → Hatha Yoga

Emotional & (heart) → Bhakti yoga

overcomes  
enemy of  
heart

Yoga aims: Involuntary action - voluntary action.



Yoga untangles  
H → Using body  
B → Using Heart  
J → Using mind.

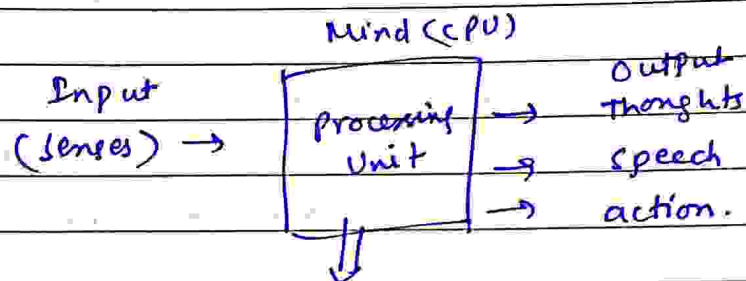
Bhakti Yoga: Devotion, connecting to divine & tap into universal love  
: opening our heart to the world.

Jnana Yoga: Yoga of mind.

↳ How do we know what we know.

: Path of knowledge & wisdom

: Reading Yogic texts and self observation



Affected by our

- biases
- conditioning
- perception
- past experience
- Judgements.

To know full truth:

- Expose myself to good sources/sense (Quality of object/sense important)
- How to ensure the info we register is authentic.

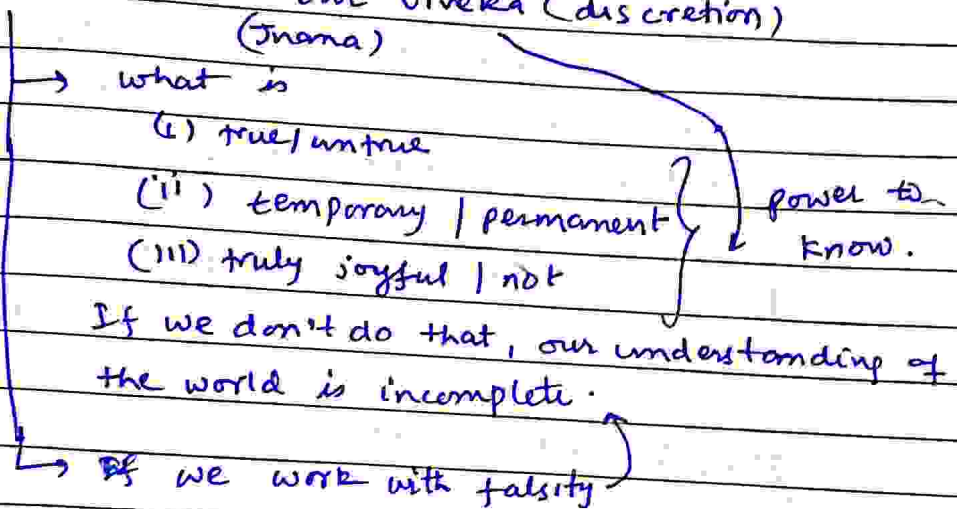
• Quality of lens (Mind)

- ↳ If prejudiced → bad output
- ↳ clarity - good output.

• We need to use our viveka (discretion)



- We ~~are~~ need to use our viveka (discretion) (Jnana)



Shreyas - Good (conscious choice) - viveka

Preyas - pleasing - sensory gratification - instinct.

If we only engage in preyas at every step - destruction  
Instead we should engage in shreyas.

Viveka used to exercise the power of choice

↳ To discover the authentic joy (shreyas)

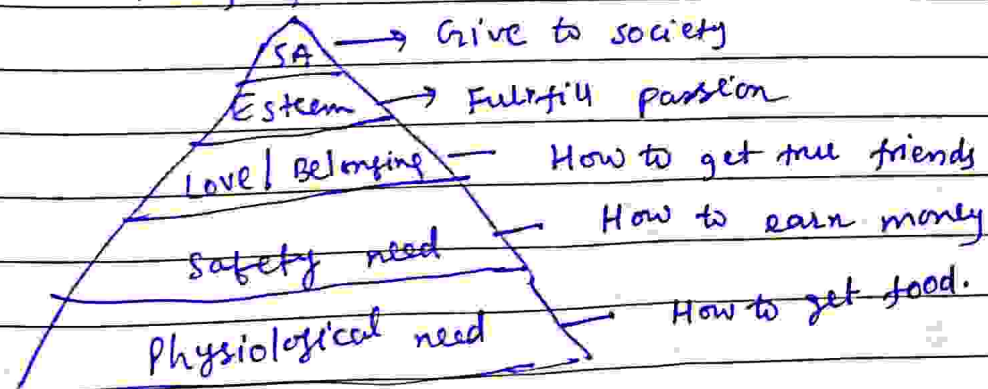
Any action towards shreyas

↳ will lead to greater good (make others happy)

Life Decision : Need of Mindful Decision Making (MDM)

Life full of questions

\* Maslow's hierarchy of need



We can only see what our brains filter through, barring us from greater knowledge.

Adult - 35K decision / day - (Need for mindfulness)  
child - 3K decisions / day.

Decision - what we switch **ON** or **OFF**

↳ How many are in our hands.

Steps involved in MDM:

- (i) Identify type of decision to make.
- (ii) Determine your larger purpose & align your decision with it.
- (iii) Make an informed decision
- (iv) Let go of biases - Decide mindfully
- (v) Evaluate your decision.

① 2 Type of decision:

- 1) short term - (Make bed, breakfast etc)
- 2) long term - story of my life, career, money etc.

② Purpose of these decision

① Breakfast

- ↳ stabilises sugar
- ↳ maintain weight

② shower

- ↳ balances emotion
- ↳ blood circulation
- ↳ Fresh mind

Making Bed

- ↳ Give motivation to multiple small tasks throughout the day
- ↳ when day is bad, at least bed is good (Motivation for next day)

③ Step mindfully → Use the CPU.

(u) Scan input and remove biased disturbances

④ what we truly want 2 - Good / bad dec  
(be positive)

## (c) Evaluation :

Good vs Bad  
comes from experiences

- \* Good people can make bad decision but that does not make them bad

What do we do about bad?

- Take ownership of bad decision.  
↳ Do good from now on.

Good outcome is not same as good decision.

A decision is Irrevocable allocation of resource  
↳ Investment

~~Yoga~~

Process to

Yoga → holds senses properly = Disentangle our being.

Grand Unified Theory

- Satyam = Truth (ideal potential) cosmos  
↳ existing blueprint of the world, we can channel this truth through intuition.

\* Brihat = vast

\* Ritam = Right (understanding of what is true/false, knowledge to grasp the satyam)

Ritam Bhara Prajya (Highest level of intelligence we can get)

Alignment

Noislessness.



karma → action  
 ↳ samskara → memory / impressions  
 ↳ Vasana → tendency

Sutras

↳ samadhipada      If we  
 ↳ vibhutiipada      follow      get siddhis

(समाधिपद)

state of mind and Gunas.

Tamas - Moodha state

Rajas - kshipta state (क्षिप्त)

↙ Rajas + Sattva - Vikshipta state (विक्षिप्त)

Oscillating  
state

↳ Flow of concentration (sattva) +  
unsteadiness (Rajas)

Above all these Yogic state

During Meditation

\* Reduce Tamas - Hath Yoga, Asanas, pranayam

\* Reduce Rajas - Bhakti & Japa (जप) Yoga, Karma Yoga

\* Increase Sattva : dharmam, satsang, studying book, adjustment of diet.

• Moodha → kshipta → Vikshipta

{ Unyogic state }  
 { worldly state }

Yogic start state

Nirodha

Ekagrata

(All gunas absent)

(One pointedness)

(trigunatita)



Desired state of yogic mind → ekagra

## \* Four Chapters on Freedom

4 req of a text:

- (i) Should have topic (vishaya)
- (ii) Should have purpose (prayojana)
- (iii) Who is worthy reader? (adhikari)  
[Describes target audience]
- (iv) Rel. b/w all of the above (sambandha)

~~Chapter~~

Yogasutra → has 195 sutras (formulae)  
(4 parts - padas)

part-1

samadhipada [enlightenment] (51 sutras)

→ On gaining enlightenment we can be in sync with the universe.

→ Mindstuff needs to be quietened, to listen to vibrations of universe.

vritti → circular patterns that keep blocking our being

~~rest~~ [same thoughts  
~~shakti~~ over and over again]

• We become slave to the story our mind creates  
Thoughts can be classified into 5 types. Two further classes:

- i) klista: complex thought pattern
- ii) aklista: simple thought pattern

\* 5 types of thought can either be klista, or aklista.

((2005))



aklista → stop external input which can suck us  
into a complex thought pattern, klista  
↓  
makes mind restless

part-2  
sadhanapada [process to achieve samadhi]

part-3 →  
vibhootipada [if we attain samadhi,  
what experiences we will have]  
Sunday 20

part-4 →  
kaivalyapada [attain psychic powers]

Ideal self → one who is satisfied in themselves  
and by themselves  
↳ ability to look at things for  
what they are

samadhi pada

- Try to silence mind [to block patterns of consciousness]
- We get established in ourselves.
- If can't silence → stuck in vrtti loop.
- 5 kinds of vrittis (each can be klista/aklista)

- (i) Pramana - right knowledge
- (ii) Vipraya - wrong knowledge
- (iii) Vikalpa - fancy, imagination
- (iv) nidra - sleep
- (v) smrtayah - memory

} 5 kinds of  
mind patterns



(1) Pramana → Sources of right knowledge are:-

- (i) Pratyaksha: direct cognition/sense from evidence
- (ii) anumana - inference (cause-effect observe.)
- (iii) agama - testimony [someone reliable told]
- ~~(iv) pramanani~~

(2) Viparyayah → misconception, false knowledge based on assumptions.

(3) Vikalpa → following upon knowledge without object → fancy (non-existent)

(4) Nidra → state of sleep.  
↳ absence of mental contents  
(also covers daydreaming)

(5) Smriti → Already experienced it, stays in memory.

(nirodha)  
How to stop these 5 mind movements?

- (i) Abhyasa → practise
- (ii) Vairagya → sense of detachment



## Abhyasa

↳ Practise gets firmly grounded only if continued for a long time with reverence and no interruption.

## Vairagya

↳ When individual becomes free of craving of our senses, and also expectations [get detached]

Chapter 2 Sadhanapada (55 sutras) → How to get samadhi

~~Six~~ 5 kinds of complex thought patterns  
↳ ~~these~~ klesah

- (i) Avidya: ignorance
- (ii) Asmita: the I-feeling [fail to see who I really am] → ego
- (iii) Raga: liking
- (iv) Dvesa: repulsion
- (v) Abhinivesa: fear of death

To overcome:

Ashtanga yoga → Eightfold path to rid thought patterns.

① The 5 yamahs (self-restraints):

- (i) Ahimsa: non-violence
- (ii) Satya: truthfulness
- (iii) Asteya: Honesty
- (iv) brahmacharya: sensual ~~abstinence~~ abstinence
- (v) aparigraha: non-acquisitiveness

~~These yamahs are self-restraints~~



## ② The 5 niyamas:

- (i) Saucha → cleanliness (physical, speech)
- (ii) Santosa → contentment
- (iii) tapah → tapas, austerity (apply yourself rigorously)
- (iv) svadhyaya → self-study
- (v) Īsvara pranidhanini → surrender to higher truth (God)

## ③ Asanas

↳ That position where you are comfortable

④ Pranayama → focus attention on breathing

⑤ pratyahara → movement ~~of~~ of ~~energy~~<sup>focus</sup> from outside to inside  
Now we can focus on inner stuff.

⑥ dharana → concentration

⑦ dhyana → concentration becomes flow

⑧ ~~ess~~ samadhi → continuous flow with 1 thing

astangayoga 8 parts:-

(i) yama

(ii) niyama

(iii) asana

(iv) pranayama

(v) pratyahara

(vi) dharana

(vii) dhyana

(viii) samadhi

} → bahiranga

} → antaranga