

Yoga Psychology

Psychology is the study of the mind and behaviour.

Purpose of
the study of
Psychology

Ultimately all study must have a practical application. The practical application of Yoga Psychology is to foster self-awareness, develop insight, promote the cultivation of a positive mind state conducive to meditation and to finally attain Self-Realisation and Enlightenment

The theory of Yoga Psychology originates in the Sankhya Philosophical system. So first of all we will discuss some of the basic concepts of Sankhya.

Sāṅkhya Philosophy

In order to account for all experience Sāṅkhya postulates two ultimate realities, Consciousness (Purusha) and Matter (Prakṛti). They exist as empirical and logical principles and serve as the source out of which all things evolve. Evolution of matter proceeds in a chain of causality from consciousness in a process of unfolding stages, an evolution of potentialities into realities according to fixed cosmic laws that can be understood and controlled. This theory of a chain of causation is based on the fundamental tenet of Indian Philosophy that creation from nothing (ex nihilo) is impossible, for something cannot come out of nothing; change implies something to change; whatever is, always is, and whatever is not, never is.

For the sake of analysis the process of Cosmic Evolution is divided into twenty-five categories which are classified under four headings:

That which is neither produced nor reproduces.

This is called *Purusa* (Cosmic Spirit). It is the unevolved which does not evolve, the uncaused which is not the cause of any new mode of being.

That which is not produced but reproduces.

The second is called *Prakṛti* (Cosmic Substance). It is the unevolved which evolves, the uncaused cause of phenomenal existence.

Those which are produced and further reproduce.

This group consists of 7 categories called evolvents which are caused and serve as causes for new modes of being. They are *Mahat* (Cosmic Intelligence), *Ahaṁkāra* (Individuating Principle) and five *Tanmatras* (Subtle Elements).

Those which are produced but do not reproduce

This group consists of 16 categories called evolutes which are caused, but do not serve as causes for new modes of being. They are *Manas* (Cosmic Mind), five *jñānendriyas* (Abstract Knowing-Senses), five *Karmendriyas* (Abstract Working Senses), and five *Mahābhūtas* (Sense Particulars).

Puruṣa

The first principle postulated is called *Puruṣa* and refers to the Self of the universe, the animating principle of nature, the universal consciousness. It is that which animates matter.

By logical implication, *Puruṣa* is postulated to account for the subjective aspect of nature. It is the universal spirit, eternal, indestructible and all-pervasive; it is pure consciousness, without activity and attributes, without parts and form, uncaused, unqualified, and changeless. It is the ultimate principle of intelligence that regulates, guides, and directs the process of cosmic evolution; it accounts for the intelligent order of things, why the universe operates with such precision, why there is order and not chaos. It is the efficient cause of the universe, the background that gives us the feeling of persistence; it is the static background of all manifest existence - the Ground of Being.

Prakṛti

The second principle postulated by the Sāṅkhya system is called *Prakṛti*. This word is composed of the prefix *pra*, "before or first," and the root *kr* "to make or produce." This term connotes that which existed before the Cosmos was produced, the primary source of all things, the original substance out of which all things have arisen and into which all things will eventually return. It is also called *pradhāna* "primary matter," and *avyakta*, "unmanifest matter." In English *Prakṛti* is called Primal Nature or Cosmic Substance.

Prakṛti is established on purely logical grounds in which the material universe is traced back to a first cause. The first Cause is *Prakṛti* (cosmic Substance). To avoid infinite regress, *Prakṛti* is postulated to be an uncaused cause. It is paramount to keep in mind that *Prakṛti* is merely a logical assumption for the sake of analysis. It is only a condition in nature.

It is beyond the mind and can never be perceived by the mind, no more than a surgeon can see the Self. It can be understood through reason, but it can be known only through the practice of Yoga.

Prakṛti (Cosmic Substance) is the uncaused cause; therefore it is eternal, indestructible, and immanent. It's centre is everywhere, and its circumference is no where. It is inanimate and insentient. It is an ultimate and not a derivative principle; it is the root-principle, the ground of all manifestation, the basis of the phenomenal world, the potential power of becoming, the instrumental cause of the world, the substance in which all

attributes and action inhere. It is not produced, yet it brings everything else into existence it is the support of all things, yet it is unsupported; it absorbs all things, yet it is not absorbed by anything else.

The Guṇas

Prakṛti consists of three constituents, forces called *Guṇas*. These are postulated to account for the diversified objects of experience. The three constituents are called Sattva Guṇa, Rajas Guṇa, and Tamas Guṇa; and each has its characteristic function.

Sattva Guṇa is derived from *sat*, "that which is real or existent." It is responsible for the lightness of things, the upward movement of fire, and the currents of wind. It is the cause of equilibrium. It has no motion of its own; therefore, it is incapable of action or reaction. It manifests itself as light.

Rajas Guṇa is derived from *rañj*, "to be clouded, affected or moved," and it is used to connote that force which affects and moves the other two constituents. It is the activating and exciting potency without which the other two constituents could not manifest their inherent qualities. Its function is to move things, overcome resistance, do work. It is responsible for all motion and change that goes on throughout nature. It gives matter its energy and impetus.

Tamas Guṇa means "darkness": Here it is used to connote the force that restrains, obstructs, and envelops the other two constituents by counter-acting the tendency of Rajas to do work and Sattva to reveal. It is the restraining and binding potency of nature. Its function is to resist motion. It is responsible for the pull of gravity. It is the cause of mass, weight and inertia.

These three constituents are the root of all change in the empirical world. Before the manifestation of the objective world, they are in a state of perfect balance and equipoise. When this condition of equilibrium is disturbed, the phenomenal world begins to make its appearance. The predominance of one or the other of these three constituents accounts for the various stages in the process of cosmic evolution

Purusa and **Prakṛti** are actually two aspects of a single Reality which is an abstraction of thought. They co-exist and can be separated only for the purpose of formal demonstration, for they do not have any separate existence. All manifestation is the interaction of these two principles. Neither has independent function. The formless Spirit (Puruṣa) cannot act by itself because it has no vehicle; the Cosmic Substance (Prakṛti) can have no urge to action because it is inanimate; therefore, it is only by the union of Consciousness (Puruṣa) and Matter (Prakṛti) that existence can manifest. They are dependent upon one another and come into existence by the inseparable attributes of one another. Both are eternal realities, unmanifest, without beginning or end, all-pervading and omnipotent. These features are the salient points of this doctrine and must be correctly understood.

The original dichotomy appears as sentience and insentience, subject and object, knower and known. Creativity is the first logical operation by which consciousness becomes disposed to remain as such on the one hand, and appear to cease to be as such on the other; however consciousness never ceases to be, no matter how heavily veiled by Material Nature. The process of evolution, maintenance and involution unceasingly recurs as an eternal rhythm of life and death, two phases of a single process. As the result of past action (karma), the Prakṛti quickens under the influence of the Puruṣa. When the karmic stress appears, the Prakṛti becomes massive as milk becomes massive when it condenses into curd, this is the first manifest condition of nature.

Mahat

The third principle postulated by the Sāṅkhya system is called *Mahā-tattva*, the "Great Principle," or simply *Mahat*. Here, the term is used to mean Cosmic Intelligence. In this context, intelligence is understood as the capacity to expand, reveal, and ascertain, there is no ideation, relationship, or identity connoted.

Mahat (Cosmic Intelligence) is the first product of the Cosmic Substance (Prakṛti). and the first motion that arises in the Archetypal Universe. It is the first stage emanating from the original condition of undifferentiation. It is the first thing to make its appearance in the universe. It pervades all space and permeates all phenomena. At this stage of Mahat, the previously undifferentiated energy determines upon a definite direction, toward a well-defined line of evolution. It is cosmic volition, or urge to satisfy a desire that has been created by a disturbance of the perfect balance of nature. It is likened to the swollen state on the surface of the ocean just before the appearance of a wave. It is caused by a Karmic stress that upsets the equilibrium of the Cosmic Substance (Prakṛti) and sets in motion Rajas Guṇa the activating aspect of the causative constituents.

It is classified as an evolvent, because it is produced and in turn produces a new mode of being.

Ahaṅkāra

The fourth principle is *Ahaṅkāra*. This term is composed of the personal pronoun aham, "I" and the root *Kṛ*, "to do, make or perform." Here it is used to mean the Individuating Principle. It is responsible for the limitations, separation, and variety that emerge from harmony. It is the state of active consciousness in which the "I" or illuminating aspect of consciousness identifies itself with the total "this" and forms the dualistic state of the yet unmanifest universe. It is a state of self-awareness when the universal will resolves to act, a necessary condition before any act can be undertaken. It is classified as an evolvent, because it is produced and it produces new modes of being.

Manas

The fifth principle is *Manas*, derived from the root *man*, "to think". Here the term is used to mean the Cosmic Mind as the principle of cognition. It is important to understand the

distinction between *Mahat* (Cosmic Intelligence) and *Manas* (Cosmic Mind). *Mahat* is classified as an evolvent, that is, it is produced and in turn produces new forms of being; while *Manas* (Cosmic Mind) is an evolute, that is, it is produced, but does not in turn produce new states of being.

Manas (Cosmic Mind) is that state when the Archetypal Universe becomes objective, emerging and forming a clearly defined picture. *Ahaṅkāra* (Individuating Principle) was concerned with the "I"; *Manas* (Cosmic Mind) is concerned with the "this" or manifest aspect of the universal relationship - "I am this."

These three aspects of consciousness, **Mahat** (Cosmic Intelligence) **Ahaṅkāra** (Individuating Principle), and **Manas** (Mind) arise simultaneously. They are the outcome of the unbalance of the three causative constituents; they are not limited by time and space, or by name and form. Each step is discussed separately only for the purpose of understanding; but as to the content of transcendental experience, they are concurrent.

Indriyas

The next ten principles are called *Indriyas* meaning "power", "force" or "capacity". They are divided into two groups, 5 Abstract Cognitive-Senses or capacities of knowing called *jñānendriyas* and 5 Abstract Motor-senses or capacities for action called *Karmendriyas*. These forces are evolved to construct a system of purposes or objects of desire.

The *jñānendriyas* (Abstract Cognitive-Senses) are the power to Hear (śrota), the power to Feel (tvak), the power to See (cakṣus), the power to Taste (rasana), and the power to Smell (ghrāṇa).

The *Karmendriyas* (Abstract Motor-Senses) are the power to Express (vāk), the power to Procreate (upastha), the power to Excrete (pāyu), the power to Grasp (pāṇi), and the power to Move (pāda),

It must be kept in mind that these abstract sense powers (Indriyas) are only the inherent capacities in the Cosmic Mind (Manas) to cognise and to act. They are powers which need instruments through which to function. All the Indriyas (Sense-Powers) arise simultaneously within Mind (Manas), and are classified as evolutes since they are produced, and do not produce new modes of being.

These 10 Abstract Sense-powers (Indriyas) could have no real existence without objects; upon which to operate, and so the moment these 10 Abstract Sense-powers (Indriyas) manifest themselves, their correlated 5 Subtle Elements (Tan-mātras) come into being.

Tanmātras

The term *tan-mātra* is composed of the pronoun *tad*, "that," and the root *mā* "to measure," used here in the word *mātra*, meaning;- "an element or elementary matter or a measure" - it therefore translates as "thatness."

These Subtle Associate Elements of the Indriyas (Sense-Powers) are the essence of Sound (śabda), of Touch (sparśa), of Form (rūpa), of Flavour (Rasa), and of Odour (Gandha).

These 5 Subtle Elements (Tan-mātras) are the archetypal fivefold extensions of the formless manifestation of energy, the first conceivable division of matter, the subtlest prototype form of matter. They are classified as evolvents, for they are produced and produce new modes of being. From these 5 tanmātras the universe evolves, continues and finally disappears.

A further increase of the restraining aspect of the Tamas Guṇa, produces an accretion of mass in the five Subtle Elements (Tan-mātras) which forms the five Sense-Particulars (Mahā-bhūtas).

Mahābhūtas

The last five principles of the Sāṅkhya system are called *Mahā-bhūtas*, derived from the word *mahā* - "great" and the root *bhu* - "to be, to come into being, to exist." They are the five conditioned material states into which Cosmic Substance (Prakṛti) differentiates itself, namely Ether (ākāśa), Air (vāyu), Energy (Tejas), Water (Apas), and Earth (Pṛthivi).

The five Sense-Particulars (Mahā-bhūtas) are postulated in order to account for the channels through which the Subtle Elements (Tan-mātras) manifest themselves. For example the Tanmātra of Sound (śabda) cannot be heard if it does not have the Mahābhūta of Ether (ākāśa) to serve as its vehicle. Each Sense-Particular (Mahābhūta) proceeds and is conditioned by the one immediately preceding it, and has an additional property of grossness.



Ontology

What is known as the MIND in western psychology is known in Sanskrit as the *antaḥ-karana* (*antaḥ* — within; *karana* — acting). It is the inner-instrument of thought, feeling, and conscience — it is *not* the seat of consciousness! The *mind* consists of four functional divisions known as *vṛtti-bheda*:-

- buddhi** The intelligence, discrimination, processing faculty, higher reason, judgment, perceptive choice.
- manas** The “6th sense” or the faculty which processes the data collected by the five senses
- ahamkāra** Individuation, sense of self, self arrogation. The Atman (Self) in conjunction with the Buddhi (Intellect) is *ahamkara* (referred to technically as the *jīva*)
- citta** The “mind-stuff” or “ground” of memory and impressions.



Bhū Devi - the Earth Goddess

Composition of the Individual				
Hindu		The Tri-kaya or Triune Bodies	Buddhist	
The 5 Sheaths (Koshas)			The 5 Aggregates (Skandhas)	
<i>Anna-maya-kośa</i>	Physical form comprising of food	sthūla śarīra Gross Body	rūpa	Physical form
<i>Prāṇamaya-kośa</i>	Etheric Sheath of the life force			
<i>Mano-maya-kośa</i>	Mind with it's 4 functional divisions	sūkṣma śarīra Subtle/astral Body	Samjñā Vedanā Samskāra	perceptions feelings subliminal impressions
<i>Vijñāna-maya-k.</i>	Consciousness		Vijñāna	Consciousness
<i>ānanda-maya-k.</i>	Bliss	kāraṇa śarīra Causal Body	annātma No-Self	
sat, cit, ānanda Existence, consciousness, bliss		ātman Self		

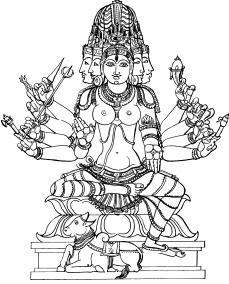
Table 1

Motivators (udbodhakāni)

Being	Drive	Goals
Existence	drive to live & reproduce	Desire for partnership
Consciousness	drive to know	Prosperity & Power
Bliss	drive for pleasure	Recreational sex & Aesthetics
Perfection	Dharma	Right living, morality, justice, ethics, human rights etc.
Eternality	fear of death	Freedom, self-determination, individualisation

Table 4

Obstacles to Self-Development — Bādhakani

<i>Kāma</i>	Self-referent desire	
<i>Krodha</i>	Anger	
<i>Moha</i>	Delusion, confusion	
<i>Mada</i>	Pride	
<i>Lobha</i>	Greed — stinginess inability to share with others	
<i>Mātsarya</i>	Envy of what others have or experience	
<i>Lajjā</i>	Shame	
<i>Bhaya</i>	Fear	
<i>Ghrṇa</i>	disgust	

The Four States of Consciousness

Jāgrat A ङ	The waking state or that condition of consciousness in which one normally acts when awake. It is the externalised cognition which experiences the external universe.	Physical Realm
Svapna U Ū	The sleeping-dreaming state or that condition of consciousness experienced during sleep, after death or in reverie, a state wherein subtle things are perceived. The inner world of concepts.	Mental Realm
Suṣupti M ङ	The deep-sleeping state, a state of complete lack of awareness of the lower mind, and a state for heightened spiritual awareness. The extent of this state is so profound and vast that the conditioned mind cannot hold or record the experiences.	Causal Realm
turiya OM	The fourth state of consciousness, the state of perfect enlightenment. It is a Self-conscious state which may be experienced by one in deep meditation, sometimes called <i>samadhi</i> .	Divine Realm

Mind and its Five Layers

The mind consists of five layers (bhūmi) —

- *Mūḍha* (Torpid) — This condition obtains due to excess of *Tamas* in Citta (mind) and manifests as a tendency towards self-gratification at the expense of others, delusion, laziness, lack of motivation, inertia etc. — it is the deluded mind which is not at all interested in any form of self-improvement.
- *Kṣipta* (Restless) — In this state the mind is under the sway of both *Rajas* and *Tamas* and is involved with the pursuit of sense-gratification and the attaining of power. It leaps like a monkey from one thing to another without resting for long on any one thing, the swinging from one extreme to another, constant pursuit of changing goals but little peace of mind. This is the condition which is good for the beginning of Yoga practice — it is the state of the uncontrolled mind.
- *Vikṣipta* (directed) — Here mind is predominantly under the influence of *Sattva* and has only a touch of *Rajas* in it. It has a developed capacity for insight and easily leads to altruism, virtue, knowledge etc. The mind is capable of temporary concentration on some object, which is followed by distraction. This state is very conducive to Yoga practice.
- *ekāgra* (focussed) — This is an advanced state in which the mind is more *Sattvik* and almost free from the impulses of *Rajas*. At this level, one has the capacity for prolonged concentration, insight and the perspicuous perception of objects in their true nature. This is a very positive state for Yoga practice in which the mind is being worked upon but the mental process are not altogether arrested.
- *niruddha* (Restrained) — This is the state of the enlightened mind where there is complete cessation of all cognitive processes including even the previous stages of 'ekagra'. Here mind or Citta is free from all concepts”, resting in its original, unmodified state of tranquillity and clarity.

The Characteristics of the Mind	
<i>parināma</i>	vacillation, constant change
<i>ceṣṭa</i>	general & perpetual activity — the internal dialogue
<i>dharma</i>	characterisation and classification
<i>nirodha</i>	the suppression of undesirable thoughts and memories
<i>śakti</i>	ideation transformed into action

Table 2

The Powers of the Mind	
<i>iccha śakti</i>	the power of volition, desire- nature, sensation and planning
<i>jñāna śakti</i>	the power of cognition— the receiving of impressions and data from the external world, understanding them, processing them, collating and remembering them.
<i>kriya śakti</i>	the power of voluntary and involuntary action.

Table 3

Functions of Citta

1. *smaraṇa* - memory, recall
2. *dhāraṇa* - concentration
3. *avadhāna* - attention
4. *anusandhāna* - enquiry or investigation

How Does Memory Arise

1. *smṛti hetu* - something connected with a thing causes recall.
2. *sadr̥śata* - similar objects will cause recall.
3. *viparītata* - opposite connotation - eg. A palace reminds one of a hovel.
4. *kārya-kāraṇa-sambandha* - relation between cause and effect, eg. A fallen tree reminds one of a storm.

The Power of Cognition

There are 6 sub-powers associated with the power of Cognition

<i>vedana śakti</i>	the power of perception and feeling through the sense-organs
<i>bhāvana śakti</i>	the power of awareness, imagination or conceptualisation
<i>manīṣa śakti</i>	the power of cogitation, judgement, comparison, inference etc.
<i>saṅkalpa śakti</i>	the power of resolution and intention
<i>smaraṇa śakti</i>	the power of remembrance and recall
<i>dhāraṇa śakti</i>	the power of concentration

Table 5

The Yoga Theory of Perception

A *vṛtti* or ray of consciousness exits through the eye and envelopes the object (*vṛtti vyapti*). The function of the *vṛtti* is to remove the veil (*avarana*) of the object (*avarana bhanga*). The ray returns to the mind and the mind assumes identification with the object (*vishayakara*).

An object perceived is external, a mental percept, it is also a mental concept, there is no object apart from the mind. One knows of the existence of an object through the mind only — there is a mental image in the mind — this image plus an external something is the object.

The body is as much external to one as an object. It is also a mental concept. The object is external with reference to the body only. The object is a mere appearance that floats in the absolute.

The term internality also has a false existence only, there is internality only with reference to externality _ both are illusions — only the atman is real.

Mind alone creates difference.

Mind can only conceive of greenness by thinking of a green object.

Mental cognition takes place serially — only one perception at a time. It appears otherwise due to the lightening speed of the mind

Pathways of Perception & Reaction

1. vedana ➡ 2. bhāvana ➡ 3. manīṣa ➡ 4. saṅkalpa ➡ 5. smaraṇa

➡➡	Sight				Ambulation	➡➡
➡➡	Hearing	Mind	Intellect	Ego	Grasping	➡➡
➡➡	Taste	receives	knowledge	attraction	Articulating	➡➡
➡➡	Touch	&	insight	aversion	Evacuating	➡➡
➡➡	Smell	collates the data	memory	indifference	copulating	➡➡

There are 5 stages associated with the cognitive thought process:—

1. The perception or feeling phase in which data is transferred from the external world through the 5 senses to *Manas*. This stage of perception is called the indeterminate phase.
2. The *Manas* then collates the data, arranges it and modifies it and then hands it over to the intellect (buddhi).
3. The *Buddhi* then introduces imagination into the equation and with the help of memory begins the process of judgement, comparison, qualifying and quantifying. This is known as the determinate phase.

4. Once all this processing has taken place the Ego (ahamkara) then steps in and hpossesses” the now ‘determinate knowledge’ and makes a resolution to act or not to act or to remain. This resolution leads to performance of skilful or unskilful acts.
5. All this processing is retained in the memory and the actions result either in pleasure or pain which is also retained. The experiences generate Samskaras (subliminal activators) which then produce Karma.

samskara — vasana — iccha — trishna

Samskara = subliminal activator

Vasana = subtle form of desire like a wave in the mind lake arising from the causal body.

iccha = active form of desire which impels to action

Trishna = craving; objectified desire which manifests as clinging to the desired object.

The four stages of acquiring knowledge

<i>ājnāna</i>	The turning of the attention to focus on an unknown object in order to understand and control it.
<i>saṃjñāna</i>	Making contact with the object learning about it.
<i>prajñāna</i>	Perception of the proper relationship of the object to other things.
<i>viññāna</i>	Insightful, comprehensive, spiritual perception which perceives the thing in its essence, as it really is.

Table 6

Citta vṛtti - Modifications of the Mind

All mental activity can be categorised according to the 5 modifications:

<i>pramāṇa</i>	acquiring knowledge or ascertaining the truth through <i>pratyakṣa</i> — direct evidence or personal perception <i>anumāna</i> — inference of the unknown from the known <i>śabda</i> — acceptance of the testimony of a reliable authority.
<i>viparyāya</i>	mistaken views which are realised to be such after deeper investigation into the subject

<i>vikalpa</i>	fancy or imagination — feelings based upon imaginary causes.
<i>nidrā</i>	sleep — absence of thinking or dreaming.
<i>smṛti</i>	remembrance — clinging to past memories and experiences, and desiring to relive them, or preserve them.

Table 7

Bhāvas and Rasa — Emotions

According to western psychology there are 7 basic emotions — Anger, fear, disgust, contempt, surprise, happiness, sadness

Vishnudharmottara enumerates 9

śṛṅgāra-hāsyā-karuṇa vīra-raudra-bhayānakāḥ bibhatsādbhuta śāntaśca nava citre rasās smṛtāḥ.

Bharata only recognises 8 excluding śānta.

- vīra bibhatsādbhuta śāntaśca nava citre rasās smṛtāḥ.

Rasa — Emotional Experiences

<i>śṛṅgāra</i>	Love, affection	<i>vīra</i>	heroism
<i>hāsyā</i>	humour	<i>bhayānaka</i>	Fear
<i>karuṇa</i>	compassion	<i>bibhatsa</i>	Disgust
<i>raudra</i>	Anger	<i>adbhuta</i>	Wonder, surprise
<i>śānta</i>	Peace	<i>bhakti</i>	Religious devotion

Bhāvas		Rasas	Emotion	Colours	Presiding Deity
<i>rati</i>	love	<i>śṛṅgāra</i>	sexuality	dark	Vishnu
<i>hasa</i>	humour	<i>hāsyā</i>	amusement	white	Pramatha devatas
<i>krodha</i>	anger	<i>raudra</i>	rage	red	Siva
<i>śoka</i>	grief	<i>karuṇa</i>	compassion	pigeon grey	Yama
<i>utsāha</i>	enthusiasm	<i>vīra</i>	heroism	pinkish-white	Mahendra
<i>vismaya</i>	suprise	<i>adbhuta</i>	amazement	yellow	Brahma
<i>jugupsa</i>	revulsion	<i>bībhatsa</i>	disgust	blue	Mahakala
<i>bhaya</i>	fear	<i>bhayānakaḥ</i>	fright	black	Kala
<i>sama</i>	tranquility	<i>śāntaḥ</i>	Peace. Universal love for all beings	Natural	Paramatman

A bhava is the seed, it is then expressed (abhinaya) and becomes a rasa or experience.

Mental Modes

<i>rāga</i>	sexuality
<i>dveṣa</i>	revengefulness, antipathy
<i>kāma</i>	desire to acquire, wealth, land, house, consumables, friends etc.
<i>krodha</i>	displeasure felt against those who stand in the way of obtaining and fulfilling one's desires.
<i>lobha</i>	unwillingness to share one's resources with others
<i>moha</i>	indifference to the fulfilling of one's obligations to others through excessive pride arising from one's status and attainments.
<i>mada</i>	pride — feeling of superiority and power arising from prosperity
<i>mātsarya</i>	antagonistic feeling on meeting someone who has more than one's self.
<i>īrṣya</i>	ill feeling upon seeing another, not being subjected to the same suffering as one's self.
<i>asūya</i>	the feeling of jealousy on seeing another having the same enjoyment and happiness as one's self
<i>dambha</i>	the feeling that one can become famous by self-promotion
<i>darpa</i>	the feeling that there is none equal to oneself
<i>aḥamkāra</i>	the desire for separate existence and enjoyment, and that all resources are meant for one's self alone.
<i>iccha</i>	desire to fulfil one's obligations and to lead a wholesome life
<i>bhakti</i>	devotion, respect towards teachers, saints and the gods.
<i>śraddha</i>	faith in the efficacy of the teachings, yajnas, rites and rituals

Nescience — Spiritual Ignorance The Human Condition

<p style="margin: 0;">The Four Noble Truths of the Buddha</p> <ol style="list-style-type: none"> 1. Life is suffering. 2. The cause of suffering is craving 3. Suffering can be eliminated by the cessation of craving. 4. The way to cessation of suffering is the Noble Eighth-fold Path. 	
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Table 8

According to Patanjali, Ignorance or Nescience consists of five modifications of the mind which cause suffering

<i>avidya</i>	Root ignorance, not knowing one's true identity.
<i>asmitā</i>	Notion of individuality which in the extreme form excludes others.
<i>rāga</i>	Attraction, craving or passion
<i>dveṣa</i>	Repulsion, aversion
<i>abhiniveśa</i>	Clinging to material life, and fear of termination by death.

Table 9

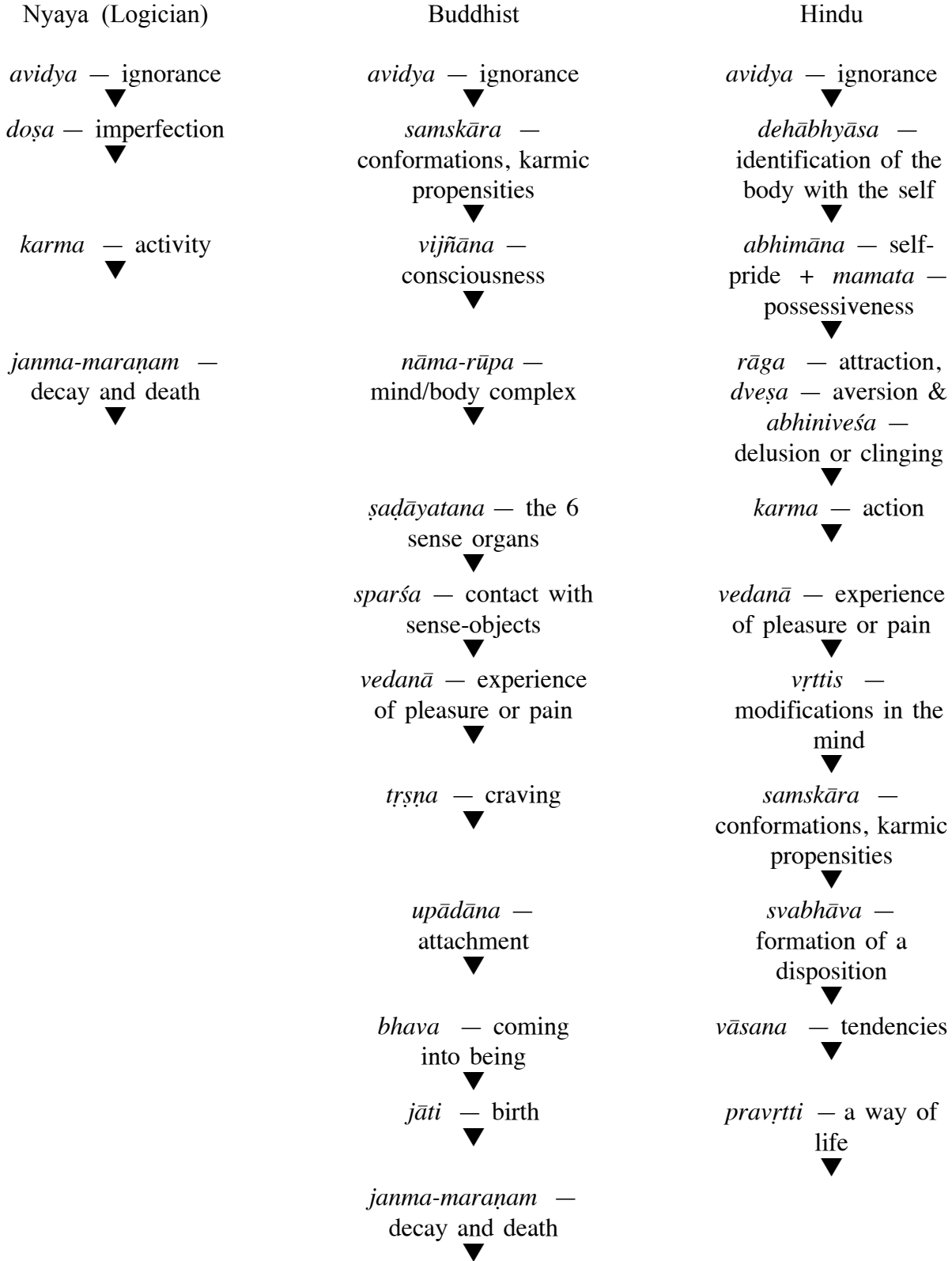
The Logician's Paradigm

- *Misapprehension* — the inability to see things as they really are. The superimposition of false ideas and concepts upon reality.
- *Imperfections* — ego-centrism, and the creation of a vast network of false identities and ideologies in order to bolster and maintain the ego — activated by the three dynamic forces of *attraction*, *aversion* and *delusion*.
- *Karma* — activity in accordance with this false view of ourselves and the world; designed to perpetuate our transient selves and to give some meaning to our lives.
- *Rebirth* — in order to actualise the karma that we have created for good or bad.

Suffering — unease, dissatisfaction, unhappiness, a pervasive feeling of emptiness.



Nidhānam — The Chain of Causality



Duhkha = Suffering

The Buddhist Paradigm

1. We maintain wrong views about ourselves and the world. We do not wish to recognise that our lives are impermanent, insubstantial and intrinsically unsatisfactory. We deeply believe that we will be able to achieve lasting happiness if only we could get what we want.
2. This spiritual ignorance (avidya) is due to our mental conformations or impressions (Samskaras) from our past lives.
3. These subtle impressions are supported by consciousness which is always embodied and has content. The content is determined by the 6 senses.
4. The nature of our sense organs determines the type of contact that we have with the external world. Perceptions give rise to feelings. Every sensation, thought, memory, emotion has a corresponding feeling-tone which may be pleasant, painful or indifferent.
5. Up to this point all the links in the chain of causation are the inevitable outcome of our past lives. The effect of *prarabdha karma* which cannot be changed. The future depends upon how we use the given potential at this point in time and space.
6. Usually we respond to the feeling-tone by craving in the case of pleasure, and aversion in the case of pain. Craving gives rise to grasping and attachment. Whatever it is that we cling to, determines our character in a particular way and thus a new existential situation is born. These circumstances in turn wane, decay and pass away leading to suffering.

The Hindu Paradigm

1. We are ignorant of our true nature, of who we really are.
2. We identify with the mind/body complex.
3. In order to validate our identity and give meaning to our existence create a vast network of false personalities and role-playing based upon an identification with the mind/body complex.
4. This false identification then produces the three psychological forces of attraction for those people and objects which ratify and support our identities and roles and repulsion from those that don't. We then try to maintain our existence through clinging to life.
5. These three forces impel us to act in various ways predominantly conditioned by selfishness.
6. The actions lead to results which are either pleasurable, painful or neutral.
7. The experiences produce hindents" or himpressions" in the mind

8. Subliminal activators, Samskaras or 'seeds' are created which sink to the bottom of the mind and await some opportunity usually triggered by some associative factors in order to rise to the conscious mind and activate a desire or craving.
9. Groups of these Samskaras form an individual disposition, one's innate character.
10. Our character or disposition determines our tendencies to act in particular ways and to desire specific objects of self-gratification.
11. We then embark on a course of life through Samsara which leads to further entrenchment in the cycle of becoming and further suffering.

The Way Mind Operates

Every mental modification leaves behind an impression called *Samskara* which is a 'residual potency'. No modification of the mind is ever lost and so these *Samskaras* lie dormant in *Citta*, receding into a subconscious state as it were, lying low, ready to manifest whenever a suitable occasion arises by the power of associative thinking.

If the same experiences or similar ones are repeated, the disposition is enhanced and strengthened and issues forth in the appropriate course of *karma* (action) and so the cycle continues. Even meditative states (samadhi) produce samskaras. According to Yoga psychology all the samskaras must be destroyed, so that the latter can never shoot up again. Samskaras produced through meditation by single thought-waves, focussing on one subject, over-rides all other thought-waves and destroys all past potencies. In the highest states of samadhi one reaches a stage called *nirvija*, ie, seedless, which means that no seeds of desire, attachment or any phenomenal impressions are left. Once all the modifications and samskaras are destroyed the Self is revealed in his own nature (*svarupa*) — which is pure, undifferentiated consciousness. But attainment of *nirvija samadhi* requires tremendous power of focus and restraint of mental processes. The ultimate state of enlightenment or self-realisation is dependant upon continued Yoga practice (*abhyasa*) and the cultivation of dispassion (*vairagya*) which is defined as freedom from desire for both perceptible and promised enjoyment (eg., heaven).

Chakras

Spiritual Practice (Psycho-Therapy)

The Eighthfold Paths of Buddha & Patanjali

Buddha	Patanjali
Perfect views	Restraint
Perfect resolve	Self-discipline
Perfect speech	Posture
Perfect action	Control of the Life-force
Perfect livelihood	Sense-withdrawl
Perfect effort	Concentration
Perfect mindfulness	Absorption
Perfect absorption	enstasy

Citta vikṣepa - distraction from the spiritual practice.

<i>vyādhi</i>	sickness or physical ailments which disturb one's ability to practice
<i>styāna</i>	languor - lack of the right attitude for work
<i>saṃśaya</i>	doubt or indecision
<i>daurmānasya</i>	despair or depression
<i>duḥkha</i>	sorrow, pain, misery
<i>pramāda</i>	apathy or insensibility - lack of humility
<i>ālasya</i>	laziness
<i>avirati</i>	sensuality, the arising of desire for sense gratification
<i>bhrānti darśana</i>	acceptance of false teachings or invalid knowledge
<i>alabdha bhūmikatva</i>	failure to persist in the practice of mindfulness so that the truth is not seen
<i>anavasthitatva</i>	inability to maintain concentration which has been practiced for some time

Table 10

Brahma-vihāra/ bheṣajam catuṣṭhaya

The Fourfold Remedy

<i>maitrī</i>	Friendliness — opening up, establishing the feeling of oneness with the object of friendliness
<i>karuṇā</i>	Compassion — feeling misery at the sight of suffering sentient beings and begetting a strong desire to alleviate their suffering.
<i>muditā</i>	Empathetic joy — rejoicing in the achievements and good works done by another.
<i>upekṣā</i>	Indifference — to what others are doing to achieve happiness. Non-attachment is another meaning. It also means self-examination to compare ones own faults with those of others and to seek ways of improving oneself.

