



mana-zcastram

AYURVEDA PSYCHOLOGY

with Ayurveda Doctor Dr. Rama Prasad

To get everything out of this weekend

Participants must have
a cheerful 'want to know it' attitude
throughout this weekend .

Based on
Bhagavad Gita
Yoga Sutra
Ashtanga Hridaya
Charaka Samhita
Greg Neville | gregneville.net

A. Introduction to Vedic approach

- a. Vedic / Yogic approach to wisdom
 - a. Definition (vyaakhyaa),
 - i. Define a word or theme in simple words.
 - ii. It's a beginning into knowing.
 - iii. Definition conveys clear, precise information about a word or topic.
 - iv. Try defining a pencil, pen, sky or burn.
 - v. What happens when we explore knowledge without definition?
 - vi. Is definition just intellectual?
 - b. Example (udaaharanam) and
 - i. In most cases we don't know the definition of a word or topic.
 - ii. This is when we extract it using examples.
 - c. Explanation (teeka, tippani)
 - i. In some cases we don't have definition or example.
 - ii. We try to explain the context of the topic to extract the example.
- b. Zaastra v science
 - a. Definition of science
 - b. Ancient science v modern science

B. Psychology – Background

- a. Psychology in Ayurveda
 - a. Psychology – satwa-avajayam
 - i. Yoga and the missing clinical psychology
 - ii. Ayurveda and the missing clinical psychology
 - iii. Counseling and psychotherapy in Ayurveda clinic.
 - iv. Is Ayurveda truly a mind-body healing system?
 - b. Psychiatry in Ayurveda
 - a. Psychiatry – graha/bhuuta-chikitsa
 - i. Lifestyle approach
 - ii. Therapeutic approach
 - iii. Addressing environmental and community elements
 - b. Some ancient works
 - i. Sushruta, Caraka, Vagbhata
- c. Psychology in Religion
 - a. Religion has purpose and context
 - b. Religion psychology has a purpose-built content
 - i. Anecdotes, stories, and phrases
 - c. Ancient works
 - i. Gita
- d. Psychology in philosophy
 - a. Philosophy has purpose and context
 - b. Ancient works
 - i. Yoga Sutra, Kheranda Samhita, Shiva Samhita

C. Exploring mind - Manas

1. Mind

- a. Definition
- b. Location
- c. Function

2. Mind - Tiers

- a. Unconscious
- b. Subconscious
- c. Conscious

3. Mind - Limbs

- a. Mind - Manas
- b. Awareness - Buddhi
- c. Ego - Ahamkaara
- d. Thinking - Citta
- e. Senses - Indriyas

4. Mind - Modes

- a. Focus - wisdom - awareness - consciousness - alertness - clarity
- b. Action - normal and excess
- c. Rest - normal and excess

5. Mind Tree

- a. Belief
 - I. Definition
 - II. Source
 - III. Information, knowledge and wisdom
 - IV. Logical and blind
 - V. Superficial and deep
 - VI. v conclusions
 - VII. v faith
- b. Belief system / Views / Philosophy
- c. Beliefs sit in connected folders
- d. Awareness / Consciousness
- e. Thought process:
 - Thinking about a pen: Eyes > subconscious mind > previous belief (experience) > identification > recognition.
- f. Some core beliefs / topics
 - I. Theism v atheism
 - II. Logic v intuition v gut feeling
 - III. God, heaven, hell, sin, punishment
 - IV. Spirit and soul
 - V. Heart v brain
 - VI. Emotion (happiness, sadness), feelings,
 - VII. Stress

6. Life and world

- a. Two opposite life-philosophies
 - i. Life is about learning and growing –
Success is measured based on who you are
 - ii. If you are good, you will get
Success is measured in what you own
- b. Life - definitions
- c. Karma - how life works
- d. Universe and God
- e. Creating v transforming
- f. Control v response
- g. React v response
- h. Death v reincarnation

7. Conditioning

- a. Nature and nurture
- b. Lifestyle and environment

8. Mind-body connection

- a. Body parts > Abilities < Mind
- b. Abilities are made of beliefs
- c. We think in terms of abilities
- d. We act in terms of abilities
- e. Body matches and mirrors subconscious phrases (beliefs, abilities)

9. Mind-body connection - disease

- a. Wrong beliefs creates wrong view > philosophy
- b. Wrong view causes stress
- c. Body matches and mirrors subconscious stress phrase

10. Dissolving a disease

- a. Define key 'jigsaws' beliefs
- b. It doesn't match, does it?
- c. Complete the jigsaw puzzle
- d. Apply it on big life events
- e. Anatomy, physiology and pathology
- f. Its not what they are worried about
- g. Don't tell them that they worry/stress
 - i. It's subconscious, not conscious!
 - ii. Don't make them feel like they caused it

11. Books to read

- a. Greg Neville – GregNeville.Net

Define

1. God

2. Destiny

3. Fate

4. Universe

5. Karma

6. Event

7. Life

8. Purpose

9. Will

10. God's will

11. Free will

12. Choice

13. Mind

14. Conscious mind

15. Subconscious mind

16. Unconscious mind

17. Thinking

18. Feeling

19. Gut feeling

20. Emotion

21. Intuition

22. Intention

23. Love

24. Attachment

25. Renunciation

26. Faith

27. View

28. Belief

29. Belief system

30. Philosophy

31. Knowledge

32. Wisdom

33. Soul

34. Spirit

35. Spirited person

36. Spiritual

37. Materialistic

38. Path

39. Direction

40. Success

41. Image

.....
.....

42. Usefulness

.....
.....

43. Responsibility

.....
.....

44. Experience

.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

Discovering subconscious topics

Physical and matching mental abilities

1. Teeth

2. Mouth

3. Throat

4. Esophagus

5. Stomach

6. Pancreas

7. Liver

8. Spleen

9. Gall bladder

10. Small intestine

11. Large intestine

12. Blood

13. Skin

14. Fluids

15. Hair - head

16. Hair - colour

17. Nail

18. Joints

19. Shoulder

20. Elbow

21. Wrist

22. Finger

23. Hips

24. Knee

25. Ankle

26. Toe

27. Nails

28. Bone - density

29. Bone - strength

30. Muscle

31. Lower back

32. Neck

33. Sinus

34. Eye

35. Ears

36. Skin

37. Uterus

38. Endometrium

39. Testis / Ovaries

40. Penis / Vagina

41. Thyroid gland

.....
.....

42. Adrenal gland

.....
.....

43. Pineal gland

.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....

.....
.....
.....



Discovering subconscious topics 2

Factors in a disease and subconscious topics

44. Inflammation

.....
.....
.....

45. Non-Inflammatory diseases

.....
.....
.....

46. Infection

.....
.....
.....

47. Autoimmune

.....
.....
.....

48. Degenerative

.....
.....
.....

49. Acne

a. Face

b. Skin

c. Inflammation

d. Hormone

e. Bacteria

Subconscious phrase

50. Arthritis

a. Joints

b. Inflammation

Subconscious phrase

51. Autoimmune Arthritis

a. Joints

b. Inflammation

c. Autoimmune

Subconscious phrase

52. Colitis

Colon

.....
Blood

.....
Inflammation

.....
Autoimmune

.....
Subconscious phrase

53. Dermatitis

.....
Subconscious phrase

54. Dermatitis - psoriasis

.....
Subconscious phrase

55. Dermatitis - Eczema

.....
Subconscious phrase

56. Sinusitis

.....
.....

Subconscious phrase

.....
.....
.....

57.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

58.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

59.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

60.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

61.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

62.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

63.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

64.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

65.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

66.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

67.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

68.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

69.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

70.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

71.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

72.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

73.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

74.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

75.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

76.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

77.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

78.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

79.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

80.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

81.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

82.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

83.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

84.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

85.

.....
.....
.....
.....

Subconscious phrase

.....
.....
.....

Healing process
Important

Don't counsel without appropriate training and skills.

1. Please write down

1. what's the most stressful issue
2. why are you stressed about it
3. what could go wrong
4. what's wrong with that
5. what do you mean by that

example

- Exam
- Haven't prepared well
- I might fail
- Others will see me as a loser
- I will have a bad image

2. Get the client to write down

1. Ask them define image
2. Ask them what they know about the role of image
3. Teach them the role of image

3. Teach them about

- what stress means
- how life works
- the purpose of life
- how everything in life is essential

.....
.....
.....

Note 1

Stress

Pressure or tension exerted on a material object.

A state of mental or emotional strain or tension resulting from adverse or demanding circumstances.

Stress is your body's way of responding to any kind of demand. Experience can be either good or bad. When people feel stressed by something going on around them, their bodies react by releasing chemicals into the blood. These chemicals give people more energy and strength, which can be a good thing if their stress is caused by physical danger.

Stress is the body's reaction to a change that requires a physical, mental or emotional adjustment or response.

Stress can come from any situation or thought that makes you feel frustrated, angry, nervous, or anxious. Stress is caused by an existing stress-causing factor or "stressor". Dealing with a serious illness or caring for someone who is can cause a great deal of stress.

Simply put, stress is any outside force or event that has an effect on our body or mind.

In medical terms stress is described as, "a physical or psychological stimulus that can produce mental tension or physiological reactions that may lead to illness." When you are under stress, your adrenal gland releases corticosteroids, which are converted to cortisol in the blood stream. Cortisol have an immune suppressive effect in your body.

A specific response by the body to a stimulus, as fear or pain, that disturbs or interferes with the normal physiological equilibrium of an organism.

Stress is not a useful term for scientists because it is such a highly subjective phenomenon that it defies definition. And if you can't define stress, how can you possibly measure it? The term "stress", as it is currently used was coined by Hans Selye in 1936, who defined it as "the non-specific response of the body to any demand for change".

Don't make any sense

Researchers define stress as a physical, mental, or emotional response to events that causes bodily or mental tension.

Note 2

Symptoms of stress:

- 1. Frequent headaches, jaw clenching or pain.
- 2. Gritting, grinding teeth.
- 3. Stuttering or stammering.
- 4. Tremors, trembling of lips, hands.
- 5. Neck ache, back pain, muscle spasms.
- 6. Light headedness, faintness, dizziness.
- 7. Ringing, buzzing or "popping sounds".
- 8. Frequent blushing, sweating.
- 9. Cold or sweaty hands, feet.
- 10. Dry mouth, problems swallowing.
- 11. Frequent colds, infections, herpes sores.
- 12. Rashes, itching, hives, "goose bumps".
- 13. Unexplained or frequent "allergy" attacks.
- 14. Heartburn, stomach pain, nausea.
- 15. Excess belching, flatulence.
- 16. Constipation, diarrhea.
- 17. Difficulty breathing, sighing.
- 18. Sudden attacks of panic.
- 19. Chest pain, palpitations.
- 20. Frequent urination.
- 21. Poor sexual desire or performance.
- 22. Excess anxiety, worry, guilt, nervousness.
- 23. Increased anger, frustration, hostility.
- 24. Depression, frequent or wild mood swings.
- 25. Increased or decreased appetite.
- 26. Insomnia, nightmares, disturbing dreams.
- 27. Difficulty concentrating, racing thoughts.
- 28. Trouble learning new information.
- 29. Forgetfulness, disorganization, confusion.
- 30. Difficulty in making decisions.
- 31. Feeling overloaded or overwhelmed.
- 32. Frequent crying spells or suicidal thoughts.
- 33. Feelings of loneliness or worthlessness.
- 34. Little interest in appearance, punctuality.
- 35. Nervous habits, fidgeting, feet tapping.
- 36. Increased frustration, irritability, edginess.
- 37. Overreaction to petty annoyances.
- 38. Increased number of minor accidents.
- 39. Obsessive or compulsive behavior.
- 40. Reduced work efficiency or productivity.
- 41. Lies or excuses to cover up poor work.
- 42. Rapid or mumbled speech.
- 43. Excessive defensiveness or suspiciousness.
- 44. Problems in communication, sharing.
- 45. Social withdrawal and isolation.
- 46. Constant tiredness, weakness, fatigue.
- 47. Frequent use of over-the-counter drugs.
- 48. Weight gain or loss without diet.
- 49. Increased smoking, alcohol or drug use.
- 50. Excessive gambling or impulse buying.

Note 0

Beliefs and Chakras

Personality, individuality, Needs	Security, safety	Earth
Purpose, creativity, sexuality	Expression	Water
Will, determination, force Views	Action	Fire
Compassion, love, forgiveness, care	Belonging	Air
Communication, connection	Relationship	Ether
Intuition, insight, knowing Awareness	Mind	Beliefs
Unity, spirituality, wisdom Soul	Nothing/everything	Wisdom (accurate beliefs)

Note 3

Shad Darshana

Shad Darshana (Sanskrit: "Six views or insights; six philosophies.") Among the hundreds of Hindu darshanas known through history are six classical philosophical systems: Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta. Each was tersely formulated in sutra form by its "founder," and elaborated in extensive commentaries by other writers. They are understood as varied attempts at describing Truth and the path to it. Elements of each form part of the Hindu fabric today.

Description

Nyaya: System, rule, logic. A system of logical realism, founded sometime around 300 bce by Gautama, known for its systems of logic and epistemology and concerned with the means of acquiring right knowledge. Its tools of enquiry and rules for argumentation were adopted by all schools of Hinduism.

Vaisheshika: Distinctionism. Vishesha means differences. Philosophy founded by Kanada (ca 300 bce) teaching that liberation is to be attained through understanding the nature of existence, which is classified in nine basic realities (dravyas): earth, water, light, air, ether, time, space, soul and mind. Nyaya and Vaisheshika are viewed as a complementary pair, with Nyaya emphasizing logic, and Vaisheshika analyzing the nature of the world.

Sankhya: Enumeration. Reckoning. A philosophy founded by the sage Kapila (ca 500 bce), author of the Sankhya Sutras. Sankhya is primarily concerned with "categories of existence," tattvas, which it understands as 25 in number. The first two are the unmanifest purusha and the manifest primal nature, prakriti—the male-female polarity, viewed as the foundation of all existence. Prakriti, out of which all things evolve, is the unity of the three gunas: sattva, rajas and tamas. Sankhya and Yoga are considered an inseparable pair whose principles permeate all of Hinduism. See: prakriti, purusha.

Yoga: Yoking. Joining. Ancient tradition of philosophy and practice codified by Patanjali (ca 200 bce) in the Yoga Sutras. It is also known as raja yoga, "king of yogas," or ashtanga yoga, "eight-limbed yoga." Its object is to achieve, at will, the cessation of all fluctuations of consciousness, and the attainment of Self Realization. Yoga is wholly dedicated to putting the high philosophy of Hinduism into practice, to achieve personal transformation through transcendental experience, samadhi. See: yoga.

Mimamsa: Inquiry (or Purva, "early," Mimamsa). Founded by Jaimini (ca 200 bce), author of the Mimamsa Sutras, who taught the correct performance of Vedic rites as the means to liberation.

Vedanta (or Uttara "later" Mimamsa): Final conclusions. Culmination of the knowing. For Vedanta, the main basis is the Upanishads and Aranyakas (the "end," anta, of the Vedas), rather than the hymns and ritual portions of the Vedas. The teaching of Vedānta is that there is one Absolute Reality, Brahman. Man is one with Brahman, and the object of life is to realize that truth through right knowledge, intuition and personal experience. The Vedanta Sutras (or Brahma Sutras) were composed by Rishi Badarāyana (ca 400 bce). See: Brahma Sutra, padartha, tattva, Vedanta, yoga.

Note 4

Vivekananda's commentary on Yoga Sutra

A good deal of explanation is necessary here. We have to understand what Chitta is, and what are these Vrttis. I have this eye. Eyes do not see. Take away the brain centre which is in the head, the eyes will still be there, the retinae complete, and also the picture, and yet the eyes will not see. So the eyes are only a secondary instrument, not the organ of vision. The organ of vision is in the nerve centre of the brain. The two eyes will not be sufficient alone. Sometimes a man is asleep with his eyes open. The light is there and the picture is there, but a third thing is necessary; mind must be joined to the organ. The eye is the external instrument, we need also the brain centre and the agency of the mind. Carriages roll down a street and you do not hear them. Why? Because your mind has not attached itself to the organ of hearing. First there is the instrument, then there is the organ, and third, the mind attachment to these two. The mind takes the impression farther in, and presents it to the determinative faculty—Buddhi—which reacts. Along with this reaction flashes the idea of egoism. Then this mixture of action and reaction is presented to the Purusa, the real Soul, who perceives an object in this mixture. The organs (Indriyas), together with the mind (Manas), the determinative faculty (Buddhi) and egoism (Ahamkara), form the group called the Antahkarana (the internal instrument). They are but various processes in the mind-stuff, called Chitta. The waves of thought in the Chitta are called Vrtti ("the whirlpool" is the literal translation). What is thought? Thought is a force, as is gravitation or repulsion. It is absorbed from the infinite storehouse of force in nature; the instrument called Chitta takes hold of that force, and, when it passes out at the other end it is called thought. This force is supplied to us through food, and out of that food the body obtains the power of motion, etc. Others, the finer forces, it throws out in what we call thought. Naturally we see that the mind is not intelligent; yet it appears to be intelligent. Why? Because the intelligent soul is behind it. You are the only sentient being; mind is only the instrument through which you catch the external world. Take this book; as a book it does not exist outside, what exists outside is unknown and unknowable. It is the suggestion that gives a blow to the mind, and the mind gives out the reaction. If a stone is thrown into the water the water is thrown against it in the form of waves. The real universe is the occasion of the reaction of the mind. A book form, or an elephant form, or a man form, is not outside; all that we know is our mental reaction from the outer suggestion. Matter is the "permanent possibility of sensation," said John Stuart Mill. It is only the suggestion that is outside. Take an oyster for example. You know how pearls are made. A grain of sand or something gets inside and begins to irritate it, and the oyster throws a sort of enameling around the sand, and this makes the pearl. This whole universe is our own enamel, so to say, and the real universe is the grain of sand. The ordinary man will never understand it, because, when he tries to, he throws out an enamel, and sees only his own enamel. Now we understand what is meant by these Vrttis. The real man is behind the mind, and the mind is the instrument in his hands, and it is his intelligence that is percolating through it. It is only when you stand behind it that it becomes intelligent. When man gives it up it falls to pieces, and is nothing. So you understand what is meant by Chitta. It is the mind-stuff, and Vrttis are the waves and ripples rising in it when external causes impinge on it. These Vrttis are our whole universe.

Note 5

The process of recognizing a flower

Awareness helps sense (eyes) to pick up stimuli.

Awareness sends these (colour, shape, shades etc.) signals subconscious mind

Awareness = active beliefs in a specific context = filters

Subconscious mind = beliefs acquired this life time

Note 6

Quotes

Manasshudyeva shuddhi syaat dharmena adhyaatma vidyayaa

Learning about the self and how life works purifies mind.

Karunaardram manah shuddham sarva jwara nivaaranam

A merciful and wise mind heals all diseases

Sunshine Coast, 2015

PRESCRIBE LIKE A MASTER

**Mastery Clinical Ayurveda Prescription Strategies
For Cert IV, Ad Dip and health practitioners and graduates**

If you want to practice Ayurveda, this is the course!

- Dr. Rama Prasad

Info: AyurvedaQueensland.Com

Booking: DrRamaPrasad.Com