

Contents

| | | |
|----------|--|----|
| 1 | Yoga as <i>Samādhi</i> | 1 |
| | Introduction | 1 |
| | <i>Yoga-Sūtras</i> of Patañjali | 2 |
| | Background | 2 |
| | On <i>Samādhi</i> | 7 |
| | Theory of Mind | 11 |
| | Control of the Mind | 14 |
| | Concept of God | 20 |
| | Hindrances to Control | 22 |
| | Different Kinds of <i>Samādhis</i> | 27 |
| | The Goal of Yoga | 30 |
| | Summary | 31 |
| | References | 33 |
| 2 | Yoga as <i>Sādhana</i> (Practice) | 35 |
| | Kriyā-Yoga | 36 |
| | <i>Kleśas</i> : Sources of Suffering | 37 |
| | <i>Karmāśaya</i> : The Receptacle of Karma | 41 |
| | The Existential Anguish | 43 |
| | The Seer and the Seen | 45 |
| | Person as Embodied Consciousness | 48 |
| | Summary | 61 |
| | References | 63 |
| 3 | Yogic <i>Siddhis</i> | 65 |
| | Five States of the Mind | 68 |
| | Psychic Powers | 74 |
| | References | 82 |

| | | |
|----------|---|-----|
| 4 | <i>Kaivalya: The Goal of Yoga</i> | 83 |
| | Yoga Epistemology and Ontology | 87 |
| | Reaching <i>Kaivalya</i> | 91 |
| | <i>Kleśa–Karma–Saṃskāra</i> Nexus | 95 |
| | Perception and Cognition | 96 |
| | Connection Between Consciousness and the Mind | 98 |
| | Multiplicity of <i>Puruṣas</i> | 103 |
| | <i>Kaivalya: The State of Perfection</i> | 107 |
| | References | 112 |
| 5 | What Is Meditation? | 113 |
| | What Is Meditation? | 116 |
| | Some Meditative Techniques Used in Research | 125 |
| | Autogenic Training | 130 |
| | Meditation as Deployment of Attention | 131 |
| | References | 134 |
| 6 | Empirical Studies of Meditation | 137 |
| | Neurophysiological Effects and Correlates | 138 |
| | EEG (Electroencephalogram) Studies of Meditation | 139 |
| | Neuroimaging Studies of Meditation | 143 |
| | Is Meditative State a Unique Physiological State? | 145 |
| | Psychological Effects of Meditation | 148 |
| | Volitional and Behavioral Effects | 152 |
| | Emotional Effects | 153 |
| | Therapeutic Effects | 156 |
| | General Discussion of Meditation Research | 160 |
| | References | 166 |
| 7 | Metapsychology of Yoga | 175 |
| | Some Concerns | 194 |
| | Is Indian Psychology Inclusive? | 194 |
| | Is Detachment Psychologically Healthy? | 197 |
| | Is Indian Psychology Pessimistic? | 198 |
| | References | 199 |
| 8 | The <i>TRISŪLA</i> (Trident) Model of the Person | 201 |
| | The Challenges of Psi | 201 |
| | Consciousness Puzzle | 208 |
| | Relevance of Yoga Psychology | 212 |
| | BMC Model of Person | 214 |
| | Yoga as Metacognitive Psychology | 219 |
| | BMC and Other Dualist Models | 221 |
| | Implications of BMC Model | 226 |

| | |
|--|------------|
| Concluding Summary | 229 |
| References. | 231 |
| 9 Mahatma Gandhi: A Case Study in Indian Psychology | 233 |
| Introduction. | 233 |
| Psychology in the Indian Tradition | 234 |
| Meta-Theoretical Framework. | 236 |
| Gandhi: An Illustrative Case Study | 238 |
| Satyagraha and Conflict Resolution. | 243 |
| Spiritual Perspective of Satyagraha | 246 |
| References. | 249 |
| Index | 251 |