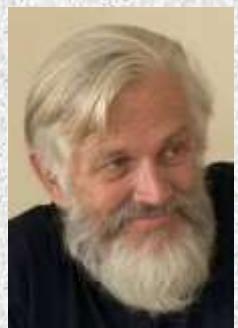


# Indian Psychology

- Matthijs Cornelissen teaches Integral Psychology at the **Sri Aurobindo International Centre of Education in Pondicherry**, and he is the director of the Indian Psychology Institute.
- He is a Dutch physician who settled in India in 1976. Presently, he is involved in a variety of projects concerned with the **development of a new approach to psychology based on the Indian tradition**.
- He found the **Sri Aurobindo Centre for Consciousness Studies in 2001**, and the **Indian Psychology Institute in 2006**.
- He organized several conferences, seminars and workshops on Indian psychology, and edited three books on the same subject, ***Consciousness and Its Transformation* (2001), *Indian Psychology*, *Consciousness and Yoga* (2004), and *Foundations of Indian Psychology* (in 2 volumes) (2010)**.



Source: <http://www.ipi.org.in/homepages/homepage-matthijs.php>

# What is Indian Psychology?

- Indian psychology is an approach to psychology based on the Indian ethos, the characteristic spirit of the Indian civilization. One could also say that it is a psychology rooted in the consciousness-based Indian worldview, yoga and a life-affirming spirituality.
- As such, it is thus not a psychology specifically or exclusively suitable for people living in the Indian sub-continent or of Indian origin: We feel that the Indian tradition can make valuable contributions to the psychological understanding of all human beings, irrespective of their descent or cultural background.
- Yoga is nothing but practical psychology- Sri Aurobindo

Source: <http://www.ipi.org.in/second/whatisip.php>

- The major part of ancient Indian scriptures (Hindu, Buddhist and Jain) emphasise **self-realization, samadhi or nirvana**.
- After 1960 **Humanistic Psychology** emerged and Psychologists became interested in **paranormal dimensions of growth**. Maslow's theory of **self-actualization and transcendental self-actualization** established the link to the major part of ancient Indian theories and methods **and almost the whole of ancient Indian writings became psychologically relevant**.
- Books have come on the psychological relevance of Gita. Maslow's theory of **Meta-motivation** is very similar to the concept of **Nishkama karma** outlined in the Gita.

- **Psychology of Consciousness, Parapsychology, Psychology of Religion and Transpersonal Psychology** borrow extensively from Indian writings.
- **Buddhist Psychology, Yoga Psychology, Jain Psychology**, etc. are frequently found in modern psychological literature now. Many book lists in Psychology now include books on Yoga, Buddhism and Zen.
- There seems to be a **paradigm shift in Western Psychology**, a shift from the notion of mental disease and healing to personal growth, the reference point shifting from the statistical average or "normal" to the ideal or upper limits of man's potentiality.—PP

# Historical Background of Psychology in India : Indian Psychology vs. Psychology in India

- The first department of psychology established at Calcutta University in 1916 by Narendra Nath Sengupta, a student of William Wundt.
  - Laboratory research at Calcutta in the areas of depth perception, psychophysics, and attention inspired early work at other centres.  
**(West-oriented academic psychology)**

Indian Psychologists	Area of research	Training
Prof. N. N. Sengupta, Head, Department of Psychology Calcutta University (1916)	depth perception, psychophysics, and attention	At Harvard University with Hugo Munsterberg, a student of William Wundt.
Prof. G. S. Bose (medical doctor and a psychiatrist)	<b>Psychoanalysis:</b> concept of repression Indian Psychoanalytic Society (1922) (affiliated with the International Psychoanalytic Society)	Sigmund Freud
Applied Psychology Wing in (1938)	<b>Jung, Meyers, and Spearman</b> were invited to the Silver Jubilee Session of the Indian Science Congress	
Prof. M.V. Gopalswami who headed the Department at Mysore (Prior to India's Independence)	- Indian adaptations of Western intelligence tests and applied psychological principles in the field of education	trained at London University with <b>Spearman</b> in the mental testing tradition
Prof. H.P. Maiti, Department at Patna (Prior to India's Independence)	psychoanalytic and clinical orientation	G. S. Bose

<b>Aspect</b>	<b>Indian Psychology</b>	<b>Psychology in India</b>
Roots	Based on ancient Indian philosophical texts	Derived from Western psychological frameworks
Focus	Consciousness, spirituality, self-realization	Empirical research, psychological disorders
Approach	Introspective, holistic, spiritual	Empirical, research-driven, Western approaches
Development	Emerging, creative reinterpretation of tradition	Established, following Western models
Perspective on Creativity	Discovering fundamental truths through intuition	Applying and adapting Western frameworks
Goals	Developing a coherent psychological system	Adapting Western psychology to Indian settings

# Indian Psychology

- ▶ Cornelissen, Misra, & Varma (2014) defined, “**Indian psychology as an approach to psychology that is based on ideas and practices that developed over thousands of years within the Indian sub-continent.**”
- ▶ Rao K. R (2014) “**Indian psychology refers to a system/school of psychology derived from classical Indian thought and rooted in the psychologically relevant practices such as yoga prevalent in the Indian subcontinent for centuries.**”

# 10 Perspectives to Indian Psychology

- **Indian Psychology as rooted in traditional texts** – Indian psychology refers to psychological thought rooted in Indian spiritual, philosophical, and cultural traditions, especially derived from classical texts such as the Vedas, Upanishads, and the Bhagavad Gita. It emphasizes understanding the self, consciousness, and the mind from a holistic perspective (Paranjpe, 2006).
- **Indian Psychology is consciousness-centered** – Indian psychology is defined as a consciousness-centered approach to studying the mind and behavior, where inner experiences and the exploration of self-awareness, spiritual realization, and mental well-being are prioritized (Rao, 1962).
- **Indian Psychology as a combination of philosophy and psychology** – It is an interdisciplinary field blending the concepts of Indian philosophy with modern psychological practices, emphasizing concepts like dharma (moral duty), karma (action and consequence), and moksha (liberation) as core elements in understanding human behavior and cognition (Cornelissen et al., 2014).
- **Indian Psychology can include indigenous psychology** – Indian psychology refers to an indigenous system of thought that incorporates traditional Indian philosophical and psychological concepts and methodologies to understand mind and behavior within the Indian cultural context (Misra & Mohanty, 2002).
- **Indian Psychology can include spiritual psychology** – Indian psychology is seen as a spiritual psychology that focuses on the integration of spiritual practices like meditation, yoga, and mindfulness to enhance mental health, self-regulation, and inner harmony (Safaya, 1975).

- Indian Psychology is the holistic psychology – It is described as a holistic approach that integrates body, mind, and spirit, with the goal of realizing the ultimate self (Atman) and achieving a **balance between material and spiritual life** (Paranjpe & Misra, 2012).
- Indian Psychology focuses on practical and experiential psychology – Indian psychology emphasizes **practical wisdom, self-introspection, and experiential learning, drawing heavily from traditional practices like yoga and dhyana (meditation) for personal and societal well-being** (Akhilanand, 1948).
- Indian Psychology can be therapeutic psychology – Indian psychology offers therapeutic frameworks for addressing **mental health issues, often focusing on emotional regulation, mindfulness, and self-transcendence as methods for healing and growth** (Das, 1908).
- Indian Psychology is value-oriented psychology – Indian psychology is deeply value-oriented, focusing on the **cultivation of virtues such as compassion, wisdom, and humility**. It underscores ethical living and **selfless action as essential aspects of psychological well-being** (Sinha, 1965).
- Indian Psychology is a psychology of consciousness – Indian psychology is concerned with exploring different **levels of consciousness and developing methodologies for self-transformation and higher states of awareness, transcending ordinary psychological frameworks** (Hiriyanna, 1932).

## Relevance of IP

- 1) Western psychology has failed in dealing with the **societal problems** that are faced by the people in non-Western world (an alien discipline)
- Psychology in India has remained dissociated from its **own vast storehouse of knowledge inherent in the Indian philosophical texts.**
  - D. Sinha (1965) gave a call **for integration of modern psychology with Indian thought**. A large number of publications have come out during this period critically reviewing the state of psychology in India.
  - K.G. Agrawal (1973) called psychology in India as that of “adoptology”.
  - Importance of socio-cultural factors/ understanding of human behavior in specific context.
  - **Indigenous Psychologies:** Indigenous (local) psychology is a psychological current heading to understand human in their native cultural context.  
**(Indigenous psychology is the study of human behavior and mental processes that is rooted in a specific culture, rather than being based on theories or concepts developed in other cultures.)**

## IP perspective

- Kiran Kumar: IP & PP are like - 'birds of a feather flock together" – both focusing on well-being
  - 1. Even, **Positive Psychology** which is dealing with positive aspects of human life (e.g religion, spirituality, values, authenticity, creativity, love, collectivism, forgiveness etc.) is also not equipped to handle **inner, personal, cultural and subjective aspects of life.**
  - 2) Second, there is growing popularity of Yoga and other spiritual systems. A need was felt to **bring back spirituality and religiosity** in psychological research, which were banished from psychology for almost a hundred and fifty years (American Psychologist, 2004).
    - e.g . Sri Aurobindo's Integral Yoga and Integral Psychology have attracted worldwide attention.
    - Sri Aurobindo, The Integral Yoga, Mahesh Yogi's Transcendental Meditation (TM) went through rigorous experimental testing at Harvard, **Maharishi University of Management, USA** and other universities.(e.g. Online Bachelor's Specialization in **Positive Psychology & Consciousness Awakening the Inner Self.**

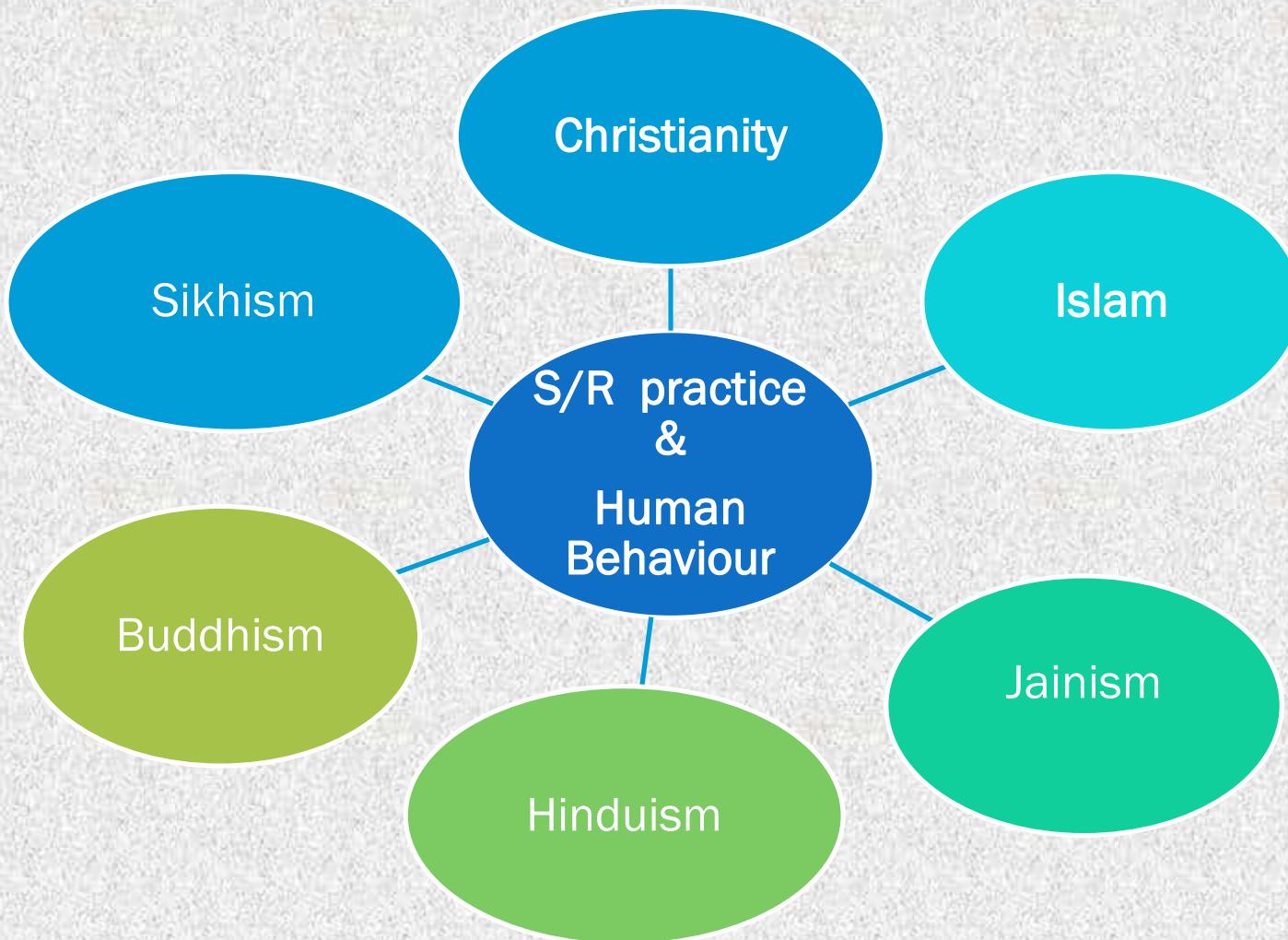
3) Third, with India emerging as a major economic power in the world, there is a renewed interest in Indian thought systems, values and practices, as well as in the strength and resilience of Indian society. The number of courses taught in American and European universities on Indian culture, philosophy, spirituality, art and music has increased significantly.

## Main Points of Indian Psychology

1) IP has drawn not only from ideology and scriptures of Hinduism but also from other schools of thought, including Buddhism, Jainism and Sufi etc. Indian philosophy texts & Religious texts (Hinduism Buddhism, Jainism, Sufi etc.)

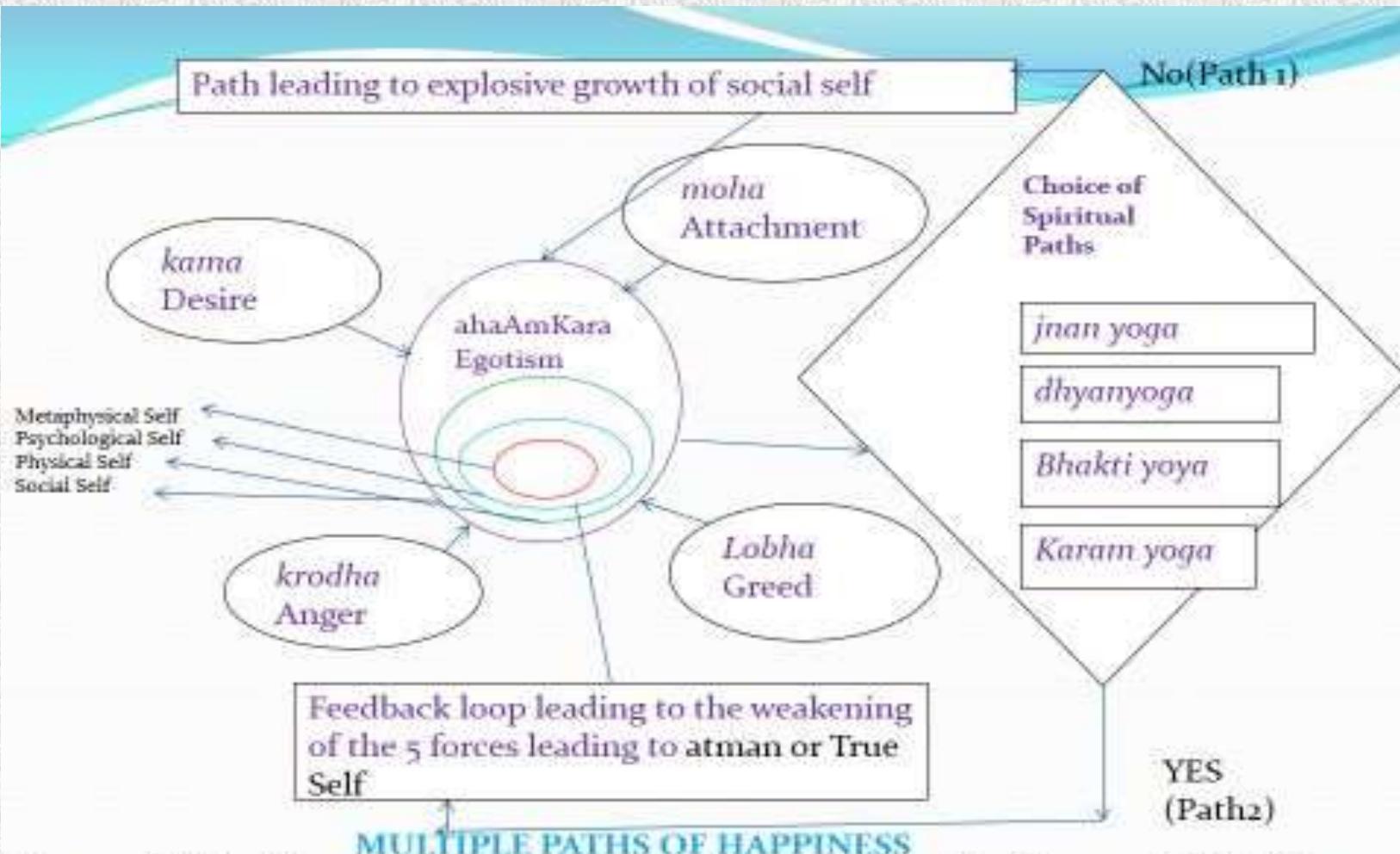
- The hallmark of the Indian perspective is inner-directedness and spirituality.
- The Indian philosopher Sri Aurobindo believed that true happiness lies in finding and maintenance of a natural harmony of spirit, mind and body.
- --We get it through yogic & Meditation exercises.
- The Bhagavat Gita gives an essence of Indian way of life and philosophy and it describes the four yoga: Karma, Bhakthi, Raja and Jnana.
- Patanjali's Ashtanga Yoga is a very systematic presentation of Raja yoga.
- Rising popularity of meditation practice links Psychology to religious practices and philosophy.
- The psychosomatic relationship was well known and salient in ancient times. The very first invocatory stanza of Ashtangahrdaya - अष्टांग हृदयम् (the main text in Ayurveda, written in 4th century A.D.) describes how emotions like desires lead to both physical and mental diseases.

Source: <http://www.ipi.org.in/second/whatisip.php>

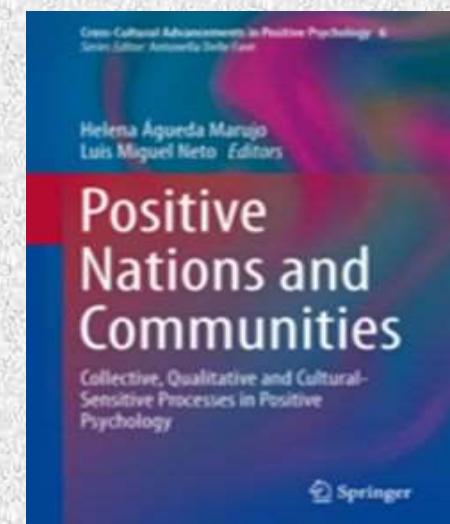
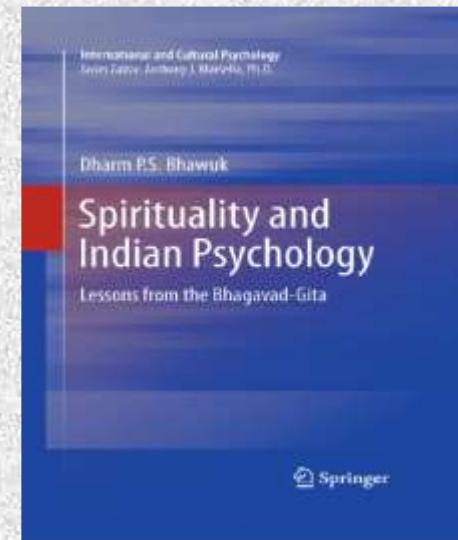


# Indian Psychology: Hallmark of Spirituality & Inner directedness

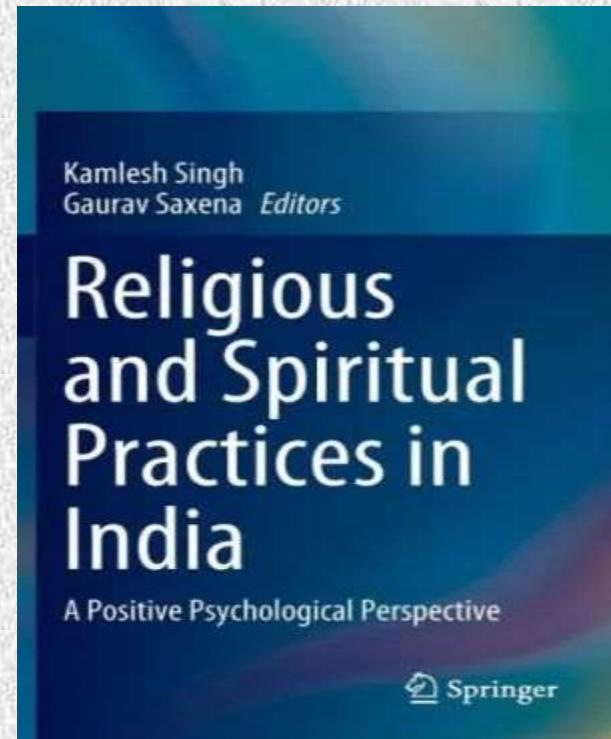
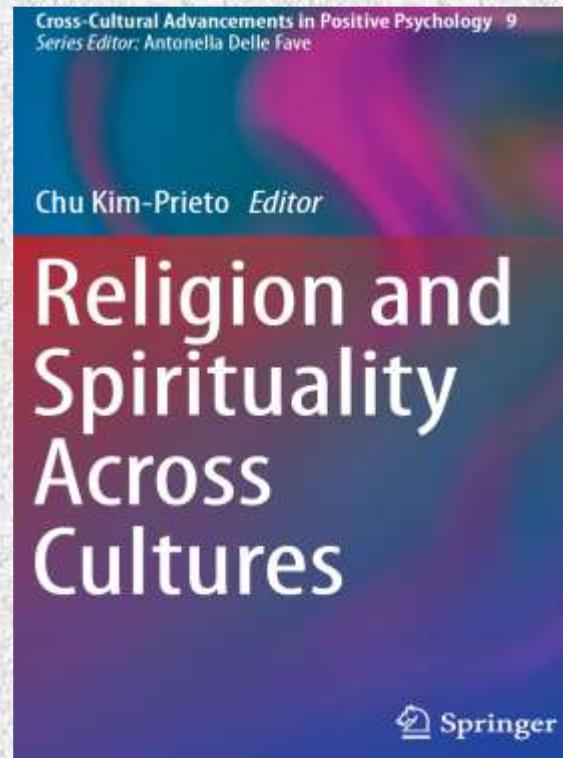
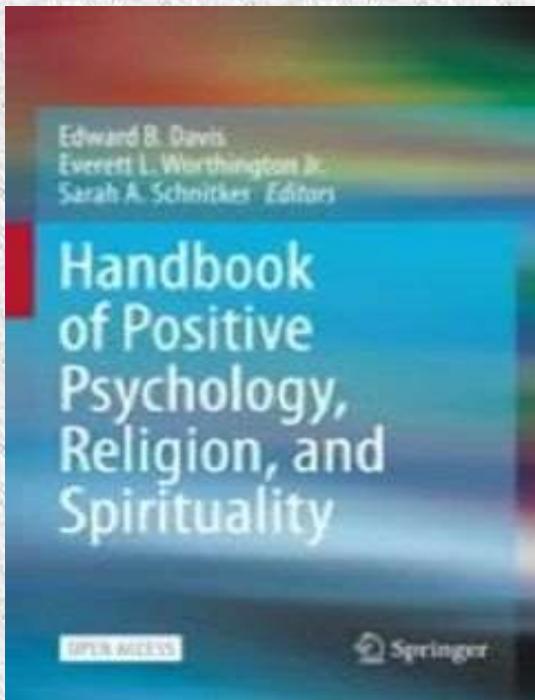
## Indian philosophical & Religious/spiritual literature R/S and Psychology



Source: **Spirituality and Indian psychology: Lessons from the Bhagavad-Gita** Dharm P. S. Bhawuk , 2011



# Review of Ancient Indian Literature & How Positive Psychological constructs are revealed & discussed



– Indian philosophical & Religious/spiritual literature  
Indian Psychology: Hallmark of Spirituality & Inner directedness

## Main Chapters:

- Religion, Spirituality and Positive Psychology.
- Understanding Hinduism from a Psychological Lens.
- Positive Practices Within Hinduism.
- Muslim Concepts of Mind and Soul in Contemporary India.
- Positive Psychotherapeutic constructs and Trends in Islamic Psychology.
- Buddhism and its Contribution to Positive Psychology.
- Buddhist Practices Enhancing Positive Life: Mindfulness and Beyond.
- Perspectives on Positive Psychology from Christianity.
- Jainism: A Religion of Compassion and Non-violence.
- Sikhism and its contribution to Well-being, and many more

# RELIGION & POSITIVE PSYCHOLOGY

with  
DR. PATTY VON  
CAPPÉLLEN



RESEARCH on the  
RELATIONSHIP between  
Religion / Spirituality &  
well-being is **SMALL**  
**BUT CONSISTENT**



ORGANIZED  
RELIGION &  
A SPIRITUAL  
PRACTICE  
SERVES A  
PSYCHOLOGICAL  
FUNCTION



1 IT IS  
IMPORTANT  
to FEEL  
CONNECTED...

IN BAD TIMES,  
PEOPLE MAY  
LOOK TO RELIGION  
FOR HELP.

ISN'T IT  
FASCINATING  
HOW A SET OF  
BELIEFS & PRACTICES  
CAN IMPACT SOMETHING  
AS IMPORTANT AS  
WELL-BEING?

2 TO EXPERIENCE  
S-E-L-F  
TRANSCENDENT  
EMOTIONS  
(AWE, WONDER,  
GRATITUDE)

IN GOOD TIMES,  
PEOPLE LOOK TO  
IT TO GROW-  
(SELF-ACTUALIZE)

WHY IS THAT?  
THERE ARE MANY  
POSSIBLE ANSWERS:



ALL FACTORS THAT INFLUENCE

LIFE SATISFACTION  
HAPPINESS

live  
happy  
now.com

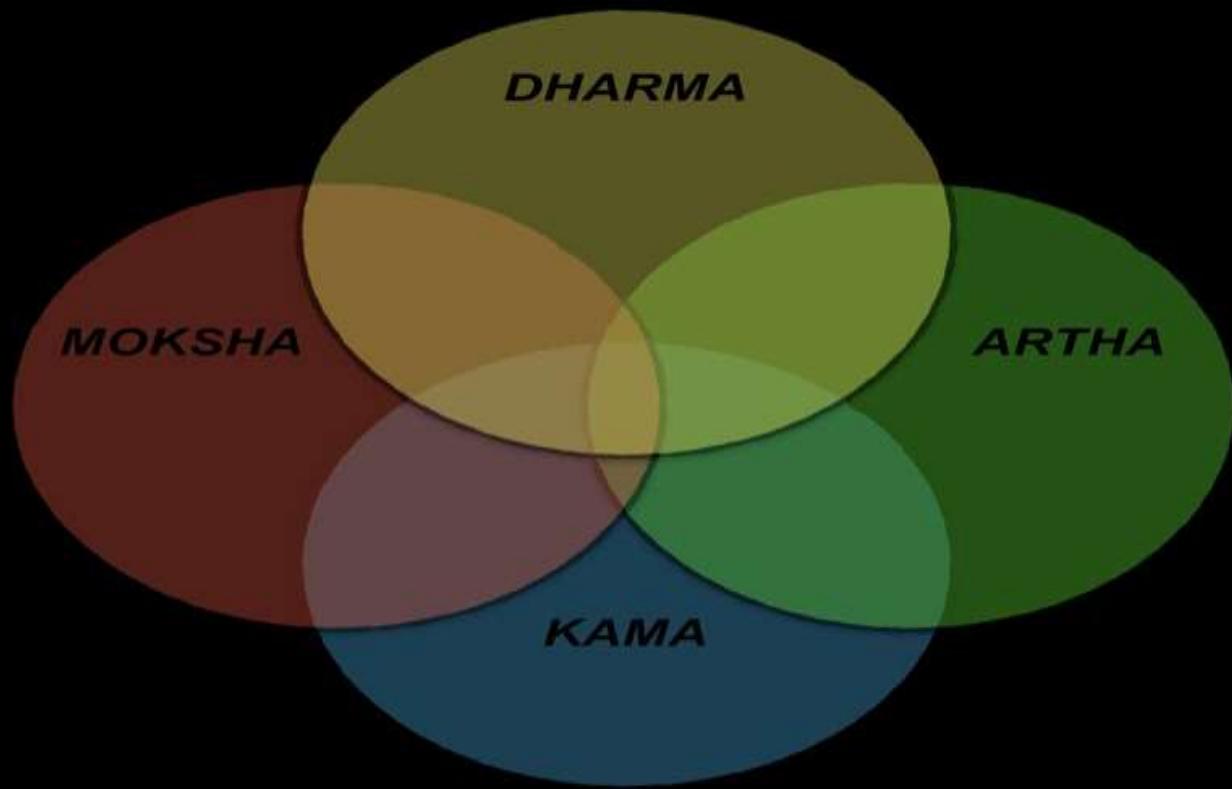
sketchnote by visualscribe.ca

Source: <https://sites.duke.edu/bablab/2017/12/19/religion-positive-psychology/>

**2)** The four *Purushartha* (life pursuits), For a happy and fulfilling life these strivings **should be pursued in harmony with Dharma (social ethos).**

From ancient times four life goals are recognized. They are not the biological needs **for food, sleep, security and sex which we share in common with other animals.**

Instead, they are *purushārtha*, what human beings consciously chose as worth pursuing, They are: *dharma* (virtues and rightful obligations/duty), *artha* (material prosperity), *ka<sup>m</sup>a* (fulfilment of desires) and *moksha* (liberation) cover the entire range of human possibilities and strivings, **irrespective of caste, creed or religion.**



<https://yogawithsubhash.com/images/Purusharthas01.png>

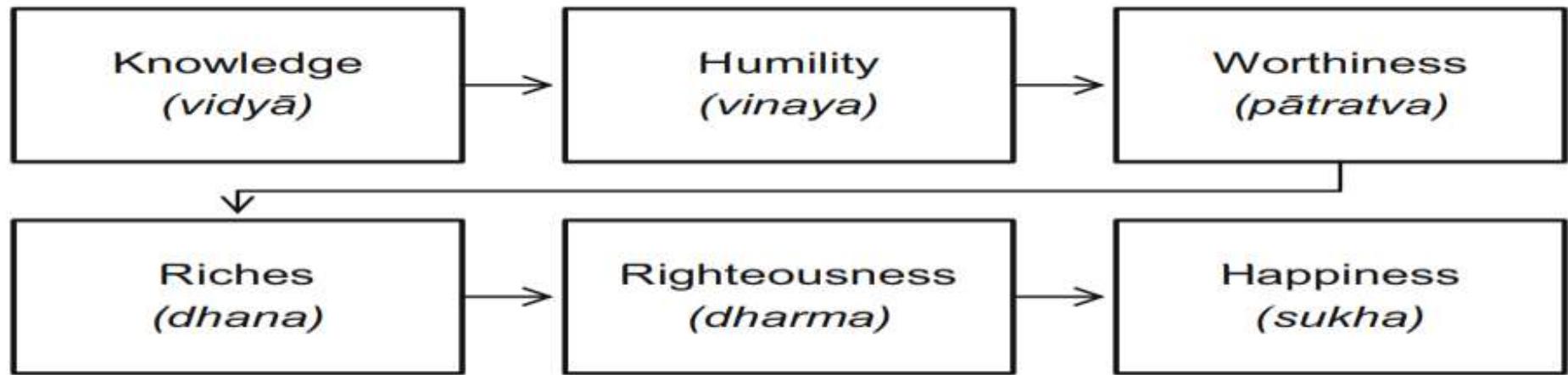
- They refer to leading **a virtuous life, acquiring wealth, fulfilling desires, and aspiring to get liberated from the cycle of birth and death.**
- The Kama here does not mean sexual need as often understood. It **refers to our other psychological needs.**
- The sequence of arranging these four goals has significance. The last one is the **most important or the highest or supreme or ideal goal of human existence.** Hence, it is called *parama purushārtha*.
- Humans were urged **to satisfy their need for wealth acquisition and fulfilling psychological desires** keeping this as the goal post. In pursuing these needs, one should be guided first by **certain norms, ethics, and values, which is dharma.** So, one was expected to aspire for other goals within the framework of dharma. Hence, **dharma was the first goal of life.**

- Dharma and moksha together served as guiding principles of life, as two forces, one pushing from behind and another pulling from the front in the journey of life.
- In brief *Purushārtha* is what human beings consciously chose as worth pursuing. It consists of dharma, artha, kāma, and moksha. They refer to leading a virtuous life, acquiring wealth, fulfilling desires, and aspiring to get liberated from the cycle of birth and death, (K.K. Salagame, 2011).
- It is also noteworthy that in the Indian philosophy both happiness and unhappiness (sukha and duḥkha) go hand in hand with and are part and parcel of a normal life.
- Two of these goals—wealth (artha) and desires (kāma)—have connections with hedonism, whereas the righteousness (dharma) has connection with eudaimonism (Salagame 2013b).
- Therefore, through keeping the balance with wealth (artha), desires (kāma), and righteousness (dharma) one could pursue spiritual awakening without having to forgo with the worldly affairs or societal responsibilities.

**3) What is happiness (sukha)?** According to the eminent classical Ayurvedic physician, Caraka, **sukha (happiness)** is a state **without physical and psychical ailments, where a person has energy and strength to perform his duties and knowledge to know what is right and wrong, is able to use his senses and enjoy from there and is virtuous** (CarakaSam. hita, 1.30-23).

- What constitutes usefulness (*hitāyu*)? **Useful life (hitāyu)** is one where the person attends to well-being of others, controls his passions, shares his knowledge and wealth with others, and is virtuous (ibid. 1.30.26).
- **Hitayu** is closely related to **sadvritta, ethical behavior that supports holistic health, and includes principles such as compassion, truthfulness, and self-discipline.**
- **Sukhayu** refers to **immediate pleasure, whereas hitayu** may not offer instant pleasure but benefits both the individual and society in the long term.
- According to a verse in Kathopanishad (1.2.2) from between **shreyas** (that which is good to the soul) and **preyas** (that which is pleasing to the senses) **the wise one always chooses the shreyas.**
- The Indian tradition, in general, has recognized **the natural desire of all human beings to be happy at every stage** and in every aspect of life. ‘Let all people be happy’ (*Sarve bhawantu sukhina*) has been the highest ideal of human life.

- The ancient work on the Hindu system of medicine, described the concept of **sukhswarup** (happy life).
  - In daily life, the younger ones' greetings are responded with the blessings as '**khush raho**' (be happy) by the elders.
- **Happiness from Ancient Indian Perspective: Hitopadeśa by Piyush Gotise & Bal Krishna Upadhyay (2018)**
  - **Hitopadeśa**, an ancient Indian manuscript, is a work of Vishnūshārman (Vishnūshāarma trans. 1830) that dates back from the twelfth century (Panchatantra 2015).
  - Hitopadeśa is a disyllabic Sanskrit word that comprises **hita** (beneficial, helpful, or good) and **upadeśa** (advice); it literally means advice for one's own benefit or good (Arnold 1861).
  - विद्या ददाति विनयाद् याति पात्रताम् । पात्रत्वात् धनम् आप्नोति धनाद् धर्मं ततः सुखम् ॥ 6 ॥
    - The English translation of this verse is: “**Knowledge gives good behaviour, from good behav. [behaviour] one goes to worthiness, / from worthiness wealth one obtains, from wealth religious merit, thence happiness**” (Muñller 1864, p. 2).



**Fig. 1** The propounded *Hitopadeśa* model of happiness

- There is a need to enquire about one's "inborn-disposition" or "**natural-disposition**" (*svabhāva*) before the acquisition of factual knowledge in a particular sphere. In fact, the nature or "**natural disposition**" **surpasses all other virtues** (*guṇa*; Muñller 1864, p. 22).
- Considering the matter in hand, one implicit meaning of "knowledge" in the model is **self-knowledge** or **self-awareness**. That is, the awareness of one's own abilities, dispositions, and purpose of life.
- As stated by Ryff and Singer (2008) "**Know thyself and become what you are.**"
- Happiness experienced through righteousness (*dharma*) in Sanskrit language is referred as **sāttvic sukha** (see Bhagavad-Gītā [14.16]; Vyasā trans. 2010), which is more closely reflected in the proposed Hitopadesic model. The **sāttvic sukha** could also be referred as **harmonious** or **balanced happiness**.
- **To balance the human's existence goals** (i.e., *artha*, *kāma*, *dharma*, *mokṣa*) or to **balance hedonism, eudaimonism and spirituality** it is necessary to cultivate **sāttvic guṇa**.

**4) Swastika** stands for universal welfare. ‘Swasti’ means well-being of one and all, ‘ka’ means symbol. Thus, swastika indicates **happiness, safety, fertility and prosperity.**



The four corners of the swastika represent **four purusharthas as (aims of life), namely, dharma, artha, kama and moksha**, and the perfectly symmetrical shape indicates the balance. The four stages in a man’s life—*\*brahmacharya* (celibacy, **studentship**), *grihastha* (housekeeper), *vanaprashtha* (seclusion **retiring to the forest**) and *sanyasa* (renunciation)—are also said to represent the four corners of swastika, and the life being the one connecting them in a brilliant embrace (Kamat, 2003). (**\*stages in mainstream Psychology**)

**Mantra** --- e.g Gayatri Mantra— *Sarve bhavantu sukhinaha, sarve santu niramaya, Sarve bhadrani pasyantu, ma kaschid dukhabhaga bhavet.*

(May all be happy, may all be free from disease, may all perceive good and may not suffer from sorrow).

Stage	Focus	Main Virtue	Goal
Brahmacharya	Study, self-control	Discipline	Learning & self-purification
Grihastha	Family, social duties	Responsibility	Social harmony & dharma
Vanaprastha	Retirement, reflection	Detachment	Preparation for renunciation
Sannyasa	Renunciation, meditation	Non-attachment ( <i>Anāsakti</i> )	Liberation (moksha)

- **Non-attachment(*Anāsakti*):** (A state of *inner freedom* – being fully engaged in life but not bound by outcomes.)
- **Detachment (*Vairāgya* / Disconnection):** A state of *withdrawal or indifference* – separating oneself from situations or emotions.

**5) It recognises multilayered existence (*Panch Koshas*) of human being, which has the potential to evolve and move towards higher levels of existence.**

- The mere physical level ( $A\bar{n}$ namaya kosha) is the lowest level, and gradually through other levels *Pra $\bar{n}$ maya*, *Manomaya*, *Vijñanmaya*, it goes to the level of  $A\bar{n}$ andamaya Kosha. The true identity ( $A\bar{t}$ man) of sat-chit-a $\bar{n}$ and entails **the highest level of existence (for a synthesis of pancha kosha and physical, social and metaphysical self,**( see Bhawuk 2008a).
- A **dispositional happiness** based on the inner resources of a person, which is characterized by **transformation or transcendence**. It is argued that humans should search for **inner source of happiness**, called satchitanand (sat = being truthful, chit = being aware or conscious of and anand = bliss).
- Across the spectrum of the various schools, the nature of the ultimate reality is described as **Satchitananda**, an indissoluble unity of absolute **existence, consciousness, and joy**.
- **The original assignment of psychology is its svadharma.** one could say, It is to be the science of the soul, the science of **our inner being, the science of consciousness**.

# KOSHA

the 5 Psychic Sheaths

## Anandamaya Kosha (Bliss Body)

## Vijnanamaya Kosha (knowledge Sheath)

## **Manomayakosha** (mental Sheath)

## **Pranamaya Kosha (Vital Air Sheath)**

## Annamaya Kosha (Food Sheath)

**Anandamaya Kosha**  
Anandamaya kosha is composed of annanda, or bliss, in the Upavishat. The closest to Brahman other is the causal body in other terms, where the causal body seems to have been born. It will consist of functions that divide several and the self. Anandamaya, or Pure body is composed of Supreme Bliss, or composed of the unmanifested self. This takes place especially when the subtle gross objecting being, and so the functioning mind dissolved, it has no specific position. Hence, the body is called anandamaya because it is a reflection of the Supreme Self.

knowledge must be communicated. If agreement or resolution to this knowledge would be reached, it would be a major breakthrough in the field of international law. Many contributions of individual legal scholars from various countries to this study have been made by the members of the International Association of Legal Scientists, concentrated under the auspices of the International Association of Legal Scientists. The present volume is the result of their efforts. It is a contribution to the promotion of the rule of law and the protection of human rights. It is a contribution to the promotion of the rule of law and the protection of human rights.

**Manomaya kosha**  
Manomaya kosha composed of mucus or gelatin. The most  
common along with the five sensory organs is used to constitute  
the manomaya kosha. This manomaya kosha, or "molded alabaster" is  
said to consist of eight parts, namely, the mind, the intellect,  
the heart and the ego, etc. It is the receptacle of desire, will, and  
action. According to it is also said that one personified in his  
five vital and ingesta, becomes very big like a sun, impulsive, bold,  
active, etc., whose knowledge is increased by the mind, and knowledge  
is increased by other causes.

**Pranamaya Kosha**  
Prana is the Sanskrit word composed of prana, the vital air, and maya, the form or subtlest material. Prana is the life force that animates the body and the mind. It pervades the entire organism, its physical manifestations are the breath. As long as there is life, prana is active in the organism. The pranamaya kosha is the subtlest of the five koshas. It is the subtlest because it is the subtlest form of matter. It is the subtlest because it is the subtlest form of matter. It is the subtlest because it is the subtlest form of matter.

**Annamaya koshia**  
This is the channel of the physical body, composed from the first week of its establishment by blood. Living throughout this layer, disease, disorder, debility, death, and repair of skin, flesh, fat, bones, and blood.



According to the Kosha system in Yogic philosophy, the nature of being human encompasses physical and psychological aspects that function as one holistic system. The Kosha system refers to these different aspects as layers of subjective experience. Layers range from the dense physical body to the more subtle levels of emotions, mind and spirit. Psychology refers to the emotional, mental and spiritual aspects of our being. Together, all aspects make up our subjective experience of being alive.

[www.ayurvedaposters.com](http://www.ayurvedaposters.com)

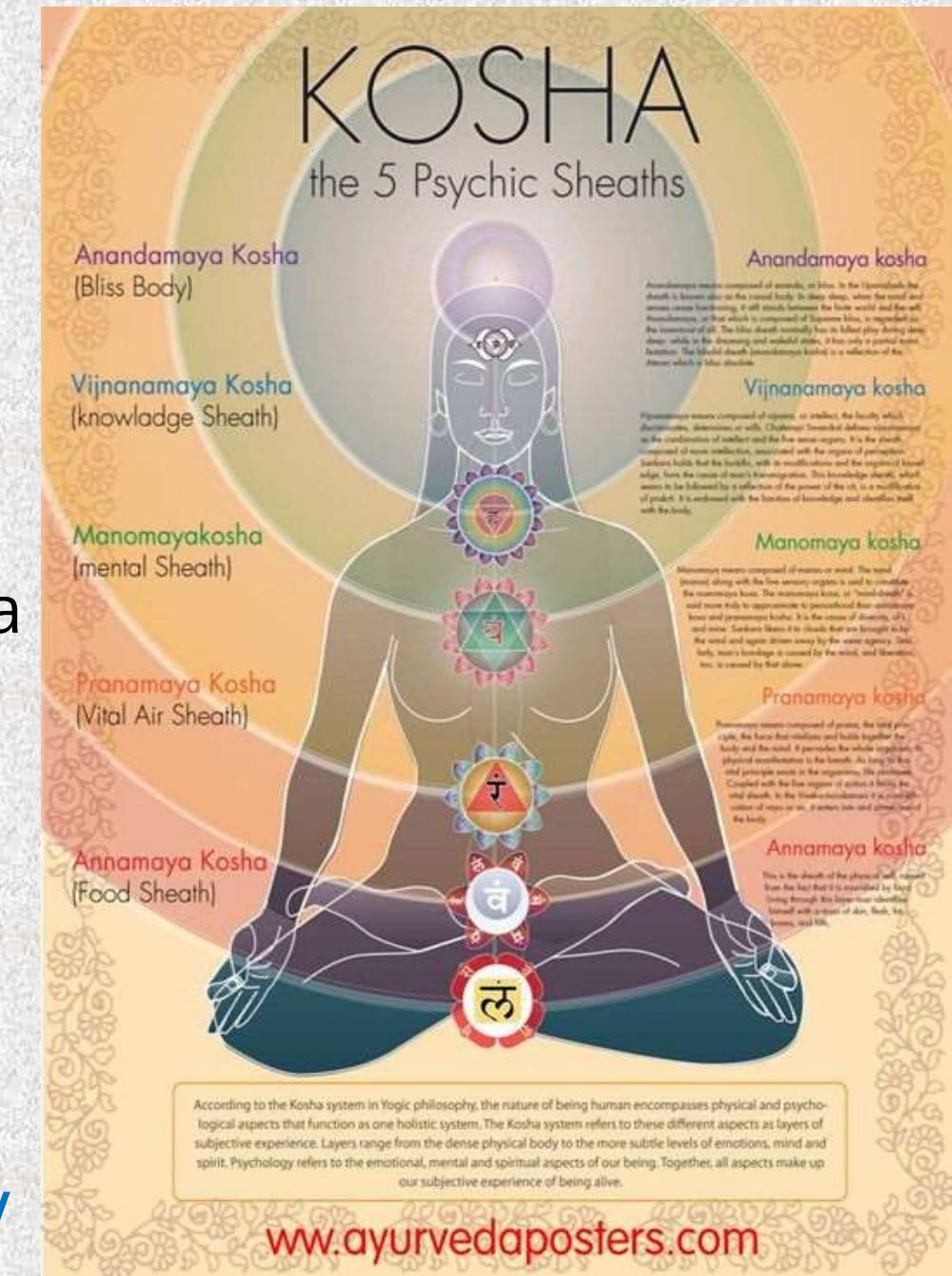
The purpose of knowledge in traditional terminology, therefore, is liberation (*mukti*) from various attachments and overcoming the various kinds of suffering (*kleshas*) and ignorance.

# LAYERS TO THE SELF 5 KOSHAS



Source: <https://www.fitsri.com/yoga/kosha>

The ancient Indian model of “Personality”, given in the Upanishads, consists of the ‘five’ sheaths. They are ‘Annamaya’ (food sheath), ‘Pranamaya’ (vital air sheath), ‘Manomaya’ (mental sheath), ‘Vijnanamaya’ (intellectual sheath), and ‘Anandamaya’ (bliss sheath). ‘Annamaya’; a segment of human system is nourished by ‘anna’, that is, food. ‘Pranamaya’ is that segment which is nourished by ‘prana’, that is, ‘bioenergy’. ‘Manomaya’ is the segment nourished by ‘education’. ‘Vijnanamaya’ is nourished by ‘ego’ and ‘Anandamaya’ is the segment nourished by ‘emotions’.



No.	Sanskrit Name	English Translation	Description / Characteristics
1	Annamaya Kośa (अन्नमय कोश)	Physical sheath / Food sheath	Formed from the food we eat ( <i>anna</i> ). It includes the physical organs and is sustained by nourishment. Represents the material existence.
2	Prāṇamaya Kośa (प्राणमय कोश)	Vital energy sheath	Composed of <i>prāṇa</i> (life-force) and the five <i>vāyus</i> (vital airs). Responsible for physiological functions—breathing, circulation, digestion, etc.
3	Manomaya Kośa (मनोमय कोश)	Mental sheath	Represents the mind, emotions, and sensory experiences. Seat of desires, likes, dislikes, and personal identity. Governs reaction and response.
4	Vijñānamaya Kośa (विज्ञानमय कोश)	Intellectual sheath / Wisdom sheath	Associated with the faculty of discrimination ( <i>buddhi</i> ) and intuition. Guides moral judgment and decision-making; responsible for wisdom and ego.
5	Ānandamaya Kośa (आनन्दमय कोश)	Bliss sheath	The innermost sheath experienced in deep sleep and meditation. It reflects the bliss of the Self but is still a sheath — not the ultimate Self itself.

## 5.1 Self and Identity:

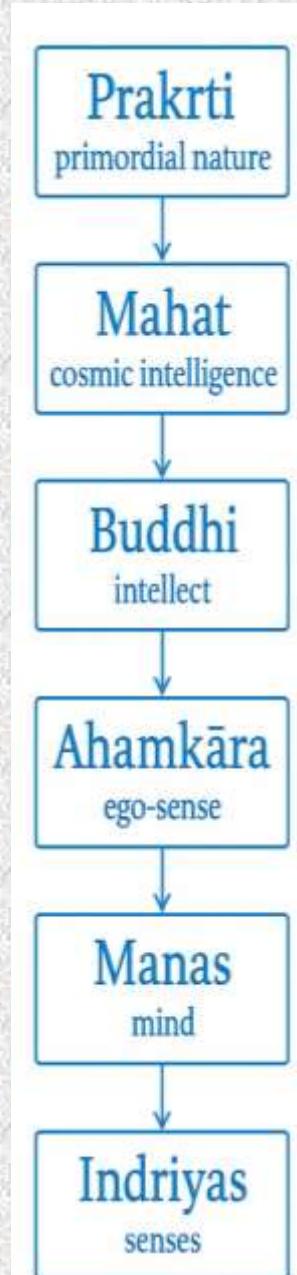
- In Indian psychology, the **self** (Aham / Ātman) is *not* the ego but pure consciousness, which mistakenly identifies with body and mind through **Ahamkāra** and **Asmitā**, and becomes attached through **Mamakāra** and **Abhimāna**.
- **Spiritual growth** involves the *disidentification* from these layers, realizing the true **Self beyond ego** – a process mirrored in mindfulness and transpersonal psychology today.
- The word aham denotes ‘I’ and we can use it as a prefix to speak about ourselves as in ‘I am so and Ahamkara technically means the ‘**sense of agency**’, i.e.**one who act, enjoys, and suffers Mamakāra** is the **feeling of ‘me’**.
  - Abhimāna is the‘ feeling of involvement and identification.
  - Asmita refers to our ‘identity’, which may be **personal, social or role identity**.
    - In realizing our **true self and identity**, two processes play a crucial role.
    - One is **viveka** (wisdom, discernment, or discrimination), **between bio-psycho-social self and a Transcendental Self** awareness emerging from “pure consciousness”.
    - The other is **vairāgya**, the **process of dis-identification or detachment to bio-psycho-social self- sense**. As long as we are still involved in social life fulfilling our biological and psychological needs, we tend to strengthen the **bio-psycho-social identity**.

Sanskrit Term	Literal Meaning	Psychological Meaning / Function
Aham (अहम्)	“I” or “Self-awareness”	“I-existence” — the simple consciousness of being, prior to ego or attachment. <b>It is the center of self-awareness in both ordinary and transcendental states.</b>
Ahamkāra (अहंकार)	Literally, “I-maker” (from <i>aham</i> + <i>kāra</i> )	The <b>ego function</b> that identifies the self with the body, mind, or possessions (“I am this body,” “I am this role”). It constructs a personal identity and sense of individuality. It corresponds roughly to the <b>ego</b> in Western psychology.
Mamakāra (ममकार)	From <i>mama</i> = “mine” + <i>kāra</i> = “maker” “Self-conceit,” “Pride,” or “Identification with self-concept”	The <b>sense of possessiveness</b> — “This is mine.” It is the self’s attachment to objects, relations, or ideas as belonging to oneself. Psychologically, it manifests as <b>attachment, clinging, or ownership attitude</b> . Refers to <b>egoistic attachment or pride</b> in one’s body, role, or qualities. It denotes <b>self-importance and over-identification</b> with temporary attributes. In psychology, this resembles inflated self-concept or narcissistic attachment.
Abhimāna (अभिमान)		In Patañjali’s <i>Yoga Sūtras</i> (II.6), <i>asmitā</i> is one of the <b>five kleśas (afflictions)</b> : “The identification of the seer with the instrument of seeing.” Psychologically, it means <b>egoic identification</b> or <b>fusion of pure consciousness with the mind-body complex</b> . यही ‘मैं-पन’ या अहंभाव (ego identity) है, जो आत्मज्ञान के मार्ग में एक बाधा मानी गई है।
Asmitā (अस्मिता)	Derived from “ <i>asmi</i> ” (I am-ness)	

## 5) AYURVEDA AND POSTULATES OF PERSONALITY

- The Tridoshas are composed of all the five **Mahabhutas** [ **(Akasha (ether), Vayu (air), Tej (fire),Jala (water),Prithvi (earth))**], but one or the other is predominant, with the other four are in lesser dominance.
- Descriptions of the evolutes of prakriti
- The most important principles are that of **Purusha and Prakriti**, which are consciousness and primordial matter. All the levels of manifestation of the human (gross and subtle) are Prakriti but have life due to the infusion of Purusha It is the primordial state of matter, even prior to matter as we know it in the physical sense. Prakriti manifests as the three gunas and the other evolutes.
- **Purusha :** *Purusha* refers to pure consciousness, the eternal, unchanging, and passive observer. It is the spiritual principle or the “Self” that witnesses all phenomena without participating in them.
- **Prakṛti** means “Nature” or “the primal matter.” It is the source of the material universe and all forms of energy and activity.

- **Mahat or Buddhi :** Mahat and Buddhi are two of the *most foundational constructs* in Indian psychology, especially within **Sāṃkhya**, **Vedānta**, and **Yoga** traditions.
- **Mahat-** Cosmic or universal intelligence — the first manifestation of consciousness into cognition--- Universal Mind
- **Buddhi-** Individual intellect or discernment — the faculty that judges, understands, and chooses
- Ahamkara :** This is the process of ego, by which consciousness can start to (incorrectly) take on false identities. Ego refers to the actual qualities such brother or sister, or loving or cruel, but the capacity itself to take on the countless identities.
- **Gunas :** **Prakriti (primordial “matter”)** has three characteristics or attributes of lightness (sattvas), activity (rajas), and stability (tamas). These three combine and recombine so as to form the various aspects of mind, senses, and the five elements: Earth, water, fire, air, and space.
- **Mind :** **Mind (manas)** is the instrument, which is the driving force behind actions, speech, and the thinking process. It is also the recipient of the sensory input. It is useful to know that, here, mind is being used in this more limited way, rather than the whole of the inner process called **antahkarana, which includes manas, ahamkara, buddhi, chitta, along with the senses and the five elements.**
- **Senses/Instruments :** The five senses and five instruments of expression are like 10 instruments These ten indriyas are evolute of mind.



## Prakriti and its Evolutes

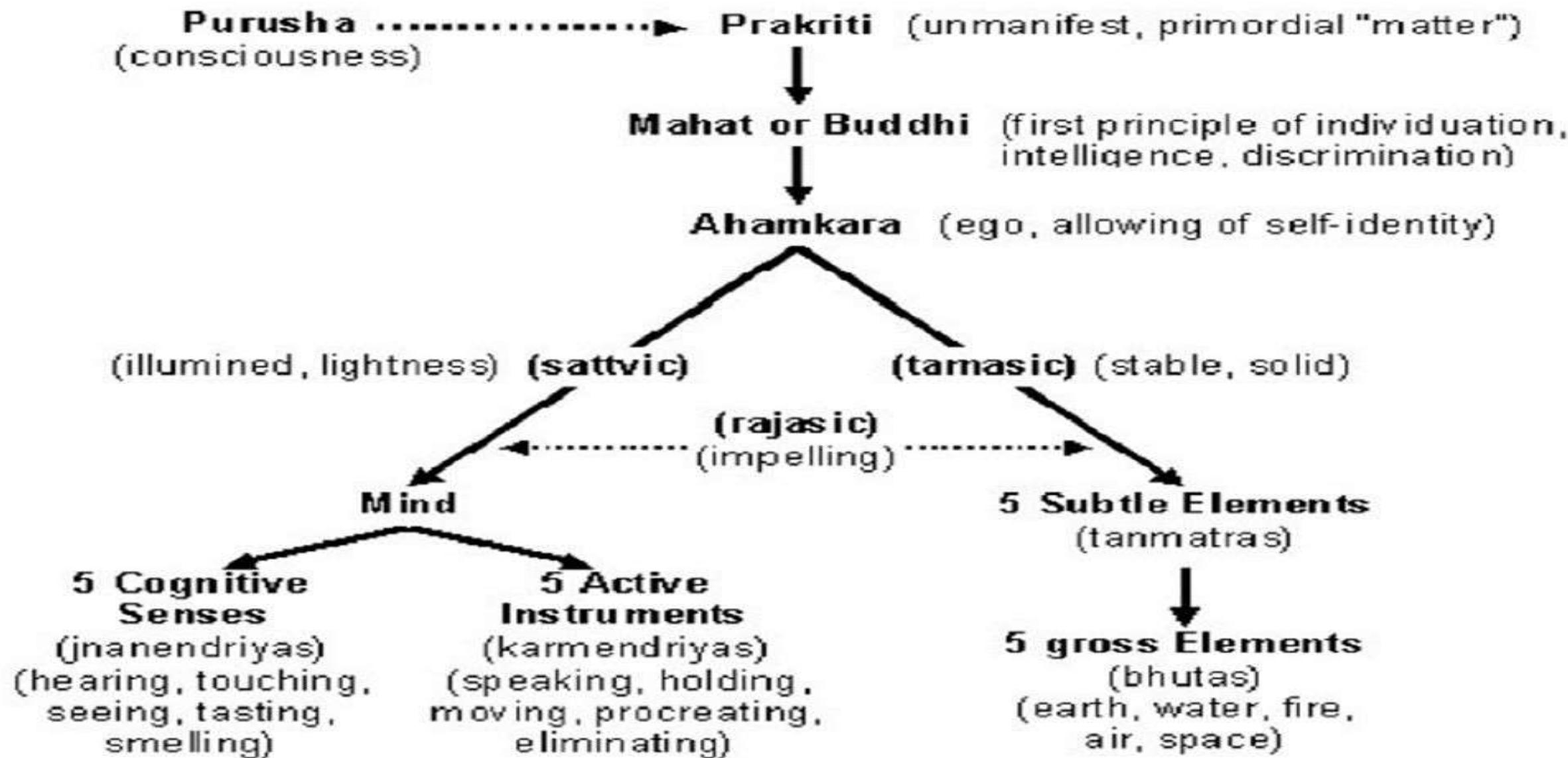


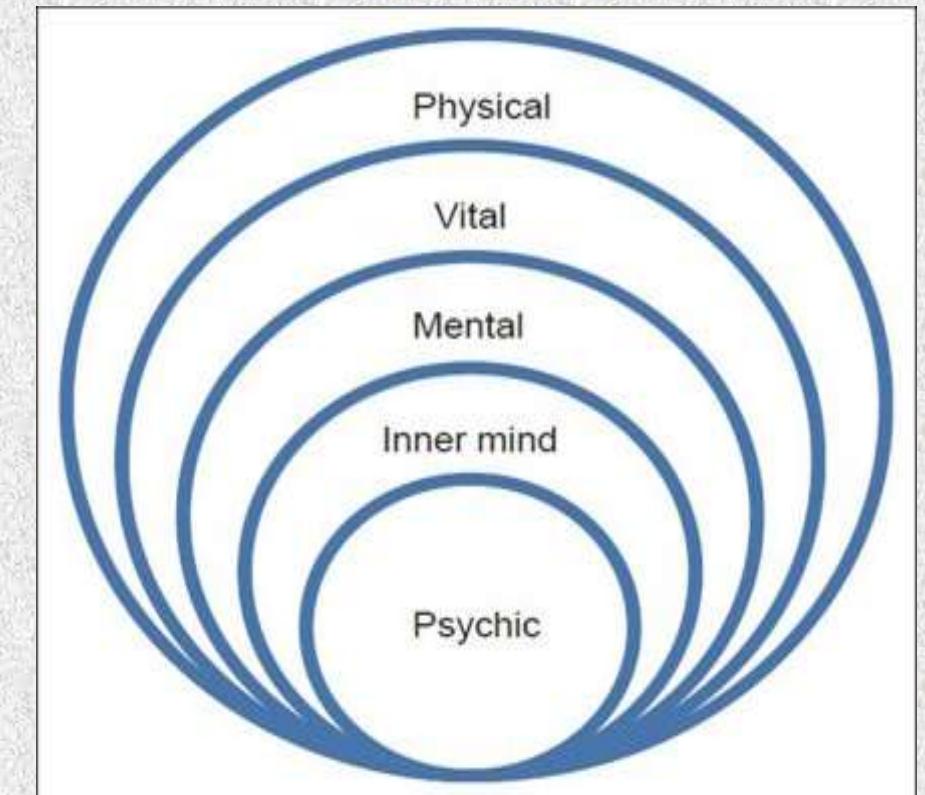
Chart adapted/modified from Yoga Sutras commentary of U. Arya.

SwamiJ.co

**5.2 The Concept of Swabhaava:** This concept is very indigenous to the Indian description of personality and temperament- covers all aspects of personality.

- **Swabhāva** literally means one's own *nature* or *inherent disposition*.
- **Swabhāva** arises from **Prakṛti** (Nature) and the interplay of the **three guṇas**.
- It denotes the **intrinsic quality, temperament, or mode of being** that arises naturally from within an entity — not imposed externally.

Sri Aurobindo emphasized on simultaneous activity of the concentric system and a vertical system. The concentric system is like a series of rings or sheaths. The outermost circle is comprised of awareness of physical body, awareness of vital (**pranic**) body or sheath, and awareness of mental sheath. These three types of consciousness are interconnected. The inner circle is composed of inner mind which is in touch with the universal mind or Supreme Energy. The innermost core is called as **Psychic being** which is a spark of the **Divine (Supreme Energy)** present in all of us and in everything. It is also called as Atman.



## 6) Doshas & Gunas

- Jaipal (2004) reports that one's personality is composed of dhatus. Geuss (2006) informs us that dhatus are psycho-physiological energies and that have to be balanced in order for one to live a physically, emotionally, and spiritually healthy life. There are a total of five elements that include earth, water, fire, air, and ether. When the dhatus are out of balance they are called doshas.
- Ayurvedic therapy aims at correcting the doshas or the imbalances and derangements of the bodily humours (namely, *vata* or bodily air, *pitta* or bile and *kapha* or phlegm) and restoring equilibrium.
- The Meaning of a “Dosha”: While *Ayurveda* means “the knowledge of life,” *dosha* means “dysfunction” or “abnormal” - a divergence from the perfect balance for which Ayurvedic medicine strives.
- Ayurvedic traditions recognize and honour the uniqueness of each individual, but the highest virtue is balance. It is believed that every person requires different ingredients for optimal health to balance their doshas and their particular constitution type.
- Every person possesses some of the qualities of all three doshas. The unique balance of *vata*, *pitta*, and *kapha* determines a person's constitution, body type, and mental and emotional strengths and weaknesses.

## *Tridoshas & Trigunas*

- Ayurvedic therapy aims at correcting the doshas or the imbalances and derangements of the bodily humours (namely, **vata or bodily air, pitta or bile and kapha or phlegm**) and **restoring equilibrium**.
- The Gita; a *guna* indicates a specific behavior style.
- The goal of such training is to nurture a balanced personality, which primarily involves ***satvik, rajasic and tamsik gunas or qualities***.



## Tridoshas- vata, Pitta, And Kapha

- Their psychological correlates which play a role in the functioning and behavior of humans is the *Trigunas*–*Sattva*, *Rajas*, and *Tamas*. Characteristic Guna/*Prakriti* which gives that matter its unique quality.
- The *Tridoshas* are composed of all the five *Mahabhutas* [ (*Akasha* (ether), *Vayu* (air), *Tej* (fire), *Jala* (water), *Prithvi* (earth)], but one or the other is predominant, with the other four are in lesser dominance. There can never be a state when one or the other *Mahabhuta* is absent totally. All five are essential to sustain life. Proper balance among these three *Doshas* is essential for good health.
  - *Vata Dosha* is composed of *Akasa* (ether) and *Vayu* (air) *Mahabhutas*.
  - *Pitta Dosha* is composed of *Tejas* or *Agni* (fire) and *Ap*(Water) *Mahabhutas*.
  - *Kapha Dosha* is composed of *Ap* (water) and *Prithvi* (earth) *Mahabhutas*.

## Balanced Doṣa State (Sāmyāvasthā- सम अवस्था)

Vāta in balance →  
Creativity, joy, enthusiasm

Pitta in balance → Clarity,  
courage, determination

Kapha in balance →  
Calmness, empathy,  
loyalty

## Imbalanced State (Vaikṛti)

Imbalanced → Anxiety,  
restlessness

Imbalanced → Anger,  
jealousy

Imbalanced →  
Depression, attachment

## Psychological Manifestations

Overthinking, nervousness

Perfectionism, burnout

Procrastination, apathy

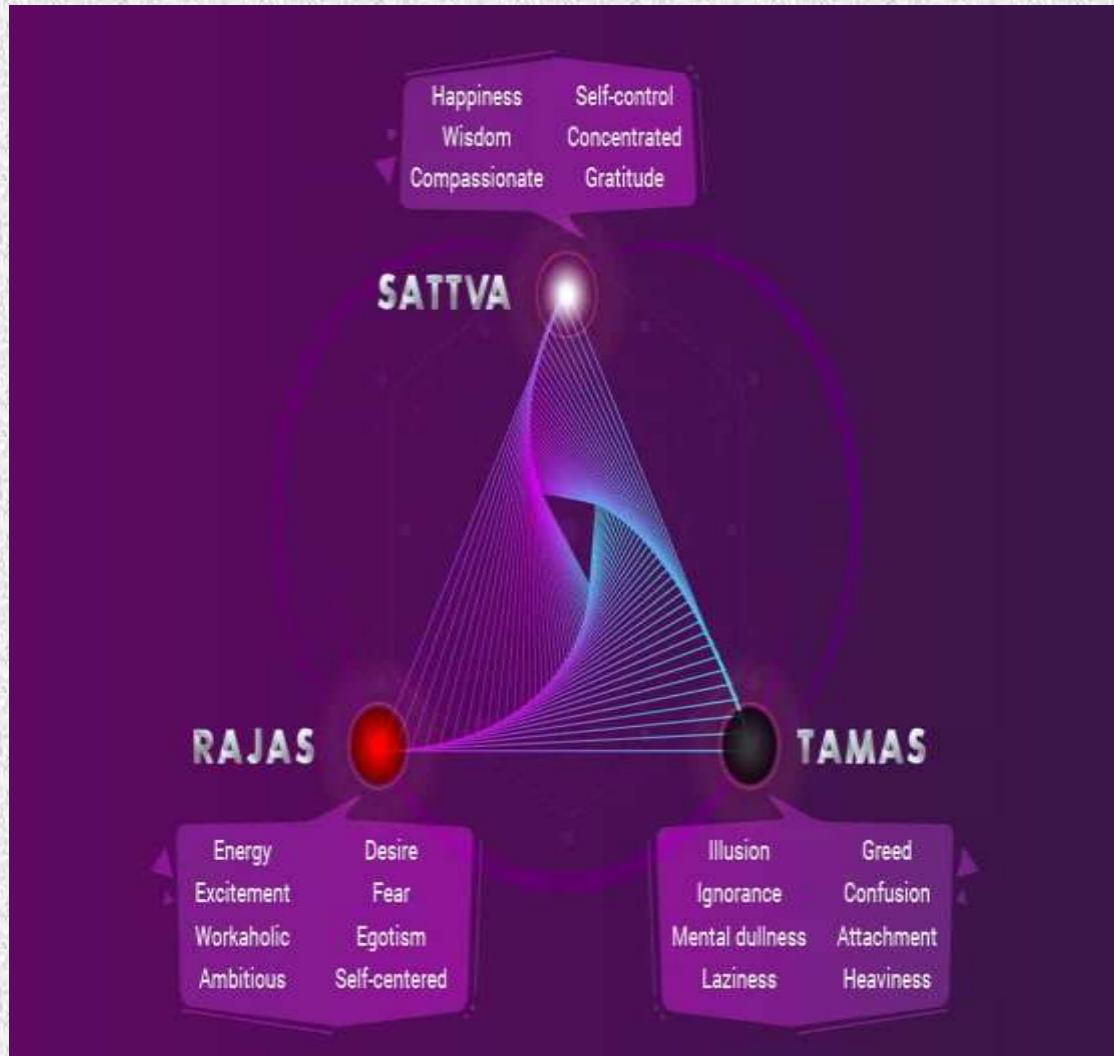
**7) Vedic Personality:** People are differentiated as *sattvik*, *rajasic* and *tamasic* depending on the predominance of one of the three over the other two.

- A *sattvic* person is described as one who has **discriminative intellect**; who is **self-controlled**, quiet and steadfast; who is **virtuous**, generous and gentle; and who is detached, and duty bound without expectations, a seeker of self and aware of the unity underlying all diversities.
- A *rajasic* person is one who is driven into **action** by passion, is restless, is **struggling**; who has more **desires**, strong likes and dislikes, and pursues sensory pleasures; who is attached to one's social roles; who lacks clear discrimination and has distorted understanding; and who is **egotistic**.

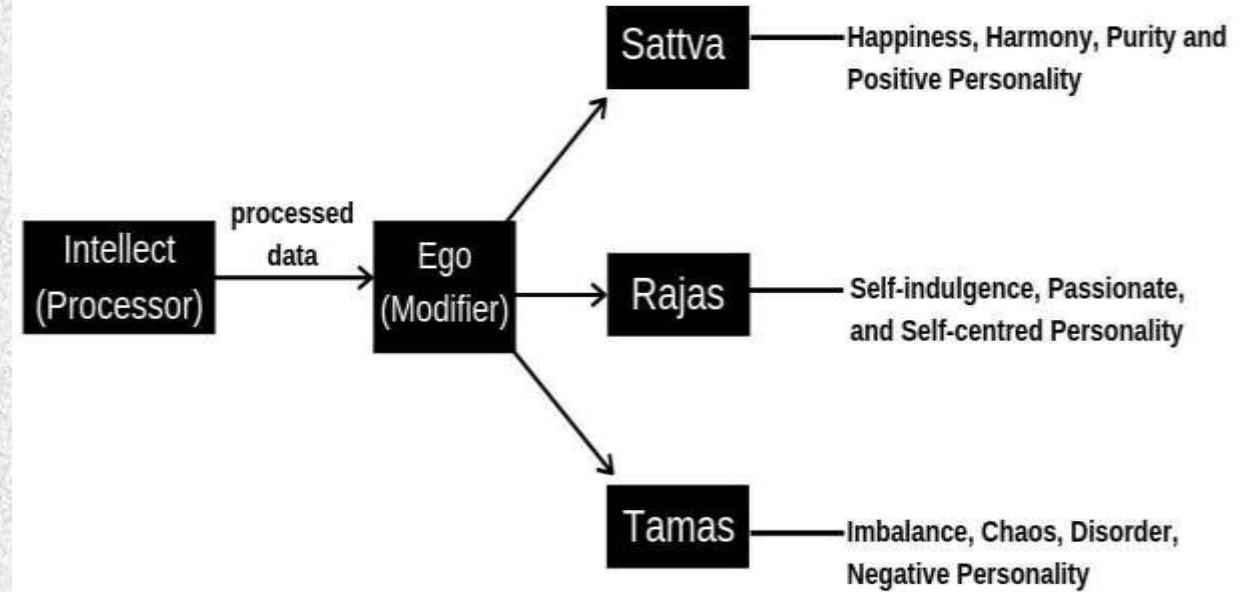
- A *tamasic* person is depressed, lethargic, disinclined to work, negligent, undisciplined, arrogant, hostile, indecisive, ignorant, inadvertent, uncertain and dull.
- It is to be noted that all the **three gunas** are present in all the individuals and it is the predominance of one over the other which leads to the labelling of persons as *sattvic*, *rajasic* and *tamasic* type.
- The mind's psychological qualities are highly unstable and can quickly fluctuate between the different *gunas*.
- The predominate *guna* of the mind acts as a lens that effects our perceptions and perspective of the world around us. Thus, if the mind is in *rajas* it will experience world events as chaotic, confusing and demanding and it will react to these events in a *rajasic* way.
- The human evolution involves increasing *sattvic* characteristics.

# Gunas: (Vedic personality / Indian / Ayurvedic Perspective) Perspective

Gunas	State	Activities	Food
<b>Sattva:</b> Yogi achieves by reducing rajas and tamas and thus makes liberation possible	Sattva is a state of <b>harmony, balance, joy and intelligence</b>	Enjoy activities and environments that produce joy and positive thoughts	Whole grains and pulses and fresh fruits and vegetables
<b>Rajas:</b> rajas is of attraction, longing and attachment and strongly binds us to the fruits of our work.	State of <b>energy, action, change and movement</b>	Over exercising, over work, loud music, excessive thinking and consuming excessive material goods	Fried foods, spicy foods, and stimulants
<b>Tamas:</b> Tamas manifests from ignorance and deludes all beings from their spiritual truths.	<b>Darkness, Inertia, Inactivity Materiality</b>	Over sleeping, overeating, inactivity, passivity and fearful situations	Heavy meats, and foods that are spoiled, chemically treated, processed or refined



# TRIGUNAS AND PERSONALITY



[Source : https://www.fitsri.com/yoga/trigunas](https://www.fitsri.com/yoga/trigunas)

**Table : The Diversity in Emphasizing the Aspects of *Triguna* Among Investigators**

	Sattva	Rajas	Tamas
Misra et al., 2000	Austerity, wisdom determination, dutifulness perseverance, freedom from fear, pride and anger; truth, righteousness consistency, non-violence, steadiness, love for knowledge	Passion, wrath (rage), lust, anger, greed, desires thirst for power and wealth, deceit, insolence (disrespect), ignorance conceit (arrogance)	Distortion, delusion indolence (laziness), despondency (hopelessness) procrastination, confusion, ignorance, sleep, dullness, inertia negligence
Sharma, 1999	Unaffected by failures or success, non-egoistic, belief in values	Egoism, aggressive, active, high external motivation	Laziness, vulgarity, unsteadiness, immorality, harmfulness, destruction
Wolf, 1998	Cleanliness, truth discipline, mental equilibrium, determination detachment, etc.	Desire for sense gratification, envy, dissatisfaction, materialistic	Mental imbalance anger, arrogance, depression, procrastination- feelings mentality of helplessness

- All of the yogic practices were developed to create sattva in the mind and body. Thus, practicing yoga and leading **a yogic lifestyle strongly cultivates sattva.**
- All *gunas* create attachment and thus bind **oneself to the ego**. “**When one rises above the three gunas that originate in the body; one is freed from birth, old age, disease, and death; and attains enlightenment**” (Bhagavad Gita 14.20).
- While the yogi goal is to cultivate sattva, his/her ultimate- goal is to transcend their misidentification of the self with the gunas and to be **unattached to both the good and the bad, the positive and negative qualities of all life.**
- **Tamsic - - - Rajasic- - - Satvik - - - - nistraigunyo**
- Krishan urges Arjuna to go beyond all *gunas* (**nistraigunyo bhav ārjuna**).
- From the point of view of Sāmkhya-Yoga and of Vedānta as well, **human nature and behavior** is as much **determined by the three guna viz., sattva, rajas, and tamas** as the phenomenal universe.

Doṣa	Elemental Composition	Primary Function (Body)	Psychological Function (Mind)	Dominant Qualities (Guṇas)
Vāta (वात)	Air (Vāyu) + Ether (Ākāśa)	Movement, communication, nervous activity	Creativity, quick thinking, fear, anxiety	Rajas (activity, mobility)
Pitta (पित्त)	Fire (Agni) + Water (Jala)	Metabolism, digestion, transformation	Intelligence, ambition, anger, judgment	Sattva–Rajas (clarity + drive)
Kapha (कफ)	Earth (Pṛithvī) + Water (Jala)	Structure, stability, lubrication	Calmness, attachment, compassion, lethargy	Tamas–Sattva (inertia + stability)

**8) Anaskti:** The Bhagavad-Gita draws a temporal sequence of mental events as: Attachment → Desire → Anger → Mindlessness → Loss of memory → Loss of life; इच्छा (कामना) → क्रोध (गुस्सा) → संमोह (विवेकहीनता) → स्मृति-विभ्रम (स्मृति का नाश) → बुद्धि-नाश (निर्णय-शक्ति का नाश) → प्रणश्यति (विनाश / पतन) (Bhawuk, 1999) (Anaskti – Positive Psychology concept)

- As a man contemplates sense-objects, attachment for them arises, from attachment, desire for them will be born, from desire arises anger, from anger comes delusion, from delusion, comes loss of memory, from loss of memory, comes destruction of discrimination, and from destruction of discrimination he perishes.
- Anāsakti** is a state of inner freedom in which one's anxieties are minimized, and one performs actions without attachment to outcomes such as success or failure.  
It does not mean that nothing matters, but rather that one remains emotionally balanced regardless of results. Freed from the burden of self-centered concern or fear of consequences, an individual can attend to tasks more effectively and efficiently, with clarity, peace, and compassion. (Verma & Dalal, 1988; Bhagavad Gītā 2.47–48)
- Once desire develops, it gives birth to two more problems—greed and anger. Greed comes from the fulfillment of desire. *Jimi pratilābha lobha adhikāī जिमि प्रतिलाभ लोभ अधिकाई*// (Ramayan) [v54] “If you satisfy desire, it leads to greed.” Thus, desire is never eliminated by satiating it. 9.19.13) [v55]: “If one person were to get all the wealth, luxuries, and sensual objects in the world, that person's desire would still not be satiated. Hence, knowing it to be the cause of misery, an intelligent person should renounce desire.” Source:: <https://www.holy-bhagavad-gita.org/chapter/2/verse/62>

9) First, the affirmation of a **spiritual dimension to human existence** for thousands of years in the Indian soil has shifted the **search for ultimate happiness within rather than without**, thereby rendering **the pursuit of happiness in material-social world is secondary**.

- The Indian idea of **Self-realization or Ātma sākshātkāra** is a step beyond contemporary concerns of positive psychology. The idea of positive and negative represent opposites and Indian tradition, particularly **Upanishadic** emphasized on transcending all dualities to reach an ultimate awareness, which is beyond all dualities of life.



- The term **ātman** is the most frequently used word to represent self.
- Many people are familiar with the usages **ātma sākshātkāra** (self-realization), **ātma jñāna** (self knowledge), **ātma sthairyā** (self-determination /grit), **ātmābhimanā** (self-respect), **ātma samarpan+a** (self-surrender) and so on. Among them **ātma sākshātkāra** and **ātma jñāna** often refer to **spiritual experience** and the term is used with an upper case as in Ātma and Ātman to represent it. In one of the early Upanishads, **all mental functions are considered as modifications of Ātman only** (Aitareya Upanishad, Chapter III, śloka 1–4). (Salagame, et al., 2005; 2008).

#### **10) Auluck (2002) divides the mind into different parts:**

- One part is **manas**, this is the part of the **mind that is very unsteady, and it holds “perceptions, feelings, doubting, [and] desires”** (p. 18).

- Another part of the mind is called the **buddhi**, this is “the faculty to determine the nature of things; it contains, discerns, discriminates, and judges” (p. 18). Then there is a part called **chit which is a collection of memories, and it also holds the ability for recollection**.
- Finally, there is **Śaṅkara**; this is the part of the mind that is the ego. It has the “**sense of individuality arising from identification with the body, mind and intellect**” (p. 18).
- Shankar, also known as **the ego**, can be harmful to the individual if not properly developed. It is considered to be the “**root of all problems and sorrows**” (p. 18).
- This is because it begins to feel like it is **alone and independent**, it deviates from Brahman, and therefore it suffers.
- In other words, the ego (Shankar) **suffers when it starts to feel that it is alone**, it becomes lonely and upset because it is unaware of its true nature.
- **So, when the ego returns to the awareness that it is connected with Brahman, it feels bliss.**
- In Indian psychology, **Manas** perceives and reacts, **Chitta** stores and recalls, and **Saṃskāra** imprints and conditions. Together, they constitute a **cyclic process of mental continuity, habit formation, and personality evolution**, explaining how experience, memory, and behavior are interlinked within the **inner structure of consciousness**.

## A Flow chart:

- **Ātman (Pure Consciousness)** is the eternal witness (*sākṣī*) — it neither acts nor changes but illuminates all mental processes.
- **Antahkaraṇa** acts as the internal instrument through which Ātman experiences the world.
- **Manas** receives sensory input and generates thoughts and emotions.
- **Buddhi** evaluates and decides based on discernment (*viveka*).
- **Ahamkāra** claims ownership — “I think,” “I feel,” “I act.”
- All experiences are recorded in **Chitta**, where **Saṃskāras** (mental impressions) are stored.
- These Saṃskāras give rise to Vāsanās (latent tendencies), which again influence **Manas**, completing the **cyclic loop** of **perception → reaction → memory → conditioning → behavior**.
- Through **yoga and meditation**, the practitioner quiets the *manas*, refines the *buddhi*, dissolves *ahamkāra*, and purifies *chitta*, allowing direct realization of the **Ātman (Self)** — the goal of Self-realization (*Ātma-sākṣātkāra*).

## 11. Yoga

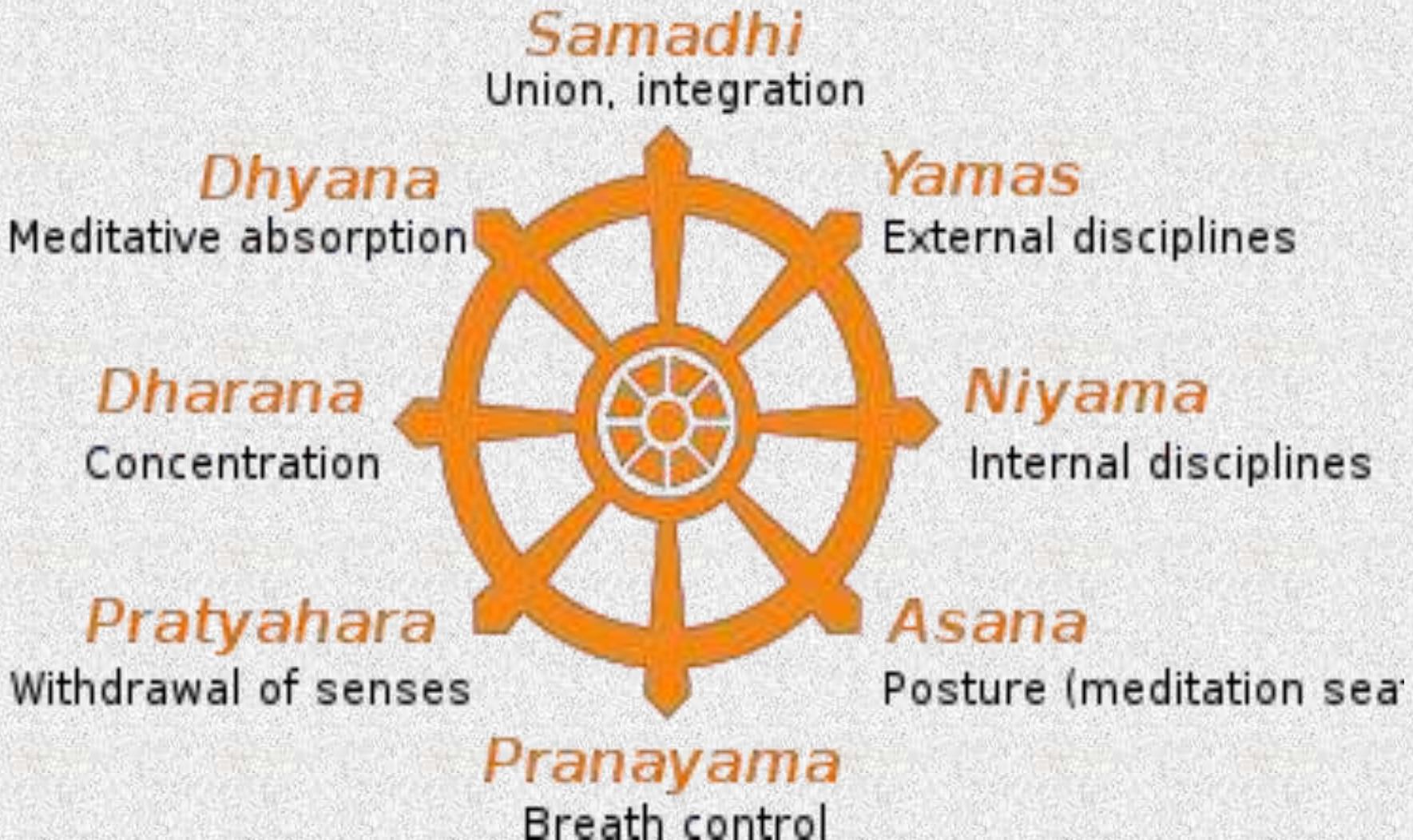
- Yoga derived from Sanskrit **Yuj**, means union of mind, body & Soul. **Patanjali**-father of modern yoga-wrote **Yoga Sutra**
- To achieve the **harmony of the mind ,the body and the spirit (definition of Indian Psychology)** which **leads to samadhi and enlightenment**
- **Asthanga Yoga**:.1. **Yama (Principles)** 2.**Niyama (Personal Disciplines)** 3.**Asana (Yoga Positions or Yogic Postures)** 4. **Pranayama (Yogic Breathing)**
- **5.Pratyahara (Withdrawal of Senses):** Pratyahara is built brick by brick through yama niyama, asana and pranayama, then utilized in dharana dhyana and samadhi. It is the fifth petal of yoga, also called the "**hinge or joint**" of the outer and inner quest.
  - The term *pratyahara* प्रत्याहार is composed of two Sanskrit words, *prati* and *ahara*. *Ahara* means "food," or "anything we take into ourselves from the outside." *Prati* is a preposition meaning "against" or "away." *Pratyahara* means literally "control of ahara," or "gaining mastery over external influences." It is compared to a turtle withdrawing its limbs into its shell – the turtle's shell is the mind and the senses are the limbs. The term is usually translated as "withdrawal from the senses," but much more is implied.
  - There are four main forms of *pratyahara*: *indriya-pratyahara* – control of the senses; *prana-pratyahara* – control of prana; *karma-pratyahara* – control of action; and *mano-pratyahara* – withdrawal of mind from the senses
  - 6. Dharana (Concentration on Object) 7. Dhyan (Meditation) 8.Samadhi (Salvation- मुक्ति )

## **Yamas-restrictions-it is your attitude towards others and the world around you.**

<b>Sanskrit Term</b>	<b>Meaning (English)</b>	<b>Core Principle / Type</b>
<b>1. अहिंसा (Ahimsā)</b>	Non-violence or Non-harming	Physical, verbal, and mental restraint from injury to any being
<b>2. सत्य (Satya)</b>	Truthfulness	Alignment of thought, speech, and action with truth
<b>3. अस्तेय (Asteya)</b>	Non-stealing	Abstaining from taking what is not rightfully one's own (physically, emotionally, intellectually)
<b>4. ब्रह्मचर्य (Brahmacarya)</b>	Moderation or Control of the senses	Regulation of energy and desire; living with awareness and self-restraint
<b>5. अपरिग्रह (Aparigraha)</b>	Non-possessiveness or Non-greed	Freedom from hoarding, attachment, or excessive accumulation

# Niyama or guidelines-your attitude towards yourself.

Sanskrit Term	Meaning (English)	Core Principle / Type
1. शौच (Śaucha)	Purity or Cleanliness	Physical, mental, and emotional purification
2. सन्तोष (Santoṣa)	Contentment	Acceptance and gratitude for what one has
3. तपस् (Tapas)	Discipline or Austerity	Willpower, endurance, and conscious self-effort
4. स्वाध्याय (Svādhyāya)	Self-study or Study of sacred texts	Introspective self-reflection and learning from spiritual knowledge
5. ईश्वरप्रणिधान (Īśvarapraṇidhāna)	Surrender to the Divine	Devotion, humility, and trust in a higher consciousness



Source: [https://en.wikipedia.org/wiki/Ashtanga\\_%28eight\\_limbs\\_of\\_yoga%29](https://en.wikipedia.org/wiki/Ashtanga_%28eight_limbs_of_yoga%29)

Sanskrit Term	Meaning (English)	Core Principle / Type
यम (Yama)	Moral restraints / Ethical discipline	Social ethics — how we relate to others
नियम (Niyama)	Personal observances	Self-discipline — how we relate to ourselves
आसन (Āsana)	Physical posture	Stability and comfort of the body
प्राणायाम (Prāṇāyāma)	Regulation of breath	Control of life energy (prāṇa) through breathing
प्रत्याहार (Pratyāhāra)	Withdrawal of senses	Turning inward; control over sensory impulses
धारणा (Dhāraṇā)	Concentration	Fixing the mind on a single point or object
ध्यान (Dhyāna)	Meditation	Continuous flow of attention on one object
समाधि (Samādhi)	Union / Absorption	Complete merging of mind and consciousness

# Various paths of yoga

- Bhakti yoga-The path of devotion
- Gyana yoga- The path of knowledge
- Raja yoga- The path of wisdom to self realization and enlightenment (yoga of mind)
- Karma yoga- The path of action
- Hatha yoga-The path of physical self discipline (yoga of will)
- Mudra yoga-the path of channeling life force
- Chakra yoga-The path of energy forces
- Kundalini yoga --Kriya Yoga

# Yoga

- **Karma Yoga – The Path of Action:** Karma Yoga emphasizes selfless action without attachment to outcomes (*Nishkama Karma*). It develops a sense of duty (Swadharma) and equanimity toward success and failure. Scale --[Next slide](#)
- **Psychological Relevance:** Promotes intrinsic motivation and reduces anxiety associated with performance outcomes.
- Encourages mindful engagement and emotional regulation.
- **Bhakti Yoga – The Path of Devotion:** Bhakti Yoga emphasizes love and devotion toward a higher being, fostering surrender and emotional purification.
- **Psychological Relevance:** Encourages emotional catharsis, gratitude, and attachment transformation.

Factor	Meaning / Core Idea	Psychological Implication	Example Statement / Behavioral Indicator
1. Duty-Orientation (Swadharma / Nishkama Karma)	Performing one's duties sincerely and ethically, regardless of personal gain.	Reflects <b>intrinsic motivation</b> , <b>work commitment</b> , and <b>purpose-driven behavior</b> .	“I perform my work sincerely even if I do not get immediate rewards.”
2. Indifference to Rewards (Non-Attachment / Vairagya)	Detachment from the fruits of action — focus on effort rather than outcome.	Reduces <b>performance anxiety</b> , <b>ego-involvement</b> , and <b>external locus of control</b> . Promotes <b>mental peace and resilience</b> .	“I do not worry about the outcome once I have done my work sincerely.”
3. Equanimity (Samatva / Balanced Attitude)	Maintaining calmness and emotional balance in success or failure, pleasure or pain.	Promotes <b>emotional regulation</b> , <b>stress tolerance</b> , and <b>psychological well-being</b> .	“I remain the same in success and failure.”

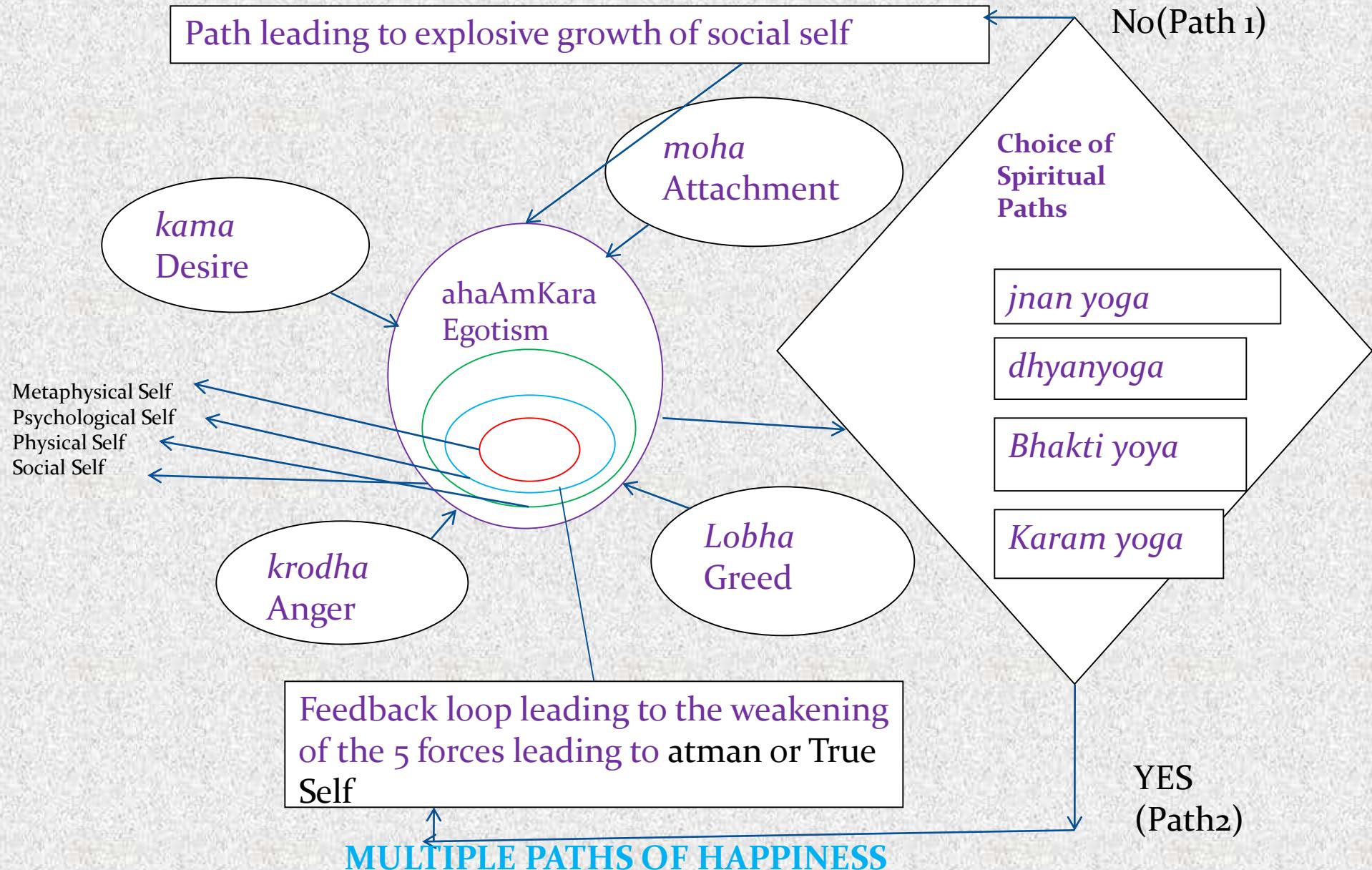
Verma, R. K., & Srivastava, N. P. (2013). *Measurement of Karma-Yoga: A scale development and validation*. *Psychological Studies*, 58(1), 76–81. <https://doi.org/10.1007/s12646-012-0171-9>

**3. Jnana Yoga – The Path of Knowledge:** Jnana Yoga focuses on **self-inquiry, reflection, and discernment** (Viveka) between the real (Self) and unreal (ego).

- **Psychological Relevance:** Enhances **metacognitive awareness** and **self-reflection**.
- Resonates with cognitive-behavioral principles (Ellis, 1962; Beck, 1976).
- Encourages identity integration and **self-actualization** akin to Maslow's (1970) framework.

**4. Raja Yoga – The Path of Meditation and Mind Control:** Outlined in *Patanjali's Yoga Sutras*, Raja Yoga includes the eightfold path—*Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi*.

- **Psychological Relevance:** Cultivates **mindfulness, self-regulation, and attention control**.
- Reduces physiological stress responses (Lazar et al., 2005).
- **5. Hatha Yoga – The Path of Physical Discipline:** Hatha Yoga focuses on the balance of *Ha* (sun/active) and *Tha* (moon/pассив) energies through physical postures (asanas) and breath control (*pranayama*).
- **Psychological Relevance:** Improves **body awareness, autonomic balance, and emotion regulation**.
- **Modern Positive Psychology integrates similar goals**—self-awareness, meaning, resilience, and compassion—demonstrating yoga's timeless relevance to human flourishing (Seligman, 2011).



Source: **Spirituality and Indian psychology: Lessons from the Bhagavad-Gita Dharm**  
 P. S. Bhawuk , 2011

# Meditation

Type / Sanskrit Term	Literal Meaning	Source / Tradition	Core Practice or Object of Focus
1. ध्यान (Dhyāna)	Meditation / Deep contemplation	<i>Patañjali Yoga Sūtra</i> (Astāṅga Yoga – 7th limb)	Continuous flow of attention on a single object (mantra, image, breath, etc.)
2. विपश्यना (Vipassanā)	Insight / Clear seeing	<i>Buddhist Psychology</i> (Theravāda)	Observing sensations, thoughts, and emotions with awareness
3. ध्यान योग (Dhyāna Yoga)	The path of meditation	<i>Bhagavad Gītā</i> Ch. 6	Meditation on Self or Divine, practiced with detachment
4. मंत्र ध्यान (Mantra Dhyāna)	Meditation on sacred sound	<i>Vedic &amp; Tantric traditions</i>	Repetition ( <i>japa</i> ) of mantras like <i>Om</i> , <i>So'ham</i> , <i>Gayatri Mantra</i>
5. साक्षी ध्यान (Sākṣī Bhāva / Witness Meditation)	Attitude of witnessing	<i>Advaita Vedānta</i>	Observing thoughts and emotions as a detached witness ( <i>sākṣī</i> )
6. भक्ति ध्यान (Bhakti or Devotional Meditation)	Meditation with devotion	<i>Bhakti Yoga / Puranic traditions</i>	Contemplation on Divine forms (Krishna, Shiva, Devi, etc.) with love and surrender
7. त्राटक (Trāṭaka)	Steady gazing	<i>Hatha Yoga</i>	Fixing gaze on a point, flame, or symbol without blinking
8. नामस्मरण / जप ध्यान (Nāmasmarāṇa / Japa Meditation)	Repetition of Divine Name	<i>Bhakti and Mantra Yoga</i>	Mentally or verbally repeating sacred names
9. प्राण ध्यान (Prāṇa	Awareness of life	<i>Kundalinī &amp; Yoga</i>	Observing breath or prāṇic flow

## 12. Sat-Chit-Ānanda (सत्त्विदानन्द)

The Nature of the Ultimate Reality (*Brahman / Ātman*)

It means that the Self is of the nature of Existence, Consciousness, and Bliss absolute.

Term	Sanskrit Meaning	Philosophical Meaning	Description
Sat (सत्)	“Being” or “Existence”	Absolute, eternal reality that never changes	Sat represents pure existence – that which is real in all times (past, present, future). It is the <b>unchanging substratum</b> behind all transient forms.
Chit (चित्)	“Consciousness” or “Pure Awareness”	Self-luminous knowledge that reveals all experiences	Chit is the principle of awareness or consciousness itself, the knowing element that illuminates the mind, body, and world.
Ānanda (आनन्द)	“Bliss” or “Infinite Joy”	Perfect peace, fullness, and freedom from sorrow	Ānanda signifies the natural state of joy that arises from realizing the Self, free from desires and dualities.

**13.** The four states of awareness are **jāgrat** (waking), **swapna** (dream), **sushupti** (deep sleep), and **turiya** (transcendental awareness/pure consciousness).

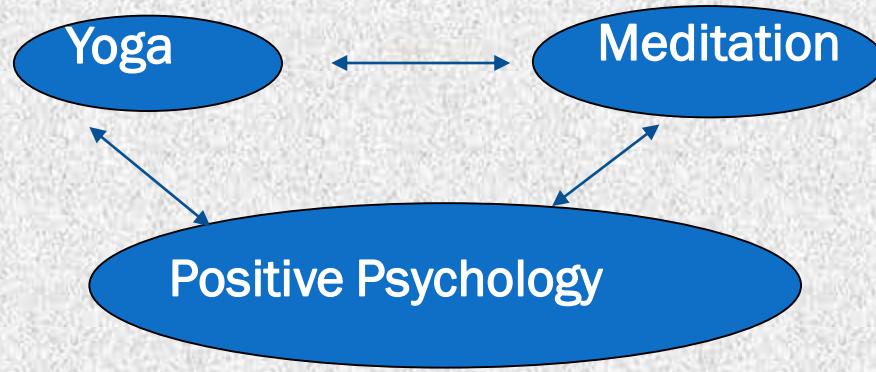
- According to Ramakrishna Rao (2021) the crux of my suggestion to anchor Indian psychological theories to a solid empirical base is to essentially urge that we operationalize the concepts and categories used in Indian psychology. These include such concepts as samādhi, turiya, gunas, citta, vrttis, dharma, karma, sukha, dukha, manas, buddhi, ahamkāra, and so on.
- We will do well to study and investigate in some depth Gandhian notions of satya, ahimsa, sarvodaya, swadeshi, swaraja, and swadharma.

. The Indian tradition includes psychological phenomena like **consciousness and joy** as core-elements of reality, and ‘**knowledge of the self’/ Introspection (*adhyātma-vidyā*)** as the fundamental science.

- Health, human development and well-being: The Indian ideas and concepts like ***ahankara*** (Salagame 2011), ***anasakti*** (Pande and Naidu 1992) have been explored in reference to health & well-being
- Neki (1973) has tried to build therapeutic interventions for the promotion of mental health and well-being using yoga and has come up with a model called ***Guru-Chela therapy*** which involves the ***teacher-disciple relationship*** developed in the Indian tradition.
- Sudhir Kakar (psychoanalyst) *Shamans (Healers), Mystics and Doctors* has become a classic which talks about **indigenous healing practices**. It clearly indicates the role of traditional healers in maintaining mental health in traditional societies.

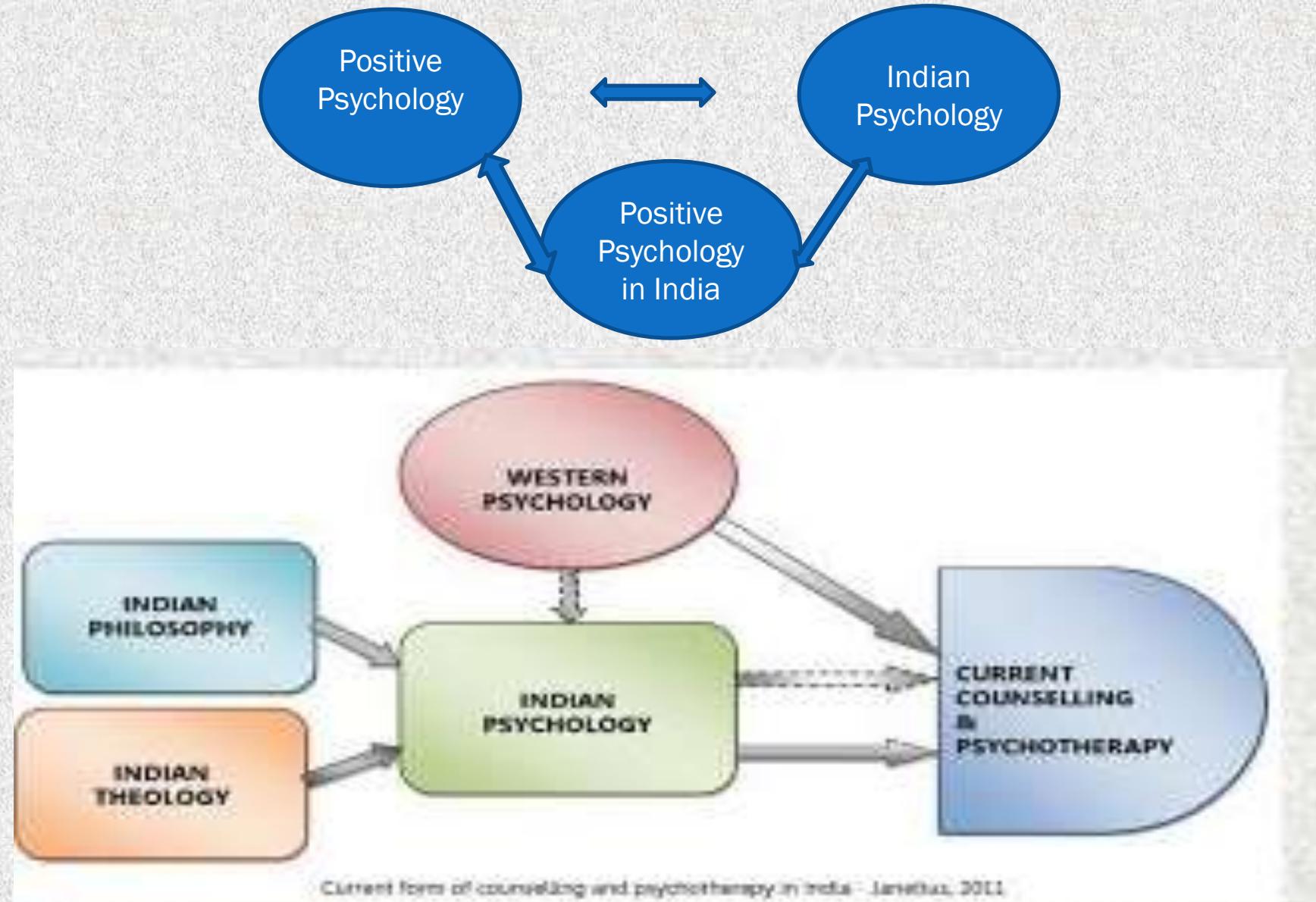
- As stated in the Pondy Manifesto (Cornelissen, 2002), “*Rich in content, sophisticated in its methods and valuable in its applied aspects, Indian psychology is pregnant with possibilities for the birth of new models in psychology that would have relevance not only for India but also for psychology in general.*”
- IP has much to offer in terms of **self-growth**, independent of any specific religious tradition. **How to liberate human beings from the bondage of ignorance, suffering and to create a social order of harmony, peace and personal growth constitute its major agenda.**
- IP is not conceived as the psychology of Indian people only, but for all human beings.
- Second, IP spills over to all other branches of psychology and as a holistic field covers the entire psychology tree, be it **health, social, mental health, organisational or any other branch**. It is concern about human growth and welfare to which other **psychologies** can equally contribute.

## Indian & Western perspective



- Positive psychology and Indian psychology are “*Birds of a feather flock together*” (Kiran Kumar 2006), because the focus of both is **achieving well-being**.
- Several books have come on the psychological relevance of Gita. Maslow's theory of **Meta-motivation** is very similar to the concept of **Nishkama karma** outlined in the Gita.
- “Deep respect for eastern historical and cultural context of **yoga** and use the practice to support us in more fully embracing our own lives here”, Debbie Cohen, 2008.
- **Yoga & Meditation:** Tool for well-being- cultivate a positivity in our behavior and thoughts.
- A positive intervention (Yoga & Meditation): Yogic ideas and Meditation, contemporary to Western Positive psychology and they are concerned with the attainment of deep and lasting happiness.
- **Wedding of two worlds.**

In the background of Indian philosophical research and Ancient religious literature, today`s Psychology & positive psychology in India



## Research Methods

- Nandy (1995) has argued that conducting experiments, developing and adapting psychological tests, mindlessly replicating Western research is what has kept Indian psychologists occupied without any clarity of purpose.
- Methods in Indian perspective work well within oneself (first person approach).
- Guru– Shisya (second person approach) (For example, a psychiatrist, Prof. Neki, found that a “guru-chela” kind of relationship works better in psychotherapy situations with Indian clients and patients.
- Methods of yoga and meditation have been used for centuries to test, experiment and empirically validate higher mental states.
- Whereas the methodology of western psychology focuses on the study of the “other person” (third person approach), Indian psychology (as other eastern psychologies) focuses on the study of “own-self ”.
- We need both first person and third person approach to research to bring about desired changes in human societies.

# Methods

- **First person & Second person:** Methods in Indian perspective work well within guru (second person) – pupil (first person) tradition. Methods of yoga and meditation have been used for centuries to test, experiment and empirically validate higher mental states.
- **Third person approach:** Whereas the methodology of western psychology focuses on the study of the “other person”, Indian psychology (as other eastern psychologies) focuses on the study of “own-self”. We need both first person and third person approach to research to bring about desired changes in human societies.
- **Interpretive Qualitative research** with stringent procedure
- -----Series of researches for understanding whole concept

- Thus, the Indian thought systems have ‘experiential–cognitive’ bases. Methodologically speaking, *adhyayana* (study) or *swā-dhya-ya* (self-study), *abhyā-sa* (practice), *anubhu-ti* (experiencing), and *prama-na* (demonstration) are important ingredients of any study.
- As a science of a multi-layered being, comprising subtle inner being, physical being and social being (Bhawuk, 2005, 2008a; Kumar, 2008); its propositions could not be tested by the accepted empirical methods of inquiry alone but require a broad spectrum of methodologies, calling for a wise and balanced deployment of first person, second person and third person perspectives (Bhawuk, 2008b).
- The primary focus is on how people can lead a purposeful and wholesome life. Both *para-vidya-* (knowledge of the Self) and *a-para-vidya-* (empirical knowledge) are considered necessary to live a harmonious life in this world.

## Cultural orientations

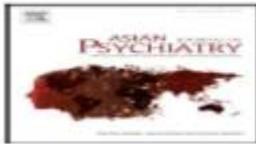
- Sitting rather too comfortably in the **pigeon holes of the University departments**, which do not mirror socio-cultural realities of the common man in India, psychologists have increasingly chosen to remain insular and self-absorbed (Dalal, 2010)
- Culture has a major influence on the development and manifestation of human strengths & good living
- Recently, Duggal Jha & Singh (2011) observed in their research that **collectivism** (group needs, goals and interests orientation - We “identity”) was significantly higher in small towns and villages as compare to big cities and metro city in Indian college students
- Main objective is to understand our own culture and to develop socio- cultural issue based intervention modules. So our interest should be Development, dissemination & validation of these modules. Also, need to understand how **socio- cultural issues** facilitating (e.g *Satsang*) or hindering (Female feticide, child marriage, gender discrimination etc.) our well being.

**Role of Demographical Factors** – For example ---

Misra (1990) pointed out that rural and urban India constitute two largely independent subsystems that require **separate tools for data collection and separate parameters for analysis and understanding**. One can't understand the rural by applying the principles and parameters derived from the urban samples.



# Empirical Studies in Indian settings



## Cross-cultural differences on *Gunas* and other well-being dimensions

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### ABSTRACT

Indian perspective of human nature and personality are often viewed through a *trigunas* perspective—*Sattva*, *Rajas* and *Tamas*. The current study investigated the triadic *gunas* and well-being dimensions across 3 nations India ( $n=493$ ; 194 males and 299 females; mean age = 21.73 years,  $SD=3.23$ ), USA ( $n=302$ ; 80 males and 222 females; mean age = 22.90 years,  $SD=2.78$ ) and Czech Republic ( $n=353$ ; 67 males and 286 females; mean age = 22.29 years,  $SD=2.29$ ) with a total of 1148 participants. *Triguna* Personality (Vedic Personality inventory) and well-being dimensions measured by Mental Health Continuum—Short Form, Flourishing scale and the Scale of Positive and Negative Experiences (MHC-SF, FS and SPANE) differed across countries. *Triguna* were correlated with MHC-SF and its clusters, FS and SPANE. Regression analysis revealed that *Trigunas* accounted significantly for well-being dimensions, for instance, *Sattva* accounted for 48% variance in Czechs, 56% in Indians and 55% in Americans, *Rajas* accounted for 21% variance in Czechs, 08% in Indians and 54% in Americans and *Tamas* accounted for 50% variance in Czechs, 20% in Indians and 64% in Americans. The results reinforce that *trigunas* personality significantly predict well-being dimensions.

#### Keywords:

*Sattva*

*Rajas*

*Tamas*

Mental health

Cross-cultural

**Table 3**

Partial-Correlations of Trigunas with well-being measures controlling for sex and age country-wise.

VPI sub-measures	Country	EWB	SWB	PWB	MHC-Total	FS	SPANE P	SPANE N
Sattva	Czech Republic	0.44**	0.44**	0.60**	0.58**	0.67**	0.49**	-0.39**
	India	0.49**	0.28**	0.56**	0.51**	0.70**	0.52**	-0.24**
	USA	0.54**	0.51**	0.64**	0.64**	0.71**	0.56**	-0.08
Rajas	Czech Republic	-0.39**	-0.28**	-0.36**	-0.38**	-0.38**	-0.37**	0.39**
	India	0.06	0.13**	0.05	0.09	0.03	0.03	0.20**
	USA	0.03	0.15**	-0.10	0.03	-0.08	0.03	0.71**
Tamas	Czech Republic	-0.52**	-0.41**	-0.59**	-0.58**	-0.57**	-0.55**	0.63**
	India	-0.11*	0.09	-0.17**	-0.07	-0.23	-0.15	0.36**
	USA	-0.05	0.09	-0.19**	-0.06	-0.19**	-0.04	0.78**

# Relationship between Triguna theory and well-being indicators

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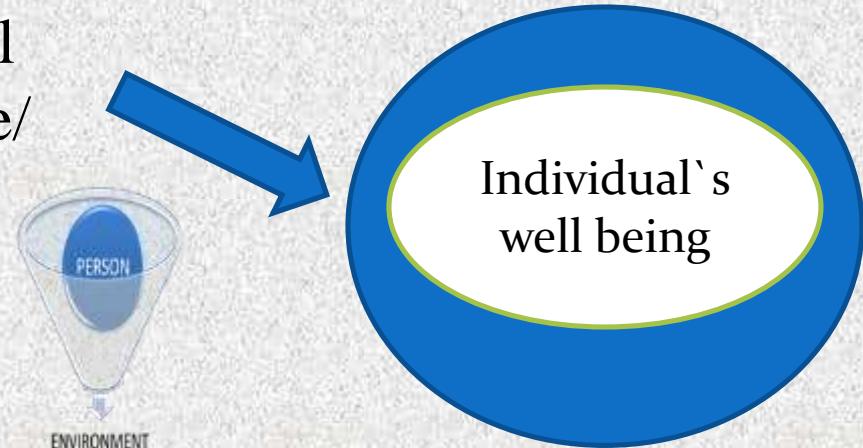
## ABSTRACT

The Indian perspective of personality deals with the tri-dimensional classification of *Gunas* (*Sattva*, *Rajas*, and *Tamas*) entailing physical, mental, and spiritual elements of personality. The present study aims to examine the relationship between *Gunas* and well-being indicators such as psychological capital, personality, life satisfaction, and subjective happiness. The study was conducted on two samples. Vedic Personality Inventory<sup>[1]</sup> and Mental Health Continuum-Short Form<sup>[2]</sup> were administered to both samples. The first sample consisted of 80 Indian professionals (males = 51 and females = 29) with mean age = 28.8 years (SD = 7.19) who were administered Psychological Capital Questionnaire<sup>[3]</sup> and Big-Five Personality Inventory<sup>[4]</sup> and the second sample consisted of 110 students (males = 82 and females = 28) with mean age = 21 years (SD = 2.72) who were administered Satisfaction with Life Scale<sup>[5]</sup> and Subjective Happiness Scale.<sup>[6]</sup> Across both studies, *Sattva* was found to be positively correlated with well-being. *Rajas* and *Tamas* were negatively correlated with well-being. Higher levels of *Sattva* and well-being were reported in the older age-group. Males scored higher on *Rajas* while no gender differences were found in well-being.

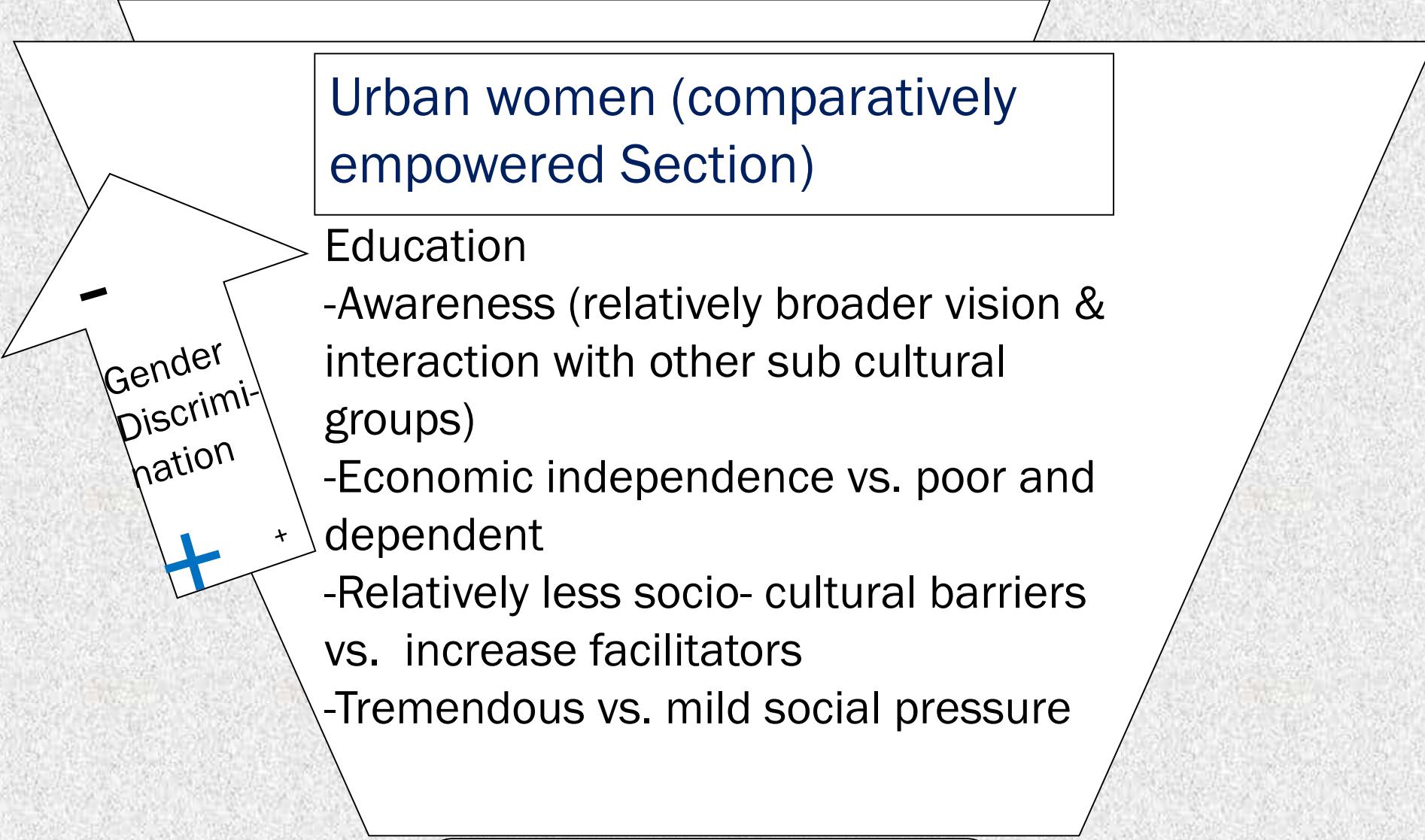
**Key words:** Big Five, Gunas, PsyCap, well-being

# Improving Psychological Well- being of rural People

Surroundings ( Socio- Cultural environment ) which facilitate/ inhibit his/ her well- being



In our research, conducted on 9th -12th class rural adolescent girls, 76% reported gender discrimination, 42% reported unsafe environment and large no. of traditions as obstacles. Most frequently observed phrases in responses were ‘world is very bad’ (Jamana bahut kharab hai) (12%), ‘other’s wealth/property’ (*Paraya Dhan*) (5%), ‘society thinks of (us) as burden’ (*samaj bhojha samjhata hai*) (3%) (Singh et. al., 2009).



## Urban women (comparatively empowered Section)

### Education

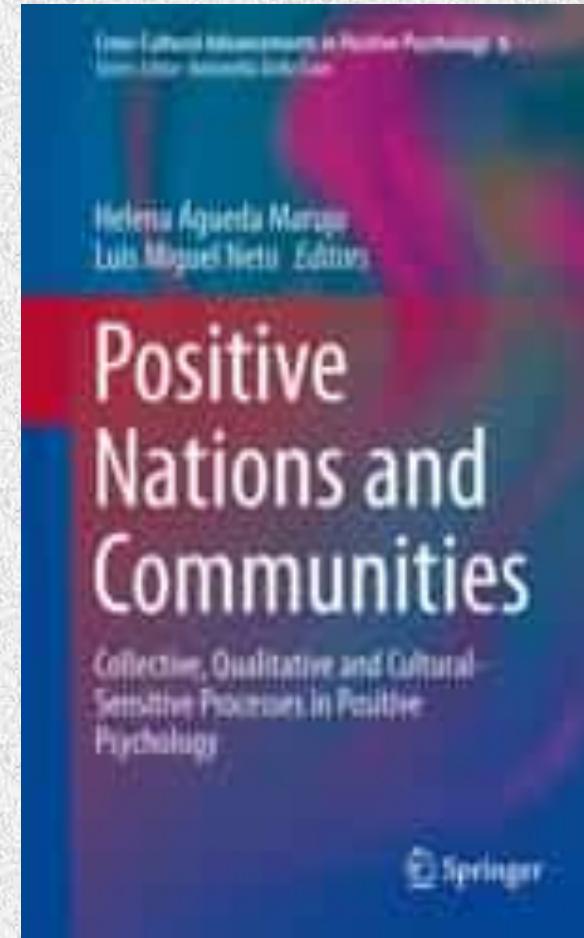
- Awareness (relatively broader vision & interaction with other sub cultural groups)
- Economic independence vs. poor and dependent
- Relatively less socio- cultural barriers vs. increase facilitators
- Tremendous vs. mild social pressure

Most Deprived Section:  
Rural Women

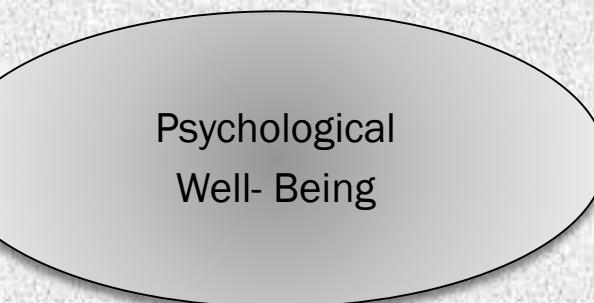
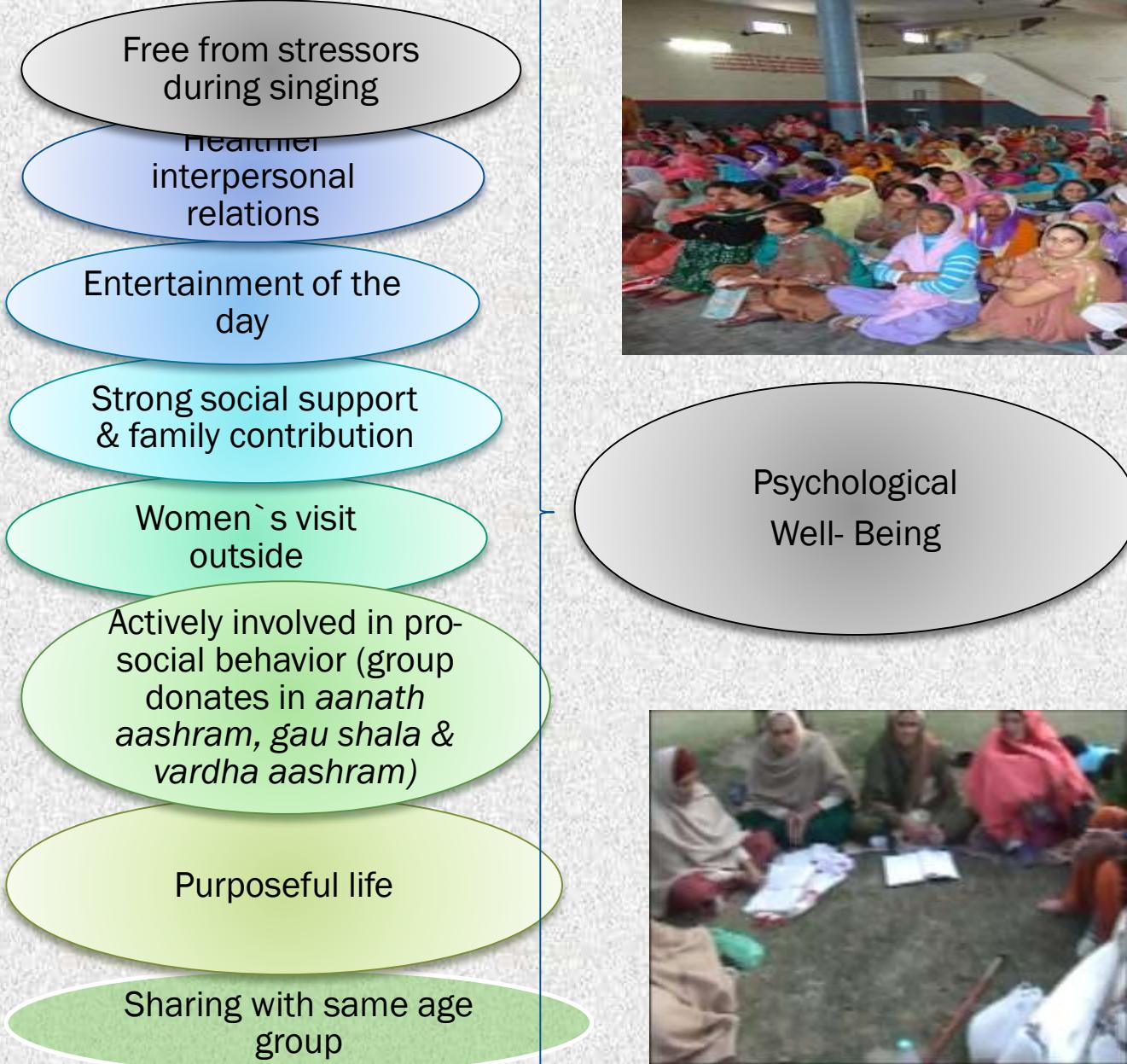
Source: Singh, K(2010)

We Explored ....

Singh Kamlesh, Jain Anjali & Singh Dalbir (2013) Satsang: A culture specific effective practice for well-being. In Positive Nations and Communities - Collective, Qualitative and Cultural-Sensitive Processes in Positive Psychology (Edited by Helena Agueda Marujo& Luis Miguel Neto), pp. 79-100, Springer Pub., Netherlands.



# Satsang in Indian Rural Women

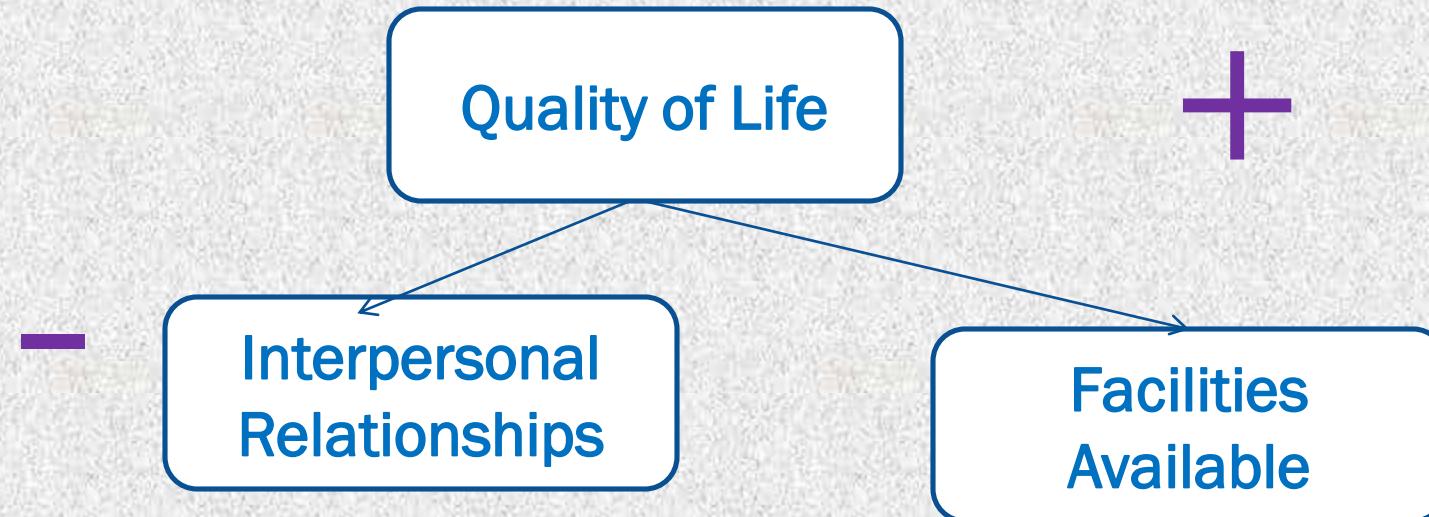


Do they need to go through the intervention module for enhancing their well being?

Singh et. al. 2012

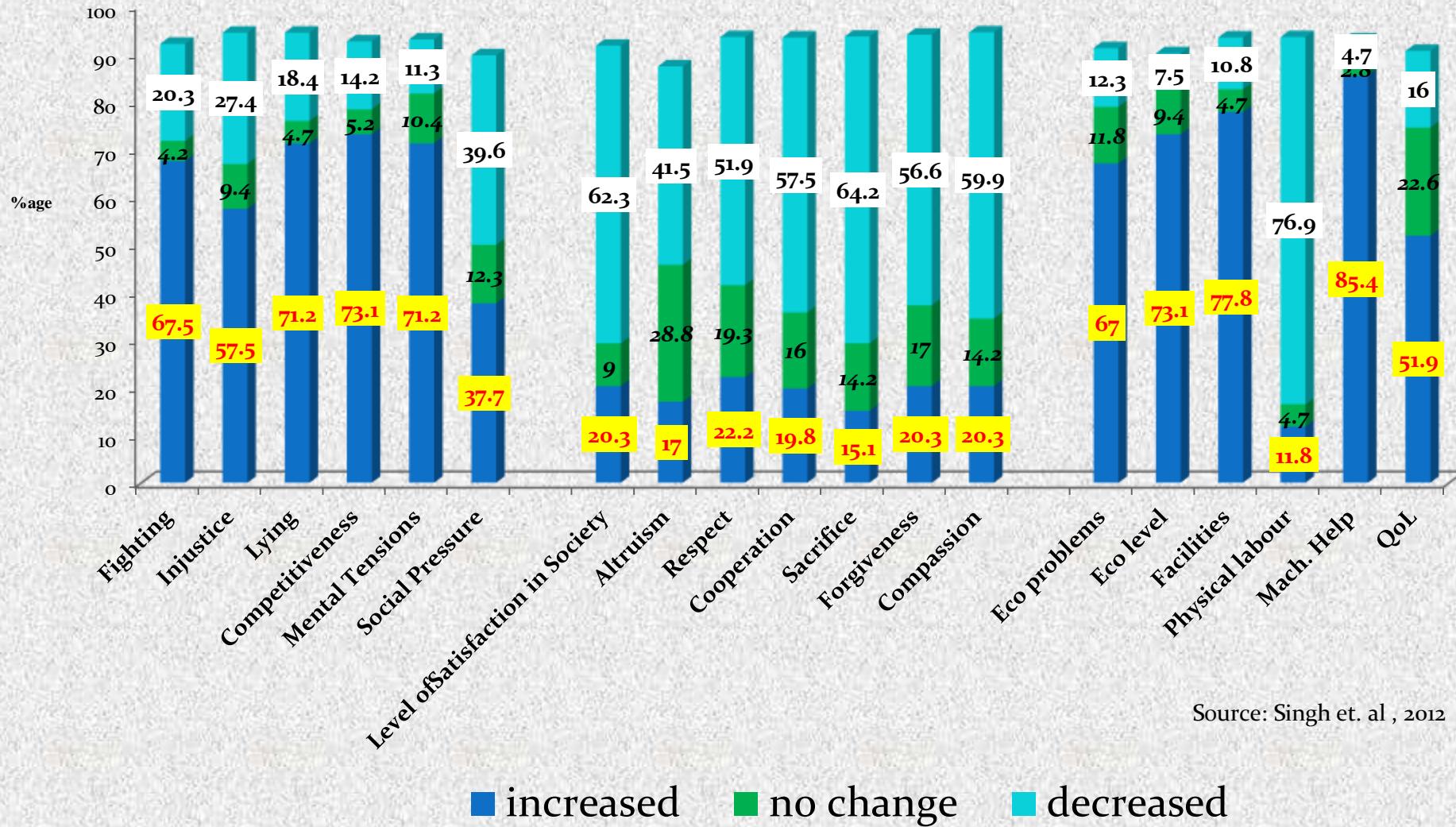
For Example:

- ❖ Quality of life is decreased when we take into account interpersonal relationships and improved with respect to the facilities available.



- We need to reinforce and acknowledge our society strengths for their safeguard

# Results-Percentage of Rural Women Reporting the Changes Observed in the Society in Different Domains since the last Decade



# Spiritual Message to live better life (or getting Happiness)

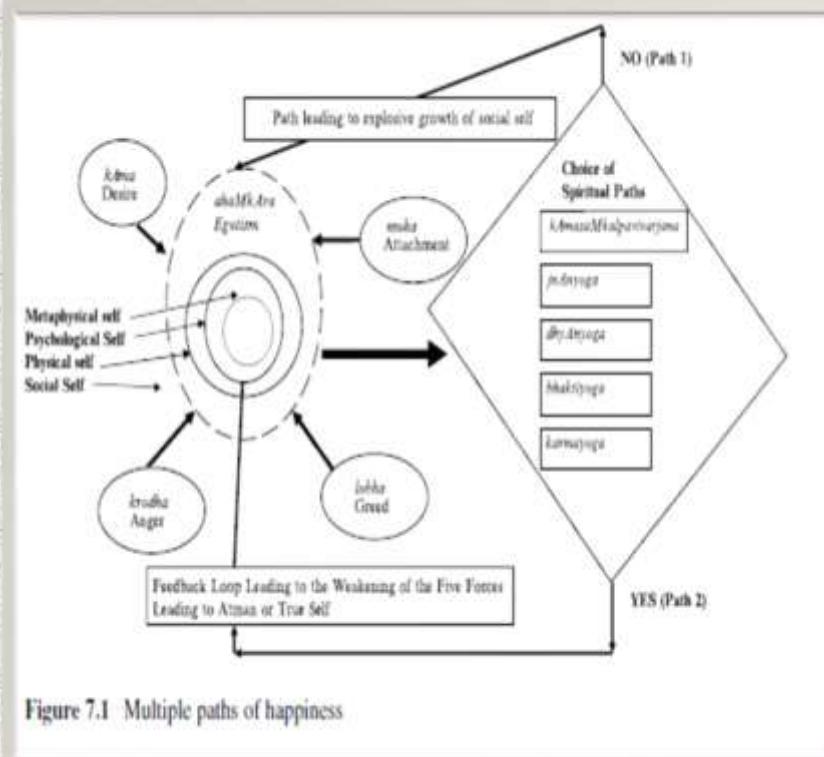


Figure 7.1 Multiple paths of happiness

Source : Dharm P.S. Bhawuk Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita (2011 pg. 131)



## Religious and spiritual messages in folk songs: a study of women from rural India

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### ABSTRACT

It has been reported in various studies that music in general and *satsang* (singing folk songs in a group) in particular has a positive effect on well-being. The present paper focuses on an analysis of what the rural women sing in these songs that form the repertoire of a *satsang*. The study area is Haryana, a state in India. Sample songs have been analysed to present the religious/spiritual messages that these folk songs convey. Content analysis of these songs has been done after categorising them broadly into three categories: songs that sing praises of Gods and Goddesses, sing about the incidences from scriptures and songs that convey spiritual or religious messages. Through this, the paper has explored the ways to disseminate spiritual/religious knowledge through folk songs in the local rural community.

### ARTICLE HISTORY

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### KEYWORDS

Religion; spirituality; folk songs; singing; Hinduism; *satsang*

## **1. Sakhi yeh paach bade balwaan vichar rahe sansaar mein:**

- O MY dear friend, *Lobh* (Greed), *Moh* (Attachment), *Krodh* (Anger), *Kaam* (Lust) and *Ahankaar* (Ego)- these are five **most powerful vices** that are wandering around the world. They are the most powerful foes of mankind as they lead to his total destruction. From these proceed all sorts of **grief and misery**.
- *Lobh* (Greed) is the first among them that leads to his end. The deadly vice of greed leads to inordinate desire for **wealth, money and materialistic possession** and man remains always **dissatisfied**.
- The vice of *Moh* (Attachment) leads to excessive attachment and involvement with family and the world which results in the neglect of spiritual life.
- *Krodh* (Anger) results in irrational behavior, quarrels and violence and destroys the peace and harmony of family.
- The vice of *Kaam* (Lust) is sinful and leads to shame and misery. One does not care for any social norm of respect and dignity and degrades oneself.
- Ego is the worst of all vices. *Ahankaar* (Ego) is proud and vanity, and leads to his fall. Roots of this message exists in Hinduism, Sikhism , holy book Bhagavad Geeta - where clearly documented that attachment is main cause of suffering.

Indian Psychology with third person approach

## The *Ashtanga* Yoga Hindi Scale: An Assessment Tool Based on Eastern Philosophy of Yoga

Mahima Raina<sup>1</sup> · Kamlesh Singh<sup>1</sup>

Published online: 28 July 2015  
© Springer Science+Business Media New York 2015

**Abstract** The study imports the concept of *Ashtanga* Yoga from the eastern philosophy of Yoga. There is a major disconnect between theory and data in Indian Psychology. Indian Psychology provides a rich theoretical base for understanding optimal human functioning. However, the theories have not been tested due to paucity of tools. A test developed on *Ashtanga* Yoga is reported. Data were collected in two phases from 550 participants. The data were analyzed using exploratory factor analysis. Seven factors were extracted as the theory indicates. Overall reliability of the scale was found to be excellent ( $\alpha = 0.88$ ), and the criterion-related validity was satisfactory as correlations were found to be 0.46 and 0.48 ( $p < 0.01$ ) for Flourishing and SPANE-P, respectively, and  $-0.22$  ( $p < 0.01$ ) for SPANE-N.

**Keywords** *Ashtanga* Yoga · Indian psychology · Test construction · Positive psychology

## Development and validation of *Vikaras Hindi Scale*

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### ABSTRACT

The present research imports the concept of *Vikaras* (vices) from the philosophy of Vedanta. Vedic Philosophy plays a central role in Indian Psychology. However, there is a major disconnect between theory and empirical research due to scarcity of tools for measuring the same. The present study aims to develop and validate a scale on *Vikaras* (vices). A total of 86 items were pooled to develop the scale. Data were collected in two phases from a sample of 555 participants belonging to Delhi and national capital region in India. A seven-factor solution with 36 items, explaining 51.08% of variance was obtained through exploratory factor analysis. Overall reliability of the scale was found to be excellent ( $\alpha=.88$ ) and the concurrent validity of the scale was satisfactory as correlations were found to be  $-.31$  and  $-.39$  ( $P<.01$ ) for Scale of Positive and Negative Experience (SPANE)-P and SPANE-B, respectively, and  $.38$  ( $P<.01$ ) for SPANE-N. It was found that all items of the newly developed scale constituted a valid and reliable measure of *Vikaras* (vices).

### ARTICLE HISTORY

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### KEYWORDS

*Vikaras/vices; mental health; culture; test construction*

## **Existing practices and interventions in India setting**



## Associations between religious/spiritual practices and well-being in Indian elderly rural women, Singh et al., 2020

### Abstract

The aim of this mixed methods study was to assess the associations between a culturally tailored intervention and preexisting religious/spiritual (R/S) practices with indicators of well-being and factors which contribute to happiness among elderly rural women from Haryana state, India.

The study consisted of three groups: field experimental group (FEG; n = 24); practitioners of preexisting R/S practices for at least 6 weeks satsang (SG, n = 54), Brahma Kumaris (BKG, n = 54), and Radha Soami (RSG, n = 30), and non-practitioners of R/S practices (n = 64).

Results revealed that FEG participants improved significantly on **physical health, body balancing, and self-care**; no changes were observed on the other well-being measures following the intervention.

Practitioners of preexisting R/S practices were found significantly different from the non-practitioners on some indicators of **health, quality of life, and well-being**. Qualitative measures pointed to the importance of R/S and family and interpersonal relationships among elderly rural women.

<b>Group</b>	<b>Activities</b>
Field group (FEG )	<b>Experimental Deliberately Delivered Intervention Module</b> Randomly selected elderly rural women from the community who were consented to practice daily for an hour in which <b>Satsang</b> for 25-30 minutes (singing S/R folk songs in a group), <b>relaxation techniques for 15-20 minutes</b> and <b>physiotherapy exercises</b> for 15-20 minutes for 1½ month.
Control group (CG)	Randomly selected elderly rural women from the community - neither following any substantial S/R practice nor part of FEG.
Satsang Group (SG)	Singing S/R folk songs ( <i>Bhajan</i> ) in a group, Mainly <i>Bhajan</i> were related to God – Goddesses life, instances from holy Hindu scriptures, Epics, spiritual messages etc.
Brahma Kumaris Group (BKG)	<b>Kumaris</b> The practice of Raj Yoga, Sharing spiritual message – <i>Murli</i> , Promoting Celibacy, <i>Sudhata</i> (cleanliness, purity) Sattvic food (vegetarian food) etc.
Radha Soami group (RSG)	<b>Existing Practice in the rural Community</b> ‘Naam’ simran (Chanting within), follow Sant Satguru `s message, Satsang and Sewa (Help, Service), promoting Karma, Bhakti etc. Main moto as referred by a practitioner as his Guru `s message ‘Ghar Maine Raho Kama Kar Khao, Par Naari Par Dhan Se Neh Na Lagao’ (Stay at home and earn your money, be away from others` woman & money)

# Focused Group Discussion

- They wanted to move forward in life leaving unhappy memories behind.
- Physical diseases were the main cause of unhappiness.
- Sleeplessness (caused due to disturbing thoughts/ memories related to unfortunate happenings in family)
- Feel that inner peace is most important factor : “*Sukha –Shanti chahiye*” Seeking happiness & peace.

## R/S Groups:

- More focused and clear in thoughts.
- Devoted to God
- Simple lifestyle – more focused towards gaining “Gyan” (knowledge) (BK follower)
- Watch spiritual TV programmes mostly.
- Perceived Lifestyle: More than 20% perceived above average lifestyle.

## After Joining groups:

- Better interpersonal relations in the family
- Less agitated
- Devotion increased & More surrendered to God/*Baba/Guru*

## **Yoga an effective strategy for self management of stress-related problems and wellbeing during COVID19 lockdown: A cross sectional study, Sahni et al., 2021**

This cross-sectional research aims to study the effect of yoga practice on the illness perception, and wellbeing of healthy adults during 4–10 weeks of lockdown due to COVID19 outbreak. A total of 668 adults (64.7% males, M = 28.12 years, SD = 9.09 years) participated in the online survey. The participants were grouped as; **yoga practitioners, other spiritual practitioners, and non-practitioners** based on their responses to daily practices that they follow.

Yoga practitioners were further examined based on the duration of practice as; long-term, mid-term and beginners. Multivariate analysis indicates that yoga practitioners had significantly lower depression, anxiety, & stress (DASS), and higher general wellbeing (SWGB) as well as higher peace of mind (POMS) than the other two groups. The results further revealed that the yoga practitioners significantly differed in the perception of personal control, illness concern and emotional impact of COVID19. However, there was no significant difference found for the measure of resilience (BRS) in this study. Yoga practitioners also significantly differed in the cognitive reappraisal strategy for regulating their emotions than the other two groups. Interestingly, it was found that **beginners -those who had started practicing yoga only during the lockdown period reported no significant difference for general wellbeing and peace of mind when compared to the mid- term practitioner.** Evidence supports that yoga was found as an effective self- management strategy to cope with stress, anxiety and depression, and maintain wellbeing during COVID19 lockdown

## **Psycho-spiritual well-being intervention, Singh & Bandyopadhyay (2020)**

- ✖ In a relatively recent study, Singh & Bandyopadhyay (2020) designed and evaluated the effectiveness of the **Psycho-spiritual well-being intervention**.
- ✖ It comprises a series of **14 video-recorded sessions** on different aspects of mental health such as happiness and well-being, emotional intelligence, motivation, time and stress management, depression and overall well-being.
- ✖ It can be delivered **both offline and online**. It was delivered in a closed Facebook group, and in three colleges in a classroom set-up.

➤ 1) A Web Based Psycho-Spiritual Intervention Programme for College Students.



➤ 2) A Psycho-Spiritual Intervention Programme for College Students in Class room Setting.



➤ It is a video-recorded intervention with 14 sessions, 25-35 Minutes each.

➤ Combination of :

➤— Applied sources of Positive Psychology,

➤— Thought-provoking videos of Indian Spiritual leaders,

➤— videos of motivational speakers and animation-based short videos were also included.



➤ An edutainment approach

# THE INTERVENTION SESSIONS

Session 1: Connection between Thinking Style and Well-being	Session 4: Happiness & Well-being Part I	Session 7: Happiness & Well-being Part IV	Session 10: Intelligence & Emotional Intelligence	Session 13: Depression & Well-being
Session 2: Time Management	Session 5: Happiness & Well-being Part II	Session 8: Happiness & Well-being Part V	Session 11: Emotional Well-being	Session 14: Overall Well-being
Session 3: Stress management	Session 6: Happiness & Well-being Part III	Session 9: Happiness & Well-being Part VI	Session 12: Motivation & Well-being	



How to practice emotional hygiene | Guy Winch | TEDxLinnæus\_University



An Algorithm for Happiness: Mo Gawdat



खुश कैसे रहे? How to live happily? Sadhguru Hindi



What makes a good life? Lessons from the longest study on happiness | Robert Waldinger



WHO AM I Short film based on Vivekananda Sayings NPPA Edit



The Science of Character (8min "Cloud Film")

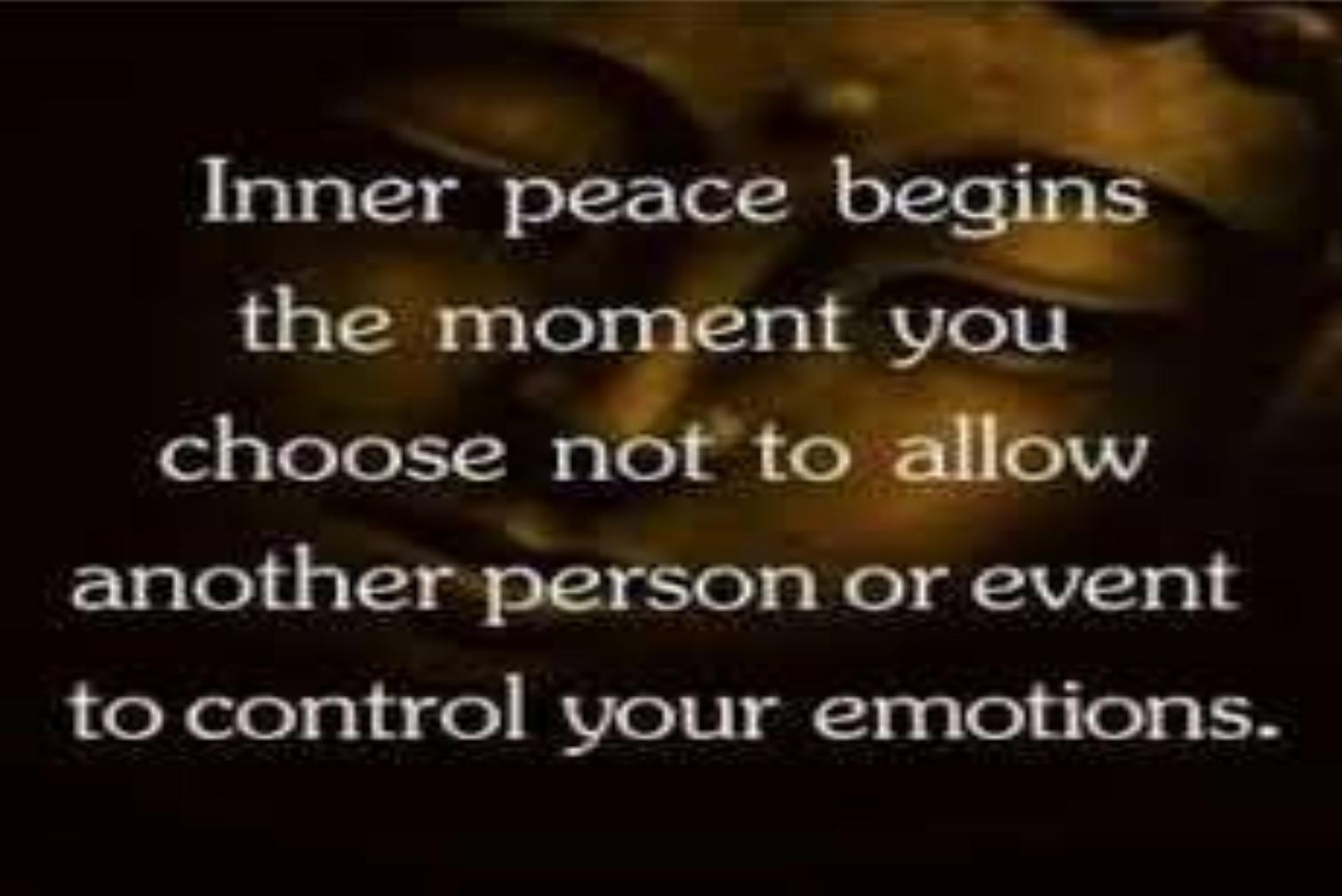


अपने सुख-दुःख का रचयिता कौन? Source: Full Episode 1 - The Journey – Gaurishankar 1 <https://www.youtube.com/watch?v=6y7Jcv4zSdI>



## various Indian socio-cultural settings





Inner peace begins  
the moment you  
choose not to allow  
another person or event  
to control your emotions.

**Thank You**