

# Theories of Personality (HUL 265)

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# Marks Distribution & Attendance policy

## Total Marks: 100

- Mid-term Exam.: 25 Marks
- End term Exam.: 35 Marks
- Attendance : 10 Marks
- Assignments: 30 Marks

## Attendance policy (10 Marks)

<75% = 0

75%= 5

80%=6

85%=7

90%=8

95%=9

100 %=10

**Important: If your attendance is less than 75%, you will be awarded one grade less than the actual grade that you have earned.**

- ✓ **Introduction to Psychology**
- ✓ Indian Psychology vs. Psychology in India

# PSYCHOLOGY

The word (psychology) comes from the Greek word ‘psyche’ which translate as soul or Breath or spirit and logia, which means the study or investigation of something (as in biology or physiology).



# Psychology

- Psychology came into being through its roots in **philosophy and the natural sciences** (biology).
- Psychology is the **scientific study of behavior and mind / cognitive processes**.

Psychology is the scientific study of **human thought, feelings and behavior**.

- How people act,
- think
- and feel.

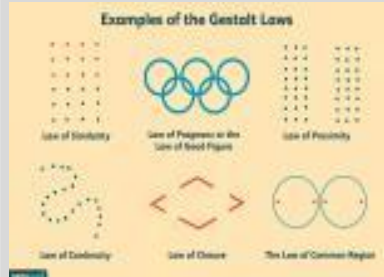
The major **goals of psychology** are to **describe, explain, predict, and improve human behavior**.

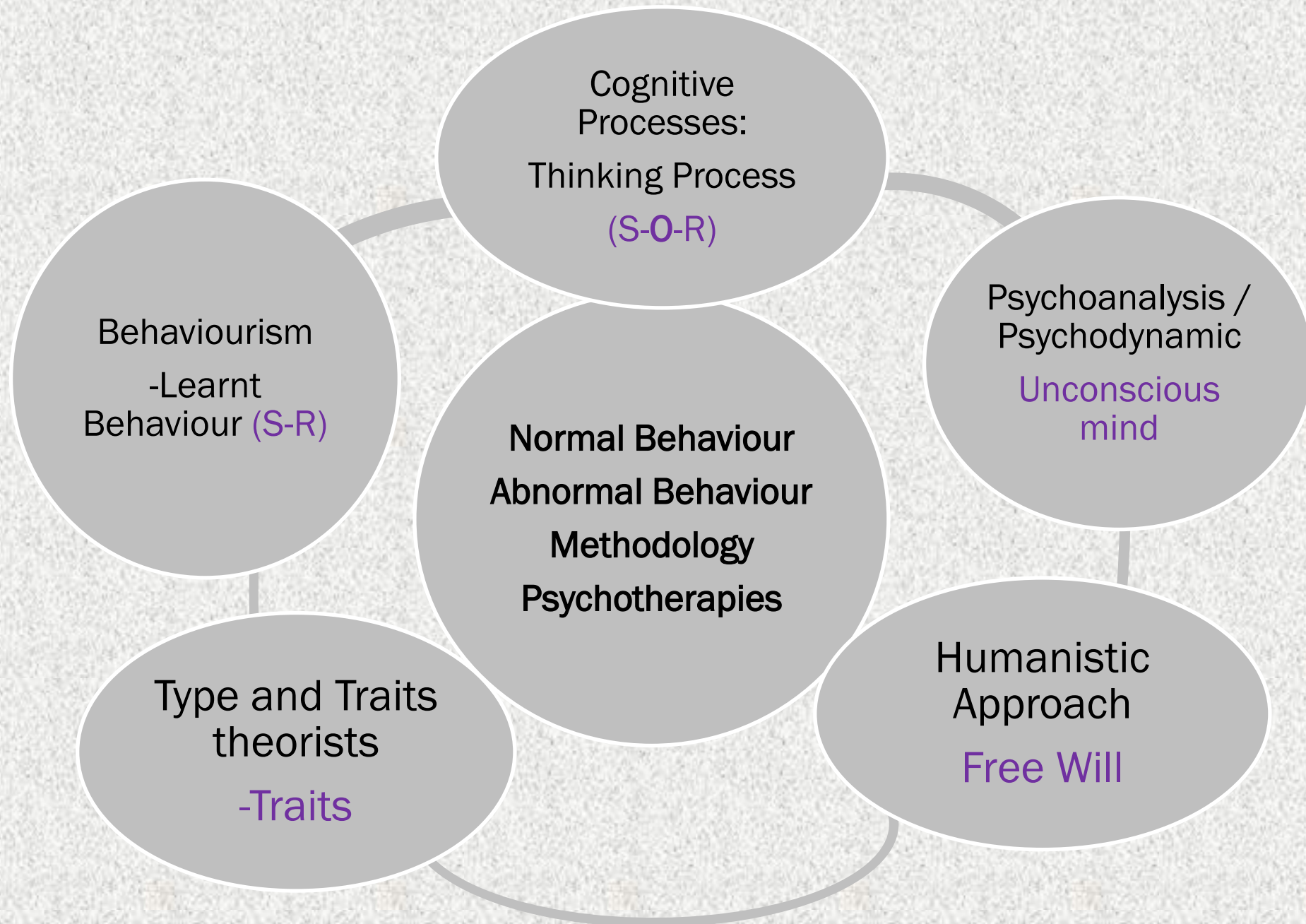
- Some psychologists accomplish this by contributing to our basic understanding of how people think, feel, and behave.
- Others work in **applied settings to solve real-world problems that have an impact on everyday life (Applied Psychology)**.

# Table: The Most Important Perspectives of Psychology

Psychological Perspectives	Description	Important contributors
Structuralism	Aims to identify <b>the basic elements or “structures” of psychological experience.</b>	Titchener, Wilhelm Wundt
Functionalism	Attempts to understand why animals and humans have developed the particular psychological aspects that they currently possess ( <b>Functions of conscious experiences</b> ).	William James
Psychoanalysis/ Psychodynamic	Focuses on the <b>role of our unconscious thoughts, feelings, and memories</b> , and <b>our early childhood experiences in determining behavior.</b>	Sigmund Freud, Carl Jung, Alfred Adler, Erik Erikson
Cognitive	Main focus is on the study of mental processes, <b>including perception, thinking, memory, and judgments.</b>	Hermann Ebbinghaus, Jean Piaget

## Continue ---

Psychological Perspectives	Description	Important contributors
Behaviorism	The approach is only concerned with <b>observable stimulus-response behaviors</b> , and it states <b>all behaviors are learned through interaction with the environment</b> .	Watson, Skinner
Trait Perspective	Trait theorists are primarily interested in the measurement of <i>traits</i> , which can be defined <b>as habitual patterns of behavior, thought, and emotion</b> .	Allport, Cattell, Eysenck
Humanistic Perspective	They believe that you're essentially good and that <b>you're motivated to realize your full potential</b> .	Carl Rogers, Abraham Maslow
Gestalt psychology	Early perspective in psychology focusing on perception and sensation, particularly the perception of patterns and whole figures. <b>Gestalt psychology</b> :“an organized whole” or “configuration,” which fit well with the focus on studying whole patterns rather than small pieces of them. <b>(The whole is greater than the sum of its parts)</b>	Wertheimer  <p>The image shows a collection of diagrams illustrating Gestalt laws of perception. At the top, it says 'Examples of the Gestalt Laws'. Below this, there are six diagrams with labels: 'Law of Similarity' (a grid of dots with some highlighted), 'Law of Proximity or the Law of Good Figures' (the Olympic rings), 'Law of Continuity' (two intersecting lines), 'Law of Closure' (a dashed line forming a shape), 'Law of Similarity' (another grid of dots), and 'The Law of Connected Regions' (two overlapping circles). Each diagram is accompanied by a brief description of the law it illustrates.</p>



\* Indian  
Perspective



Perspective	Normal Behaviour	Abnormal Behaviour	Therapies	Methods
Psychoanalysis/ Psychodynamics (Unconscious mind)	Childhood experience s (normal)	Traumatic Childhood experience) (childhood was full with anxieties, conflicts, unfulfilled desires, traumas etc. which is reflecting in our unconscious mind) -- Cause of Abnormal behaviour	Hypnotism, Dream analysis	Hypnotism, Dream analysis (Royal road to unconscious mind), Projective techniques, Case studies etc.
Cognitive Thinking process)	adaptive thinking processes	Maladaptive thinking process	Cognitive therapy: counsellors design the therapy to correct maladaptive thinking process	Interviews, Psychological testing, case studies etc.

**Psychoanalytic Theory:** Sigmund Freud was one of the first to treat emotional disorders.

- Freud's theories were the first to suggest that our childhood experiences impact our adult behaviors.
- The first to provide therapy for patients.
- Developed dream interpretation and free association



**Cognitive Psychology:** Cognitive psychology believes that behaviors are performed because of **ideas and thoughts**.

- The cognitive perspective focuses on cognitive processes like **perception, memory, thinking, reasoning etc..**



Perspective	Normal Behaviour	Abnormal Behaviour	Therapies	Methods
Behavioural Perspective (Learnt Behaviour)	Conditioning resultant reward and punishment –(S-R Connections)	Faulty conditioning style (learnt behaviour )	Deconditioning of faulty conditioning style and <b>establish adaptive conditioning style by using Reinforcement</b>	Experimental Method Verbal reports
Type & Traits	Normal Personality traits ( role of Heredity & Environment)	- May have abnormal behavioural traits (individual Differences) e.g. strong vs. weak sympathetic Nervous System – higher emotional reactions. - Triggers of abnormal behaviour are in the environment.	<b>Conditioning</b> –Learnt behaviour - Behavioural therapies - If you find childhood experiences are the cause of AB then <b>psychoanalytic therapies</b>	Psychological testing – rigorous statistical techniques – Item analysis, Factor analysis, Reliability Validity, norms etc.
Humanistic	Programmed to grow	Incongruence between Real and ideal self.	Rogerian Therapy	Q sort Technique



## Behaviorism: Behaviorists believe that:

- behavior can be measured and observed.
  - We can objectively describe, predict, and control that behavior. (supporting to the scientific approach to psychology).
- people are controlled by their environment (Positive & Negative Reinforcement).
  - Behaviour is the result of what we have learnt from our environment.
  - no. of experiments on animals. (S-R) connections.



## Humanistic Perspectives: Key Components of Rogerian Therapy:

**Empathy:** Rogerian therapists attempt to develop an empathic understanding of their clients' thoughts and feelings. **Congruence.** Rogerian therapists strive for congruence; that is, being self-aware, genuine, and authentic in their interactions with clients. **Unconditional positive regard:** showing compassion and acceptance towards the client.

# 21<sup>st</sup> CENTURY PSYCHOLOGY

- **Evolutionary psychology** is a branch of psychology that studies **the mental adaptations of humans to a changing environment**, especially differences in **behavior, cognition, and brain structure**.
- Evolutionary perspective that focuses on the biological bases of universal mental characteristics that all humans share.
- This perspective suggests that these mental processes exist because they serve an evolutionary purpose – they aid in **survival and reproduction**.
- **Positive Psychology**



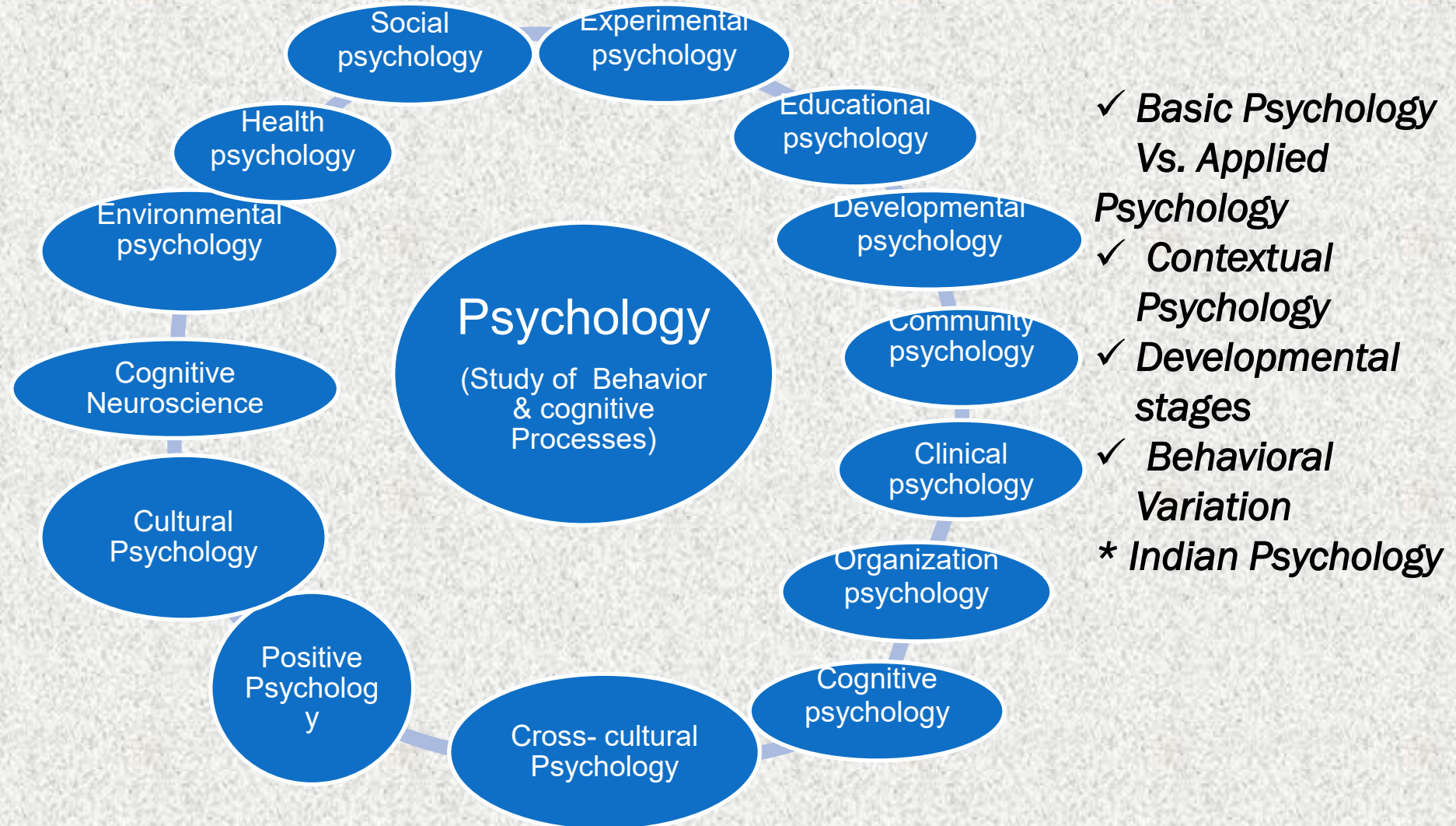
- ✓ Another modern perspective in psychology is the **Sociocultural Perspective**: It combines two areas of study: **social psychology**, which is the study of groups, social roles, and rules of social actions and relationships, and **cultural psychology**, which is the study of **cultural norms, values, and expectations**.
- ✓ **In cross-cultural research**, the contrasts and comparisons of a behavior or issue are studied in at least two or more cultures. This type of research can help illustrate the different influences of **environment (culture and training)** when compared to the **influence of heredity** (genetics, or the influence of genes on behavior).
- ✓ **Biopsychology**, or the study of the biological bases **Biopsychological Perspective** of behavior and mental processes, isn't really as new a perspective as one might think. Also known as **physiological psychology, biological psychology, psychobiology, and behavioral neuroscience, biopsychology** is part of the larger field of neuroscience: the study of the physical structure, function, and development of the nervous system. **Cognitive Neuroscience** (EEG, fMRI & other equipment) Also, the field of **cognitive neuroscience often overlaps with biopsychology**.

**Table 1.1** The Seven Modern Perspectives in Psychology

Perspective	Major Focus and Concepts	Major Theorists
Psychodynamic	Development of sense of self, motivation for social/interpersonal relationships	Sigmund Freud, Carl Gustav Jung, Alfred Adler, Karen Horney, Erik Erikson, Anna Freud
Behavioral	Classical and operant conditioning, concept of reinforcement, focus on observable behavior	Ivan Pavlov, John B. Watson, Edward L. Thorndike, B. F. Skinner
Humanistic	The ability of the individual to direct and control his or her own life, free will, self-actualization	Abraham Maslow, Carl Rogers, Natalie Rogers
Cognitive	Perception, memory, intelligence, thought processes, problem solving, language, learning, the role of the brain and nervous system	Jean Piaget, Noam Chomsky, Elizabeth Loftus, Howard Gardner, Fergus I. M. Craik, Raymond Cattell, Eleanor Rosch
Sociocultural	Relationship between social behavior and the contexts of family, social groups, and culture	Lev Vygotsky, John Darley, Bibb Latané, Albert Bandura, Leon Festinger, Henri Tajfel, Philip Zimbardo, Stanley Milgram
Biopsychological	Influences of genetics, hormones, and the activity of the nervous system on human and animal behavior	Paul Broca, Charles Darwin, Michael Gazzaniga, Roger Sperry, Carl Wernicke, S. Marc Breedlove, Lisa Feldman Barrett
Evolutionary	The biological bases for universal mental characteristics that are shared by all humans	David Buss, Richard Dawkins, Leda Cosmides, Robert Trivers, David C. Geary, Todd K. Shackelford, Daved F. Bjorklund, Anne Campbell, Susan Oyama

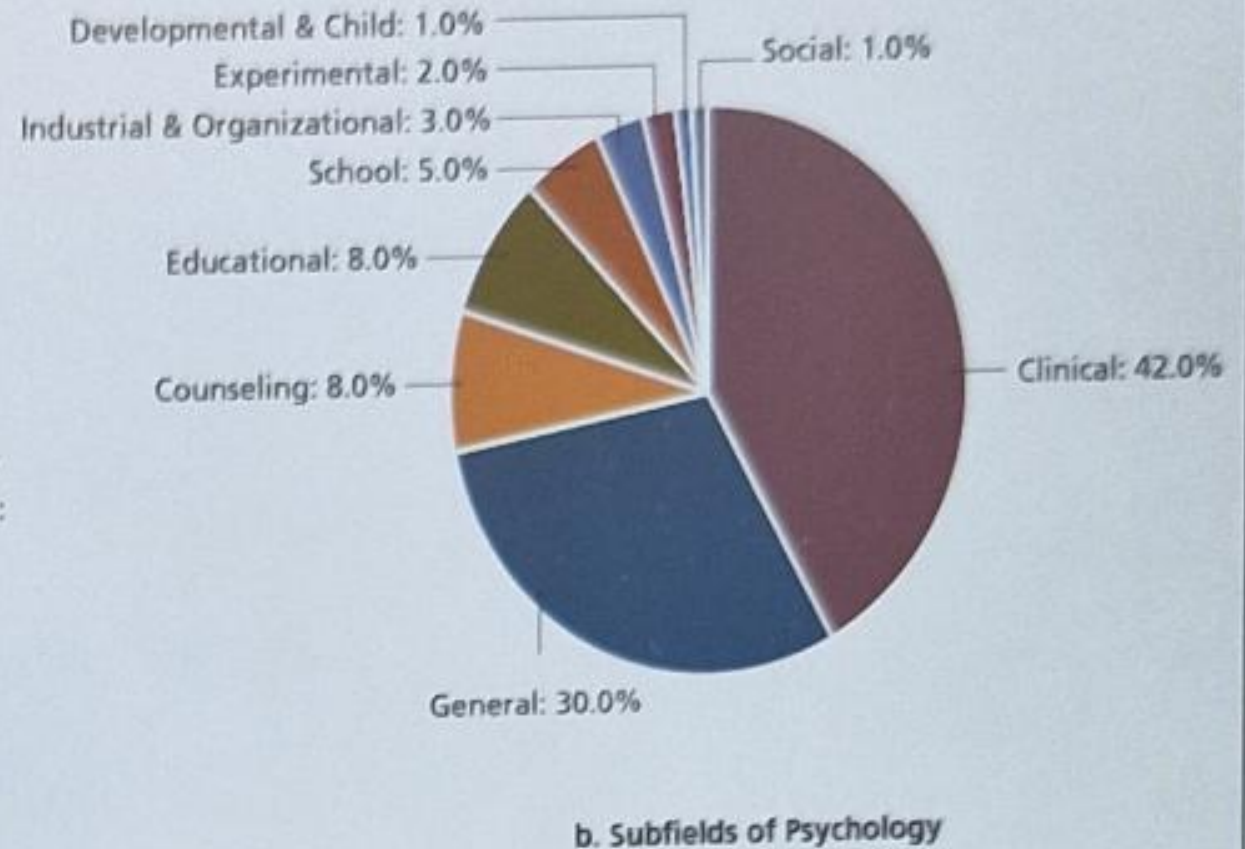
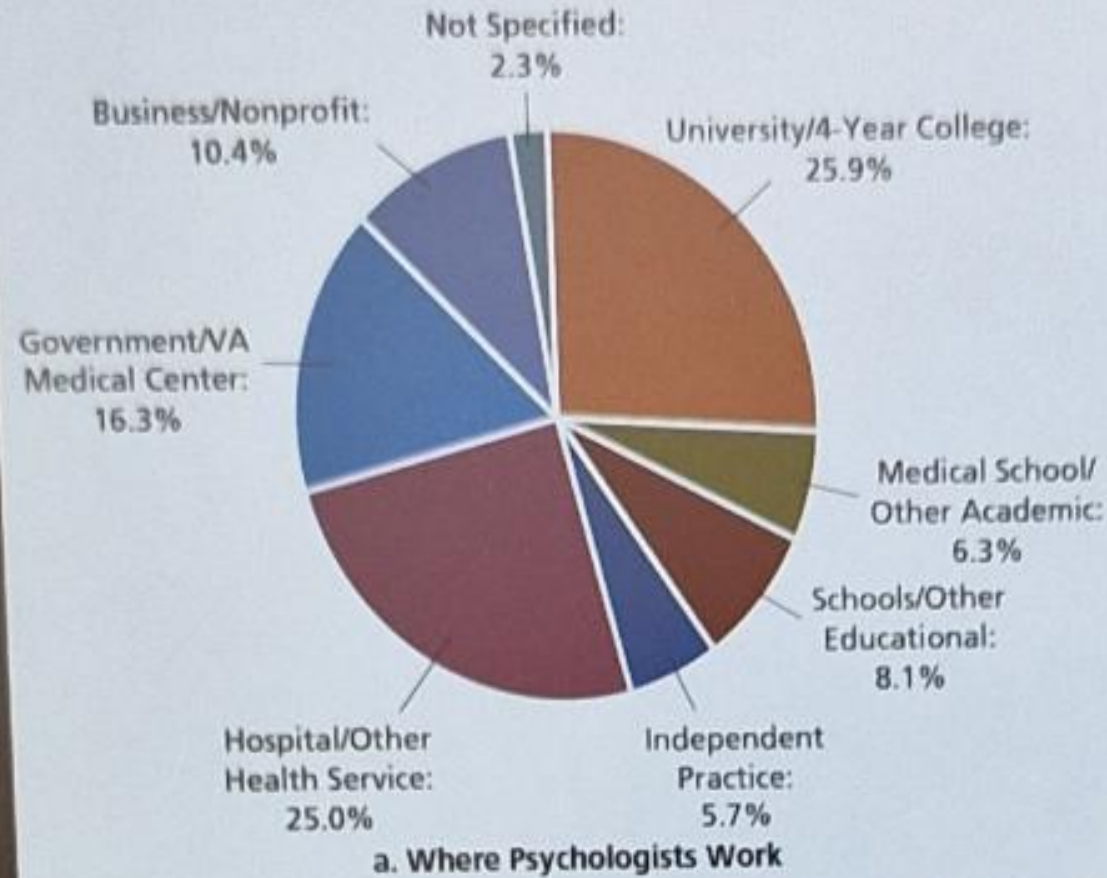


# American Psychological Association (APA): 54 divisions



**Figure 1.3** Work Settings and Subfields of Psychology

Interactive



(a) There are many different work settings for psychologists. Although not obvious from the chart, many psychologists work in more than one setting. For example, a clinical psychologist may work in a hospital setting and teach at a university or college. (b) This pie chart shows the specialty areas of psychologists who recently received their doctorates.

Source: American Psychological Association. (2016). Psychology Master's and Doctoral Degrees Awarded by Broad Field, Subfield, Institution Type and State (2004–2013): Findings from the Integrated Postsecondary Education Data System. Washington, DC: Author

# Indian Psychology vs. Psychology in India



# Indian Psychology

- Indian Psychology (IP) has **its roots in the diverse traditions of knowledge deliberated upon in various texts (Shastra)**, as well as the **practices and meanings embodied in various forms**, shared by the people (Loka) in the zone of Indian civilisation (Dalal & Mishra 2010)
- The goal was to seek enduring **harmony of spirit, mind and body for everlasting happiness.**
- The hallmark of the Indian perspective is **inner-directedness and spirituality.**

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

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

Aspect	Indian Psychology	Psychology in India
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

22

- ➡ 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 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.)**

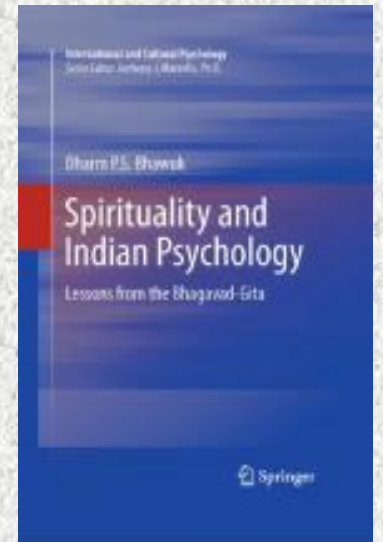
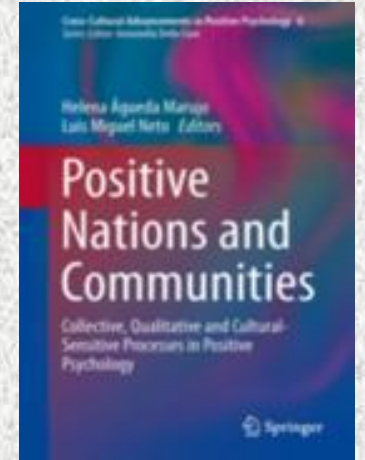
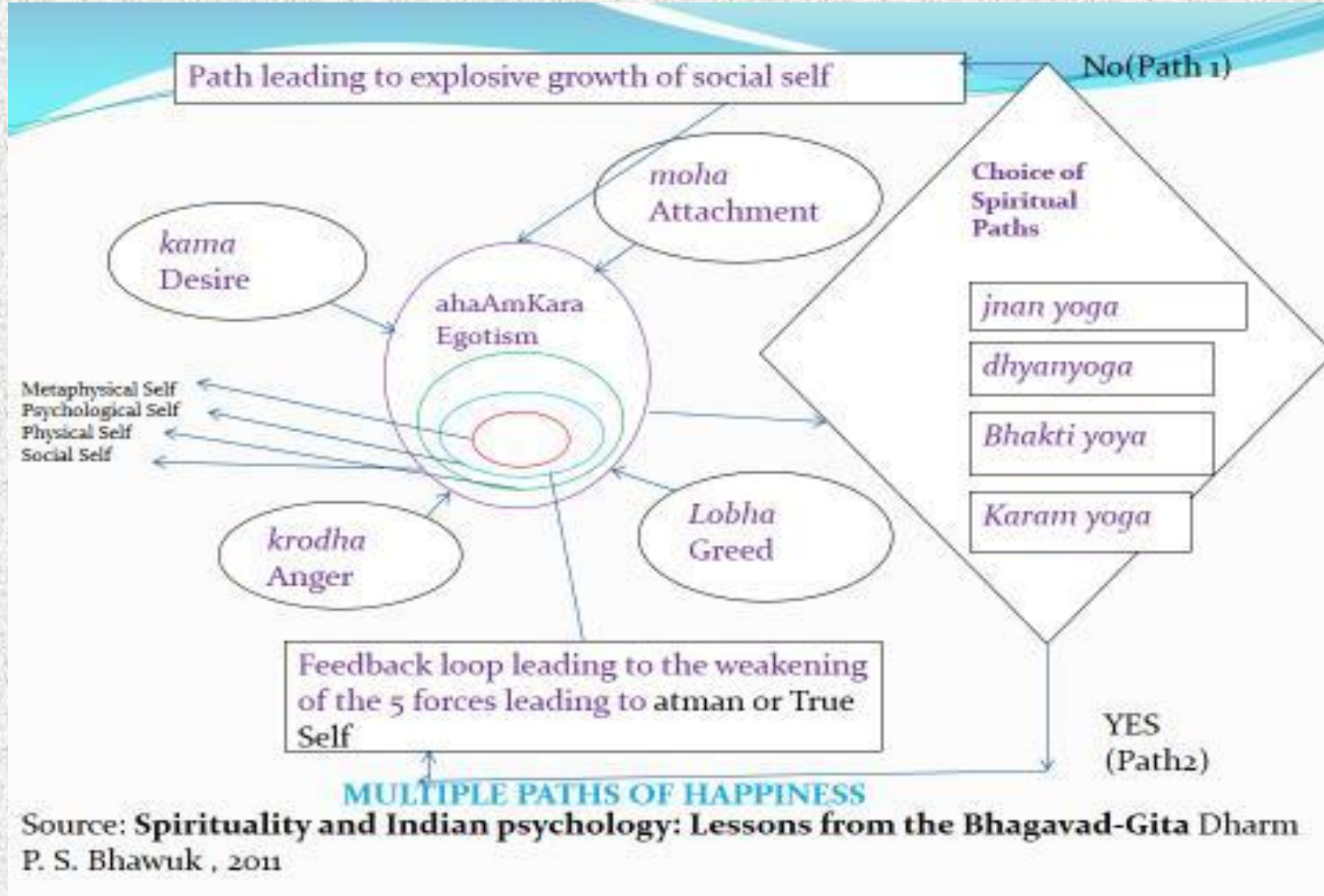
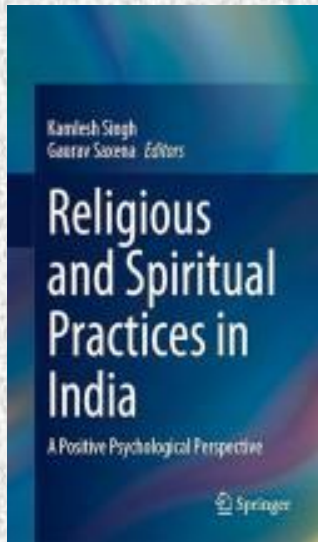
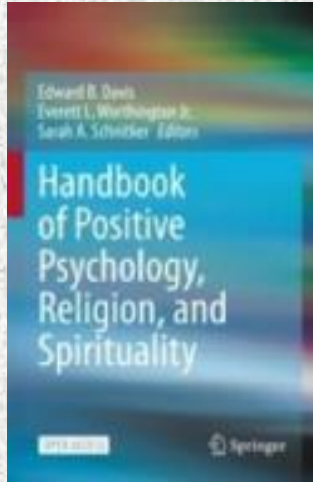
## **IP perspective**

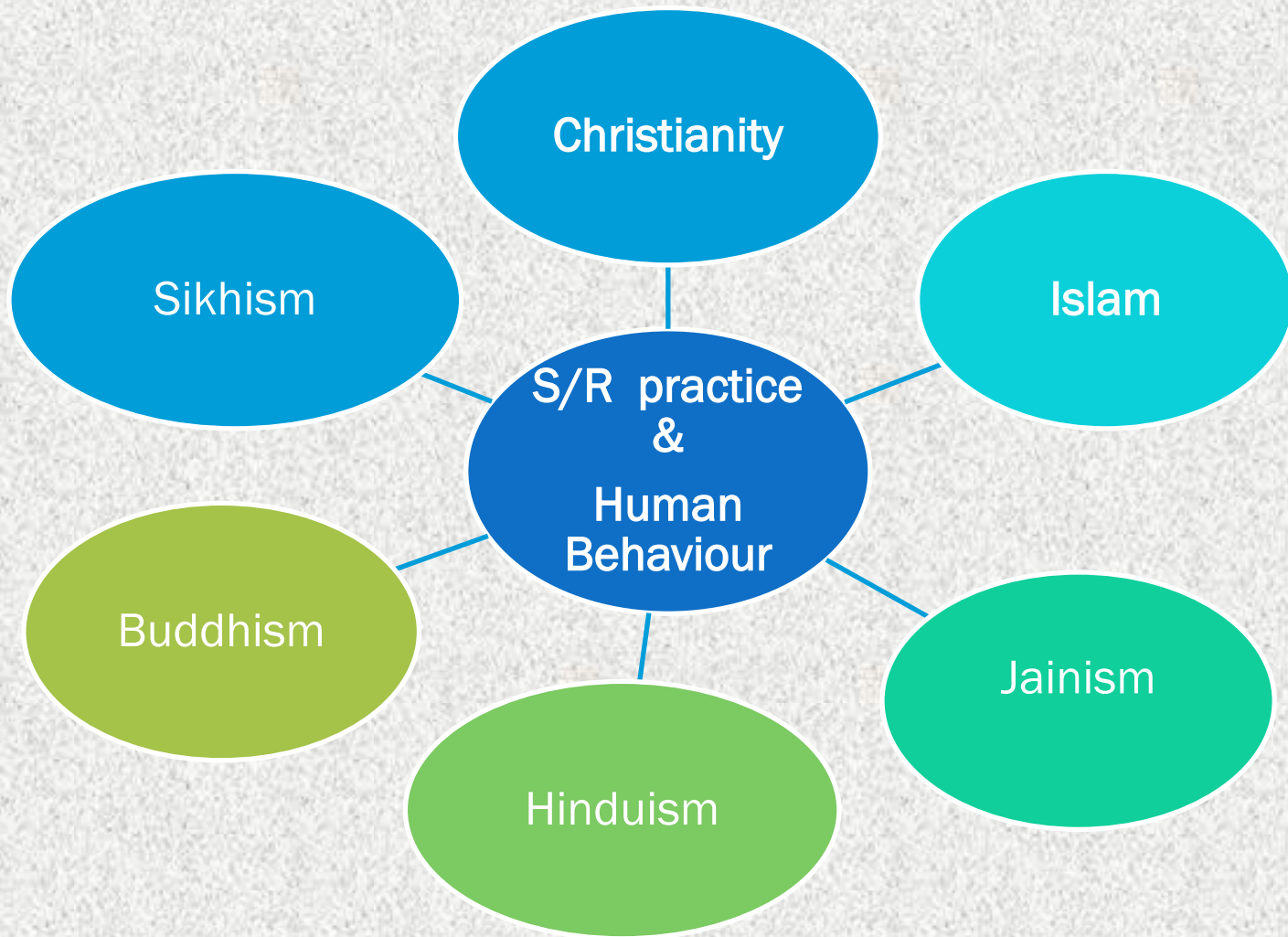
- Kiran Kumar: IP & PP are like - **'birds of a feather flock together' – both focusing on well-being**
- 1. Even, **Positive Psychology** which is dealing with positive aspects of human life (e.g. religion, spirituality, values, authenticity, creativity, love, collectivism, forgiveness etc.) is also 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.**)



# Indian Psychology: Hallmark of Spirituality & Inner directedness

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

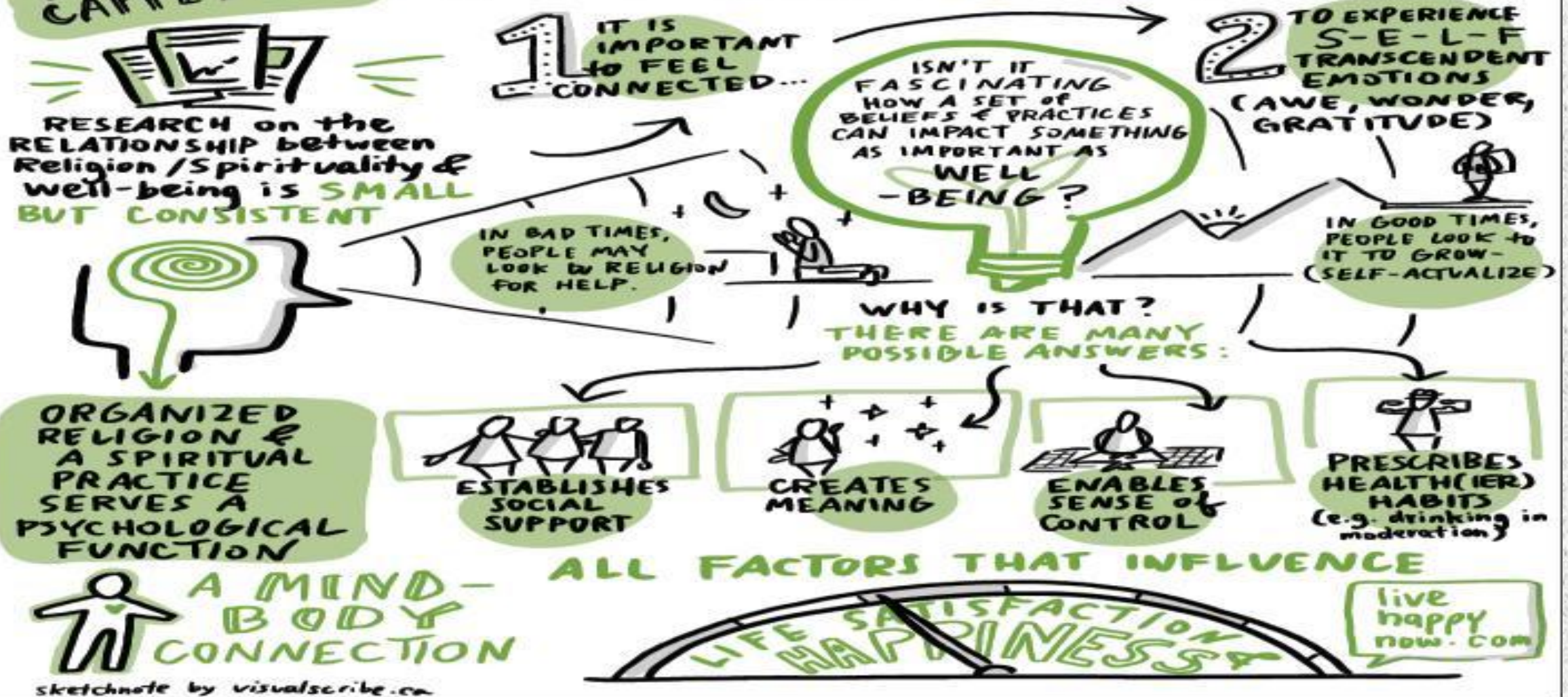






# RELIGION & POSITIVE PSYCHOLOGY

with  
DR. PATTY VON  
CAPPELLEN





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.

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 mā* (fulfilment of desires) and *moksha* (liberation) cover the entire range of human possibilities and strivings, irrespective of caste, creed or religion.

- 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 (hit<sup>̄</sup> ayu)? **Useful life (hita<sup>̄</sup> yu)** 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, where as 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)**

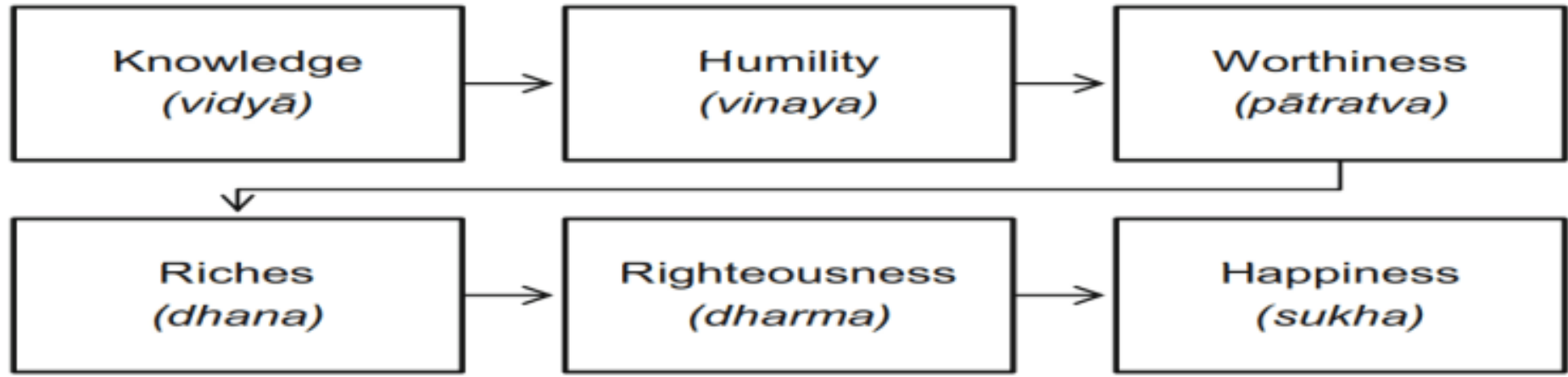
- **Hitopadeśa**, an ancient Indian manuscript, is a work of Vishnū usarman (Vishnū usarma trans. 1830) that dates back from the twelfth century (Panchatantra 2015).

- 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 विनयं 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**” (Mu“ller 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]; Vyāsa trans. 2010), which is more closely reflected in the proposed Hitopades’ic 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 purusharthan 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).

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 (*Ānnamaya kosha*) is the lowest level, and gradually through other levels *Prānamaya*, *Manomaya*, *Vijñānamaya*, it goes to the level of *Ānandamaya Kosha*. The true identity (*Ātman*) of *sat-chit-ānand* 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

[illegible]

Vijnanamaya kosha

[illegible]

Manomaya kasha

[illegible]

Pranamaya kosha

Discontinuous income composition of persons. This subject gives a picture of how Soviet West emigrants used family resources and how family assets were shared. It demonstrates that economic opportunities, the political and social environment in the country, the history of the individual person are mainly in the foreground, while personal characteristics of persons are in the background. The main emphasis of research is on the family structure in the Soviet Union, but the results of the study are of value to all, if people are interested in the family and its history.

Annamaya kosha

There is also a wealth of fine geological stuff, returned from the fact that there is no quarantined by formal locking although there is some loose collection. Some of the stuff is of interest and shows, fossils, fish, invertebrates, small birds.

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

**Annamaya Kosha**

Physical body



**Pranamaya Kosha**

Energy Body



**Manomaya Kosha**

Emotional Body



**Vijananamaya Kosha**

Wisdom Body



**Anandamaya Kosha**

Bliss Body



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

6. 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**.



- Indian traditions use some terms of a **psychological nature that refers to self and identity**. Among them **aham, ahamkāra, mamakāra, abhimāna, and Asmita (अहम्, अहंकार, ममकार, अभिमान, और अस्मिता)** are important and more commonly used.
- 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**.



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

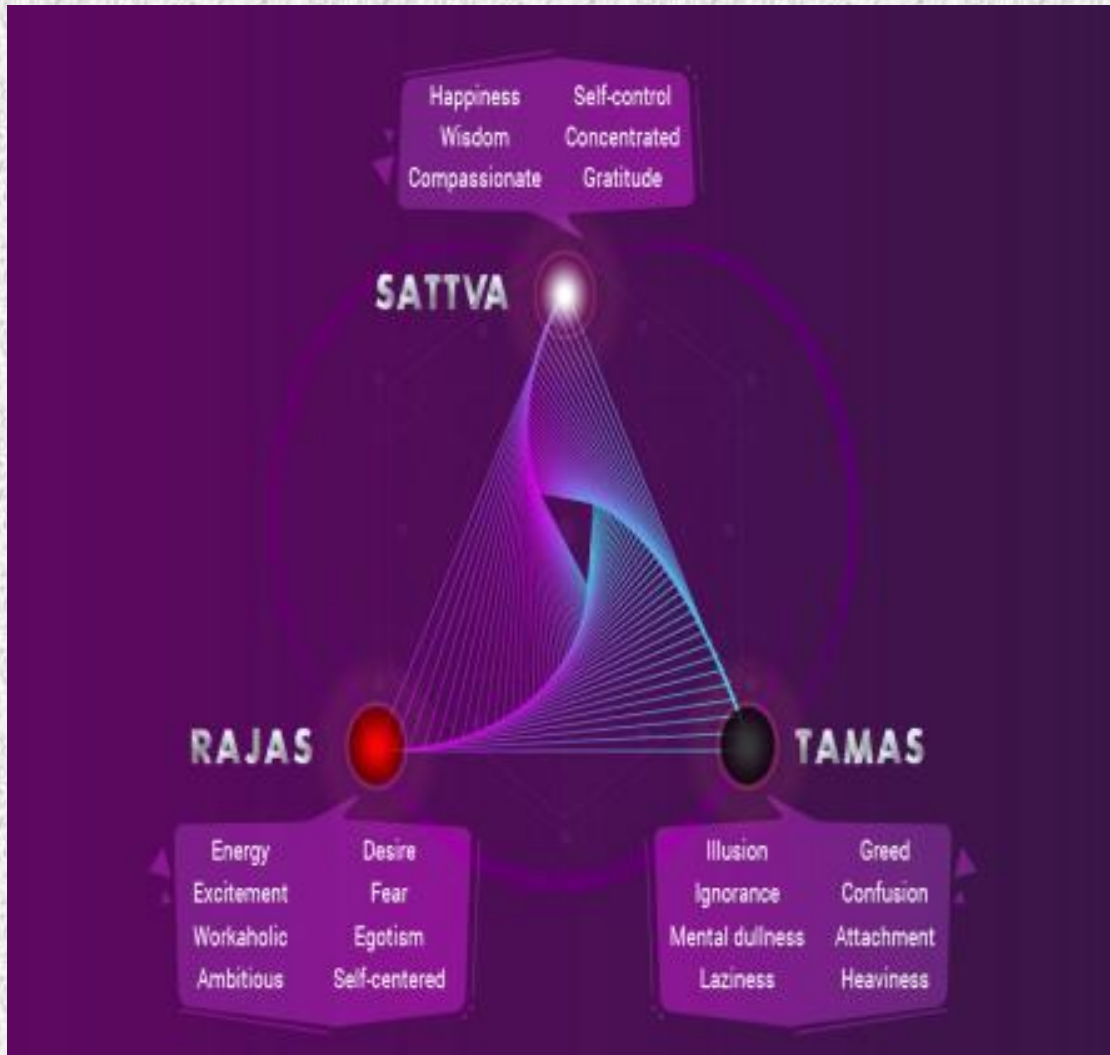
- A *sattvic* person is described as one who has **discriminative intellect**; who is **self-controlled, quiet and steadfast**; who is **virtuous, generous and gentle**; and who is **detached, and duty bound without expectations, a seeker of self and aware of the unity underlying all diversities**.
- 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.

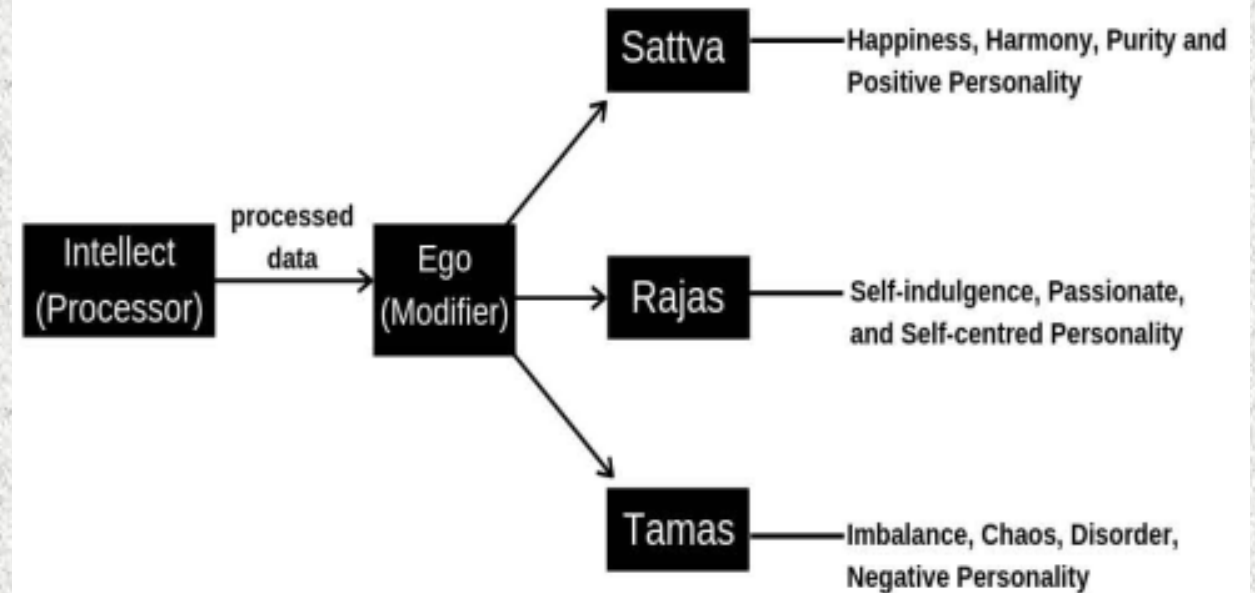
## Gunas: (Vedic personality / Indian / Ayurvedic Perspective Perspective

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> <i>rajas</i> is of attraction, longing and attachment and strongly binds us to the <b>fruits of our work.</b>	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>

- 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.



**8) Anaskti:** The Bhagavad-Gita draws a temporal sequence of mental events as: Attachment → Desire → Anger → Mindlessness → Loss of memory → Loss of life (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**.
- Anasakti is a state where **nothing matters, one's anxieties are minimized, and one is free to live his or her life without the concern of its affects on others or the concern of success or failure**. Having this freedom results in one being able to attend to complete his or her **task more effectively and efficiently**.
- Once desire develops, it gives birth to two more **problems—greed and anger**. Greed comes from the fulfillment of desire. *Jimi pratilābha lobha adhikāi 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), **ātmābhimāna** (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 **shankar**; 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.**



## 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* 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. Dhyana (Meditation) 8.Samadhi (Salvation- मुक्ति )**

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

- Ahinsa or non-violence

- Satya or truthfulness

- Asteya or non –stealing

- Bramacharya or non-lust

- Aprigraha or non –possessiveness

- Niyama or guidelines-your attitude towards yourself.

- Sauca or cleanliness

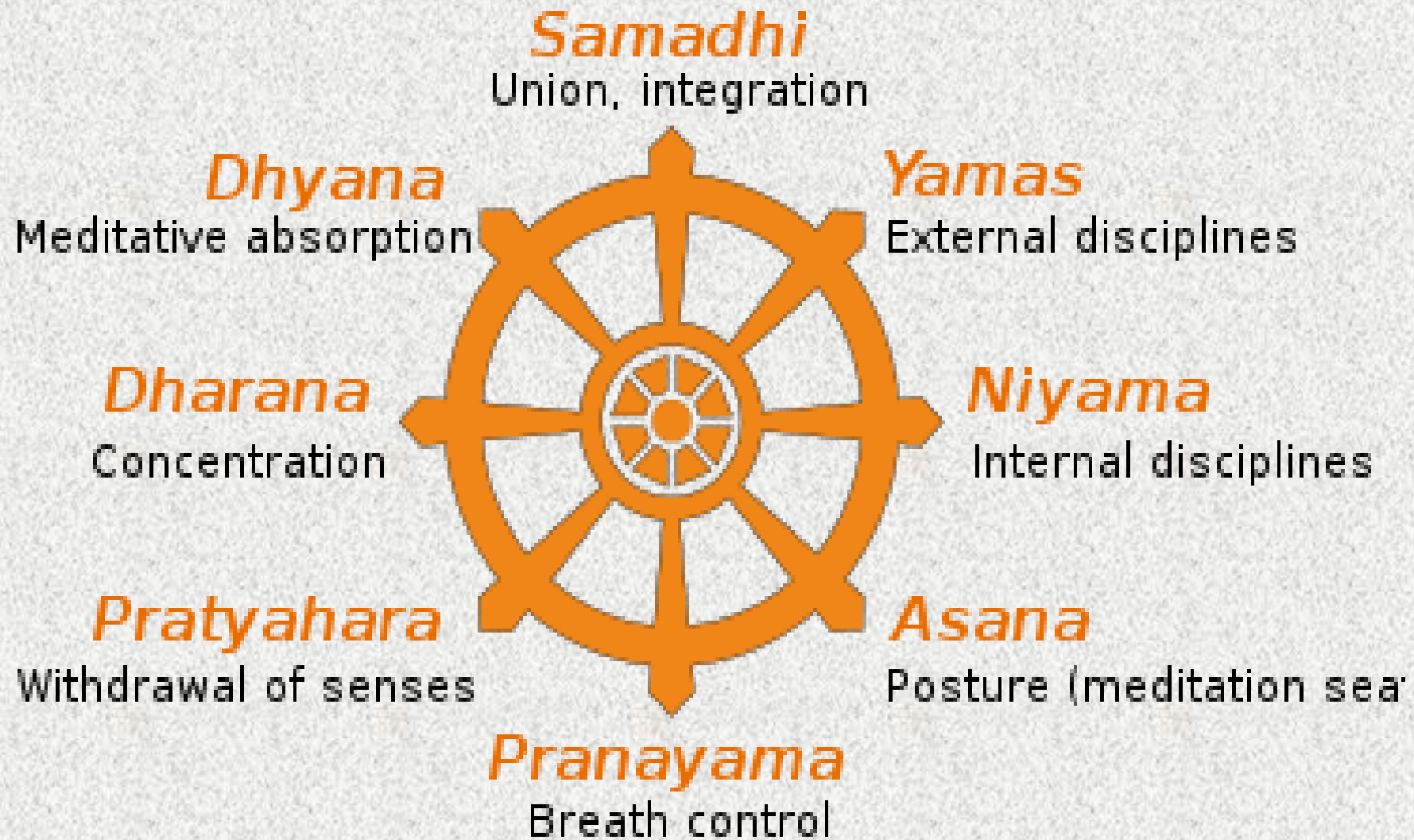
- Santosh or contentment

- Tapas or austerity-कठोर नियम

- Svadyaya or study of the sacred text and of one`self

- Isvara Pranidhana (ईश्वर प्राणिधान) -or living with an awareness of the divine (devotion to God)





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

# 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

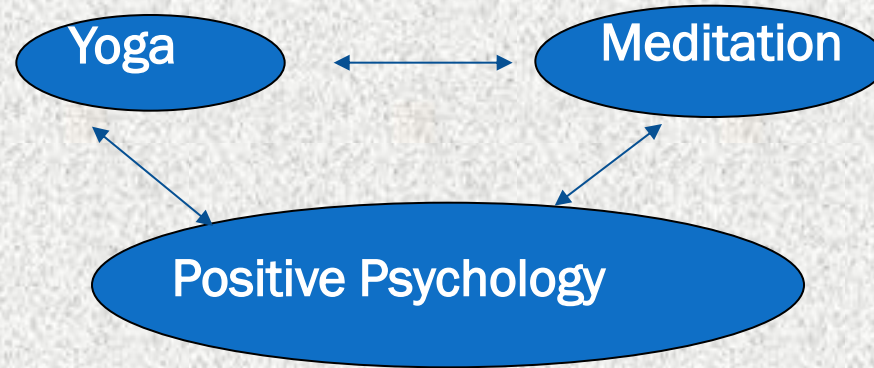
**12.** The four states of awareness are **jāgrat (waking), swapna (dream), sushupti (deep sleep), and turiya (transcendental awareness/pure consciousness).**

- 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.**



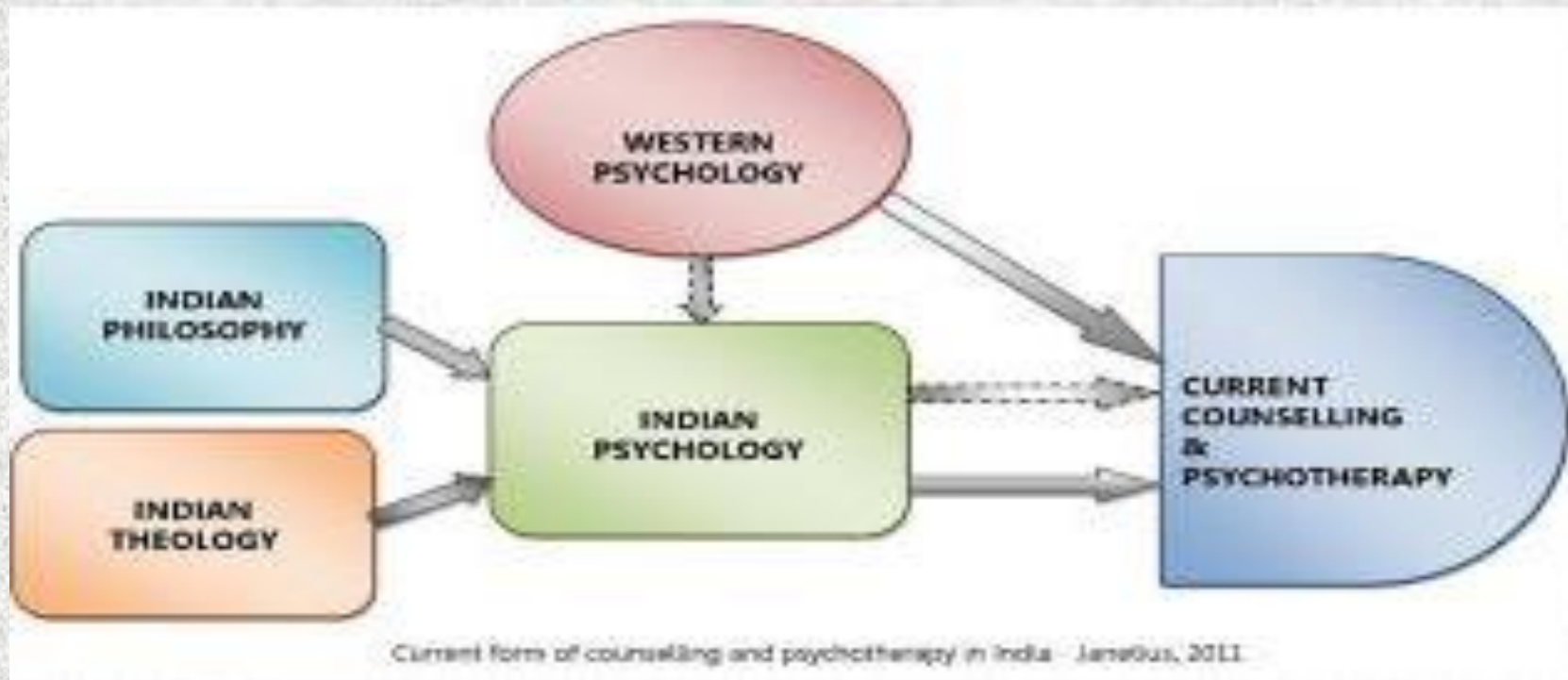
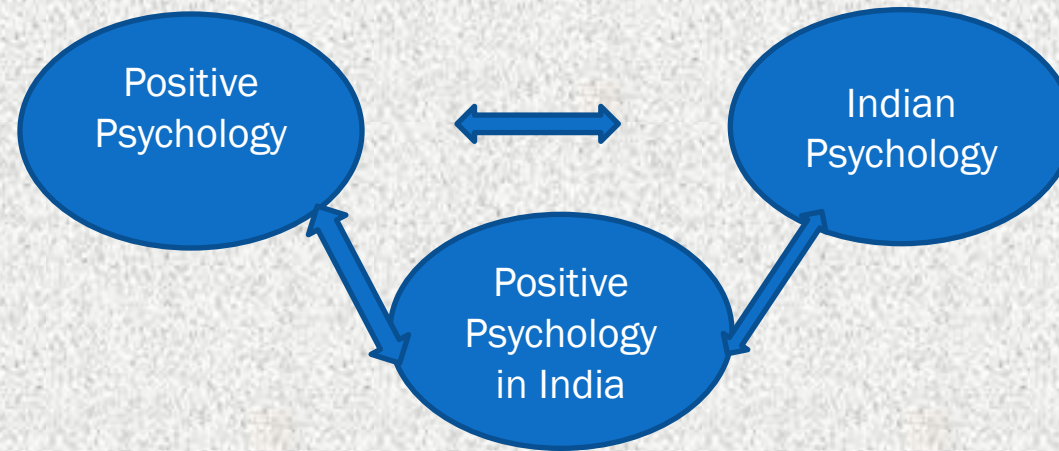
- As stated in the Pondy Manifesto (Cornelissen, 2002), *“Rich in content, sophisticated in its methods and valuable in its applied aspects, Indian psychology is pregnant with possibilities for the birth of new models in psychology that would have relevance not only for India but also for psychology 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.

- Thus, the Indian thought systems have ‘experiential–cognitive’ bases. Methodologically speaking, *adhyayana* (study) or *swādhyā̄ya* (self-study), *abhyā̄sa* (practice), *anubhūti* (experiencing), and *pramāna* (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 *parā-vidyā̄* (knowledge of the Self ) and *a-parā vidyā̄* (empirical knowledge) are considered necessary to live a harmonious life in this world.

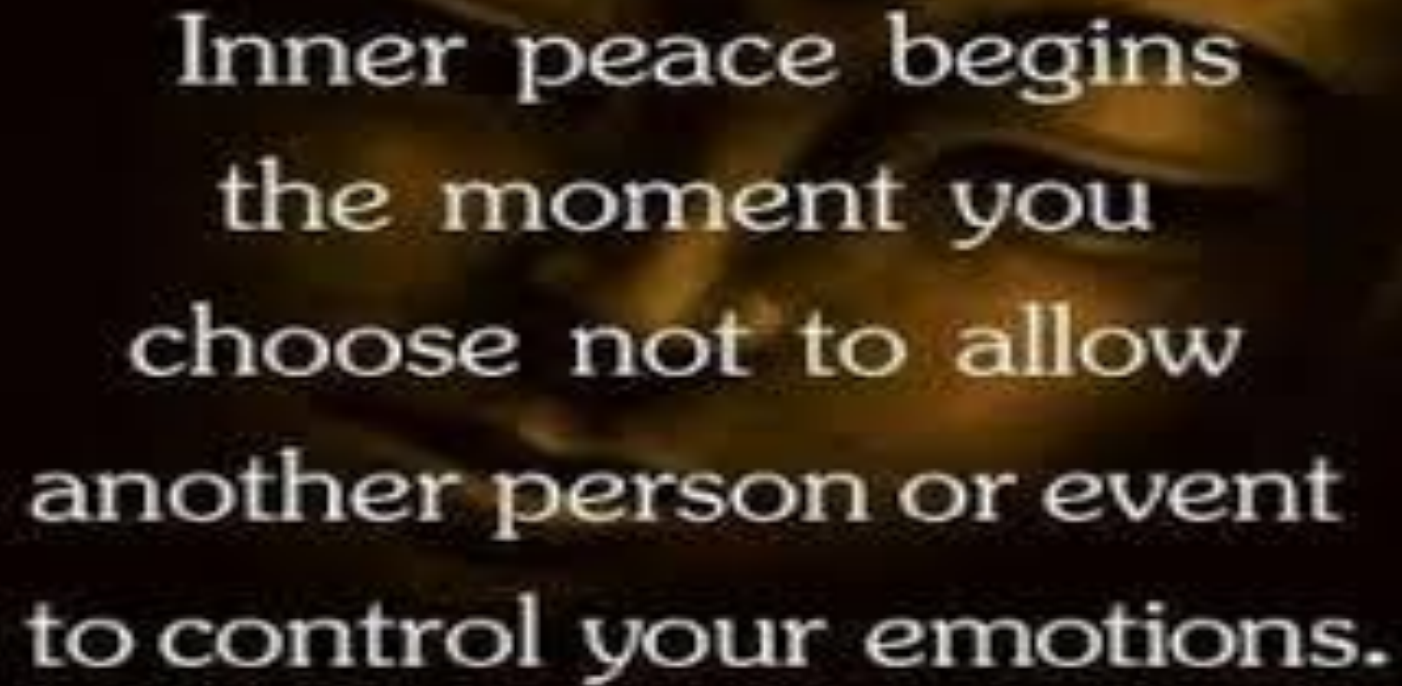


## Role of Demographical Factors – For example ---

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.







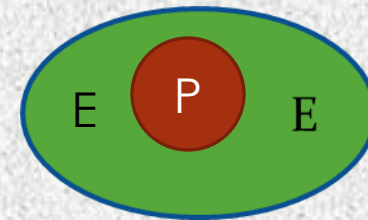
Inner peace begins  
the moment you  
choose not to allow  
another person or event  
to control your emotions.

**Thank You**

# Personality

- ➡ The term Personality comes from the Latin word **persona** which means **mask (one`s public self)**.
- ➡ Personality is the **dynamic organization** within the individual of those **psychophysical systems** that **determine** his/her **characteristic behavior and thought**, (Allport 1961)
- ➡ ...that determine his **unique adjustment** to his environment. (Allport)
- ➡ The distinguishing pattern of psychological **characteristics-thinking, feeling and behaving**- that differentiates us from others and leads us to act **consistently** across the situations.

- Personality: Individuals` unique and relatively stable patterns of behavior thoughts and feelings
- Personality is a developing system of those distinctive emotional, cognitive and spiritual attributes that manifest themselves in the individual's characteristics behaviour at any point in the life course. ( Jim McMartin 1995)
- Interactionist Perspective: The view that behavior in any situation is a function of both personality (traits) and external factors.





# Proposed Determinants of Personality

- ✓ Genetics-nature vs. nurture controversy
- ✓ Traits-Specific dimensions along individuals differ in consistent stable ways.
- ✓ Socio-cultural Determinants
- ✓ Learning
- ✓ Unconscious mechanisms
- ✓ Cognitive processes

**Personality as a composite of all factors**

THANKS