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UNIT: 01 Definition, Nature and Understanding of Indigenous and Indian Approach to Psychology Structure 1.0 Introduction 1.1 Unit Objectives 1.2 Understanding the concept of Psychology 1.2.1 Definitions 1.3 Nature and scope of psychology 1.3.1 Psychology - is it a subject matter of psyche, mind or behavior? 1.3.2 Psychology - is it a natural science, a social/human/behavioral science, or is it a part of humanities? 1.3.3 The laws of psychology; are they universal or culture-bound and contextual? 1.3.4 Is psychology a basic science, a socially relevant profession or is both a basic science and a profession? 1.4 Indigenous and Indian Approach to Psychology 1.5 Eastern Approach to Psychology 1.6 Summary 1.7 Key Terms 1.8 Answers to check your progress 1.1 Introduction A very basic definition

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of Psychology is that it is the scientific study of mind and behavior. The word "psychology" comes from the Greek words "psyche," which means life, and "logos,"

which means rationalization. The character of psychology has been highly debatable throughout the centuries, ever since humanity began to have an interest in the problems of the mind, human attributes, behavior, psyche, and similar topics. The topic of psychology has been historically defined as the study of the Greek psyche, or the soul of the philosophy philosophers, or the mind of the philosophers and psychologists of 4
the nineteenth century.

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Psychology as a discipline has been dominated by western psychology, and therefore the 1% of the population of the planet is

obligated to follow as a universal data. Psychology must

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be grounded within the cultural worldview of the society and other people being investigated,

as not creating such an attempt tends to hinder the understanding of human behavior. The Asian approach to psychology is more holistic and far much innovative, which due to its humanistic approach to research fits absolutely in the sink with the needs of people in India. Eastern approach towards the subject has been witnessing an increase in its usage to resolve the modern-day psychological problem as opposed to the western counseling which misses the component of emotions in its approach. 1.2 Unit Objectives After completing this unit, you will be able to: ? Define Psychology and know about different definitions given by psychologists ? Understand the nature of psychology ? Understand the Eastern approach to psychology ? Understand the Indigenous and Indian approach to psychology 1.2 Understanding the concept of Psychology Psychology is considered to be a major subject for college students, a well-liked topic within the public media, and the vicinity of our everyday lives. The concept of this scientific discipline, in standard culture, is mirrored in TV shows like Dr. Phil, that projects psychologists giving personal recommendations to those with personal or family difficulties. Crime dramas like CSI, Lie to Me, etc feature the work of psychologists as people using the principles of psychology to assist in solving crimes. People's knowledge about the subject is generally dependent and derived from their visits to the psychologists, for various purposes like student counseling, family therapists, marriage or bereavement counselors. As a result, this constant exposure of the subject in our daily lives tends to give us the necessary understanding of the subject and also what psychologists do. In a way this general idea about psychology to people holds true, as psychologists provide their expertise in the fields of forensic fields, giving therapies and counseling to people in stress. Yet there are hundreds of 5

thousands of psychologists in the world who work in the areas, which people are generally aware of. These places include research laboratories, hospitals and other fields settings of studying human mind and behavior. The study of psychology is not just restricted to these places, but also is studied by the Psychology department of universities, where they study the subject to analyze different topics, for example, University of Maryland study topics like, interpretation of dreams, effects of caffeine on thinking, anxiety in children, factors that lead people to engage in terrorism, etc. The study of these topics helps the psychologists to analyze different behaviors. It also helps them to form patterns and predict behavior. Similarly, other psychologists study other topics such as drug addiction, politics, culture, religion, what makes people love or show aggression or be helpful, how memory works, the science of emotions, etc. Not just this, the psychologists also use their expertise in schools and businesses to resolve behavioral issues being faced by them, by applying techniques such as observation, questionnaires, interviews and laboratory studies. From the above paragraphs, we get one thing that is common, that is irrespective of the interest, topic of study, their approaches to study; all the psychologists rely on scientific methods. Research psychologists use these scientific methods to create a knowledge base about the causes of behavior, this knowledge created by them is used by psychological practitioners in clinical studies and providing counseling. Human beings are curious creatures who are always interested in knowing why things happen, when they happen, how they happen and how to change them. Hence such knowledge about human behavior enables us to predict our own and other's behavior. There are many everyday situations which trigger us to find answers as to what happened why it happened, for example, failure to perform in a test, urges us to explore the behavioral reasons that could have lead to this failure, or a break up of a couple who you always thought were a couple made in heaven, compels us to find out the reason for their separation, or terrorist acts around the world, we investigate the causes of this, by studying the terrorists and the situations around them. 1.2.1 Definitions One of the earliest definitions of psychology is the study of the soul. The earliest attempts at defining Psychology owe their origin to the most mysterious and philosophical concept and the questions surrounding them, namely that of soul. Questions like, What is the soul? How can it be studied? The inefficacy to get clear answers to these questions led some Greek philosophers to define psychology as the study of the mind. 6

Though even defining psychology in terms of the study of mind, it was faced with similar questions, such as what is mind, how it can be studied, etc. Even in comparison to the soul, the mind was less mysterious and vague. Hence this definition of psychology as the study of mind was also rejected. After this, the psychologist tried defining psychology as the description and explanation of the states of consciousness, and according to psychologists, this could be done with the help of instruments like introspection. Even this definition got rejected due to the following reasons: i. Introspection was proved to be a more subjective and unscientific method. ii. It did not include subconscious and unconscious activities of the mind. iii. Also, it did not include the study of the consciousness of animals. Hence, the most modern and widely accepted definition of psychology, is "the study of behavior, of both humans and animals. This has now become the standard definition of psychology. Here we shall look into some of the definitions of psychology presented by a few selected psychologists. ? "

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Psychology is a science which aims to give us better understanding and control of the behavior of the organism as a whole"

William McDougall, An Outline of Psychology ? J B Watson has defined psychology as "the science of behavior" (taking into account the human as well as animal behavior). ? "

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Psychology is the science and the properly trained psychologist is a scientist or at least a practitioner who uses scientific methods and information resulting from scientific investigations.

N L Munn Psychology is a body of systematic knowledge, which is accumulated carefully by observing and measuring various events. Since psychology has characteristics, such as classifying the events into categories and forming general laws and principles for describing these events and also predicting them as accurately as possible. Hence, Psychology, due to these characteristics, comes under the province of science. Therefore, psychology as a subject is not only for describing behaviors, it like any other science, attempts to explain, modify and predict, thereby improving 7

the lives of the individuals on this planet. Psychologists find their answers to questions about the nature of human behavior, by using scientific methods, which makes it valid and legitimate, unlike the results achieved from intention and speculations. The nature of the experiments and observations made for the study of psychology being objective, reliability, validity, and predictability makes it easier to repeat and verify. Also, these characteristics are also the characteristics of science, hence making psychology a science. 1.3 Nature of study of Psychology There are certain concerning areas that researchers are always interested in studying while in the development of psychology. These include nature, subject matter, level of analysis, scientific laws, social relevance and the relationship of psychology with other disciplines. Ever since humanity has been interested in the problems of the mind, nature of human beings, their behavior, their psyche and other related things, 'psychology' has been the center of all and the nature of it has been faced with many dilemmas of its discipline. The dilemmas being: ? Psychology - is it a subject matter of psyche, mind or behavior? ? Psychology - is it a natural science, a social/human/behavioral science, or is it a part of humanities? ? The laws of psychology; are they universal or culture-bound and contextual? ? Is psychology a basic science, a socially relevant profession or is it both a basic science and a profession? To understand the nature of psychology let us study the above points in detail: 1.3.1 Psychology - is it a subject matter of psyche, mind or behavior? Since the 19th century, psychologists have traditionally defined psychology as the study of the psyche, or the soul, or the mind. There has not been a unitary point of view in the conceptions of the psychology of psyche and the soul. The conceptions of the Eastern philosophies, like Buddhism, Taoism and Confucianism, have not been in agreement with the conceptions of Western philosophies, like Greeks and Christians. With the advancement of science, the study of the mind has shifted from being a field of philosophy to a field of science. The great psychologist, Descartes, under his mechanistic theory of the 8

human body, has described the human body as similar to machines. He draws the analogy of a human body to the actions of clocks, mills, etc, by suggesting that the functions of the body works similar to that of a machine. The human functions, like breathing, digesting, sleeping, pumping, etc, according to Descartes, are nothing but forms of motion which happen from different components part of a human body, as similar to a machine where the machine works with the help of different components in it. The difference between the two is that one happens naturally and the latter happens only when there is a surge of energy passed to the machine, in the form of battery or cells, electricity, etc. Another crucial difference that exists between the two concepts is the human mind. Unlike a machine, which doesn't regulate itself, the body is regulated, rather the body and mind interact with each other. This concept of interaction between the human body and mind also came to be known as the "interactionist dualism". There has been another conceptualization by Descartes, which is also known as Descartes's myth, which states that "every human body has a mind, which can continue to cease to exist even after the death of the body". He proclaimed that human beings have two lives - one is external and the other is internal. This concept was also supported by a British philosopher, Gilbert Ryle, who is also famous for referring this concept of body/mind dualism as the "dogma of the Ghost in the Machine". Both the philosopher's affirmed that actions of the mind are non-spatial and not accessible for public observation, that is no person possesses the knowledge for accessing the internal life of others, by knowing the thoughts or feelings of other people. There has been criticism of this concept of dualism, which in general term coincides with the conceptualization about the mind according to the Western culture. The Western culture conceptualization about the mind stems from many directions, like science, physiology, experimental psychology and from philosophy as well. As per their conceptualization, what we describe as the internal actions of the mind of a human being, are nothing but a reference to the reality of the external acts of those human beings. For example, the word 'mental' when used as an adjective to refer to people, is a description of what they do, not who they are. In other words, when we describe the internal actions of the mind of a person, it is basically describing their behavior. In light of the above-discussed developments in the field of psychology, it is still a question, what is the subject matter of psychology? In the last century, the answer to this question has been, "behavior". That is the subject matter of psychology is what organisms do, what is there on the outside. It is considered to be the science of behavior, which was stated by many researchers before Watson, but is yet an idea that had its prime evolution in behaviorism. The whole universe exists of several behaviors and not only psychology but all forms 9

of sciences is interested in behavior, the behavior of all animals both human and non-human. Biology, social, cultural, economics and politics, all have some behavioral foundation, hence this has given rise to the concept of behavioral sciences, of which psychology is also a part of, like, anthropology, sociology, political science, etc. having said that all these forms of behavioral sciences pose a problem of defining what is understood as "behavior". There have been varied definitions of behavior, this has started showing more depth to this concept of behavior, which includes aspects and factors that had been missing earlier. Behavior has been defined as, "an organism's activities in response to external or internal stimuli, including objectively observable activities, introspectively observable activities. ., and unconscious processes", APA Dictionary of Psychology (VandenBos, 2007), (p. 107). It is what organisms do to say. Actions affecting the environment and changing the probability of repetition of these actions, these actions referred here is behavior. Actions affecting the environment and changing the probability of repetition of these actions, these actions referred here is behavior. It is an array of actions, procedures, intentions, and insights that the organisms graced with a nervous system carries out. The adaptation to the environment allows not only human beings and apes but also organisms who have a biological structure which lets them learn and modify their behaviors and actions based on their experiences. Behavior is a process that is linked closely with adaptation, learning, genetics and the evolution of the organism (phylogenetic and ontogenetic). A commonality in above all is the problem of appropriate explanation at a level for psychological phenomenons, like autonomy of psychology, the relation of psychology and neurosciences, biology, genetics, and evolution. These were some significant issues that arose during the development of psychology, from British empiricists up till today. Questions have popped up like psychology being dependent on biology, by calling psychology a biological science, putting a question mark that whether the explanations based on neurosciences are preferred to those based on behavior? These conflicted thoughts have challenged the psychologists from ages to define Psychology as a social science in today's 21st century, which began its journey as a "natural" science. 1.3.2 Psychology - is it a natural science, a social/human/behavioral science, or is it a part of humanities? When the world is seen from a scientific angle, it is looked as a world which is in possession of a series of features that differentiates it from other world views. Though not being the only way, it is definitely a way of looking at the world, and addressing the problems being faced with this approach. Science has changed how we see the world, it has surely transformed our society, the individuals, our 10

values and the way individuals think and is undeniably an achievement of immense importance to our civilization. Caution, science being relatively new, is not extended as it might seem. Psychology as a discipline has historically been on the path of science. It has always been close to and associated with biology, physics and evolution, and studying the laws of nature and aligning itself with those laws, instead of looking into literature, ideologies or intuitive ways to see the world. Just like any science, Psychology has developed itself over time through verification, evidence, and reasoning, unlike relying on dogmas or ideologies. Though science is based on natural philosophy, yet unlike philosophy, its emphasis is based on experimental data. Any statement in the scientific field, when tested for truth or falsity, is examined through direct observation or experimentation and not by logic or reasoning. An investigation without theory is nothing but an inventory of unconnected data, or facts which has no meaning, hence research is mostly carried out within a theoretical framework. All scientific enterprises are reliant on data collection and the theories and models must fit the facts obtained from data collection. This topic of fact and theory in a scientific discipline is of relative importance, and like all other scientific disciplines applies to psychology as well. Even Thomas Kuhn, an American philosopher of science, in his books has mentioned that researchers dedicate themselves to gathering random facts when a discipline is in a pre paradigmatic stage. Since there is no base of a theory and it is difficult to separate which facts to keep and which ones to discard, all facts become equally important. Whereas, the approach of researchers or scientists changes to "puzzle-solving", when the paradigmatic disciplines follow theoretical commandments. The efforts in such researches are more coordinated and collective and hence the results produced are more coherent and aggregated. As Kurt Lewin has said, "when there is a good theory, nothing is as practical as that theory". Science needs more facts to test and prove a genuine scientific hypothesis. This needs more facts to be collected but in a theoretical framework that is subject to falsifiability. 1.3.3 The laws of psychology; are they universal or culture-bound and contextual? Universality, generality, and timelessness is mostly relative, it is something that applies to all forms of sciences. It is a goal which all sciences strive to achieve, where the scour for laws or principles that can survive beyond time, space, culture and the people who discover them. One of the goals of the behavioral sciences is to strike a balance between the etic and emic. The 'etic' being universal and 'emic' being particular or contextually relevant. This idea of choiceness between the etic and the emic was given in psychology by Berry in 11

the year 1969. Since psychology uses scientific methods, hence the statements made under the subject are scientific, that claims a high degree of universality. This means the hypotheses and predictions framed under scientific methods are done in a way as to relinquish them independent of place, time or the researcher or the scientists. Scientific methods are nothing but a certain set of procedures or rules that are designed to build general laws. These general or universal laws are a collection of facts and results of the evaluation of a theory, that endeavors to describe, explain and make predictions about a phenomenon. The scientific method is the process of systematic and critical evaluation of hypotheses. These evaluations are objective, controlled, empirical and conclusive in nature, and are open to public scrutiny, analysis and duplication. Behavioral or social sciences have been encountered on the insistence on the relevance of context. Though being under the umbrella of science, behavioral and social sciences, while focusing on building universal laws or principles have urged on the need of studying a particular theory or phenomena within a culture as well. In nutshell, behavioral science has had as its one of the goals to build on both universal laws and laws that are contextually relevant. The discussion about the universality of behavioral laws, social life, cognition, human development in a life cycle, what is normal and abnormal, has been discussing the distinction of this etic and emic at its core. In the field of psychology a global perspective throws a light on psychological topics, for which there are many answered questions, like is the learning process of all organisms is on the basis of the same principles?, according to Piaget's theory do all children (on this planet) exhibit same stages of cognitive development?, etc. Definitely there are common behaviors, cognitions, and affections that all human beings from past and present and beyond the fences of culture, ethnicity, social classes, history, genders and ages. Yet there are unexplained variances of human behavior despite the universalities in human behavior. Hence, the relevance of culture in this field comes as an explanation for the variance in human behavior. Culture may be more applicable in the compendious explanation of the human being and its behavior. The culture-based approach of studying various ways of psychological processes has not been considered popular in mainstream psychology. Mainstream psychology doesn't take into consideration the influence of culture on behavior and the contextual limitations of scientific laws. The contextuality of the subject has gained its seriousness in mainstream psychology. The importance of culture in behavior was opposed in the context of psychological science being based on single fundamental psychological reality, that researches in implicit and explicit ways to remain universal. There was a resistance to the role of context in providing explanations of human behavior, the challenge of specifying which aspects are universal and which are limited by 12

the culture in the study of human behavior. This is an unfinished task of psychology since the dawn of the 21st century, to maintain the balance between the etic and the emic. It has become an unsolved mystery for this discipline of science and has caused more problems than providing solutions. 1.3.4 Is psychology a basic science, a socially relevant profession or is both a basic science and a profession? Psychology has seen a huge paradigm shift from being a laboratory science, being close to physics, biology, and physiology since the 20th century, to being a profession with varied objectives in the current environment from the beginning of the 21st century. In its initial days of development of psychology, it was more interested in its academic positioning. The focus was on experimentation, creating specialized journals, and research. Psychology has seen a huge paradigm shift from being a laboratory science, being close to physics, biology, and physiology since the 20th century, to being a profession with varied objectives in the current environment from the beginning of the 21st century. In its initial days of development of psychology, it was more interested in its academic positioning. The focus was on experimentation, creating specialized journals, and research. The status of psychology was judged by the number of laboratories, publications on perceptions, cognition, learning, animal psychology, reflexology, etc. The more the laboratories and publications, the better was the status of psychology. the focal point of psychologists for many years was on achieving the status of "hard science". There was the least interest and no consideration was given on the application of the subject. However, it is to be noted that the foundation of the International Association of Applied Psychology was laid in the year 1920. Hugo Mu¨nsterberg (1863−1916) was interested in what we know as nowadays, juridical psychology, industrial psychology, educational psychology, psychotherapy, and efficiency psychology. In the coming years, we had psychologists like Lightner Witmer (1867-1956) the founder of the first psychological clinic in 1896 to John B. Watson whose work had been focused on using psychology in advertising and other applied fields. Even with these premier efforts, there was a negligible influence on the science of psychology. Still, there was a negative attitude towards the application of psychology and the focus still was on the experimental laboratory research. Even the American Psychological Association (APA), also concentrated and emphasis on psychology as a laboratory science. The feeling of being underrepresented by the APA led people interested in the application of psychology, into the formation of the American Association of Applied Psychology (AAAP) in 1944. The focal point of AAAP was on the clinical, consulting, educational and industrial 13

application of psychology. In 1944, a fifth section of military psychology was also added. The application of psychology got its recognition by APA during the World War II when the application of psychology felt useful and had its contribution to the national effort. The AAAP was dissolved in 1946 after APA reorganized itself and modified its bylaws and recognized the diverse interests of psychologists, scientists, researchers, and/or professionals. The 20th century continued seeing the changes in the priorities of psychology. There was a paradigm shift in the interest of the psychologists towards understanding and resolving social issues. There was an increasing relevance in the work of psychologists towards education, works of world, peace, and war, health issues, aggression and violence and the harmony between all human beings. There was an increased visibility in the participation of the psychologists in the complicated matters of the State, of social and political nature. Parts of the world like the United States, Western Europe, Latin America, Oceania, Japan, China, India, and Africa saw an increasing relevance to the roles of psychologists in national planning teams concerned with issues such as poverty, employment, life-cycle development, child abuse, social discrimination, etc. With the increasing involvement of the discipline of psychology in the political matters and other applied fields, the APA started receiving criticism for being "too professional" and neglecting the scientific aspects. There was opposition within the APA, from a group of scientists with visibility and status, who were not satisfied with the direction of the organization, which according to them was prioritizing the profession over science. As a result, another association, the American Psychological Society (APS, later named in 2006 as the Association for Psychological Sciences) was formed, with an aim to be a federation or assembly, which had fields and areas that concentrated more on science in psychology, and kept application of psychology in the second place. The two organizations worked on both the scientific and applied aspect of psychology, with one (APA) giving more priority to application over science and the other (APS) focusing on science more than the application of the discipline. Interestingly, there is a striking similarity in the position of APA and AAAP in 1937 to the position of APA and APS in 1997. In one scenario APA was accused of being "too scientific" and in the other, it was accused of being "too professional". The development of psychology has experienced a paradigm from the 20th century to the 21st century. From being a small disciplined, pledged on obtaining the status as a science, in the 20th century, to being a discipline associated with over half a million professionals globally, focused on obtaining its status as an area of practice in the 21st century. The initial training model was a scientist- professional, however, the majority of psychologists prioritized the professional part over science. This debate of science or profession still remains unanswered 14

among the psychologists, due to their varying priorities of gaining the scientific status and working for obtaining the status as an area of practice for psychology. To sum up, the dilemmas faced by psychology are related to its nature, field of study, subject matter, methodology, etc. The reason for the occurrence of these dilemmas has to do with increasing internationalization and globalization of our society and the changing perspectives of our world in the present times. In the present times, there is a need for more unified and international psychology, that can empower us to give answers, which are more integrated, coherent and can be articulated to resolve the challenges of today's world from both science and professional perspective. 1.4 Eastern Approach to Psychology The inefficiency of the western emotion-based counseling methods in providing solutions to the modern-day psychological problems, we are witnessing an ever- increasing inclination towards the eastern approach towards the subject. There is a newfound interest in the Eastern approach to psychology and counseling, which presents itself in the form of Yoga, Quigong, Zen, or mindfulness meditation, philosophical counseling. The roots of the eastern approach to psychology can be traced down to the philosophical insight found in the eastern religions, in order to deal with the challenges posed by psychology and counseling. The principles of the eastern approach to psychology are rooted in the Eastern traditions of mutual help, sharing, balance, harmony, change and

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non- attachment, letting go of control and being at ease with impermanence – as in the Daoism, Buddhism, Traditional Chinese Medicine (TMC). The wisdom of these Eastern traditions provides us with a new framework for understanding human experience and insights into clinical practices for facilitating client change.

Practices like regenerating the balance between body, mind, and soul for well-being, nurturing the strengths, and promoting meaning-making for people and their families, come under the therapeutic objectives of the counseling set under the Eastern philosophies. On one hand, the science of psychoanalysis is focused on the forces of intrapsychic, the science of cognitive theories, on the other hand, stresses the importance of thoughts and behaviorism in analyzing and dealing with individual problems under a single and straight framework of adjustment and malfunction. An integrative approach is capable of acknowledging the physical, cognitive, social and spiritual experiences of people and the communities they live for the multidimensional issues like domestic violence, suicides, addiction, workplace stress, substance abuse, etc. This had led the psychologists to look beyond the conventional folds of psychology and 15

search for more satisfactory solutions for these modern problems in the eastern religions and philosophy. According to the current studies,

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evidence suggests that both positive and negative well-being independently predict ill health

and psychological well being. It is now widely accepted that the absence of the positive well being in individuals has a bad impact on mental health,

even more than the presence of the psychological symptoms. There is an urgent need for practitioners to help identify and nurture strengths and resources among individuals and families

in this regard. There is a need to realize the bad impacts of the negative well being as it includes components like distress and negative mood symptoms and hyperarousal. In this regard, the Eastern approach to the psychological well being is more integrative in nature and provides an alternative way of dealing with suffering and pain. It emphasizes on the spiritual satisfaction and peace, rather than fighting against the pain. The roots of the eastern approach are found in the ancient religious and spiritual traditions of the eastern societies like in Daoism, Traditional Chinese Medicine, and Buddhist teachings. 1.5 Indigenous and Indian Approach to Psychology The discipline of psychology has a unique distinction of sharing a lot of conceptual similarities with natural science, life science, social science, and human science endeavors. The subject of psychology is usually placed under science, arts, and social sciences, in most of the Indian universities. Gauging from that it can be said that as a subject, psychology has varied identities and it engages itself with a broad range of methodologies and thematic concerns. Therefore, a multidisciplinary approach in theories and methods, multivocality, and a certain kind of hybridity have become hallmarks of psychological inquiry. To date, the students in the psychology classes have been imprinted about psychology as physicalism psychology, which had its research focused on a logical-positivist framework, which had been a common outlook for a long time about mainstream psychology as well. It is only now that various alternative views have been developed due to the insufficiency in the older thoughts and views about the subject. The trend which is emerging presently is of the one where diverse scenarios are going to coincide. Though we are moving towards globalization which is leading to homogenization, yet separate cultural voices are being also recognized in the development of psychology. Therefore, psychologists may have to develop theories and methods that equip people to meet the challenges of life. 16

Psychology as a discipline has been dominated by western psychology, and this knowledge of the 1% population of the world has been imposed on the rest of the world as universal knowledge.

However, the development in the field of psychology is bringing about a change in this fact.

The realities of our global era have resulted in an increased awareness of the diversity of people and cultures across the world. This has steered towards efforts to understand, respect and, acknowledge the different psychologies that are being stumbled upon. Hence the difficulty is not only to study these cultural differences using theories and methodology of cultural, cross-cultural and minority psychology but to alternately approach for a group's unique and distinct construction of reality.

Psychology as a subject has been necessitated to move from being a science and profession towards building the possibility for understanding human behavior. Indian is a land of stout and varied tradition of introspective knowledge with thriving insights into the human psyche and behavior before the onset of what we know as modern scientific psychology. There are stirring experience-based testaments of mental states and activities. The goal of related deliberations was self-realization and alleviating suffering. The central and focal point of all these Indian accounts has been the ability to channelize self processes and promote harmony of mind, body, and soul. It may be noted that the Indian thought systems (based on religions, e.g., Hinduism, Buddhism, Jainism, Sikhism, and Islam) are quite diverse in their orientation. Thus, the thought systems and their various subsystems present a range of positions about human nature, behavior, goals of life, nature of cognitive and affective processes, and mental health and well-being. The ideas presented in them draw upon rich textual traditions and cultural practices. Due to colonial exploitation, this rich source remained neglected and an aversion was nurtured toward them. Psychology as a discipline has never been a subject independent of metaphysics, in the traditional Indian thought. It was always taken as a discipline based on introspection and observation. It was always based on metaphysics rather than being empirical or experimental. While back in the 1950s,

psychology established itself as an empirical science in the west, especially in the USA and in Europe, while in India it still remained a

discipline as a part of philosophy. It was after independence in 1947, that India moved the discipline of psychology away from the Indian philosophical thought to imitate the western ways and theories of psychology. The era of the 1950s was immersed in national development for both Indian and world-wide zeitgeists, where

at that point, the Indian leaders, who had western education had no better scheme but to mimic the western strategies to become strong. Though humanists like Gandhi could advocate indigenization both in economy and lifestyle, but, because they were considered outliers, people

day to day living. There was a capsuled analysis of the development of indigenous psychology in India, by B.K.Mishra, who indicated the advent of Psychology was imported to India from the west, like other sciences. He also mentioned in his analysis that the psychological concepts that did not fit in the Indian context, that were assumed as universals in western psychology, were considered as anomalies. Hence, the Indian psychologists,

As a result, the principles hence framed, became largely irrelevant to the Indian population. Since Western society has been dominating the creation of knowledge through research and that has usually led to starting research-based

with novel and useful research methodology. Under this approach, it was proposed that the Indian psychologists began their research based on the insights from local or tribal wisdom and ancestral texts given in the indigenous or non - western cultures. These insights could be enriched through anecdotal evidence, qualitative analyses and through observational data from the aimed indigenous culture.

purpose of this is not to doubt the already existent knowledge of western psychology, but to encourage a healthy discussion among various indigenous psychologies, western psychology included. There is a need to put a suspension on this type of pseudo research that extends to thoughtless copying of western ideas and begins to pay consideration to the ideas from indigenous psychology. With the advent of cross-cultural psychology, the outlook of researchers and psychologists has turned from "look to the west" to pursuing local insights, notions, and understanding. In recent years efforts have been made to recover the sources of indigenous wisdom. There has been a good deal of resistance from varied cultures besides the western culture, towards the total acceptance of the scientific worldview of psychology. We find a number of

substitute alternative systems for providing 18
explanations, usually drawn from native

cultures. And these are the domains of research for social science in general and psychology in particular.

It is observed that often people tend to use irrational processes of decision making. These behaviors or processes of decision making are labeled as superstition or a general assumption is

that such unscientific explanations would go away in time. Or, we can examine them more systematically, and learn about people's world views, what they do in different contexts, and why. Our world view gives us faith in how the world around us works, and faith cannot be discarded.

The development of indigenous models starts from cultural insights. India having a rich scholarly tradition can be advantageous for developing psychological theories. The classical texts (the Bhagavad-Gita, the Upanishads, the Buddhist texts, the Jain texts, the Guru Granth Sahib, the Bible, and the Quran) can be a source of much psychological insights providing useful ideas to researchers for studying cognition, emotion, and behavior.

The rich folk wisdom should also be tapped, which could provide a good starting point.

As we are now living in an age of a forever shrinking global world, it has necessitated the need for developing indigenous models to enhance our psychological understanding of humankind. The indigenous psychology possesses enormous potential to contribute to psychology globally. The indigenous research needs to be appreciated as one would do for a messy life. This type of research like a life would be messy and might not always fit into an experimental framework. Clearly, Indian psychology meets the research needs of the people in India, for it is holistic and far more innovative. In contrast to the scientific approach, the humanistic approach suits more to the research in Indian psychology. Interestingly,

the meaning of 'episteme' in ancient Greek was "knowledge", whereas in contemporary Greek it meant "science".

And the epistemology (or theory of knowledge)

of the Indian psychology is based on the general Indian global view of knowledge, truth, and belief about making sense of the self and the world.

It is very clear

that Western psychology has focused on an individual's goals, goal achievement, and the need for achievement.

Whereas, in contrast to Western psychology, Indigenous psychology has its focus on self and its interactions with the world, through objectives like attainment of peace, controlling desires, etc. In other words, the former deals with the attainment of one's desires and the former emphasize on the attainment of inner peace through the elimination of desires. To conclude the Indigenous approach to Indian psychology steers on building models quite different from the ones in the West, which are more suitable and relevant to the Indian people. 19
1.6 Summary ? A very basic definition

of psychology is that it is the scientific study of mind and behavior. The word "psychology" comes from the Greek words "psyche," meaning life, and "logos," meaning explanation. ?

The nature of psychology has been the cause of great controversy throughout the centuries, ever since humanity began to be interested in the issues of the mind, human nature, behavior, psyche, and similar topics. ? The subject matter of psychology was traditionally defined as the study of the Greek psyche, or the soul of the dualistic philosophers, or the mind of the philosophers and psychologists of the 19th century. ?

98%	MATCHING BLOCK 25/190	W

Psychology as a discipline has been dominated by western psychology, and the psychology of 1% of the population of the world is imposed on the rest of the world as universal knowledge. ?

84%	MATCHING BLOCK 26/190	W

Psychology needs to be grounded in the cultural world view of the society and people being investigated, and without making such efforts we cannot begin to understand human psychology. ?

100%	MATCHING BLOCK 27/190	W

Indian Psychology is holistic and much innovation will be needed to meet the research need of people in India.

100%	MATCHING BLOCK 28/190	W

The humanistic approach to research fits naturally with Indian Psychology in contrast to the scientific approach. ?

The inefficiency of the western emotion-based counseling methods in providing solutions to the modern-day psychological problems, we are witnessing an ever-increasing inclination towards the eastern approach towards the subject. ? According to the current studies,

100%	MATCHING BLOCK 29/190	W

evidence suggests that both positive and negative well-being independently predict ill health

and psychological well being. 1.7 Key Terms ? Psychology: The scientific study of mind, soul, and behavior. ? Counseling: Professional guidance of the individual by utilizing psychological methods especially in collecting case history data, using various techniques of the personal interview, and testing interests and aptitudes. 20

? Psychologists: A person who specializes in the study of mind and behavior or in the treatment of mental, emotional, and behavioral disorders, a specialist in psychology. ? Behavior: An organism's activities in response to external or internal stimuli, including objectively observable activities, introspectively observable activities, and unconscious processes. ? Framework: A basic structure underlying a system, concept, or text. 1.8 Check your progress Q1: How do you define psychology? Q2: Comment on the nature of psychology? Q3: Why is there an increased inclination towards Eastern approaches to psychology than Western psychology? 21 UNIT: 02 Historical and Cultural Emergence of the Eastern and Western Approach to Psychology Structure 2.0 Introduction 2.1 Unit Objectives 2.2 Roots of Eastern Approach to Psychology 2.2.1 Daoism 2.2.2 Buddhism 2.2.3 Traditional Chinese Medicine (TCM) 2.3 A comparison between Eastern and Western Approach to Psychology 2.3.1 Psychotherapeutic Approach 2.4 Evolutionary Perspectives on Culture 2.5 The emergence of non- Western and Indigenous Perspectives to Psychology 2.6 Summary 2.7 Key terms 2.8 Check your progress 2.0 Introduction The inefficiency of the western emotion-based counseling methods in providing solutions to the modern-day psychological problems, we are witnessing an ever- increasing inclination towards the eastern approach towards the subject. The principles of the eastern approach to psychology are rooted in the Eastern traditions of mutual help, sharing, balance, harmony, change and

97%	MATCHING BLOCK 30/190	W

non- attachment, letting go of control and being at ease with impermanence – as in Daoism, Buddhism, Traditional Chinese Medicine (

TMC). An ancient Chinese philosophical tradition, Daoism, that is based on the theory of

77%	MATCHING BLOCK 31/190	W

yin-yang theory, that establishes a holistic and robust system giving perspective in viewing change in individuals and the world.

Meditation and mindfulness are the practices preached by Buddhist psychology to nurture building the capacity of 22 non-attachment. According to Traditional Chinese Medicine,

100%	MATCHING BLOCK 32/190	W

the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment.

While on the other hand, the Eastern approach to psychology,

100%	MATCHING BLOCK 41/190	W

in contrast, concentrates on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. 2.1

Unit Objectives After completing this unit, you will be able to: ? Understand the relationship between culture and psychology ? Understand the Indian perspective towards psychology ? Know about the roots of the Eastern approach to Psychology ? Understand the difference between the Eastern and Western Approach to psychology 2.2 Roots of Eastern Approach to Psychology The principles of the eastern approach to psychology are rooted in the Eastern traditions of mutual help, sharing, balance, harmony, change and

92%	MATCHING BLOCK 33/190	W

non- attachment, letting go of control and being at ease with impermanence – as in Daoism, Buddhism, Traditional Chinese Medicine (TMC). The wisdom of these Eastern traditions provides us with a new framework for understanding human experience and insights into clinical practices for facilitating client change. Restoring the

89%	MATCHING BLOCK 34/190	W

dynamic balance of mind, body and spiritual integrative well- being, fostering strengths, and facilitating meaning-making for individuals and

family are some of the goals of therapeutic counseling established under Eastern philosophies and practices. The inclination towards the eastern approach of psychology has been a result of the inefficacies of the western psychology of being deprived of emotion-based counseling methods to resolve the modern-day psychological problems around the world. Hence, there has been a newfound interest in understanding the Eastern approach to psychology and counseling and its source or roots of origin. The roots of the eastern approach to psychology can be traced down to the philosophical insight found in the eastern religions, in order to deal with the challenges posed by psychology and counseling. Since the science of psychoanalysis emphasizes the intrapsychic

95%	MATCHING BLOCK 35/190	W

forces, cognitive theories emphasize 23 thoughts and behaviorism deals with observable behaviors in understanding and treating individual problems under a linear framework of adjustment and malfunction. However, contemporary problems like domestic violence, suicide, addiction, substance abuse, burn-out in the workplace, traumatic loss, etc. are multidimensional issues that call for an integrative approach capable of honoring the physical, cognitive, psychological, social and spiritual experiences of individuals and communities.

This had led the psychologists to look beyond the conventional folds of psychology and search for more satisfactory solutions for these modern problems in the eastern religions and philosophy. It can be deduced from recent studies that the absence of positivity has way harmful effects on the mental health of an individual than the presence of psychological symptoms. Hence the psychological practitioners are now more urged to look deeper into this analysis of the positive and negative well-being of an individual for predicting ill health and identifying other psychological problems. During ancient times, the eastern approach emerged from the religious and devotional ethics of eastern societies such as Daoism, Buddhist teachings and Traditional Chinese Medicine (TCM). 2.2.1 Daoism

76%	MATCHING BLOCK 36/190	W

Daoism is an ancient Chinese philosophical tradition that adopted the yin-yang theory which generates a comprehensive and dynamic system in

the context of

viewing change in people and the world. It identifies the complementary and interrelatedness of conflicting forces in life in maintaining a dynamic balance of growth and movement. Daoist philosophy is mainly about living a balanced life through being reconciled with the flow of life, allowing nature to unfold in its own way and letting go of the control. The Dao is the approach to cooperativeness, calmness, harmony, and well-being. The implication for Daoist philosophy in counseling includes boosting people's ability to attain balance and harmony as influential in igniting their self-healing capacity. 2.2.2 Buddhist Philosophy Buddhist philosophy identifies life as a journey through

hardship. It considers that pain and suffering are the unavoidable truths of life. Therefore, as per Buddhist philosophy, their primary concern is to free people from pain and grief in life. It believes that most people suffer from endless desires, cravings, attachment towards relationships & possessions, control over life and not from the physical discomfort, illness,

and death. The Buddha observed that the root of misery lies in insensitivity, greed, and over-attachment, an inability to acknowledge that everything is impermanent. In Buddhist psychology, the approach to managing the scope of non-attachment is through the practice of meditation and alertness. Through total concentration, an individual practices 24 self-regulation of perceptual and cognitive attention to attain peace of mind, inner happiness, and mental health. The efficiency of mindfulness-based stress reduction programs in countering mental health has been widely established in the literature. 2.2.3

Traditional Chinese Medicine (TCM)

Health and well-being are achieved when there is congenial dynamic stability between oneself and the socio-natural environment. In a healthy functioning system, the cybernetic rebalancing mechanism is in place and the body's critical energy (qi) flows openly. The treatment objective is to recover the system balance or the dynamic equilibrium so that the body can flare its self-healing capacity. This can be accomplished through multi-modal intervention, including the use of body techniques like breathing, therapeutic massage, taiji/qigong exercises, cognitive reframing as well as a spiritual quest for interpretation, depending on the clinical situation. Counseling based on TCM focuses on three main treatment goals: (1) rebuilding balance and encouraging dynamic symmetry, (2) cherishing strengths and backup, as well as (3)

aiding the meaning-creating of individuals and families. To achieve these goals, a combining

multi-modal approach and strength-based interference are supported as the principles of intervention. The adoption of Eastern philosophy in counseling can probably facilitate the reframing of the meaning of suffering and the reorganization of values and intent in life. The recent decade witnesses a shift from an exclusive focus on symptomatology to the examination of strengths and backup as well as post-traumatic growth. The Eastern integrative approach affirms the benefits of growth and life-changing experiences and reconnecting with spiritual meaning. 2.3

A Comparison between Eastern and Western Approach to Psychology Western psychology is generally based on the observation, classification, and alteration of behavior, which benefits in the diagnosis and treatment of psychopathology. It is assumed that mental states can also be treated through drug therapies and methods used for behavioral change. It was only after

the introduction of cognitive, existential, phenomenological, humanistic and transpersonal perspectives. An effort was put into the detailed study of

the inner mental state, the processes and embodied cognition. 25
While on the other hand, the Eastern approach to psychology,

in contrast, concentrates on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. Eastern psychologies may appear to be

self- centered or narcissistic as they are focused inwardly.

However, more accurately, they offer "therapy" for everyday living as their teachings are aimed to assist the person in working toward optimal functioning and psychological well-being.

Their prime focus is on inner development, with the help of which

the individual can decide his or her place in the larger context as a part of the whole. This can result in better relationships with

the self, other people, and the environment. Western science has always followed the reductionist principle wherein they use the technique of reducing the processes to the most basic level and then look at them in isolation as single variables. This method might prove to be helpful in certain processes but is not as useful when it comes to understanding humans. Since humans are social beings it is not possible to understand them in isolation by placing them out of the environment in which they are interacting. Western psychology differs from eastern psychology in terms of attitudes for whether an individual should be helped by another person. The views of Eastern and the general system theory were in analogy with respect to the interactive nature of reality. Every individual is a vital part of the universal process i.e. life. According to

Eastern systems, firstly, the individual must decide to explore change and help himself through self-analyzation by restructuring and nurturing mental processes, even though the guidance of another experienced person may be desired. 2.3.1 Psychotherapeutic Approach The

religious or philosophical systems as we understand them in the West,

the approaches of Buddhism, Taoism, Vedanta, or yoga cannot be compared to these systems. Alan Watts, a British writer, and speaker, in western psychology, has professed the role of psychotherapists being more interested in changing the consciousness of disturbed individuals. He mentioned that unlike western psychology the disciplines of Buddhism and Taoism, on the contrary, are interested in

changing the consciousness of normal, socially adjusted people. Since these words were written

by Alan Watts, over five decades earlier, it has shifted the focus of Western psychology from assisting to solve/change the consciousness of disturbed individuals to assisting in aiding the "normal" individuals to reach their full psychological potential. The Eastern view, however, has emphasized that all of us are always in the need of "therapy" (normal or disturbed alike), as in the view of Eastern psychology 26

individuals don't function free from the influence of figments of our minds, the projections or the uncontrolled desires. This ideology of Eastern psychology stems as a result of social and self - conditioning because the ambitions, beliefs, desires, views, thoughts, and opinions about what reality is are mostly illusionary. These illusions dominate the thinking and actions of individuals, leading them to suffer from frustration, disappointment, and pain. Mindfulness lets us examine and understand the inner workings of our minds and the nature of illusion and its causes. This leads to an extensive change in their attitude and perspective. This changed perspective leads to visualizing things in their absolute sense, as they are, freed from illusions, social accreditations, and sometimes their own predictions. Hence it brings us closer to a more legitimate and earnest view of reality. Since the perspective about life changes with this found reality, the chances of having psychological problems also reduces. Hence it can be concluded that though western psychotherapeutic practices have to cure properties while the eastern psychotherapeutic practices are preventive in nature. The perspective of eastern and western philosophy about the ego is entirely different from each other. West psychology considers the ego associated with identity and personality. Whereas eastern psychology has considered ego as a social fiction. Alan Watts has quoted, " life ceases to be problematic when it is understood that

ego is a social fiction." This notion becomes more evident during meditation when the meditating professional realizes that there is no "I" that can be identified.

Rather the assumption is that the ego is represented by passing thoughts, judgments, and so on. And since these thoughts and judgments keep on changing, there is no existence of a permanent structure that can be referred to as the ego. Eastern traditions have been vocal about the impermanence of things. For example, the seasons are not the same throughout the year, rising and falling of the breath,

and similarly, all things are seen as being in a constant process of

change. For instance, in an approach like Taoism, through wu Wei, an individual can learn

to live and behave in harmony and go with the flow of events and situations.

Such practices make them active participants and not passive and being able to select actions in harmony with nature. Spiritual and psychological development transcendence is highly associated

with terms such as nirvana, satori, realization, awakening, and enlightenment. The

underlying harmony and unity prevailing in different spheres of life are usually clouded by the illusions and distortions, and these illusions and distortions stem 27

from the belief of a fictional ego based on the reinforcement and justification of self. Virtually every definition of culture (e.g., Hofstede 1980, Mead 1955) suggests that it represents an amalgamation of separate behavioral norms and cognitions shared by individuals within some definable population that are distinct from those shared within other populations. These normative beliefs and behaviors, like a resource, help in realizing individual and collective goals are many times institutionalized in formal and informal ways. To maintain the framework distinguishing one culture from another, there are ways through which the culture is transmitted to the other members of the cultural community. Psychological perspectives using this implied definition of culture leads to answering some fundamental questions about the origins and perseverance of culture: How do beliefs and behaviors become normative; that is, widely shared within populations? How do different types of standards consolidate to the point that a recognizable "culture" emerges? Why is there a difference in the content of different cultural norms? Why is there a difference in the transmission of norms, beliefs, and behaviors being transmitted to new members of any culture, since some are able to do it and whereas others fail to persist over time? To address these questions, a body of theory and research has emerged that focuses on cognitive processes and interpersonal behavior. 2.4 Evolutionary Perspectives on Culture Mutually supportive and collective behavior is favorable for both survival and sexual reproduction, rather than solitude. Isolation is dangerous from an evolutionary point of view. According to Campbell (1982), the development in sharing behaviors, beliefs and regulating structures help in holding the social activities together and have the tendency to be evolved from humans. Cultural norms—common beliefs, expectations, and practices—may also have conferred adaptive advantages by facilitating efficient coordination of activities necessary for survival, sexual reproduction, and the successful rearing of children to mating age. As a result, culture appears to be an exceptional kind of evolutionary adaptation in various theoretical analyses. Some constraints that operate on the cultural norms also are likely or not likely emerged due to this evolutionary perspective. However, some behaviors and beliefs are considered to be culturally normative as they are much better than the rest at solving adaptive issues. For Example, recent analyses (Kameda et al. 2003, Pinker 2002, Kenrick et al. 2003) for some specific cultural norms were carried out, which includes norms commanding communal sharing, sexual behavior, and morality. A study by Krebs & Janicki (2004) investigated the effect of the evolutionary processes in 28

shaping culturally shared concepts of morality related to a wide set of behavioral domains, including obedience, interpersonal helping, reciprocity, group solidarity, and social responsibility. This perspective made an important assertion that, even if culture may be constructed socially, there are basic biologically-based constraints on the construction process. It can be assumed that some specific beliefs and behaviors are likely to be normative across human society, though others are highly unlikely ever to be popular. 2.5 The emergence of non- Western and Indigenous Perspectives to Psychology In the last decades, we have seen many theoretical and methodological debates mainly between two well-known approaches to investigating the psychological significance of culture. On one hand, there is cross-cultural psychology that aims to prove the universal validity of psychological theories among various cultures. This approach upholds the idea of an objective reality that can be separated and distinguished from the individuals under investigation. On the other hand, there is relativistic cultural psychology, that emphasis culture precision. This theory assumes that as the culture and the individuals both develop each other, so the culture cannot be considered differently from the person. More recent efforts by Berry, 2002, Lonner, & Berry, 1998, Shweder, 2000) were made to combine the theoretical postulates of both approaches and it was evident that the relevant culture-specific contexts were recognized even by the cross-cultural psychologists. As an example, some important concepts of research sustained by cultural and cross-cultural psychologists can be observed as: the model of the developmental niche (Super & Harkness, 1997), the study on intercultural varying psychological styles (Nisbett, Peng, Choi, & Norenzayan, 2001), the culture-specific approach of the self (Markus & Kitayama, 1991), and the efforts to take the theory of individualism-collectivism to a higher level of discrimination (Oyserman, Coon, & Kemmelmeier, 2002; Triandis, 2001), etc. In contrast to these, one more growing and the interesting concept was of indigenous psychologies, which were first introduced in cultural anthropology Heelas & Locke, 1981), then recently in psychology (Ho, 1998; Kim, 2001; Sinha, 1997; Kim & Berry, 1993. The psychologically related concepts that were developed in the culture of research were termed as indigenous psychology. These approaches were not required to be agreeable with the psychological concepts of western psychology. The indigenous psychologies highlight important aspects for the thinking of particular cultures and the self-interpretation of these cultures, setting their preference for certain values and attitudes. Furthermore, indigenous 29

psychologies provide ideas, explanations, and theories that are concerned with the development of humans which may help in strictly following the traditional beliefs of western mainstream psychology. According to the study of Gergen, Gulerce, Lock, & Misra, 1996, western psychology is itself indigenous and has changed its own history repeatedly (Chakkarath, 2003). Thus, the methodological benchmarks of modern western psychology urge to always test its objectives to determine universal features and laws of the human psyche, in contrast to the competing theories. This may help in developing new theories and approaches to point out some commonly acknowledged concepts and for wider effectiveness. Western psychology showed less interest in indigenous psychology due to the assumption that those concepts were often integral parts of religious or other pre-scientific world-views and, therefore, do not meet western scientific standards. According to Kim, 1990, indigenous psychology has its roots in a certain cultural context and it primarily focused on the people of that culture, while it only has general knowledge of a particular culture. However, in general, indigenous psychology is important for social scientific consideration, but it is unable to differentiate between folk theories and the scientific contribution of some cultures to study psychological phenomena for human development. Though these folk theories appear in every culture, indigenous psychology mainly aims at formalizing these psychologically relevant informal folk theories into more complex theories (Greenfield, 2000). This is known as indigenized psychology (Enriquez, 1993; Sinha, 1997). As we shall see, the mere fact that in many cases indigenous concepts are embedded in religious or other ideological world-views should not discredit their scientific potential and their psychological relevance (Chakkarath, in press; Thomas, 1997). In relevance to these considerations, the Hindu tradition of psychology emerged to be an appropriate point to initialize because, for more than 3000 years, Hinduism has implemented a vast literature on various systems of philosophy that involve elaborate conceptual frameworks, critical thinking concerning the mind and the body, theoretical analyses of the human personality, introspective methods of observing psychological phenomena, various therapeutic techniques designed to help individuals cope with the difficulties of human life and reach higher levels of development, and a broad range of social institutions that follow, expedite, and design the type of personality growth which is regarded as the basis of benefit and achievement by the Hindu culture (Paranjpe, 1984). Several attempts were made to demonstrate the analytical potential of indigenous concepts for explaining psychological approaches within Indian cultural contexts (Gergen et al., 1996). Thus, Indian psychology can be referred to as a suitable example of indigenous psychology, as established by different psychologists (Inglehart, Basanez, & Moreno, 1998; Saraswathi & Ganapathy, 2002; Mascolo, Misra, & Rapisardi, 2004), as it affects human values, judgments, attitudes and 30

connections between the cultural groups and individuals. These influences help in analyzing a wider scope of psychological approaches and developing new theories and amending some of the traditional concepts of western psychology. Also, it is of great interest that distinct cultures may develop similar psychological concepts and this similarity or dissimilarity indicates the universal features of psychological theories of cultures. In a nutshell, Indian traditions have offered one of the most diverse and richest ranges of cultures and traditions of philosophy to enrich the psychological theories. 2.6 Summary ? The inefficiency of the western emotion-based counseling methods in providing solutions to the modern-day psychological problems, we are witnessing an ever-increasing inclination towards the eastern approach towards the subject. ?

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Daoism is an old Chinese philosophical tradition, adopted the yin-yang theory that induced a comprehensive and dynamic system aspect in

identifying the change in individuals and the world. ? In Buddhist psychology, the practice of meditation and mindfulness is the way to cultivate the capacity of non-attachment. ? According to Traditional Chinese Medicine,

While on the other hand, the Eastern approach to psychology,

a myth. 2.7 Key Terms Therapeutic: It refers to a branch of medicine that is concerned with the treatment of some diseases, maybe a drug or therapy. Indigenous Psychology: The psychological concepts that were developed in the native place or culture of research. 31

Cross-Cultural Psychology: It is the scientific research of human behavior and mental actions, that includes both their uncertainty and invariance, under distinct cultural conditions. Indigenized Psychology: The complex psychological theories which are derived from the reactions of mainstream western psychologies. 2.8 Check your progress Q1: Where do the roots of the eastern approach to psychology stems from? Q2: What is Buddhist philosophy? Q3: What are the three main treatment goals of counseling based on TCM? Q4: Write a brief note on the emergence of non-western and Indigenous perspectives to psychology. Q5: Draw a comparison between psychotherapeutic approaches in western and eastern psychology. REFERENCE https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760 32

UNIT: 03 Indian School of Psychology Structure 3.0 Introduction 3.1 Unit Objectives 3.1 Basics of Indian Psychology 3.3 Contribution of Indian civilization to Psychology 3.3.1 A psychology-friendly meta-theoretical framework 3.3.2 Psychological practices 3.3.3 Psychological theories 3.4 Application of Indian Psychology 3.4.1 Upanishads 3.4.2 Sankhya Philosophy 3.4.3 Dvaita School 3.4.4 Advaita Vedanta 3.5 Contemporary Research in the Indian approaches to Psychology 3.6 Summary 3.7 Key terms 3.8 Check your progress 3.0 Introduction Indian psychology offers a vision that is encompassed and covers the vast area of human consciousness from a dynamic observational viewpoint. It is practical and limitless in nature as per theory and practice. Though the roots of Indian psychology are ancient it is proved to be the latest branch of modern science and is suitable for modern-day research and analyses. New efforts and attempts are made to utilize the treasures of Indian tradition for existing problems. Indian psychology is built on the concept of self-knowledge. One should opt for self- work and self-realization for understanding and become proficient about oneself

to become proficient and to show that it is possible, as 33
said by Sri Aurobindo, 'transcend and integrate' which means 'Rise and unite: A good leader should be capable of showing

absolute humankind. This course makes an effort to conceptualize this emerging field of Indian tradition and how they contribute to the major problems of modern psychology. The focus of the unit is on the basics of Indian psychology, the contribution of Indian traditions and civilization in various aspects of psychology, various psychological practices and theories developed. The text provides some applications of Indian psychology in Upanishads, Sankhya philosophy, Advaita Vedanta and Dvaita School of philosophy. Various modern research methods in the Indian approaches are also discussed to clearly understand the type of methodology used in the research. 3.1 Unit Objectives After completing this unit, one will be able to: 1) Gain knowledge about the Indian Approach to psychology. 2) Understand the concept of psychology as mentioned in the Upanishads, Sankhya, Advaita Vedanta, Dvaita Schools of Philosophy 3) Have an idea of the modern-day research in the approaches to

Indian Psychology. 3.2 Basics of Indian Psychology The Indian sub-continent has developed numerous psychology approaches

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that are based on ideas and practices over thousands of years. Alternatively, we use the word 'Indian' to indicate and honor the origin of this approach to psychology, the origin of the basic philosophy, the conceptual framework, the strategies of inquiry, and the technology of awareness that it uses to bring about psychological change and transformation. It may also be specified that we do not use the word 'Indian' to minimize the scope of this approach to psychology, instead of giving the titles such as, 'the psychology of the Indian people', or 'psychology as taught at Indian universities', these approaches are globalized. We consider that Indian psychology is a meta-

theoretical way of contributing to world civilization in a unique manner and act as an extensive body of related theories and practices This course is not concerned about the past, but its focus is on

43%	MATCHING BLOCK 59/190	W

the present and the future. There is already much research done on topics like the history of 34 Indian philosophy or religion as they have been developed over the ages.

This volume contributes to the demonstration of

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ideas and practices from the Indian tradition, which can be used to tackle issues in modern psychology and be beneficial in theory building and application. Psychology as demonstrated at present, across the globe, continues to be uni- cultural. This is rather exceptional if we

think about

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the intensity and ease of international communications, and the fact that it is almost half a century since the political decolonization of Asia and Africa was completed. Though the massive components of European and American thoughts in psychology were understandable earlier, they are not excusable anymore. For it is not that the rest of the world has not thought about human perception, and it is certainly not that modern-day psychology has found the one and only correct way of doing so. In this context, one might argue that Indian psychology will be relevant significantly to Asian, African, or Latin-American countries

that

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share different Non-Western world views regarding mind, psyche and numerous psychological phenomena like healing, health, self, or personality; however we strongly believe that in spite of all cultural diversity, there is a large common core to human nature, and that, to the extent that Indian psychology deals with that common core, it should be of interest to all members of the human species. Briefly, Indian psychology is not something that belongs only to India or the past, but it's a rich source of psychological insight and identifies how that can be utilized to create a better future for the whole of humanity. 3.3 Contribution of Indian civilization to Psychology The distinctive contribution

that

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the Indian civilization can make to modern psychology can be observed as consisting of three distinct elements: a subtle and well-worked out, psychology-based meta-theoretical framework, a wide range of psychological practices, and a rich treasury of psychological theories. These three are very closely interconnected, and it'

s a clear fact

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that none of them can be fully understood without a complete understanding of the other two. Let's have a separate short introduction to each of them. 3.3.1 A psychology-friendly meta-theoretical framework

A psychology-friendly meta-theoretical framework is a foremost contribution made by Indian society to psychology.

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To explain the underlying theory, the basic 'paradigm' of the Indian tradition is, of course, a pompous task loaded with possibilities of error. Being extremely complex, the Indian civilization gives the abundance of different voices it harbors within itself; it is hard to state anything 35 about it that cannot be contradicted with some striking example. However, it is useful to give it a try, as without this background it is impossible to fully understand its psychological practices and its theories. When one comes across the Indian civilization as it developed over the ages, it becomes quickly clear that within it there exists such a huge variety of distinct cultural traditions that one could doubt whether it sensible to speak of a single Indian tradition or it would not be more accurate to speak of Indian traditions in the plural. The doubt is apprehensible, but we would argue that in

the

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case of the Indian tradition, singularity and multiformity are not necessarily equally exclusive. A rich variety of expressions does not prevent the possibility of a standard thread, a single foundation supporting the variety, and we are inclined to think that especially in India such a common core indeed does exist. In fact, the concept of a single truth supporting a range of manifestations is itself one of the core characteristics of the deep vision of reality that underlies the total wide range of Indian traditions. One of the most often quoted sayings expressing this affirmation of diverse views in spite of a single underlying reality is probably: ekam sad viprā bahudhā vadanti, which means, 'the truth is one, only the wise call it by different names'. An interesting aspect of this saying is that the differences are not expressed as errors: it is wise to give different names to the one truth. Moreover, one would miss the purpose if one takes this saying as no more than a polite persuasion for religious tolerance. It rests on a profound psychological understanding of the human condition, which says that reality will always remain beyond our limited mental ability to grasp and that each individual can perceive that reality as per their individual capacity will allow. Another ancient saying is there, which is a step further. It

relates to the different opinions of

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affirmative and agnostic approaches to reality. It says one can immediately perceive how close some old Indian thinkers came to postmodern constructivism

for which even the experience itself is controlled by our 'set'. For example, in the Taittirīya Upani ad ṣ it is stated, "

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asann eva sa bhavati, asad brahmeti veda cet, asti brahmeti ced veda, santam ena tato

vidu " ṁ ḥ , that means, 'whoever imagines (or realizes) it as existing becomes existence, and whoever imagines (or realizes)

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it as non-being becomes non-existence'. It can be observed that such differences are not approved only to the different cultural priming

in the Indian tradition;

59%	MATCHING BLOCK 71/190	W

they are recognized mainly to the different level, type, and quality of the internal state of the viewer. This can be considered as the most important difference between the Indian and the Western paradigm. The main difference with Western psychology is largely restricted to two dimensions

that

are both fully available to the ordinary waking consciousness— the physical and the social. Genetics, neurophysiology and the cognitive sciences 36 are typical sub-disciplines

that

focus on the physical dimension while various outcomes of psychoanalysis, social effects, and cross-cultural psychology could be standard for those who focus on social factors.

Despite many attempts towards 'softening' psychology, there is still,

a widespread tendency to consider the physical dimension more seriously than the social. Even for consciousness studies, the existence of physical reality is taken for granted, while the existential reality of consciousness and subjective experience is contrary. Their evident existence needs some kind of justification, and both are commonly considered remarkable products of material processes. In terms of the

theory of knowledge, the ordinary waking consciousness is considered to be

the only acceptable state for the researcher, and a clear rational mind is taken as the ultimate arbiter of truth. Moreover, unusual states of awareness are primarily associated with drugs and somewhat thoughtless new-age activities. Finally, in terms of practical methodology, impartiality is taken as the ultimate ideal, and first-person, subjective observations are taken seriously only if they are embedded in statistics and third-person objective measures to rectify their inbuilt weaknesses. Apparently, all this is an overview and there are exceptions to this pattern, such as, one could think of phenomenology—but still

there is

absolute faith in the ordinary waking consciousness and a total trust on objective methods

that are part of mainstream psychology and

are commonly considered essential elements of the scientific method. The intellectual tradition of India starts from fundamentally different assumptions. Philosophically, the most important reality does not matter, but spirit;

to be

more precise, the inseparable unity of saccidānanda, of complete existence, consciousness and satisfaction. In other words, psychological phenomena like consciousness and delight are core-elements of reality included in

the Indian tradition, and 'self-knowledge' (adhyātma-vidyā) is the fundamental science. Accordingly, the likelihood and huge importance of a completely silent and inspiring

consciousness are hardly ever suspected, while there are major schools of thought that do doubt the importance and reality of the relevant pole of existence. While Western science depicts that there are various types of physical energies and substances, of which some are not directly noticeable by the human senses, the Indian tradition believes that there are also different types and levels of non-physical existence

in the terms of

entire inner 'worlds', which are not directly noticeable to the ordinary waking consciousness but are supernaturally real. These non-physical realities are believed to be intermediate planes of conscious existence between the three: absolute, silent consciousness of the supernatural and the evident unconsciousness of material. Consequently, physical and social factors are acknowledged as part of causal networks, but not completely. The procedures 37 are thought to be affected by a wide variety of forces that include factors belonging to non-physical realities. Similarly, epistemologically, a balanced mind is appreciated and cultivated, however, it is understood that there are higher sources of knowledge and the possibility of direct, instinctive apprehension of truth. Finally, objective, sense-based information is considered a less important form of knowledge (or even ignored, avidyā) and for the development of processes,

an immense collective effort

can make us more open to the subtle worlds, and especially to the pre-existing internal knowledge, vidyā. It might be clear

now,

that these two basic views of reality lead to a very distinct sense of what psychology is regarding, how it is to be handled, and what can be desired from it. For those under the influence of the materialistic world-view, psychology deals either with outer behavior or with inner mental processes that happen within the neuro-physiological arrangement of individual human beings; even those who stress social influences, quietly assume that such influences are transferred by physical means. It is assumed that awareness, whether individually or socially

obtained, is reliable

on working neural systems. Non- physical realities are illusionary and parapsychological phenomena are abnormal. For an eternal soul, there is no place, except

the

belief of others, not as an objective reality that exists in

it. Technically, one should

rely on statistics and experienced third-person methods of research. For application, one aims at behavioral changes in others.

Consciousness is essential for those who are under

the persuasion of the Indian system. It is considered to be all-prevalent, and as existing within space and time, as well as beyond both. At the individual level, consciousness is remarked to expand through space and time, to all kinds of inner worlds. As a result, non- physical realities and parapsychological phenomena fit perfectly within this illuminating framework, and it is an ease in accepting an eternal soul as our real self. For research in Indian psychology, experienced first-person methods are naturally the first choice. In terms of application, Indian psychology mainly focuses on the expertise and transformation of oneself.

Due to the differences, the two systems appear to be of different worlds, and certain mutual distrust emerges which is almost expected. As per the ancient times,

the Indian tradition, right from the Upani ads ṣ and the stories of the Purā asṇ , the primary ontological and epistemological assumptions of modern psychology are

seemed to be at beginners' level, an immature way of observing the world. This limited an intense understanding of how the human mind actually works. Further, for mainstream psychology, giving up its anticipatory, effective, and agnostic assumptions seems to be a return to a superstitious past, leading to disaster. 38
Several factors may, however, help to overcome the mentioned

difficulties. The primary is that the shortcoming of modern science to deal effectively with non- physical realities and 'the divine' might not be essential for science. Future generations, who should probably have a more globally enlightened cultural background, may attribute this inability largely to the vagaries of European history. It may also be discovered that in the early years of modern science, Europe left these inner fields aside, not because it is typically too difficult to research them in an intelligent manner, but

as they were too coated with

the religious environment of that time. It is true that neither any pseudoscience nor the later attempts of parapsychology have led to suitably concrete results to convince the non-believers. That might be because their studies were restricted on one side

due to lack of a supportive philosophical framework, and on the other side due to their failure in developing effective powers within the inner sphere in which they were supposed to study. The Indian civilization had its own difficulties such as 800 years of foreign conflict; a division between the physical and the inner domains isn't a

part of the Indian tale. Moreover, the social structures and mental attitudes supporting spiritual activities in India are much related to those of European science

in comparison to those of European religion. Even Sankara, who probably is the closest to the church- father of the Christian tradition,

given his role in searching for centers of religious authority and power, in the end,

gives priority to personal experience (anubhava) above tradition. Nowadays, the techniques of yoga and meditation are primarily observed as a means of rescue or as a means to achieve samadhi or nirvana rather than considering them as a means to turn up

at physical health and the continuity of a corporate lifestyle. However, in the culture of origin, they are part of a logical knowledge system and they are clearly considered as a way to obtain true knowledge. This is most clear in the case of jñānayoga (the yoga of knowledge), but one can easily recognize elements of the pursuit of truth even in karma- and bhakti yoga (the path of work and devotion), which also decreases the variations of perception and influence the ordinary human consciousness.

It is good to note
that modern scientific

and ancient Indian approaches to psychology might not be too much contradictory. They are based on different ontological and epistemological theories, such as they use distinct methods, and to some extent, they have different perceptions of the human enterprise, but they end up being based on the same human urge for authentic knowledge, true love, effective power, and happiness.

It is not easy to attain mutual respect and understanding, but the effort will be
worthy, as humanity's problems were not solved by our preoccupied knowledge and power of the physical domain. Globally, the agony

due to poverty, violence, and diseases is still uncontrolled, 39 and moreover, a considerable threat of abrupt environmental self-destruction

is added. The primary thing we need the most, presently, is a more thorough and deep understanding of our own nature. The valuable contribution of Indian psychology is important for this venture. 3.3.2 Psychological practices Over many years, several types of researches are conducted on yoga and meditation but according to Walsh & Shapiro in the year 2006, the research is still imbalanced. The beginner practitioners contribute the most to research. The huge majority of researches follows the three basic techniques- ha hayoga, ṭ vipassana and Transcendental Meditation (TM). In accordance with a survey conducted by the Yoga Journal, in Feb 2008, USA alone had approximately 15.8 million experts of (ha haṭ) yoga, and 8% of

the rest of the adult population nearly 18 million people, were extremely interested in yoga. The

majority of the analysis is concerned with the study of human nature and their culture, termed as anthropology. In this study, etic, and emic refer to the social and physiological sciences, which are two different fields of research. Emic relates to the study within the social group (viewpoint of the subject) and Etic refers to the study from outside (viewpoint of the observer). Most of the researches prefer Etic over Emic study. This means that the research is carried out from an observer's perspective; the methods are investigated and then compared to the theoretical framework of the conventional psychology obtained from previous researches.

The effects of yoga and meditation are measured entirely on variables like blood pressure, depression, and

anxiety, which are irrelevant to the parameters of cultural origin, such as

have little to do with what would have been considered relevant in the culture of origin, such as calmness, sympathy, knowledge, and detachment. Considering the scope of existing research on yoga and meditation,

India has developed an amazing category of well- planned methods to perform yoga and meditation. Undoubtedly, studying these techniques is worthwhile. One should opt for especially the emic methods rather than the etic methods i.e. viewpoint of the subject should be preferred over the viewpoint of the observer. These methods of yoga should be recognized in terms of spiritual and psychological processes rather than according to their unpleasant effectiveness. For the benefit of humankind, besides some formalized methods and techniques among the Indian psychological practices, there is also an unspoken and informal concern that how these practices are verbally transmitted from a tutor to the scholars

within the guru–śi ya paramparā ṣ (the master-disciple relationship), or passed down in the form of social customs

from generation to generation. When we examine yoga as not

a sole way to find the Divine but also as a way to bring our 40 entire life more in synchronization with the best we can imagine and factually realize, then it becomes clear why these informal, implicit aspects of yoga play such an enormous role in the Indian civilization, and why they are so appealing for modern psychology.

Only professional psychologists focus on formal practices and specialized techniques for the basics of spiritual knowledge of the Indian psychological tradition. So far, only one of the many slokas of the Yoga Sutras of Patanjali, the well-acknowledged authority of Rajayoga, deals with āsanas (yogic postures), and the strongly ordered practices are barely mentioned in the Bhagavad Gita.

Some of the greatest scholars of modern India like Sai Baba of Shirdi, Ramakrishna Paramahansa, Sri Aurobindo, and Ramana Maharshi and many more, did not promote these highly planned and formalized methods at all. Alternatively, they worked through a focused, specialized application of psychological processes and powers.

For example, Ramakrishna had a complete dedication

to the Divine Mother, or Ramana's constant focus on the question, 'Who am I?' The methods of teaching were typically molded according to the requirement of any scholar at any

instant. There are various lists of essential inner attitudes and gestures mentioned in the literature. Some can be stated as an example: a non-judgmental self- examination; surrendering the highest that

one can perceive; a constant desire towards the Divine in terms of knowledge, love, work, or individuality); a precise growth of attributes like serenity, calmness, patience, kindness, vigilance, love, compassion, joy, oneness, wideness,

and harmony; small internal gestures of self-giving, devotion, honesty, sincerity, peace, surrender; relocating the center of individual's consciousness both inwards and upwards. So far, it is uncertain to affirm that if such non-factional and

informal routes will rule the future of Indian psychology, or the more established methods that have

conserved the belief till now, will dominate. 3.3.3 Psychological theories Indian psychology deals with various areas, focusing mainly on mainstream psychology, and has contributed to many of them in a unique way. There is a special and common quality associated with the contribution of Indian psychology

to all these distinct fields. Starting with the structure of one's personality, we observe that the Indian tradition has introduced the concept of

aha kāra ṁ , which exists between the self-concept and the Western concepts of ego. Besides this egoist concept of the ordinary waking consciousness, there are more controlled and non-egoist centers of consciousness whose detailed nomenclature is developed by Indian tradition. This is even practiced in certain Buddhist schools. Likewise, the Indian tradition has also found the complete 41

range of subtle kośas or layers of consciousness, which is beyond our waking consciousness. It has even accomplished several ways of realizing one's experience

of the supernatural concept beyond nature. It is being observed that all these inner types, layers, and centers of consciousness specifically affect the external personality, and further training facilitates the levels of freedom, joy, peace, kindness, and understanding more than possible in the normal waking state. The above pattern is observed

in the field of acknowledgment and attention. On the contrary, there is a detailed theoretical knowledge of usual and significant cognition, illustrated as a system of

pramā aṇ , or awareness spreading events. Different theories were developed by different schools with reference to these matters but a large common ground was set up. The specialized school of philosophy in the field of epistemology and methodology, the Nyāya-Vaiśe ika ṣ School, gave the same conclusions that of modern thoughts in several aspects. However, the normal sense- based cognition does not completely fulfill the field of personality and self of

the Indian tradition; besides it developed a detailed insight of inspiration, intuition, exposure, and many other types of instinctive knowledge. The utter complications of the terminology, the discreet but significant variations between the several terms, and the hassle on developing concrete methods and enhancing these different forms of instinctive knowledge may provide an idea

for the passion and interest with which these potentials have been discovered and the precision, accuracy, and attention with which this work was commenced. The development of

the study and perfection of these subtle, not sense-based forms of cognition

may lead to the formation of suitable research techniques for a completely new field of psychology

and will also play the role of one of the major powerful areas of Indian psychology. Emotion and Motivation are other main areas of interest in psychology. To have a complete understanding of the distinct Indian theories of emotion, we should refer to the discoveries of the Indian tradition that describe the indivisible unity of Sat, Cit, and Ānanda means life, realization, and happiness. Although in the case of mainstream psychology, it is usually assumed that the satisfaction of the needs and desires of an individual leads to happiness. This theory emphasizes the existence of delight which is said to be inbuilt or can be misted up in humans by their ignorance (avidyā). Conversely, suffering is credited to the deformations bounded by ego and weakness of the distinguished human consciousness. According to this point of view, satisfying the desires provide short-term relief, but leaving ego aside leads to everlasting and absolute happiness and wisdom. The ideas of Bharata (400–200 BCE) deserves a special place in the field of emotion for visual enjoyment. It starts with an interesting question that why watching tragic plays are enjoyed by people in spite of 42
knowing that such plays will make them cry. It was concluded that there is a feeling of joy hidden in all the emotions of viewers and sufferings of the actors that are termed as Rasa which means taste. The western world believed that though there are major contributions of Indian psychology, there are several areas where Indian tradition's contributions are very less. For instance, the American authors Walsh & Shapiro, 2006 think that as per the detailed theoretical knowledge of Āyurvedic and Siddha literature, these thoughtful traditions have minor contributions in these four aspects, child-development, psychopathology, psychodynamics, and psycho- pharmacology. The impact of previous lives and belief in soul theory or the svabhāva (behavior), majorly helps in building a child's character. Similarly, the four āśramas (stages) of life describes the Indian way of psychopathology. Indian tradition has made less contribution to any of these fields is just a misconception, might be due to the fact that Western psychology has studied the Indian tradition in a peculiar manner. The majority of

academics have either followed the investigation techniques of yoga and meditation or extremely favored the contextualized philosophical systems. Till now, the well-developed culture and the mediating theories

of India have not received much attention that they deserve. 3.4 Application of Indian Psychology Psychology is an applied science; and we can look at these

fields like - pedagogy, education, social work, human resource development, organizational behavior and therapy as specialized or dedicated fields of applied psychology. At present-day, specialists in these fields frequently experience a particular tension amid the official theory, that recommends well-defined, clear methods and processes, and experience, that tells them that a more personalized, broad and intuitive approach works better.

Instead of formal theory, informal experiences seem closer to reality. Amusingly, there is considerable statistical proof to support this view. For example, Bruce Wampold (2001) has gathered huge meta-analytical data (numerical procedure for combining data from many studies) to indicate that hardly any of the values in psychotherapy could be attributed to the specific methods and theories. According to him, the efficiency in therapy is completely set on by the factors that – they belong to the setting or situation in which the therapy is taking place or is

internal to the client and the therapist. It is tough to understand from the medical model used in most

of the mainstream therapy research, while it is harmonious with Indian psychology as they believe in working themselves. 43
A guide who is anything an educator or pedagogue or an office professional or therapist is guiding by examples that could be his own. The guide shows it is not difficult to grow up, it is not difficult to learn difficult materials and it is not impossible to learn and master the intricate or complex situations and it is also not impossible to solve the problems. A guide guides by believing in the essence of its existence and the manner of expressing his

essence in his life. In several forms of therapy - training this is acknowledged, and undertaking therapy oneself is then an important part of the training process.

On the other hand

in Indian psychology, which is constructed on self-knowledge rather than on statistically generalized knowledge of others, calls for self-work, for knowing and mastering

the own self—both in breadth and in-depth. As suggested by Sri Aurobindo that

in breadth as it spreads to all fields of applied psychology and in-depth because

the guide would be able to show that it is possible. A good guide is the one who can show that it is possible to go further away from one's limitations, it is possible to live from a high-level consciousness, it is possible to act being unselfish, and it is possible to work in harmony with the whole. From mainstream psychology, Indian psychology with its practical application is different

in a manner that it parallels the differences found in the many areas of theory formation.

The practical application of Indian psychology varies from the

present-day mainstream psychology in a way that equals the differences we found in the various areas of theory formation. On one side the same continual attention to the several dimensional nature of the personality – multidimensionality which is not restricted to the physical and the social but that spreads to or starts with spirituality. On the other

side, there is a continuous awareness that every person is distinctive or exclusive. Such points come along in the important concepts of svadharma – the identification or recognition that individuals not only have one nature but they do possess their distinctive qualities along with their truth of action and their ways of conduct. It shows that the individuals are not just a group of self-concepts and natures to behave accordingly but the spiritual souls also who take birth for a certain purpose which they would have to find and fulfill. 3.4.1 Upanishads Upanishads are the conclusion of the Vedic literature and have the essence or ideals of the Vedic wisdom. As Upanishads are the last from the six conventional philosophical systems of the Vedas, they are also called Vedanta. The three foundations of 'Vedanta Darsana' are - the Upanishads, the Brahma Sutra and the Bhagavad Gita. Jointly, these three are called the prasthana traya, the three great programs or itineraries. 44

Upanishads are titled as 'sruti-prasthana' and are the revelations or exposes of the sages. They are called Sruti because they are right the way heard and experienced by the 'rsis' sages. Upanishads are also known as 'Vedanta' means the pinnacle of knowledge as they have been commented by the great acharyas or scholars. Upanishads range or vary from 108 to 200. The ten principles of Upanishads are as follows: brihadaranyaka, chandogya, taittiriya aitareya, katha, kena, isa, prasna, mundaka, and mandukya. After Upanishads, Bhagavad Gita came up; this is considered to be an essence of the wisdom or teachings of Upanishads. This important scripture or guide is called 'Smriti-prasthana'. This is a manuscript of dialogues of 'Sri Krishna' and 'Arjuna'. Bhagavad Gita is the essence of ethics and teachings of the 'Upanishads' in a comprehensive and understandable simple way. Every chapter is considered as 'Upanishads and yoga Sastra'. Scholars consider it as incorporation or combination of ethics, principles, and rules of the Upanishads and yoga Sastra. This is referred to as 'science of life' and whose sacred and noblest principles can be practiced by any person who seeks enrichment and efficiency of its personal growth in life. By learning self-realization, a person attains the enrichment of life. The growth of one life leads to the growth of society. Bhagavad Gita never diverges to take the reader from the goal of self- realization. The text of Bhagavad Gita is unique in blending the personal, social and spiritual life with the total vision of raising mankind. It advocates a suitable perception of everything in life. It deals with the basic problems of life and also offers solutions to them. It infuses the right attitude towards living life by suggesting or hinting at the solutions which inspire independent and right thinking. The third basic text of Vedanta is 'Brahma Sutra'. They are called 'Nyaya prasthana' which offer the knowledge of Vedics in pretext to logic and arguments. They are also called 'sariraksutra' as it helps in enquiring the soul which resides into the body. It is called 'sutra prasthana' or 'uttaram mamasutra' as it inquires into the closing part of the Veda in the form of sayings. Brahma Sutra is written by 'badarayana' who is known to be the person who has assembled the different scripts into one of the Vedic literature. From the three scriptures the Upanishads, Bhagavad Gita and Brahma Sutra which are like foundations the Upanishads have a primary position as the oldest exposition of Vedanta. Bhagavad Gita and Brahmsutra are based upon the principles and knowledge of the Upanishads. The spiritual practices and psychological implications of Upanishads are explained in a comprehensive and 45

influencing way by Bhagavad Gita. The apparent differences of the Upanishads are reconciled by Brahma Sutra by reasoning and logical ways. Upanishads mean the knowledge that weakens the bondage of 'samsära' life of human beings, ends unawareness and leads towards the awareness of the real nature of the self. It also means sitting down eagerly near a realized soul to gain wisdom. Based on these interpretations it can be seen that the objective of the Upanishads is to raise human beings to greater levels and stir them to achieve the vital good. The vital or ultimate good can be attained through achieving unified personality in personal, professional, social and spiritual faces of life. Therefore the knowledge of the human personality and psychological applications of the Upanishads texts is of unlimited effects in this study. Deep vision into human psychology and nature of life can be seen clearly - expended out in Upanishadic literature. Psychological facts and analysis of psychological methods can be taken out from the philosophical principles of the Upanishads. It looks at life as one whole and not an indifferent piece. The study of various aspects of human life and its relation to the world is much broader and more understanding by nature. The Upanishads give knowledge about the perishable aspects of humans' life. This means that a thing is destined to perish with time. It talks about the communication of the body with the outer environment, where our five senses work. Sense organs perceive things from the outer environment and are responsible as a way of the experience of the waking state. Upanishads say the human body is subjected to six modifications – beginning, continuation, growth, change, decay, and extinction. The body experiences pains and pleasures and rises through the gross form. The body is formed with the five elements – air, water, earth, space, and fire. It is composed of seven components – bones, morrow, fat, flesh, blood, skin and cuticles. It also comprises limbs and its connecting parts like legs, thighs, chest, arms, back and the head. The gross body is functional only in the presence of Atma, which is consciousness in the body. Upanishads consider the body as the chariot, insight or wisdom as the driver, mind as bridle who controls the horses, sensory organs as the horses and smell, taste, etc. as the path for the horses to move on. According to the Upanishads, the essence of mind is not consciousness but it is a refined form of matter and like the body, it is made of matter. The food eaten is organized into three kinds after digestion. The filthiest part becomes feces; the middle part becomes flesh; the refined or subtle element becomes the mind. In Upanishad, the order of mental functions is stated as, the five sense organs and the five motor organs. Observing mind (manas) that organizes

44%	MATCHING BLOCK 118/190	W

the organs of perception; intelligence (buddhi) the higher organ of thought which decides the self-ego (ahamkara); the subconscious mind (citta), the store of past 46 impressions. The

mind is also said to be two-fold, which is clean and polluted. The impure or polluted mind is obsessed with desires and wishes; the pure mind is empty of desires. The mind only is the cause of slavery and freedom to humans. Involved to the wishes of objects it leads to bondage and not involved with the wishes of objects it leads to freedom. When the mind, with no contact with objects and confined in the heart, reaches the supreme state. When the five organs of awareness or perception become still, together with the mind, and the mind stops being active; that is called the highest state. This way strong holding back of the senses is what is known as yoga. The nervous system of the body offers the networks through which the mind travels; the direction is determined by its desires and natures. When the mind becomes pure without desires it takes the rising course and at the time of leaving passes out through the invisible opening at the crown of the head; but if it remains full of desires, its course is downward towards the realms where those desires can be satisfied. From the hundred and one nerves, one enters the center of the head. The other hundred nerves lead to different worlds. 3.5.2 Sankhya Philosophy The Sankhya philosophy is considered to be the most ancient school of thought, from the six orthodox philosophical systems. Sankhya and yoga are regarded as two sides or faces of the same philosophy and make one whole system. The Sankhya gives the basis of knowledge and yoga provides the practice of the values spoken in the philosophy with modifications. The policies of Sankhya have an important position and have inclined later methods of philosophy. The source of the Sankhya system is traced in the Upanishads. The references can be found in the Mahäbhärata, Småti and etc. The central theme of the Upanishads is the principle of the self or Brahma. Brahma is the superior and original and the origin of the universe. Sankhya philosophers have modified the doctrine of one reality and expressed the concept of plurality of the purañäs. According to Upanishads the ätma or the individual soul is temporal and seeming forms of the Brahma. It is self-luminous and everlasting. According to the philosophy, red color symbolizes the fire, white color symbolizes water and the black color symbolizes food. There are three layers of the Sankhya system. The first is theistic that is related to God, a genuine growth of the teaching of the Upanishads. Guru Kapila represents this system. The second is atheistic which is about not believing in God. The third layer is the atheistic alteration. One becomes liberated from all the bondages by knowing the god or goddess who is the reason and who can be known through Sankhya and yoga. They believe that the lord feeds this universe. Sage Kapila is considered as the chief advocate of Sankhya. Mahäbhärata and 47

Bhagavadgita do mention the sage Kapila as the Siddha. The word Sankhya means the right knowledge and also number. The right knowledge means the knowledge of the separation of the man from nature. The word Sankhya also means numbers because it deals with the twenty-five categories. The psychological concepts in the Sankhya -yoga system can be known with the concept of gunas. The gunas - sattva, rajas and tamas make the essential nature of prakåti. These gunas tangled like three threads of a rope and bind the man or human to the world. The three gunas or virtues are – sattvic, rajasic and tamasic. Sattvic drives truth and purity and produces happiness and goodness, it is responsible to create harmony and self-control in life, and it gives clarity of thoughts and prevails positive feelings and peace. The rajasic drives action and energy, it stimulates and provides outward motion, it is the force that causes distress or conflicts also. Tamasic is the quality that causes inertia or inactivity or dullness. These virtues are present in a human but at different degrees, and also decide the nature of the human. All development explained in the Sankhya - yoga system is based on the change and combination of the three gunas. A yogi who has learned and succeeded in surpassing the three gunas stays steady in the mind and remains unaffected from any imbalance of these gunas. The Sankhya philosophy counts the twenty-four principles, which are broadly classified into six main sections. 1. Puruña is related to consciousness which is eternal, undamaged, passive not a doer and many. It is free from the three gunas. It passively starts the process by stimulating Prakriti through its presence. It has no connection with the other twenty-four principles. The Sankhya describes that puruña is a witness, unbiased, prophet, and inactive. It is present in the world and sees the change in the world. 2. Prakåti is the primal matter which is independent, uncaused, eternal, cause for creation. It is the first origin of the universe. It is constituted of three gunas which are considered to be the essential parts. It is the unmanifested state of all effects, it is subtle and invisible. All the living and nonliving objects are the products of prakåti and that is why they are composed of three gunas. When gunas are in a state of balance there is no creation. When there is the interaction between the two parallel principles, the puruña and prakåti balance are disturbed and the creation initiates to give rise to twenty-four principles or categories. 3. Mahat is the one that controls the development of the universe. It is made up of the finest matter and is able to reflect the awareness of puruña. It becomes conscious and intelligent with the reflection of puruña. Mahat refers to the universal aspect of this process, cosmic intelligence. 48

4. Ahankar: Mahat produces Ahankar which has a wider idea than the word ego. Here, the word ego denotes the sense of 'I' that takes away one's own self from all others. The categories of ahankar are determined by the majority of each of the three Gunas. Ahankāra is of three kinds when sattva prevails it creates manas and five sensory organs. When tamas dominate it causes five subtle elements. When a raja prevails it gives energy by which sattva and the tamas produce their respective evolutes. 5. Tanmātras: They are the subtle forms of elements that cannot be perceived. They give rise to five unrefined elements ether, air, fire, water, and earth. 6. Manas: It is the device, which is the energetic force behind actions, speech, and the thinking process. It also receives sensory input. It produces insight and works as reasoning or cognitive, and moving. The collaboration of manas with ahankara and wisdom or intelligence is necessary to get a definite form from the unknown insights of sense and motor organs. 3.4.3 Dvaita School Dvaita denotes a Sanskrit word which means Dualism. Dvaita School is one of the important schools in the Vedanta and one of the six philosophical theories of Indian philosophy. It was founded by Madhva, also known as Anandatirtha (c. 1199–1278), who belongs to the modern Karnataka state, still having several followers. During his lifetime, the followers of Madhva considered him as an incarnation of the wind god Vayu, sent to earth by the god Vishnu to win the good over evil. In his explanations, Madhva depicts the effect of the Nyaya philosophical school in which Vishnu was considered to be the supreme god, thus relating the Brahman of the Upanishads to a personal god, similar to Ramanujan (c. 1050–1137). There are three endless and existential orders in Madhva's system, namely: God, Soul, and lifeless nature. There should be logical proof to verify the existence of God, though it is possible only through the teachings of the holy books. God is the essence of all perfections and retains a non-material body that comprises of Saccidananda (being, spirit, and delight). He is the effective cause of the universe, however, its materialistic existence is denied by Madhva, as God cannot have split himself to create the world nor in any other way, since it contradicts with the belief that God is permanent. The individual souls comprise of atomic proportions and are countless in number. These are a portion of God and their existence is completely due to the grace of God. It is God who decides and allows the soul for freedom of action, on the basis of the individual's past actions (Karma). 49

Ignorance of the above theory was considered as a mistaken knowledge (ajnana) by Madhva and for many other Indian philosophers. It can be corrected only by the means of devotion (bhakti) which means a deep emotional attachment between a devotee and the god. There are several ways to achieve devotion: by the isolated study of the Holy books or by performing one's duties and actions without selfishness. This kind of devotion is considered as a special kind of knowledge associated with an instinctive insight into God's nature. Bhakti might become the sole goal for an individual; the worship of Vishnu by the devotee is more important than the release (moksha) which arises from it. A monastery at Udipi, in Karnataka state, is the present-day center of Dvaita, which was founded by Madhva himself and is running constantly under the supervision of monks. 3.4.4 Advaita Vedanta Advaita Vedanta is the non-dualistic school of Indian philosophy. It is derived mostly from the Upanishads. The prominent scholars and researchers such as Sri Adishankaracharya and Gaudapada elaborated Advaita Vedanta in detail. It is opposite to the Dvaita School of philosophy. To simplify, the duality between subject and object is not present in Advaita. We can experience duality when we are in complete consciousness or awake but non-duality can be experienced in deep sleep. According to the Advaita School of philosophy, Brahman is the only reality and the rest a simple illusion (Maya), appearance, formation or projection. This can be explained with an example of watching a snake in a rope lying in the darkness for a short period of time. The rope is a reality while the snake is just an illusion. Similarly, in the context of the world and humans, the world is just an appearance over the self-identity. Another belief of this school is that the Atman, an individual self, has no independent existence of its own. It is just a projection or illusion of Brahman in every being. The impurities like ego, attachment, desires, etc. deceive the soul, known as jiva and experience separation and duality. As a result, the cycle of births and deaths and the laws of Karma bound each organism until it is liberated. Brahman is true, but the world is a sheer illusion, just like a mirage. It exists in our consciousness due to the action of the mind and senses. Since we are surrounded by them, we cannot identify Brahman, which is real and hidden in all. While attaining liberation, we completely withdraw with the world through purity, detachment, and denial, and then we can perceive the ultimate self hidden in all. The school also believes that having an enlightened guru, who holds the knowledge of both the Brahman and the scriptures, is essential for anyone looking for deliverance. The foremost available dissertation on Advaita Vedanta 50

observed was Mandukya Karika of Gaudapada, whereas Shankaracharya enormously worked to constitute the core literature of the School. The School was enriched by the teachings and scholarly work of the scholars of successive generations. Some of the important concepts of the Advaita Vedanta are explained below: Sadhana Chatushtayam There are four qualifications of Advaita Vedanta which are essential for spiritual practice and freedom and should be cultivated by each being to achieve salvation. They are: 1. Nityanitya vastu viveka: It is the ability to differentiate between the eternal (nitya) and temporary (anitya). Delusion is a result of the absence of this qualification. 2. Ihamutrartha phala bhoga viraga: This forms the Karma of an individual. It refers to the detachment while enjoying the result of one's actions 3. Sama adi satka sampatti: These qualities are important for self- transformation and prevalence of sattva due to which one can achieve freedom from the impurities of ego, attachments, desires, and illusion. They are sama (control of inner senses), dama (control of external senses), titiksha (silence), uparati (self- discipline), samadhana (solution to the problems) and sraddha (faith and sincerity). 4. Mumukhatva: It is the result of good work in the past births (karma). According to the Bhagavad Gita, one can achieve salvation only after taking repeated births when it feels a strong urge for salvation. It is considered to be an intense aspiration for deliverance. 3.5 Contemporary Research in the Indian approaches to

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Psychology In the 1980s, various analyses of social psychological processes reported that many of the theories of western literature have their roots in the Indian cultural environment. Instances of such kind can be founded in the areas of social cognition.

Dalal in the year 1988 tested the theory of social and cultural categories to understand the

achievement, health and other perspectives of human behavior. The change was observed by psychologists when the applications of Western methods became ineffective or irrelevant in real-life situations in India. An overview of some of these developments in main areas is discussed below: 51 Human cognition:

Srinivasan 2011 attempted to study concentration, emotion, and consciousness by applying multiple approaches and observed the

cross-cultural aspects of emotion and meditation, as a fundamental of neurophysiology. Also, researches on philosophical aspects of cognition were carried out that regarded cognition and other mental events as fundamentals for all living beings.

Planning is believed to be an essential psychological function. In addition to the Planning, Attention, Successive, and Simultaneous Processes (PASS) theory, Das et al. (2000) have revealed its worth in several cognitive functions. An intelligent and primitive approach was developed by Srivastava and Misra (2007) and named it as integral intelligence. It comprises four dimensions: cognitive capability, social capability, capability in action, and emotional capability. According to Misra et al. 2006, creativity is analyzed through culture. Sinha (2004) was possibly the first one in India to highlight the role of the socio-cultural

context in cognitive development. Following this practice, R.C. Mishra (1997) explored the basic psychological processes like perception and memory,

the ways in which they get developed under different eco-cultural atmospheres. Attitude and social cognition: Due to the political independence of India in 1947, the country faced the highest challenge in the form of communal tension arising out of partition. As a result,

this led to studies of conflicts, injustice, violence, stereotypes, and discrimination and made it a productive area of research. These studies were

conducted to study attitude and psychology. Besides this,

there was another challenge of national and social development of reality and psychology contributed to identifying the catalysts and opponents to the process of development. For studying interesting rumors, Prasad (1935) noticed the responses to

a real earthquake in Bihar, India, and then compared with the rumors of the earthquake, which formed the basis for cognitive dissonance theory, where there is a mismatch in the opinions and perspective of an individual. The cultural-historical aspects of individualism and social relations were enquired in

Ashis Nandy's The Intimate Enemy (Nandy 1983), Sudhir Kakar's The Colors of Violence (Kakar 1995)

and Illegitimacy of Nationalism (Nandy 2004), focusing on the macro aspects to understand the psychosocial systems. Further, such analyses boosted up the psychologists to apply various methods to understand human behavior. De Ridder and Tripathi (1992) made

a major programmatic and cross-cultural contribution in the Netherlands and India to examine the importance of group rules for social behavior. They indicated that rule violation by one group may lead to a chain of negative responses by both groups and, if this continues, it

might accelerate violent 52

behavior. A systematic investigation of decision- making and judgment within the agenda of information integration theory was carried out by Singh (2011) over a period of almost 3 decades. He found that Indians are prone to calculate average, subtraction, multiplying, and dividing rules and their combinations as cognitive algebra in their behavior and attitude. The above studies and analyses demonstrate a significant shift of thoughts and execution

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of the problems in Indian society. These social aspects help in realizing social issues, caste, and religious identities, intergroup behavior, judgment, and

national development. Like earlier, today also there is a

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need for Indian psychologists to be embedded within the socio-cultural and historical frameworks. Psychology of poverty and deprivation: Being an important area of research

for India, the study of poverty and deprivation was thoroughly carried out by the

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researchers in different parts of the country, for e.g., Rath at Bhubaneshwar, D. Sinha at Allahabad, A.K. Singh at Ranchi L.B. Tripathi and G. Misra at Gorakhpur, etc. They plotted the different effects of poverty and deprivation

in the experiential-environmental context and have discovered its unfavorable influences responsible for downfall in nation development. These adverse effects of poverty were highlighted by the unpleasant and cognitive environment of a child and the condition of its family. A sense of empowerment to change their living conditions should be incorporated among people in a planned way. Unfortunately, the roots of this planning are from

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the Western model of development which often ignores the traditional beliefs, attributes, and values, and considers them adversative to development

philosophy. The challenge of achievement: Now, psychologists are more concerned about the social-psychological problems of Indian society and the challenges of economic and social development for a developing nation like India. According to a theoretical analysis by McClelland (n-Ach), the lack of prominence of individualism and competitive spirit of freedom was recognized as the primary cause of under-achievement.

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The concepts of "extension motivation" (Pareek 1968), "achievement value" (Mukherjee 1974), "dependency proneness" (Sinha 1968), and "dissatisfaction- based achievement motivation" (Mehta 1972) are important contributions. Organizational behavior: The need to study the labor-management relationship and organizational

behavior aroused from the rapid growth in industrialization in the 1960s. The critical role of values in managerial transformation and ethics of management 53
were brought into focus by Chakraborty (1995). R. Gupta (2002) pointed out the importance of developing models specifically for Indian conditions and discarding the American and Japanese models of organizational behavior. J.B.P. Sinha (1980) proposed a concept of "nurturing task leadership" focusing on the development of

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a theory related to culture-specific aspects of organizational behavior. It stressed on maintenance, personalized relationship, dependency, and status consciousness from the perspective of Indian culture and merged them with the

approach of possibilities and support. Individualism-collectivism, self, and identity: The Indian identity is said to be a complex one

and it is difficult to classify it as either individualist or collectivist.

According to Sinha and Tripathi (1994) both individualist and collectivist aspects of self- expressing are present, as "coexistence of opposites." Mascolo et al. (2004) proposed four ways of forming a concept

of selfhood: independent, relational interdependent, and encompassing. There are various theoretical, text-based, in-depth, and extensive analyses

such as the study on the Indian views of self and identity (Paranjpe 1984, 1998), the self-concept

in the Sufi tradition by Beg (1970), offering insights to selfhood and identity in which higher or "spiritual self" is an important aspect. Sinha and Pandey (2007) proposed that Indians act with different mindsets in different situations. They exhibit a materialist mindset for formal organizations, and collectivist mindset in personal, civil, and traditional organizations. They observed that Indians

can completely combine excellence with work, abstract thinking, emotionality, personalized relationships, rationality. The use of either a materialistic or holistic mindset varies according to the cultural context. Health, human development, and well-being: Pande and Naidu (1992) explored various Indian ideas and concepts such as aha kāra (ego), anāsakti (detachment), drawing different conclusions for health ṁ context. Neki (1973) tried to build therapeutic conclusions for promoting mental health and well-being with the help of yoga and a model called Guru-Chela (teacher- disciple) therapy developed in the Indian tradition. According to Kakar (1996), the priests, Gurus, and Doctors follow indigenous healing practices for mental health. The above-mentioned dimensions of psychology discard Western thoughts and develop such theories and concepts that are derived from Indian traditions. 54
3.6 Summary ? The Indian sub-continent has developed numerous psychological approaches that are based on ideas and practices over thousands of years. ?

The contribution that the Indian civilization can make to modern psychology can be observed as consisting of three distinct elements: a subtle and well-worked out, psychology-based meta-theoretical framework, a wide range of psychological practices, and a rich treasury of psychological theories. ?

Upanishads mean the knowledge that weakens the bondage of 'samsāra' life of human beings, ends unawareness and leads towards the awareness of the real nature of the self. It also means sitting down eagerly near a realized soul to gain wisdom. ? The Sankhya gives the basis of knowledge and yoga provides the practice of the values spoken in the philosophy with modifications. The policies of Sankhya have an important position and have inclined later methods of philosophy. The source of the Sankhya system is traced in the Upanishads. ? There are three layers of the Sankhya system. The first is theistic that is related to God, a genuine growth of the teaching of the Upanishads. The second is atheistic which is about not believing in God. The third layer is the atheistic alteration. One becomes liberated from all the bondages by knowing the god or goddess who is the reason and who can be known through Sankhya and yoga. ? According to Advaita School of philosophy, Brahman is the only reality and the rest is simply an illusion (Maya), appearance, formation or projection. Brahman is true, but the world is a sheer illusion, just like a mirage. It exists in our consciousness due to the action of the mind and senses. 3.7 Key Terms Ontology: It is a branch of metaphysics which investigates the nature of existence. Epistemology: It is a branch of philosophy that studies the nature, origin, methods, and restrictions of human knowledge. 55 Anthropology: It is a branch of science that studies the origins, cultural and physical development, biological attributes, and social customs, values, and beliefs of the human race. Neurophysiology: It is the branch of physiology, which deals with the functioning of the nervous system. 3.8 Check Your Progress Q1: What is the contribution of Indian civilization to psychology? Q2: What are the basic psychological practices followed by the researchers? Q3: Define the Emic and Etic fields of research and which is preferred more? Q4: What are the three foundations of Vedanta Darsana? Q5: Explain the basic concept of Upanishads. Q6: How is the human body referred to in Upanishads? Q7: "Sankhya and yoga are two sides of the same philosophy." Explain. Q8: What are the three layers of the Sankhya System? Q9: Define the three Gunas- sattvic, rajasic and tamasic. Q10: Elaborate on the concept of Advaita Vedanta. References https://www.ipi.org.in/texts/matthijs/faip-introduction.php https://ipi.org.in/texts/ajit/dalal-indian-psychology.pdf http://www.indigenouspsych.org/Interest%20Group/Paranjpe/ PsychologyInModernIndia.pdf https://shodhganga.inflibnet.ac.in/bitstream/10603/72571/4/chapter %201.pdf https://www.hinduwebsite.com/hinduism/concepts/advaitaconcept.asp 56

Unit: 04 Other Asian School of Psychology Structure 4.0 Unit Introduction 4.1 Objectives 4.2 Chinese Approach to Psychology 4.3 Taoism 4.4 Confucianism 4.5 Japanese Approach to Psychology 4.5.1 The Rise: Early Clinical Psychology 4.6 Morita 4.6.1 Arugamama 4.6.2 The naturalness of feeling bad 4.6.3 Actions are controllable 4.6.4 Self Centred Attention and Suffering 4.7 Naikan Therapies 4.8 Summary 4.9 Key Terms 4.10 Answers to check your progress 4.0 Introduction The incompetence of the westernized emotions or sentiments based counseling methods in providing solutions to the modern-day psychological problems; we are seeing an ever-increasing preference towards the eastern approach towards the subject. The principles of the eastern approach to psychology are deep- rooted in the Eastern traditions of communal or mutual help, sharing, balance, harmony, change and

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non- attachment, letting go of control and being at ease with temporariness – as in

the Buddhism, Daoism, Traditional Chinese Medicine (TMC). 57

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In Buddhist psychology, the way to nurture the ability of non-attachment is through the training of meditation and mindfulness.

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Daoism is an early Chinese philosophical custom that approved the yin-yang theory that causes a holistic and dynamic system view in viewing change in individuals and the world.

According to Traditional Chinese Medicine,

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the mind and spirit are a vital whole. Healthiness and well-being are achieved when there is a pleasant lively balance within the system, among oneself and the socio-natural environment.

The Eastern approach to psychology focuses on the search or exploration

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of the function and operation of the mind and methods to free the individual from

grief.

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Eastern psychologies uphold that, as a result of social and self-conditioning, our desires, views, wishes, prospects, prejudices, and opinions of the nature of reality are

illusionary. 4.1 Unit Objectives ? To understand the Chinese Approach to Psychology ? To understand the Taoist Approach to Psychology ? To understand the Confucian approach to Psychology ? To understand the Japanese Approach to Psychology ? To understand the Psychological methods of healing in Morita and Naikan Therapies 4.2 Chinese Approach to Psychology The study and practice of psychological issues have had a long history in China. Ancient Chinese literature offers a rich body of psychological insights applied to education, management, and daily life (e.g., J.F. Gao, 1985; Z.M. Wang, 1990c; Q.C. Jing, 1987). A large part of ancient Chinese psychological thinking and practice-such as Confucius's early discussions of human nature, intelligence and educational principles; the ideas of close interaction between human and environment; the principles of mental rehabilitation; the civil service examination system; and the works on human resource management-have had strong influences not only on the present cultural context and psychological research in China but also on world psychology in general (e.g., Murphy & Kovach, 1972; Brown, 1981; Anastasi, 1990). Although psychology in China followed a tortuous course and produced impressive results in the 1920s through the 1970s, it was only when China launched its recent economic reform and adopted an open to the world policy in 1978 that psychology has made rapid 58

strides in teaching, research and applications. The Chinese Psychological Society (CPS), with about 3,000 members, has played a leading role in conducting psychological research, promoting regional and inter-area cooperation, organizing academic conferences, publishing psychological works, and developing international collaborations. The CPS now has 11 special committees (divisions) including general experimental psychology, fundamental psychological theory, developmental psychology, educational psychology, physiological psychology, athletic-sports psychology, the psychology of school management, judicial psychology, medical psychology, industrial psychology, and psychological measurement. Today several journals of psychology are published at home and abroad, such as Acta Psychologica Sinica, Psychological Science and Chinese Journal of Applied Psychology. In recent years, thousands of Chinese psychological books have been published. Psychological research is actively carried out in various fields, and fruitful achievements have been made. In summarising the lessons of 70 years in the development of psychology in China, Lin and Zhao (1992) emphasized the following aspects: 1. The guidance of materialistic and historic dialectics and the implementation of the Double Hundreds Flower Policy (encouraging hundreds of achievements and hundreds of schools of thought) for psychology. 2. The promotion of a peaceful social environment and the necessary conditions for psychology. 3. The training of psychologists and the learning of new ideas and methods in psychological research and applications. 4. The popularisation of scientific knowledge of psychology in Chinese society. 5. The cooperation and joint efforts among Chinese psychologists and the coordination between national and local professional organizations. 6. International exchange and collaborations based on studies in China. Besides these, the principles of testing causality through action and experiments and emphasizing the psychological process have been part of psychological methodology in China. Recent developments in psychology have revealed several characteristics of the approach in psychological research in a developing country like China. One of the important characteristics is to closely link psychological research with social developments and cultural context in China, such as economic and organizational reform, the design and use of Chinese computers, the implementation of family planning programs, the development of minority 59

educational programs and special education projects, the popularisation of psychotherapy and traditional Chinese medicine, and the changes in values and attitudes under the new social development. Many studies have been conducted concerning the Chinese cultural context, especially in interpreting the research findings. Chinese cultural traditions play important roles in current psychological research. Improving Education for Minority Children, Only Children, and Mentally Retarded Children. Recent studies have indicated that some regional, social and cultural factors play more important roles in children's cognitive social development than the nationality factor. Within the same or similar regional and social settings, there is little difference between Han and minority children in terms of psychological characteristics. These studies have had useful implications for the improvement of bilingual education programs for minority children. The only child has been a popular topic in psychological studies in China since the national family planning and birth control program was implemented in the mid-1980s. Some recent studies revealed that there is an interaction among social, educational and psychological factors in the intellectual and social development of only children or other children. These findings have provided solid evidence for the design of educational programs for only children in China. Another active area is the psychological training of mentally retarded children. It has also been a major part of UNICEF's projects in China. Redesigning Teaching Programmes in Schools. Recent research in educational and school psychology has been mostly carried out in the educational setting and closely linked with the practice of various educational reform programs. It is also influenced by some early ideas of instruction in China, e.g., proceeding instruction by steps, teaching according to the pupil's mental makeup, combining rehearsal with understanding, and promoting the pupil's interests and attention to instruction. Many field experiments were carried out in schools with restructured instructions and psychological interventions. Besides, various kinds of special education programs for diagnosis, training, and intervention were implemented and they demonstrated the positive effects on modifying mental and behavioral dysfunctions as well as in improving preschool learning. Promoting Economic Reform and Organisation Development. The economic reform has largely facilitated organization development (OD) in China, especially relating to management structures, technological innovations, and organizational culture (L.C. Xu, L. Long Chen, D. Wang, & A.Y. Xue, 1985). Wang's (1990a) research on Chinese enterprises highlighted the effectiveness of three OD strategies : (a) expertise strategy, focusing on personnel training and user support; (b) systems strategy, emphasizing structural development and networking; (c) participation strategy, enhancing involvement, commitment, and positive organizational 60

culture. In a recent study covering 25 Sino-foreign joint ventures, these OD strategies have been also proved to be useful (Z.M. Wang, 1992a). Besides, the attitudes to the changes in societal modernization were investigated for policy- making and psychological adjustments. 4.3 Taoism Taoism (or Daoism) is a philosophy that originated in ancient China and continues to be practiced today, mostly throughout Asia but in small numbers around the world. Tao means "the way," and practitioners follow "the way" that is described in the central book of Taoism, the Tao Te Ching. Reportedly written around 700 BCE by Lao Tzu, it describes the experience of living life by Tao. A series of poems, aphorisms, and meditations on various subjects, the book describes how to live a harmonious life and build a harmonious community of individuals. Taoism is a lot assumed as valuing balance and essential unity of all extremes, represented in the black and white Yin Yang symbol. Taoism can be difficult to understand because its central term, the Tao, is specifically defined as something which cannot be defined or described. The philosophy and central practices of Taoism stress on universal, full, and nonviolent principles like living in harmony with nature and natural direction. The Tao is usually defined as the universe, and living under its laws of cause and effect is perfect for a life that gives the most positive impact on the world. Taoists see the Tao in every action and every non-action as well. The lively expression of Tao is te (pronounced "de"), and the non-active expression of Tao is identified as wu-Wei (pronounced "woo-way"). Te is best well-defined by the ideas of "inner strength" or "quality," and one academic has compared it to a type of spiritual praise that a person receives by executing right and moral actions. Wu- Wei is best described as "action through non-action" and is described with the image of river water wearing away stone over time; though the water is not trying to wear away the stone, its usual action has that natural consequence. 4.4 Confucianism Confucianism is not characterized as a religion but a system of social and moral philosophy. Confucianism was built on an early religious foundation to put the social values, establishments, and superior principles of old Chinese society. Sociologist Robert Bellah called it a "civil religion," - the wisdom of religious identity and common moral sense at the foundation of a society's central 61

establishments. A Chinese sociologist called it a "diffused religion"; - its establishments were not a separate church, but those of the social order, family, school, and state; its priests were not separate ritualistic experts, but parents, teachers, and officials. Confucianism was part of the Chinese society and way of life; to Confucians, normal or usual or everyday life was the field of religion. When Master Kong (Confucius, 551-479 B.C.E.) founded the religion, he did not mean to create a new religion, but to deliver and revive the anonymous religion of the Zhou dynasty, under which many people assumed the ancient system of religious rule was ruined. The critical issue of the day was: If it is not the ancestral spirits, what then is the basis of a stable, unified, and enduring social order? The central view of the day, adopted by Realists and Legalists, was that strict law was the basis of sound policy. Confucius, though, had a belief that the basis lay in Zhou religion, in its rituals (li). He took these not as sacrifices looking for the blessings of the gods, but as ceremonies performed by human agents and symbolizing the civilized and cultured forms of behavior grown or developed through generations of human wisdom. Moreover, Confucius used the term "ritual" to activities beyond the formal sacrifices and religious ceremonies to add social rituals: manners, courtesies and recognized values of behavior-- what we today call social morals. He saw these as traditional rituals as the basis of human evolution, and he felt that only a cultured or civilized society could have a stable, united, and lasting social order. All human relationships had a set of defined roles and mutual duties; each member should know and keep to his/her proper role. Beginning from single and family, people performing rightly could reform society and make it perfect. The plan of this process was described in "The Great Learning," a section of the Classic of Rituals: Only when things are explored, knowledge is extended; only when knowledge is extended, thoughts become sincere; only when thoughts become sincere, minds are corrected; only when minds become rectified or corrected, characters of persons become refined; only when a character is refined, our families are structured; only when families become structured or regulated, states are to be well governed; only when states are well-governed there is peace in the world. The ethical vision of Confucius ran against the grain of the legalistic mindset of his day. It was under the Han Emperor Wu (r. 140-87 B.C.E.) that Confucianism becomes recognized as a state ideology. Then the imperial state-endorsed Confucian values to maintain law, order. In old traditional China, emperors wanted to establish village lectures on Confucian moral principles and to give civic rewards to loving sons and uncorrupted wives. The majestic family and other dignities supported the morality books that cheered the practice of 62

Confucian values: respect for parents, faithfulness to government, and staying to one's place in society—farmers should remain farmers, and exercise the morals or ethics of farming. It was a conservative side of Confucianism and served to boost recognized institutions and age-old social divisions. There was one more side to Confucianism. He did not only put stress on social rituals (li) but also humaneness (ren). Ren, at times translated as love or kindness, is not anyone quality or virtue, but the source of all virtues or qualities. It represents the association between "two persons," — the value to live together caringly but not like fighting like birds or beasts. Ren keeps customary forms from becoming dull or dead; a ritual observed or performed with Ren has not only form but moral content; it encourages and nurtures the inner character of the person, fosters his/her ethical development or growth. Hence, if the "outer" side of Confucianism was conventionality and acceptance of social roles, the "inner" side was the cultivation of morality and character. Cultivation involved wide education and consideration of one's actions. It was a lifespan promise to character building, carving and shining the stone of one's character until it was a shiny gem. Master Kong described his lifetime: "When I was at the age of fifteen, I put my heart on learning. At thirty, I was firmly in the state establishment. By forty, I had no doubts. At fifty, I knew the will of heaven. By sixty, I was ready to listen to it. Bt seventy, I could follow my heart's desire without sinning what was right."] The inner pole of Confucianism was reformist, committed, and spiritual. It made a high ideal for family communication or dealings: members were to treat each other with love, respect, and concern for the needs of all. It set an ideal for the state: the monarch was to be a father to his publics and look after their basic needs. It justified to - officials to disapprove their rulers and reject to serve the unethical. This inner and idealist wing or ideology of Confucianism on reformation is known in the West as Neo-Confucianism. The movement moved the reformers, philanthropists, teachers and officials, and social theorists from the eleventh through the nineteenth centuries. The idealist wing of Confucianism had a religious appeal. Its ideals were excellent, not in the sense that they were from the other world, the Confucians were not concerned in a far-off heavenly realm), but in the sense of the excellent ideal—excellence. Confucian values are so linked with everyday life or routines that they at times seem small. We do not take every day's moral content seriously. We are either a friend to someone, or a parent, or a child of a parent. Confucians stress that the familiar ideals of friendship, parenthood, are far from 63

being small or trivial in any sense. We usually go through the motions and preoccupied to give our full attention to the relationship, but if we realize our potential and care to be a friend, parent, son, or daughter humanly, it's possible, we would create a level of caring, and of moral excellence, that would reach the supreme. This is Confucian wholeness: to take the actions of everyday life with seriousness as the field of ethical and spiritual gratification. The two - outer and inner features of Confucianism - it's conforming and reforming sides was in a strain all through Chinese history. Besides, the strains or tensions between social and political truths and the principled ethical ideals of the Confucians were a continuous source of concern for the leaders of this tradition. The risks of moral infertility, hypocrisy, and duplicity were always there. Confucianism served both as a traditional state orthodoxy and a motivation for reforms. Everywhere, great Confucians, like religious leaders, sought occasionally to revive and renew the moral, intellectual, and spiritual strength of the tradition. Till the 1890s, earnest and serious-minded Chinese saw Confucianism, despite its failures to realize its ideal society, as the spring of hope for China and the core of what it intended to be. Though since the revolution, the public ideology of the People's Republic has left Confucian teachings, it can be said that there is a continuity of form: like Confucianism, Maoism teaches a commitment to change the world by putting the lessons of an ideal ideology to the actions and institutions of everyday life. This is not to claim that Mao was a "closet Confucian," but to emphasize that the Confucian way was virtually synonymous with the Chinese way. 4.5 Japanese Approach to Psychology Clinical psychology is a new and confusing academic area in Japan though the practice seems to have a long past. The largest association related to psychology in Japan is the Association of Japanese Clinical Psychology (AJCP), which was founded in 1982. The number of members in the AJCP has been increasing rapidly each year (Fumino, 2005). The current membership of the AJCP is more than 15000. In 1927, the Japanese Psychological Association was established, while the Japanese Psychological Educational Association was established in 1959 in Japan. The total number of psychologists grew rapidly in two main periods: around 1952 and since 1990. As shown in the figure above, university courses in psychology were the main contributors to the first growth spurt, while clinical psychology has mainly contributed to the more recent growth (around 1990). The number of courses relating to clinical psychology has grown since 1 9 9 0. 64

Before this time, clinical psychology tended to be taught as a part of educational psychology courses; however, since 1990, graduate schools have begun to offer independent clinical psychology courses. There are over 30 associations related to psychology in Japan. The oldest is the Japanese Psychological Association (JPA), established in 1927, and currently, the largest in the Association of Japanese Clinical Psychology (AJCP), established in 1982. The slowdown growth of clinical psychology is hence one characteristic of psychology in Japan, and such older circumstances have led to a puzzling certification system for clinical psychologists or psychologists. Today, certifications for clinical psychologists and/or psychologists are conferred by various associations. There are around 13,000 clinical psychologists who have been certified by the Japanese Society of Certified Clinical Psychologists, which was founded in 1988. Psychology was imported into Japan in the late 19th century, following the Meiji Restoration in 1867. Why has clinical psychology progressed so slowly in Japan? In this paper, the past 150 years have been distributed or segregated into seven periods to describe the ups and downs of clinical psychology in Japan. 4.5.1 The Rise: Early Clinical Psychology As briefed by Sato and Mizoguchi (1997) and others (Azuma and Imada, 1994; Kido 1961; Oyama, Sato and Suzuki, 2001), 'modern westernized psychology' was brought from the West to Japan in the period of the Meiji Restoration (1868- 1912) via two routes: normal schools and universities. In the late 1800s, for example, Shoichi Toyama, a graduate from the Department of Chemistry at the University of Michigan with a minor in philosophy, taught in philosophy at the University of Tokyo which was earlier known as the Kaisei School and later it was the Imperial University, by the texts of Alexander Bain, William Benjamin Carpenter, and Herbert Spencer (Kuwata, 1942; Oyama, Sato and Suzuki, 2002). Reports on Toyama's discourses or lectures given after September 1879 have been contained with the university's Eight-Year Report on the Faculties of Law, Science, and Literature. According to this report, Toyama's lectures included "Functions of mind, perception, emotions, and thoughts; functions related to emotions and habits, will, memory, imagination and unconsciousness, as well as somnambulism, enchants, spiritualism." Agreeing to Ichiyanagi (1997), at this same time, hysterics was being treated by Dr. Erwin von Baelz with suggestive psychotherapies at the University of Tokyo's Faculty of Medicine. Further, in 1892, Hajime Akaka, a psychiatry professor of the Imperial University, was 65

practicing "hypnosis and electrotherapy" (hereafter, "electrotherapy" refers to mesmerism). clinical/disabled psychology in Japan. Motora could be assimilated to L. Witmer, the father of clinical psychology. Motora had many illustrious pupils, some of whom went overseas to learn psychology under the observation of other noticeable psychologists. One of the exceptions was Tomokichi Fukurai (1869- 1952), who graduated from Tokyo Imperial University in 1898 and attended graduate school under Motora. He couldn't have a chance to learn abroad. Fukurai had curiosity in the hypnotic theory of William James and practiced it (Sato and Sato, 2005). Some of James' works were interpreted by Fukurai into Japanese and used in lecturing on strange or abnormal psychology at Tokyo Imperial University in 1905. He received a Ph.D. and printed his work 'Psychology of Hypnotism' in 1906. This large book comprised Fukurai's experimental works, also the past and theories of hypnosis. Fukurai was appointed associate professor of abnormal psychology under Motora in 1 9 0 8. However, after his appointment, his research concerns changed gradually from abnormal psychology to parapsychology. 4.6 Morita Therapy Morita therapy, a therapy influenced by the psychological principles of Zen Buddhism, had been developed by a Japanese psychiatrist named Shoma Morita, around in the early part of the 20th Century. Shoma Morita's method was primarily used for treating a type of 'anxiety neuroses' called 'shinkeishitsu' and over time it started to be used not only to address emotional well-being but to enhance or develop it as well. Morita affirmed that there are two opposite drives in human minds – one they do desire or seek to live fully and the other that they want to have security and comfort. She noted that these two desires are in opposition to each other as when a person is pursuing his valued goals like education, relationships, parenting, and career-building, etc. they unavoidably do experience discomfort and insecurities in the form of anxiety, financial crisis, health problems, etc. Morita also observed that the more one tries to avoid or overturn such feelings of insecurities, concerned stresses the more they affect or disrupt their ability to function. Moreover, ahead with time, their attention would be driven towards using incorrect methods to escape unwanted feelings. This may result in a kind of increase of undesired thoughts and a decline of the ability of a person to take purposeful actions for continuous thinking of insecurities, unpleasant thoughts, mental obsessions and related growing unwanted experiences. 66

4.6.1 Arugamama Arugamma' an acceptance of life is the goal of the 'Morita therapy'. Life is not what a human or person imagines it like and on experiencing the reality of how opposite it is of what he imagined, it brings dissatisfaction in his life. We start lacking expectations and become frustrated with the people who are opposite to what we believe are least patient, kind or helpful towards us. The judgmental mind comes to know that life is the opposite of what it should be. We start striving to make life matching our ideals. This may sound like a reasonable formula – notice the wrongs and turn them right. But, there are some serious disadvantages or problems with using this approach. One problem is like while working towards turning things better, correct or close to the ideal state of perfection our mind starts thinking or imagining how we can make life better. Reaching one state of achievement the mind starts setting other goals. This results or causes a kind of living with constant never-ending dissatisfaction with the present for we believe that when we will fix this incorrectness we will be satisfied. But, when the future comes it brings along another dissatisfying moment. This way we start living in dissatisfaction with the present. The aspired or desired satisfying moment never comes as the idealized future will never come. Our life becomes like the hunt of a mirage that goes more far and far with each step towards it. Another problem is that – our mind has a habit, a habit of imagining and desiring for things which have nothing to do with our present and are related to our future. For example, people hope for a kind of lifestyle which they desire or wish without experiencing or knowing the outcomes of those lifestyles. People believe that - ignoring and neglecting their bodies they won't experience any negative results, imagining that they can live life without experiencing the unavoidable circumstance and discomforts of it. Morita has described this as a kind of "contradictoriness of thinking". 4.6.2 The Naturalness of Feeling Bad It is a common supposition that due to the presence of certain thoughts and feelings the emotional distress is the cause or born. Altering the problematic thoughts and feelings can provide a solution to 'feeling bad', naturally. Morita found that it is common to have unpleasant or irrational thoughts and feelings, and people naturally experience feelings of distress, anxiety, depression or insufficiency. He said that we do tend to think unreasonably, regularly and frequently which is called 'cognitive errors'. He proposed that the unpleasant or irrational thoughts and feelings are not stamped or assertions of abnormal psychology, in fact, these are attempts of people to avoid such experiences and 67

save to reach the state of problematic behavior. For example, having terrible or catastrophic thoughts on its own wedding day is not something unusual, but if the person avoids going to its wedding for avoiding those terrible thoughts then it is problematic. The problem lies with behavior, not with thoughts and feelings that are to come naturally. The problem is with the response of people to the thoughts and feelings. In respect to Morita's theory there comes the observation that thoughts, feelings, and body sensations are difficult to stay in control through an act of will. Also, if efforts are put in or used to avoid unwanted thoughts and feelings it may result in increasing both the intensity and frequency of those unwanted experiences in the long run. It is like trying to remove thoughts of a yellow crayon. Efforts will lead to generating more thoughts and links related to 'yellow crayons'. Though if a person is capable, by some diversion technique, to avoid all "yellow crayon" thoughts, the effort necessary is not a maintainable solution, and short- term evasion is typically followed by a flow of related thoughts once the suppression or defeating technique is stopped. ["Trying to stop the emotional self deliberately by scheming efforts is like trying to choose a number on a flung die or to push back the water of the Kamo River upstream. Certainly, they end up annoying their agony and feeling intolerable pain because of their failure in operating the emotions."] 4.6.3 Actions are Controllable Morita noted that actions are controllable, unlike the internal experiences. It is likely to act independently of or in opposition to our thoughts and feelings. You can identify a number of examples to illustrate this concept. We wash clothes and dishes or house chores while not feeling like doing them. Even when filled with self-doubt we speak in public and take tests. We can dive off a high altitude without first removing or fighting feelings of anxiety. This is about how we do learn to accept our feelings and can take action without changing our feeling of anxieties. This happens that taking action can lead to a change in feelings also. For example, we develop success in doing something with which earlier we were apprehensive and had no confidence in doing. 4.6.4 Self Centred Attention and Suffering You must also have observed or noticed your experiences and found that we have a stream of consciousness or awareness which changes from instant to instant. When we are engrossed or busy with ourselves, our attention is no more free but is fixed on a self-centered focus. 68

When we pay attention to our symptoms or for example anxiety we become imprisoned. We do not notice feelings of pains or distress when our attention is absorbed by what we are busy with. But, when we attempt or try to fix the feelings and problems, our self-focus is exercised, which can lead to more problems or suffering than any relief. We want to get free from such self-focused attention but how?! "The answer is in working and learning an approach of staying in touch with the world present outside. This is called a 'reality-oriented attitude', meaning freedom from self-centered." Takahisa Kora, M.D. The students of Morita therapy learn to handle the instant to instant changing thoughts and feelings without putting up any struggle. They learn to take such constructive actions that can meet the needs of the situation on the ground of their behavior. The cure does not lie in the relief from discomfort or reaching an ideal feeling or state but in 'purpose directed actions' which can help a person to live a meaningful life or existence without being ruled by thoughts and feelings. Morita therapists use varied methods. In the customary inpatient (hospitalized patients) method a patient is kept isolated and bed rest before he/she is given counseling, training, and formal therapy. Morita principles are being used with outpatient settings also. In the United States of America, since the inpatient setting is generally absent, most consultants approve or like a counseling or educational method through which focus is given on developing healthy life skills, learning to work with thoughtfulness, and moving ahead towards completing or accomplishing tasks and goals. Therefore, Morita therapy is often called the 'psychology of action'. "Generally, the more strongly we wish something to happen, the more strongly we want to make it, and the more boundless our anxiety goes about failure. Our concerns, worries and related fears are a reminder of the power of our positive wishes...Our anxieties are crucial in spite of the uneasiness that accompanies them. It would be foolish to try to do away with them. Morita therapy is not a psychotherapeutic technique for getting over "symptoms". It is more an educational or teaching way for outgrowing or coming out of our self-imposed limits. Through Morita methods, we learn to receive the naturalness of ourselves." 69

4.7 Nainkan The Japanese word 'Naikan' means 'looking inside' or 'introspection', an observation of one's own mental and emotional state. 'Naikan' is a method that aids us to know our own self, our relations, and actions with a new viewpoint. Naikan can transform the long seized but wrong beliefs which have been very old, well-rooted about our lives. Naikan can increase the feelings of thankfulness, responsibility, and acknowledgments. Gregg Krech wrote a book Naikan: Gratitude, Grace and the Japanese Art of Self-Reflection, there is a description from it. An earnest Buddhist Ishin Yoshimoto from the Pure Land (Judo Shinshu) division developed 'Naikan' in the 1940s. He practiced a difficult method of meditation and introspection - 'mishirabe' out of his high divine religious spirit. In pursuit of making such self-reflection accessible to others, he developed 'Naikan' as a method that could be practiced more widely. He presented a broad full picture dimensional perspective. This is like – how our view widens when we go higher an altitude just like switching to a wide-angle lens from a zoom lens. Going higher our view widens so we can see all those things which were earlier not visible. The things which were visible earlier are still seen but more have also been added now this makes the view extraordinary. Today, Naikan's profound perspective is being appreciated outside, other than Japanese society. There are around 40 Naikan centers in Japan and it is being used as counseling for mental wellbeing, treating addictions, rehabilitation of prisoners, schools and even businesses. Naikan is a simple and comprehensible method to learn. It is centered on three basic questions: What have I received? What have I given? What troubles and difficulties have I caused? Using these questions creatively or honestly we can cast light upon those hidden, unexplored sides or aspects of our relations with all things and on the basic nature or viewpoint, we look at our life. It cannot be denied that Naikan is a devotion or dedication to the truths in life. There is no scope or space for self- serving constructed thinking but there is a search for the real experienced truths of our lives, which can sometimes be scary but would be liberating. 70

4.8 Summary 1. China has a long history of psychological studies and practices. Psychological visions and knowledge applied and induced in education, management, and daily life have been offered by the ancient Chinese literature in abundance. 2. Taoism (or Daoism) is a philosophy that originated in ancient China and continues to be practiced today, mostly throughout Asia but in small numbers around the world. 3. Confucianism was built on an early religious foundation to put the social values, establishments, and superior principles of old Chinese society. 4. Morita Therapy, developed by Shoma Morita was devised and derived from the psychological features of Zen Buddhism, developed and used in the treatment of neurosis, an anxiety problem. 5. Naikan, method of introspection, a broad dimensional perspective which aids us to look at ourselves with honesty to know the truth of lives and also helps in looking at the things with a wider view or perspective. 4.9 Key Terms ? Popularization: an interpretation of something which is easily understood. ? Ideology: a system of beliefs ? Conferred: grant a reward or degree etc. ? Therapist: a person who is skilled in a particular therapy. 4.10 Check your progress Q1: What is 'Taoism'. Q2: Confucianism originated when and how? How would you characterize it? Q3: What do you know about 'Morita Therapy? Q4: How can Nainkan be a therapy of self help? Explain. 71

Unit: 05 Self, Consciousness and Transpersonal Psychology Structure 5.0 Introduction 5.1 Unit objectives 5.2 The concept of self 5.2.1 Self as consciousness 5.2.2 Carl Roger's three components of self 5.3 Understanding Self and Consciousness through the viewpoint of different eastern approaches 5.3.1 Hinduism (Upanishads and Bhagavad Gita) 5.3.2 Buddhism 5.3.3 Jainism 5.3.4 Islam 5.4 Transpersonal phenomena and consciousness 5.5 Transpersonal psychology 5.5.1 Origin and development 5.5.2 Research and theories 5.5.3 Reception, recognition and criticism 5.6 Summary 5.7 Key terms 5.8 Check your progress 5.0 Introduction The idea behind Advaita Vedanta is the belief in the non-duality of the Ultimate Reality. Here in Advaita Vedanta, Ultimate Reality refers to "Self" itself. Consciousness is a very important factor that forms the nature of the self, as 72

without consciousness nothing is known or experienced or the whole inquiry would not be possible. In, one of the early discourses of the Buddha says that we need to consider any form of sensation and consciousness, whether "past, future or present; internal or external; manifest or subtle ..as it actually is.," 'this is not mine self. The idea of self which is imaginary, is understood in substantial terms as an unchanging reality, behind the changing phenomenal world, is the root cause of the widespread ignorance which worsens the human condition. 5.1 Unit Objectives After completing this unit, you will be able to: ? Understand the idea of self and consciousness ? Understand the idea of self and consciousness as mentioned in Hinduism, Buddhism, Jainism, and Islam ? Explain what is transpersonal phenomena. ? Understand what is transpersonal psychology 5.2 The concept of self The concept of Self or Self - Concept is a term that is generally used for referring to the perception of how one thinks and evaluates themselves. The concept of oneself is nothing but being aware of oneself. In other words, the self is a being seen as an object of their own reflective consciousness. Baumeister (1999) has given the following definition for the concept of self: "

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The individual's belief about himself or herself, including the person's attributes and who and what the self is".

Michael Lewis (1990) has proposed that the concept of self has two perspectives: the existential self and the categorical self. The existential self means the awareness of one's existence over time and space. For example, the concept of self in a child of its existence comes from the relation the child builds with the world. This realization in a child stems as early as in their two to three months of age, from actions such as when a child sees others responding to its smiles, or when they touch something and see it moving, like a screen of a mobile moving with their touch. Once an individual affirms of its existential self, that is the realization of their existence as a separate being, the categorical self gives them the realization of a self which is a part or an object in the world. This means they define the concept of self for themselves as objects having properties that can be 73

experienced. They begin to understand and sort their 'self' in categories of age, gender, size, skills, behaviors, traits, and their reflection through others' viewpoints. In early ages, especially young children see their categorical self through age, gender and other concrete categories which are generally introduced to them, like, height, hair color, favorite food, etc. However, for adults, this goes beyond the physical descriptors to more intrinsic descriptors, like behavioral traits, etc. Carl Rogers a humanistic psychologist (1959), believed that the concept of self is based on three different components: 1. Self - Image (the view one has of itself) 2. Self - Esteem or Self - Worth (How much value one places on itself) 3. Ideal - Self (How one wish they really were) We would be discussing the above three components in detail in a separate section 5.2.1 Self as consciousness Self as consciousness implies that self is the epicenter of consciousness that is indestructible in nature, meaning it can't never be dead or born. Consciousness is an important element in the formation of nature of the self, since consciousness leads to experience, in its absence nothing can be known or experienced. Consciousness is conceived as existence and bliss, majorly due to being obscure and meaningless. Vachaspati Mishra and Indian philosopher, in his preachings about consciousness of self, has stated that the self-affirmation, that is "I am", stands predominant before everything else and is above and beyond all arguments. He says that as quoted, "No one doubts am I?", that is there is question or doubt on one's existence. There is no proof stronger, or no disproof which could object to this unanalysable feeling of mere existence, for which nothing can be predicted except that it is bound to either increase or diminish over time. The core of subjectivity is consciousness, in other words, there is no subjectivity without consciousness and it is constant in all experience. Through consciousness, one becomes aware of the dynamic emotions, mood, perceptions, viewpoints, etc. And it is the consciousness only that strings these experiences under a single thread of a self with varied experiences. The association of self with pure consciousness attains the nature of metaphysical, transpersonal, that detains the ego in its path. Also, it points that consciousness, an absolute bliss gives rise to all beings, the sustenance of these beings is through it, and even renders to it in death. Individuals with ordinary 74 human consciousness manifest only the worldly charms in names and forms, to their mind and senses. When we ignore such senses, we see objects in the empirical world not categorizing Self or brahmans. Like the sun doesn't need another source of light to demonstrate its real nature, similarly, the consciousness doesn't require another consciousness to elucidate it. It is neither an object of perception nor an object of the world that can be defined using words to differentiate one object from another. 5.3.2 Carl Rogers three components of self Carl Roger had proposed that self-concept has three components and the details of those three are discussed as below: (a) Self Image (How one see themselves) Self Image as the heading states is how one sees themselves. And what they see is not necessarily 100% true and does not have to reflect reality. For instance, people suffering from anorexia (An eating disorder causing people to obsess about weight and what they eat.) may have a self-image which makes them believe that they are fat but in reality, they may be thin. An individual's self- image is affected by many factors, these factors could be parental influences, peer pressures, exposure from media, etc. Thomas Samuel Kuhn in one of his studies conducted an investigation of

styles. During the investigation,

an individual). Another interesting thing to note in this study was that the younger population of study described themselves in their response to this question, in terms of personal traits (like physical appearance, etc). However, the older population used social roles as their response in defining themselves (for example, I am a teacher, doctor, mother, etc). (b) Self - Esteem or Self - Worth (How much value one places on itself) The extent to which an individual accepts or validates themselves, how much they value themselves is what we call self-esteem (also known as self-worth). It involves a great deal of evaluation, that leads to a formation of either positive or 75 negative views of oneself. The measurement of this evaluation of self can be done in numerous ways. For instance, Harrill Self Esteem Inventory or the Thematic Apperception Test (TAT). The strategy of evaluation of both the above tests is different but the goal is the same to evaluate self-esteem. Harrill Self Esteem Inventory is a technique to evaluate self-esteem through a questionnaire comprising 15 statements that are targeted towards a range of interests. Whereas, the Thematic Acceptance Test (TAT) evaluates self-esteem through participants devising their own version of a story that is based on a neutral cartoon given to them. Experiments have been conducted to show that how one's self-esteem fluctuates under uncertain or anxiety-arousing situations and how at times an individual continues to believe certain things (good or bad) about themselves even if the evidence to the contrary exists. To elaborate on the above statement below is mentioned a few instances where the same can analyzed: ? Experiment to show the fluctuation of self-esteem by Morse and Gergen (1970). - An interview set-up where participants were asked to wait. Amidst them sat another candidate, who was the accomplice of the experimenter. This accomplice of the experimenter was placed in two conditions: one where he was portrayed as "Mr. Clean", a well-

And in the other scenario, as "Mr. Dirty", ill-

The results of this experiment showed that the self-esteem of participants under the two scenarios were different. In the scenario, with Mr. Dirty the self-esteem of the participants increased, while it decreased in the scenario with "Mr. Clean". However, there was no concrete evidence of how this affected the participants' performance in the interview. ? An experiment by Miller and Ross (1975), was conducted to show that at times people continue to believe certain things about them even if the evidence says contrary to it. This was also known as the perseverance effect. These experiments have resulted in establishing the concept of high self-esteem and low-esteem and how it affects the behavior of an individual and how it makes them build a viewpoint for themselves. The following table, in brief, shows the same: 76

High Self-Esteem (having a positive view about oneself) Low

Table 5.1 Characteristics of High and Low Self-Esteem Individuals Source: https://www.simplypsychology.org/self-concept.html (c) Ideal Self (How one wish they really were) Ideal self is basically the desire of an individual, an image which desires to be. This ideal self of an individual might not be consistent with what in reality happens in the life of an individual and what the experience. This difference in an individual's ideal self and reality is called incongruence. This mismatch between how one sees themselves (self-image) and what they would want to be (ideal self), likely affects how much one values themselves (self-esteem or self- worth). Hence it establishes an intimate relationship between self-image, ideal self and self-esteem or self-worth. Since an incongruence exists when there is a clash of ideal self and reality, similarly a state of congruence also exists when the ideal self of an individual is very similar and consistent to the reality. However, it is rare to have a total state of congruence, all people at certain points experience a certain amount of incongruence. Unconditional positive regard is a factor on which the development of congruence is dependent on. For this development, major factors are responsible as proposed by Michael Argyle (2008): ? Others' reactions towards us (particularly significant others). ? How we compare ourselves to others. ? The social roles that we belong to. ? The degree to which we correlate with other people 77

5.3 Understanding Self and Consciousness through different eastern approaches of psychology Now that we have understood and defined self and consciousness let us understand what the different approaches of eastern psychology have to contribute to the idea of self and consciousness. 5.3.1 Idea of self in Hinduism Exploring the idea of self & Consciousness in Upanishad the origin of Advaita Vedanta has its base on the idea of ultimate reality. The ultimate reality refers to the idea of 'self'. The concept of self is central to the philosophy of Advaita Vedanta and given global recognition by Adi Shankaracharya. He simplifies the concept of Advaita Vedanta as Atman 'Atman is Brahmana' where Atman is considered to be self or in other words brahmana which means 'all soul' or universal consciousness. Shankaracharya glorifies the origin of the concept of Absolute or Brahman. Though self is not part of absolute or brahman but it is brahmana itself. Therefore, the core of self is a supreme brahmana. The concept of self was primary with sages of the Upanishads era as a theory of self was part of third discussions. As per Advaita Vedanta, the self is the only real thing and anything apart has no independent existence by itself. The concept is illustrated through an example of water and waves where waves and ocean are apparent reality whereas water is real. Similarly, the formations in the universe have an apparent reality where self is the real existence. There are primarily three varied principles of atman or the self. First where it denotes ultimate reality. Secondly, it forms the essence of a thing or phenomena and without it, nothing can exist. Last and not the least it is the essential nature or reality of mankind. Each of these elements bears its own importance. Atman refers to all these and hence its utilization is applicable to all these three senses. In the first one, it means the ultimate reality. Secondly, reality is not dual, that is anything which implies division, contradiction, negation conditionality fails on the ground of supreme consciousness. The nature of supreme consciousness is of eternal and unconditional oneness. If at any time the brahman and atman are varied, it specifies that one of them is not real, dependent, incomplete, imperfect. When atman and self is the ultimate reality, it points out what was there in the beginning or before the implementation of atman into all. It conclusively implies one without the second. The ideology behind the second sense was to relate with something like a phenomena that can become its essence. If Atman is the only reality and nothing 78

exists besides it, then no other something or phenomena can become its essence. So if Atman is used to represent the self of an individual then Atman becomes the essential nature of the man. In his description of Atman, Shankaracharya claims that Atman is self-evident or Swataha Siddha and is not to be proved through extraneous forces. Also, it is not possible to deny Atman as it is the very essence of the one who denies it. It is claimed that the Atman or the Self is the foundation of all knowledge, presuppositions, and proofs. In other words, "Self is within, Self is without, Self is before, Self is behind, Self is on the right, Self is on the left, Self is above, Self is below''. He further states that the Ultimate Reality commonly known as Brahaman owing to its prevalent and omnipresent character and Atman, because of its fundamental being to the essence of an early living being is one, which does not have a second. Conclusively in between brahman and atman is the formation of identity of an individual. To further illustrate this idea, Vacaspati Mishra claims that Self alone is called Brahman, because it is great and is the cause of one's growth. Although self is not worthy of any doubt, the impulse nature of "I" as distinct from the body, organs, mind, intellect are designated by the term "this". The Self can't be termed as an object of desire to know, but as the nature of the essential reality of one's being which is called Atman. It would be wrong to categorize this as an object by itself and will always remain the subject. The difference of subject and object is obtained through a methodological process that coin seers apart from seen in any situation. The process is built on the concept that the subject cannot object. Henceforth, it is to be concluded that the realization of the innermost is the non-objectifiable subject of experience which is self. Further on Vacaspati says it is beyond doubt that imagination illuminates them all providing to discuss the non-self world. Atman is the nature of self- manifestation. The relation between the gross and subtle bodies that the Atman seems to have are far from real but otherwise in the ultimate sense of another world. Characterized as being both subjective and objective, Atman in a natural way surpasses the categories of the desirable and the undesirable. Thus, according to him, the Atman naturally transcends the categories of the desirable and undesirable. The Atman or the Self is beyond the augurs of prohibition from both authoritative or ordinary experience. He also says that "The Self varies not, nor changes in the midst of things that vary or change and it is different from them." While representing his remark on the idea of Vacaspati, Radhakrishnan illustrates that the Pure Self or the Atman seems unaffected by the rejection and 79

undesirable ideas that may arise and disappear with varied emotions. It is a conglomeration of unaffected spectators of the whole drama of ideas related to the changing emotions, dreams, and sleeping. 5.3.2 Idea of self in Buddhism Budda in his preachings in Buddhism has said that we need to understand that any form of sensation and consciousness, whether internal or external; past, future or present; manifest or subtle as it actually is and is not attached to a self. The statement as given in preachings of Budda ``This is not mine self. This is not what I am.``, reflects that he refuted the idea of the permanence of the self, as opposed to the thought of a permanent and substantive self as described in the Upanishads. It can be concluded that the negation of a permanent self, and denial to treat people as referring to anything real or permanent, frames an integral part of the analysis of consciousness as per Buddhism. The common use of the indexicals like "I" and "mine" are non- indicative of the Buddhist acceptance for the conventional of the persons. Since the Buddhist doctrine is central to the idea of a non-self, it puts forward a justification for viewing endurance, independence and self-subsistence to be undesirable and not attainable, instead, they are mistaken conceptions resulting from a habit to construct an image that emerges from streams of physical or subjective phenomena. According to the Buddhist philosophy, the sense of self is suggested as autonomous being is imputed and is a result of inherent existence acquired through habits. Similarly, Hume claimed 'self' is never assimilated in a series of perceptions that are features of the mental domain. A common misconception of the independent phenomena of experience leads to a dualistic perspective of self - categorizing the things as they appear to be either objective or subjective. This confusion due to the dualistic outlook leads us to create an imaginary self, for coping, as a permanent precinct of experience. Hence this imaginary self, in its understanding becomes the only unchanging reality amidst the changing world, becoming a root cause for the boundless ignorance which cripples the human condition furthermore. In the viewpoint of metaphysics, the non-self ideology goes beyond the realm of subjective experience, to categorize all phenomena. It hence concludes the selflessness of all the elements of existence and not just the people. 5.3.3 Idea of self in Jainism The term used in the Jaina philosophy in the sense of self is "Jiva". According to Jaina philosophy, the aim of the jiva is to liberate

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from the cycle of births and 80 deaths. It also holds that the self can be perceived directly, through introspection. In Jaina philosophy, the jiva or self is different from ajiva because ajiva represents both material and immaterial entities.

The immaterial entities being space, time, merit and demerit; and material entity being the pudgala(as defined as one of the Dravayas in Jainism meaning matter and defined as an entity that reincarnates as an individual or person, until they attain enlightenment, in Buddhism); and the self or jive is entirely separate from these entities. The self or jiva in Jainism has been described as an eternal substance, that is bodiless and spiritual. The jiva has been characterized as the knower, enjoyer, and an active agent. Pleasure and pain are the forms through which the self or jiva becomes

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the enjoyer of the consequences of its actions. It is active and free to perform any actions right or wrong, and procure its merit or demerits. The master of its own destiny.

Kundakunda Acharya, a Digambar Jain monk, and philosopher, proposed that jiva or the self is real, has cognition conscious, is a doer of actions, is active, the enjoyer of its acts, attains

similar thoughts for jiva and to its addition has mentioned that the jiva or self migrates

and undergoes changes; is a direct enjoyer; is bodiless; has gone through migrations because of its attachment to pudgala(matter). The above statements from different preachers of Jainism is conclusive to point out the most essential quality of jiva or the self; that is consciousness. The above statements also help in establishing that Jainas had acceptance for the existence of the self, similar to the beliefs of Hinduism, and not like Buddhism. It also confirmed that this fact that self or jiva is existent, is a presumption that needs no proof. While defining jiva as a substance possessing consciousness; have undertaken the fact that like any other substance jiva also possesses some general qualities like origination, decay, and permanence, etc. According to Jainas, consciousness is both the core and quality of the self. Since it is

makes it imperative to understand more about consciousness as given in Jainas. The Jainas have mentioned that the consciousness of the self is manifested as darsana (vision) and jnana(knowledge), and when combined is called upayoga. The literal meaning of upayoga is a combination of two words "upa" meaning close and "yoga" means relation; that is something closely related to the self. 81
There is

As mentioned above, jnana and darsana are the two aspects of upayoga. Jainism further explains, jnana-upayoga known as sakara-upayoga and darsana- upayoga as nirakara-upayoga. These are further classified into categories and subcategories. The following diagram explains the same.

a collection of numerous parts that get intermixed with the Karmaparamanus. These are the atomic particles that the self gets attracted to from outside via its activities. Hence, it is common for the self to get confused and identify itself with these karma-particles, and not be able to realize the difference between its own parts and the karma-particles. This is where the knowledge of jnana and darsana come into play to assist the self in distinguishing between the karmaparamanus and its own parts. 82
Figure 5.1 Diagram explaining the categorization of Upayoga The Jainas has further commented that the self undergoes through modification or change. Even in the state of bondage, the self experiences changes because of its bodily form and the elements of mind. However, it endures change within its knowledge and vision, when in the state of liberation. The Jainas had a thought that acquiring of knowledge would not be possible if the self were not capable of changing or being changed. Hence

With this Jainas has also mentioned that self also possesses dhrauvya (i.e, permanence), so from a substance viewpoint

Hence in concluding statement, it can be said that the worldly self (or the phenomenal self) as described by the Jainas is the doer and enjoyer of the sense object, and

whereas the noumenal self relishes itself in pure thoughts. 5.3.4 Idea of self in Islam Understanding the concept of Self (Khudi) is not easy, given its metaphysical, psychological and semantic distinctions. Before proceeding to explain the concept of Self, let us first understand the words Islam and the Quran. 'Islam' the word derives from the Arabic root sin-lam-mim. In Arabic if two words share the same root word then it does not necessitate that the meaning of those would be related, in fact, it is the opposite of it. Hence it is important to understand and not assume basis the understanding of a particular root to be implying the meaning of a word. Going back to the word 'Islam' is a verbal noun originating from the root S-L-M, and in a religious context, it means "voluntary submission or surrender to God". Islam is the Message of the Quran and Quran, also called Qur'an or Koran in roman, is the central religious text of Islam, which in the opinion of Muslims (people who are believer and followers of Islam) believe to be a revelation from God. Equality, Liberty and Fraternity, it is what this perfect and practical religion comprises. As defined by Quran, Islam means submission or surrender to the supreme being, and compliance with His laws constituting of Nature, that is inclusive of Man himself. Islam has also preached and insisted upon the moral unity of all the uncovered religions in origin, including all of them in itself collectively, and commands all Muslims to acknowledge it. There is strong mention in a verse of holy Quran, eliciting that disobedience to the Islamic rules and duties, and the desire to pursue any other religion other than Islam is not accepted by any follower of Islam, and anyone doing so is to be considered as 84

one of the losers. The goal of Islam is to prepare the man for a life of myriad associations and disapproving of a life of solitude and aloneness. In other words, if Islam commands for obedience to its rules and duties, it also encourages the man to enjoy his rights. His rights to live a socially adept life, both being responsible and enjoyable. The word "Islam", is not a representation of a one-sided relationship. It does not make the believer of Islam to enslave to Allah. Rather it acts as a bridge between Allah and his followers, were to seek peace and safety a Muslim submits their will to Allah. Like the Quran, there have been many books disclosed by Allah to his prophets and messengers, like, Torah, Injeel (New Testament), Zaboor (Pslams). But most of these books have been tampered with many additions or deletions or modifications, and hence lost its originality. It is only the Holy Quran that maintains its original revelations made by Allah to Muhammad(pbuh), and it is to maintain the same until the Day of Judgement. The word "Quran" is derived from four root words, having individuality in each of their meanings. These are elucidated below: Figure 5.2 The four roots of the word Quran 85 Quran Qara'all The first root Meaning - to collect or compile Qar'anall The second root Meaning - a union or conjunction Qira'athunll The third root Meaning - to read or recite Qira'inll The fourth root Meaning - evidence, argument or symbol From the above figure, in the context of the Quran, it can be concluded for the self - evident and self - explanatory nature of the Quran. Meaning the book in itself, for each verse interprets, arguments enumerates and provides evidence for verses. The teachings of the Quran gives an important hint to understand the nature of the modern age, as a result of the discovery of the body of Pharaoh in 1898. It talks about the Soul or Ruh, which is directly connected with the Divine, even if one is oblivious of that connection. The complete Soul or Ruh is composed of seven levels or facets, each representing a stage of evolution, and the process of the growth it goes through. The Soul being holistic is extended to all aspects of an individual, that is mind, body, and spirit. Each level of the soul consists of strengths and some valuable gifts along with certain weaknesses. The goal is to cultivate the strength while striking a balance between these levels and also not undermine the lower ones over the higher ones. In Islamic Sufi Psychology there are three central concepts, viz-a-viz, the heart, the self, and the soul, with each having a definition different from its common English usage and meaning. The heart: The heart in Sufi psychology is referred to as the spiritual heart, also known as qalb, and not a physical organ of the body. It is said to contain deeper intelligence and wisdom, holding a divine spark or spirit in each one of us. The elementary Sufic goal for the heart is to develop it as sincere, loving and compassionate, and to nurture the intelligence of the heart. Unlike the rational, abstract intelligence of mind, the intelligence of the heart is more deeper and grounded. It is enunciated that, when the eyes and ears of the heart open, it leads an individual to see beyond the surface appearance of the existence and hear the actual truth behind the words. A spiritual heart is compared to a physical heart in its functioning. The spiritual heart nurtures the soul with wisdom and spiritual light, just like a physical heart supplies oxygen through the blood to the body. The body suffers if a physical heart deteriorates or is diseased, similarly, a soul is affected or suffers when the spiritual heart is diseased. The self or nafs: Emotions stem from the self or nafs, not from the heart, so says the Sufi psychology. The self, ego or nafs is that aspect of the psyche which is viewed along a spectrum, ranging from lowest to the highest level. In its lowest levels, the self is associated with negative tendencies and qualities. The assumption is that the self or Nafs is mostly controlled by emotions, desire, and contentment. The term Self and the Quranic term Nafs have the closest semblance to each other than any other term. Usually, it is used to denote the total personality of a person. The term Nafs besides this has other meanings as well, like intellect, 86

knowledge, mind, it is also used for expressing qualities like greatness, superiority, courage, resolution, and punishment. Let us deep dive and understand and learn more about the Self or Nafs as stated in the Holy Quran. There are characteristics of the Self or Nafs, which have been given in the Holy Quran, enables to form a satisfactory idea of the self and its capabilities. These characteristics are being listed below: 1. It has permanence and stability. 2. It has a capacity for value - experience. Value experiences cannot be experienced at the sub-human level, rather it is only when the self has emerged, it becomes capable of going through these experiences. These experiences may have a lower or higher-order to it, however, a higher- order experience is found to be more satisfying, as it enriches and elevates the Self. 3. The development of the Self happens through itself. Moral and immoral actions of the self leads to its rise or fall. It has been mentioned in the Holy Quran that the Self (Nafs) possess only that which it has earned, and this is not eternal, it keeps changing, through what it absorbs (good or bad). The Quran has been explicit on the point that God never does wrong to the self. The 'Self' degradation is the doing of its own. Actions of itself is the only thing that can affect the Self or Nafs. 4. There is a mention in Quran that Rooh (Self) is the divine energy that dissolves back to him (referred to Allah, God here). Prophet Hazart Muhammad (pbuh) has preached that one needs to nurture themselves with developing qualities that resonate with the divine attributes. This leads to the Self, becoming more and more real and closer to God and the opposites lead to recede from Him. Besides these characteristics, an important phenomenon of the human Self has no proficiency, no capacity and capability to distinguish between good and evil in itself, it is its use that makes it good or evil. When the Self is committed by the human for using it for the purpose of preserving higher values, it leads the Self to manifest in good, And when the human efforts are directed to use the Self for achieving mean and selfish gains, on the expense of neglecting higher values, it leads the Self in the personification of evil. In order to distinguish the Self-indulging in evil, the Self is called as 'Ego' and the human Self is the one referred to as the Self-indulging in good. 'Ego' is said to exist in a being, when the being is downgraded to an animal level whereas at a human level it is referred to as the Self (Nafs). The Quran has interpreted human emotions as being operational at the behest of 'Ego', with the term 'Hawa". The 87

term 'Hawa' has been associated with the concept of low mindedness and meanness. Hence the human acumen operating under the 'Ego' is characterized as crafty, devious, pretentious and deceitful. Whereas, emotions or human acumen operating under the human self, becomes the essence of humanity. The human life and the society becomes a heaven when the intellect or acumen becomes subjugated to the self. Soul is considered the root of the knowledge of God. A man makes efforts and gets close to God, through the Soul, hence it is labeled as the king of the body. So the knowledge about the Soul and its attributes, which is the root of Islam, becomes essential. Islam preaches that when a man does not know himself he does not know God. As the Soul is considered as the king of the body, like a king has an empire which has people like businessmen and industrialists in the town, likewise in the empire of Soul, organs play this role. Evils and virtues are reflected in the mirror of the human Soul. The Soul of a man becomes shiner, glorious and bright through virtues and sins, evil and guilt makes it dark. The prophet has said that a believer has a soul as bright as a bright lamp. And the soul of the unbeliever is black and blind. Soul has been characterized into four types: 1. The first kind of soul being a brighter like a lighted lamp, a soul of a believer. 2. The second type being black and dark, the soul of an unbeliever. 3. The third type being the soul of a hypocrite confined with cover. 4. The fourth type being a mixed soul that has faith and is hypocritic. The terms, heart, self or Nafs and soul have their origin and basis from the Quran, and they have been expressed by many Sufi commentaries throughout centuries. 5.4 Transpersonal phenomena and consciousness Consciousness is not considered as a self, the ego, or a product of the brain. Transpersonal aspects of consciousness, that is its expression via the mediumship of the body, its existence autonomous and unconnected to the physical organism, and its psychic origin helps in understanding the human experience and behavior, are understood through the further study of these 88

aspects. Beneath the surface of normal waking consciousness exists the numerous unconscious streams of awareness. For psychological and physical health, communication between and among all layers is essential. These interactions or communication experiences, in fact, strengthen the egoic facets of the personality, and not only that it opens a channel of communication between the ego and the subconscious, directing the flow of energy more from the inner and transpersonal self. The experience of altered or alternate states of awareness and the role they play in feeling and perception, learning and memory, emotion, thoughts, language, personality development and psychotherapy in social influence and behavior, has caught the eyes of psychologists being interested in the study of the above-mentioned experiences. Transpersonal states of consciousness, when embraced, takes the conscious personality 'beyond ego-self' to a more broader, resilient focus of awareness on its usual waking state of consciousness. It moves an individual through, beneath and beyond the surface origination of an individual's waking state of consciousness to subconscious streams of consciousness. In this state of consciousness, the emphasis of awareness is turned from outer, sensory and physical reality to more inner, and psychic confines in which the transpersonal self resides, through which the daily waking experience and spontaneous behavior originates, and on which the psychological and physical health of an individual importantly depends. Since the publication

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of the inaugural issue of The Journal of Transpersonal Psychology in 1969,

psychologists have been keenly interested in understanding the varied aspects of transpersonal psychology, concerned with the study of consciousness or "conscious awareness." The following sections have covered the topic of transpersonal psychology in detail. 5.5

Transpersonal Psychology Transpersonal psychology refers to a field of psychology that combines the sacred and divine perspectives of mankind within the framework of modern psychology. It is also known as spiritual psychology as it is defined as

development beyond traditional and individual levels. In other words, transpersonal psychology describes the events when the sense of identity or individuality widens beyond the individual to include the broader side of life. According to Caplan (2009) even though transpersonal psychology is considered a new field, it was first introduced in the Journal of Transpersonal Psychology, 1969 and founded by an association for Transpersonal Psychology in 1971. Different traditions have distinct spiritual knowledge. The transpersonal 89

researchers made efforts to translate these mystical principles into modern and scientific language and combine it with contemporary western psychology. Transpersonal psychology attempts to study spiritual self-development, mystical experiences, self beyond the ego, spiritual evolution of practices, religious conversion, and other extended living experiences. It integrates spiritual experiences with the modern theory of psychology and invents new theories to include such experiences. The concern of integrating and retrieving developmental approaches beyond the self-ego and enhancing human development urges transpersonal theories to deal with issues of human values and spiritual experiences. This gives rise to confusion for transpersonal psychology to be associated with the religion. Transpersonal psychiatry admits the spiritual experiences depicted by selflessness and creativity rather than promoting any particular culture or tradition. These spiritual experiences are those common human experiences that are widely reported by distinct cultures. There are three dominant themes to describe transpersonal psychology, according to Hartelius, Caplan, and Rardin: ? Beyond-Ego psychology ? Holistic/ Integrative psychology ? Transformational psychology The analysis additionally recommended that the concern of the discipline has shifted to a more extensive perspective of human experiences and change, from emphasis on the conditions of consciousness. By Transpersonal psychology, one gets an extended view of what it means to be a human. Certain developmental levels are set in this theory for the growth of individuals since their infancy to adulthood. The field of transpersonal psychology also provides models of consciousness that can lead to spiritual experiences. The well- known therapeutic methods of this field that include modern psychotherapies are applied on the basis of models that account for the developmental stages discarded by ego-adapted or biological paradigms. Specifically, there are five reasons for the growing interest in the field of transpersonal psychology: ? The trend of spirituality, well being and happiness. ? Consciousness. ? Growing demand for Integrative Medicines. ? An amalgamation of science and spirituality. 90

? The explosive development of interest in psychedelics. 5.5.1 Origin and development Some major contributions in the study of transpersonal psychology were from William James, Roberto Assagioli, Carl Jung, and Abraham Maslow. Later, Jean Piaget enlightened some more aspects of transpersonal theory. It was observed by Vich, that the word "transpersonal" firstly appeared in the lecture notes of William James at Harvard University but having a different meaning than now. It was then related to James' experiments, which demonstrated the relationship between a subject and an object.

The psychological study of religion, the study of eastern spiritual practices, and parapsychology were also mentioned as influencers for formulating the early studies of transpersonal psychology. Another major contribution in the discipline was from Abraham Maslow, who

gave an outline of trans-humanistic psychology in his lecture "The Farther reaches of Human Nature" in 1967, by focusing on the human experiences. He even termed transpersonal psychology as a fourth-force of psychology, other than the three forces, ? Behaviorism ? Psychoanalysis ? Humanistic psychology ? Transpersonal psychology These forces of psychology are not separate disciplines to study. Humanistic psychology was considered to be a complete person methodology including social, existential, moral, and self-actualization factors; later self-transcendence was also added. Maslow designed an iconic Hierarchy of Needs pyramid (Figure 5.3) for personal development, where the concept of "Self Actualization" was originally introduced for motivation and personal development. Self-actualization is the determination for the realization of an individual's highest potential, capabilities, and talents in creativity, occupation, music, relationship or sports. Later this Hierarchy of Needs was revised by Maslow (Koltko-Rivera, 2006) and self-transcendence was placed above self-actualization. Self-transcendence was recognized as the main potential of consciousness and human development. The basic difference between self-transcendence and self-actualization is that the former indicates to the things beyond (Trans) the self, while the latter concentrates on the needs of the ego (self). Self- transcendence includes compassion, spiritual awakening, selflessness, and eventually the unity of being. 91

Figure 5.3 Maslow's Hierarchy of Needs Source: https://www.mysticdude.ca/the-fourth-force-why-interest-in-transpersonal-psychology- is-growing/ Consequently, a movement for human belief and development of human potential for experiencing an outstanding quality of life enriched with happiness, fulfillment, and creativity, took over and it was termed as Human Potential Movement. This movement was concerned with both humanistic and transpersonal psychology. Later, Jorge Ferrer revised the meaning and definition of the field with the beginning of the 21st century, in his publication, Revisioning Transpersonal Theory (2001). 5.5.2 Research and Theories The discipline of transpersonal psychology is enriched with several research interests including the distinct religious contributions to investigate distinct spiritual traditions and human experiences. These included Hinduism, Buddhism, Taoism, Jainism, Christian spiritualism; yoga, meditation; parapsychology, anthropology; various religious and spiritual issues, religious cults, past life therapy, social change, ecological survival, aging, and spiritual development, and much more. The research was classified in quantitative and qualitative approaches; however, it was recommended by some reviewers that the research in transpersonal psychology has imparted alternatives to the quantitative methods of conventional psychology. 92
The discrimination in the research of transpersonal theory was between the types of researchers. One believed in the

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sequential or hierarchical models of human development (Ken Wilber and John Battista) and

others were correlated with the models that include the principle of deterioration (Michael Washburn and Stanislav Grof). An influential theoretical framework for transpersonal psychology was developed by Ken Wilber, known as Wilber's model of consciousness. Also known as the integral theory, it was broadly categorized in three ways: ? Pre-personal ? Personal ? Transpersonal stages The model

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includes nine levels of human development, such that levels 1-3 are pre-personal, 4-6 are personal and 7-9 are transpersonal levels. A tenth level

was added later on. The uppermost levels corresponding to the transpersonal stages included spiritual development, events, and experiences. It was illustrated from Wilber's model that the movement through these stages of consciousness is progressive for human development. Also,

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different disciplines of psychology are related to different levels of the model and each level of self-development

or organization exposes to a particular level. There is a developmental task associated with each level that should be properly completed. The understanding of these levels of consciousness ranging from pre-personal

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to personal to transpersonal is referred to as the 'Great Chain of Being'.

In addition to Wilber's model of consciousness, John Battista presented the information theory of consciousness. According to Battista, there are a series of transitions for increased psychological stability and maturity for the development of human psychology, self-system, transpersonal and spiritual experiences. A series of developmental tasks was represented in the Battista model that corresponds to the levels of psychopathology and consciousness and also discusses therapeutic arbitrations related to the distinct levels and transitions. Another model of human development was presented by Michael Washburn that referred to object-relations theory and psychoanalysis. This model focuses on the principle of developing a path towards human development. It is centralized to the understanding of dynamic ground, deep level unconsciousness, and spiritual qualities of a person in the pre-personal stage of development. Washburn also segregated the stages in the process in three stages like Wilber, i.e. pre-personal, personal and transpersonal. It is illustrated in the model that in the pre-personal stage when a child is just up to the age of 5, it is associated with the dynamic 93
ground. Later, the ego gets dissociated from the dynamic ground and the next stage follows the development, i.e. the personal stage. This occurs due to the process of repression in which the dynamic experiences are suppressed and adulthood and mental ego take their places. Although there is a possibility of re- appearance of the dynamic ground later in life, which is called the trans- personal or trans-egoist stage. There is a kind of U-turn to the dynamic ground so that the ego can be combined with the unconscious dynamics. It differs from Wilber's model in terms of the structural process followed in the Wilber model while Washburn follows a regression model for human development. On the contrary,

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Stanislav Grof insisted on the model consisting of three kinds of fields: first the area of the sensory obstruction and the personal

unconsciousness (parapsychology), second the birth-related area (developing principles of psychology), and thirdly the transpersonal area. It was proposed by Grof that the first two areas lead to the third stage of the transpersonal area. Another idea of human development for spiritual psychology was given by Stuart Sovatsky that was integrated by east/west psychology and the investigations of traditions of Yoga. It outsources the human mindset for spiritual energies for yoga philosophies. Sovatsky believed that these processes affect both the body and the soul. The concept of Kundalini was adapted as the influential force for human development through yoga philosophy. The transpersonal theory of Jorge Ferrer is more participatory in terms of spiritual dimensions. Ferrer investigated three major frameworks to interpret the transpersonal theory, they are: 1. The framework of experientialism (individual inner experience) 2. Inner experimentation 3. Study of perennial philosophy. However, Ferrer felt some limitations while referring to the above assumptions in the development of the field of transpersonal theory. In substitution, Ferrer focused on a variety of spiritual insights and worlds. He introduced 'intermediate and dynamic spiritual power' rather than referring to the perennial philosophy. He also proposed a metaphor "Ocean of emancipation has many shores" which means by arriving at different shores, one can reach different spiritual truths. Besides this, Ferrer also gave an aspect of 'the participatory turn' that meant that the transpersonal phenomena are due to participatory events. These events are defined as the occurrence of situations that are not limited to the individuals but can happen in a community, relationship, group or place. According to the transpersonal framework, the participatory events include all the powers of humans, body, heart, and soul. Jaenke observed that the vision of Ferrer is 94

about spiritual reality and power that gives various revelations that can overlap or even mismatched. 5.5.3 Reception, Recognition, and Criticism Transpersonal psychology has been widely accepted in the surrounding culture and this reception gives a variety of opinions, both in recognition and uncertainty. Various researchers have reviewed transpersonal psychology in different fields such as social work, religious studies, library science, behavioral science, consciousness studies, Psychiatry, and other psychology fields. According to

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Hilgard, the modern psychology of the 1980s considered transpersonal psychology as a movement that increased the followers of humanistic psychology, though later he remarked that such movements can improve the topics

for study but most of the psychologists discarded the movement. A social work theory was represented by Cowley and Derezotes in the 1990s, where transpersonal psychology was regarded as relevant for the development of spiritual compassion. It was reported by Elkins, that transpersonal psychology has deviated from its main objective in humanistic movement and has determined its own perspectives and theories. A balanced review in the field of Humanistic Psychology was illustrated by Taylor. He noted that the field is an amalgamation of the scientific phenomena and qualitative research while he also mentioned that transpersonal psychology is pettily overrated for its influences and it is philosophically immature, anti-intellectual. A study of comparison between the transpersonal psychologists and the American psychologists was given by Ruzek, in which it was reported that the field has minor influence in America as the mainstream psychology was resisted to spiritual and philosophical ideas. Although transpersonal psychology has gained recognition in the surrounding culture, it has also experienced a lot of criticism and disbelief in the same surrounding. It was reported that the early stages of the field will be discarded by the scientific studies (Freeman) including the methods of inner empiricism and self- analysis were doubtful to be accepted. The controversial aspects of the field are mentioned by various reviewers. In the 1980s, Zdenek regarded transpersonal psychology as contentious since its beginning. Being an uncommon form of transpersonal theory in modern therapy, another debatable topic was psychedelic methods observed by Elmer, Friedman, and MacDonald, that drugs are used in these methods for therapeutic effects in the movement. Adams observed that the field of transpersonal psychology has strived for recognition as a genuine field in academics whereas it was noted by Parsons that the field is naive for perennials; misinterpretation of the religious texts and 95

absence of systematic methodology are the reasons for skepticism in transpersonal psychology. 5.6 Summary ? The concept of Self or Self - Concept is a term that is generally used for referring to the perception of how one thinks and evaluates themselves. ? Self as consciousness implies that self is the epicenter of consciousness that is indestructible in nature, meaning it can't never be dead or born. ? Carl Rogers a humanistic psychologist (1959), believed that the concept of self is based on three different components: 1. Self - Image (the view one has of itself) 2. Self - Esteem or Self - Worth (How much value one places on itself) 3. Ideal - Self (How one wish they really were) ? Transpersonal aspects of consciousness, that is its expression via the mediumship of the body, its existence autonomous and unconnected to the physical organism, and its psychic origin helps in understanding the human experience and behavior, are understood through the further study of these aspects. ? Transpersonal psychology refers to a field of psychology that combines the sacred and divine perspectives of mankind within the framework of modern psychology. ? The discipline of transpersonal psychology is enriched with several research interests including the distinct religious contributions to investigate distinct spiritual traditions and human experiences. These included Hinduism, Buddhism, Taoism, Jainism, Christian spiritualism; yoga, meditation; parapsychology, anthropology; various religious and spiritual issues, religious cults, past life therapy, social change, ecological survival, aging, and spiritual development, and much more. ? Transpersonal psychology has been widely accepted in the surrounding culture and this reception gives a variety of opinions, both in recognition and uncertainty. 5.7 Key Notes 96

Consciousness: the state of being aware of and responsive to one's surroundings. Transpersonal: denoting or relating to states or areas of consciousness beyond the limits of personal identity. Self-image: the idea one has of one's abilities, appearance, and personality. Self-esteem: confidence in one's own worth or abilities; self-respect. Doctrine: a principle or position or the body of principles in a branch of knowledge or system of belief 5.8 Check you progress Q1: How has Upnishads defined the Self? Q2: What are three components of self as given by Carl Roger? Q3: What is the 'Self' referred to in Hinduism, Jainism, and Islam? Q4: What is Transpersonal Psychology? References: https://www.simplypsychology.org/self-concept.html https://en.wikipedia.org/wiki/Self#Neuroscience https://www.wisdomlib.org/jainism/essay/a-study-of-the-philosophy-of-jainism/d/doc242111.html https://shodhganga.inflibnet.ac.in/bitstream/10603/226781/8/08_chapter %203.pdf https://www.researchgate.net/publication/ 317613278_Transpersonal_States_of_Consciousness https://en.wikipedia.org/wiki/ Transpersonal_psychology#Use_of_Buddhist_concepts https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3330526/ https://www.mysticdude.ca/the-fourth-force-why-interest-in-transpersonal- psychology-is-growing 97

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UNIT: 06 Indian and Other Eastern Approaches to Health and Well Being Structure 6.0 Introduction 6.1 Unit Objectives 6.2 Purusharthas and goal of life 6.2.1 Artha 6.2.2 Kama 6.2.3 Dharma 6.2.4 Moksha 6.3 The Role of Yoga Rituals in Psychological and Physical Well being 6.3.1 Rituals in yoga 6.4 Traditional Chinese Medicine 6.5 Ayurveda 6.6 Summary 6.7 Key Terms 6.8 Check your progress 6.0 Introduction

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Because the general orientation of Western psychology has been toward the observation, categorization, and alteration of observable behavior, has led to a therapeutic attitude limited to the diagnosis and treatment of psychopathology. The general assumption appears to be that drug therapies and techniques that result in behavioral change will also lead to a change in mental processes and states. 99 Until the arrival of psychological features, existential, phenomenological, humanistic, and transpersonal views, less effort was dedicated to the rigorous study of inner mental states and processes and embodied psychological features. Most Eastern psychologies, in distinction, consider the exploration of the performance and operation of the mind, in addition, to free the individual from suffering. Since Eastern psychologies are centered inside, they seem to be egotistical or philosophical system. However, additionally, they provide "therapy" for everyday living as their teachings are designed to help the person in operating toward best functioning and psychological well-being. Through inner development, the individual involved sees his or her place within the larger context as a section of an entity, which may result in improved relationships with self, others, and the environment. 6.1

Unit Objectives After completing this unit, you will be able to: Understand the Eastern approach to psychological well being ? Understand the techniques to psychological well being in Yoga, Ayurveda, Goals of Life ? Understand the concept of Purusharthas ? Understand the concept of personality development and the concept of Ashrams ? Understand Traditional Chinese Medicine (TCM) 6.2 Purusharthas and the Goals of Life The concept of Purusharthas holds a crucial place in the Indian philosophy of life and well being and the term literally means "what is sought by men", which is equivalent to the human end or purpose of life. The word purushartha has been derived from two Sanskrit words, "Purusha" and "Artha", where Purusha means person or self and Artha means aim or goal of life. The term basically is a framework of the goals of human existence, which are to be achieved through human efforts. According to the ManuSmriti, 1

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There are four Purusharthas or aims of life as proposed by Manu, viz., Dharma (virtue), Artha (Wealth), Kama (Pleasure)

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and Moksha (liberation). Along with Manusmriti, the concept of 1. The Manusmṛiti (Sanskrit: मनुस्मृति), also spelled as Manusmruti, is an ancient legal text among the many Dharmaśāstras of Hinduism 100

Purushartha has been mentioned in many texts related to the Hindu religion and philosophy. According to the idea of Purushartha, human beings try to achieve these goals through conscious efforts. Of the four, dharma and moksha are the ones that man needs to seek but ordinarily does not; while artha and kama are natural and instinctive attractions for man. The idea of Purushartha has a central place in human life because it provides meaning and purpose in life. Human civilization as a whole and individuals have always sought for the purpose and meaning in life, and this will be sought after till the man lives. Here we shall one by one discuss the four above mentioned Purusharthas one by one. 6.2.1 Artha The term Artha has a Sanskrit origin where it means,

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money, a thing, and possessions. It also means the attainment of the worldly prosperity and riches or advantage, profit and wealth. Artha is a powerful urge in human nature.

Acquiring the means of material well being comes under the justified moral and social purpose. However, the relentless pursuit of acquiring wealth and money often leads to greed or self-indulgence or greed and bars the way to the highest good which here is moksha. Therefore it is advised that there must be some higher purpose of acquiring wealth and money. In one of Pali texts of ancient times, it has been said that "one who enjoys his wealth and does meritorious deeds with it, experiences pleasure and happiness. The acquisition of wealth has to be paired with the acts of charity, in order to produce the best results. According to Kautilya too "wealth and

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wealth alone is important in as much as charity and desire depend on wealth for

their realization." Another purpose of acquiring Artha is that it helps in the attainment of kama. According to several scholars like Prof Hiriyanna affirms that artha is ordinarily acquired for kama. 6.2.2 Kama The literal definition

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of Kama is a pleasure. The definition of pleasure in Kamasutra is "enjoyment of the appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul." The desire to seek pleasure and satisfy oneself is the most powerful and as an incentive

to individual progress, most effective. It is often said that all that a man does or pursues is inspired by kama. According to Manu kama is the desire for pleasure, however, this does not only include sensual or bodily pleasure but also includes mental and aesthetic pleasure which one might get from the satisfaction from work or the pleasure derived from luxuries of life. The urge for pleasure is an instinctive behavior and nobody wants to be in a 101

disadvantageous position when it comes to pleasure. Some people might consider that artha or money and wealth lead to pleasure or kama, therefore they treat artha as the means and kama as the end. Now the question arises: are artha and kama the only purpose of human existence? 6.2.3 Dharma A lot of ancient Indian texts have tried to define the concept of

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Dharma. In Mahabharata dharma is mentioned as an ethical concept, defined as that which is right and good. In Mimamsa, dharma is

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means for the attainment of certain ends. This means that ends like artha and kama should be acquired through righteousness, honesty, and straightforwardness.

Therefore it means that artha and kama should be acquired through the right method and ways. And the right way to acquire artha and kama is found through Dharma. In Mahabharata dharma is defined as something which upholds society. Dharma might also be defined as a

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duty. It is the higher good to achieve the highest

purpose which is moksha in this case. It has been suggested in the ancient texts that in each stage of human life, whether in the student life or the life of a forest dweller or a grihastha, one has to lead the life according to the principles of Dharma. For example if there is an IAS officer who has got a lot of riches and wealth and pleasures of life. However, this has to be acquired by honestly performing his duties diligently and not through corruption or wrong methods like bribery, corruption or other malpractices and only then his/her life can be worthwhile and meaningful.

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Dharma is the most important urge and should be developed to regulate both artha and kama. If dharma is the common regulator, moksha or liberation,

is a common aim, though difficult to attain. According to dharma, the desires have

to be satisfied and wealth has to be produced and well used. However all three desires have to be so adjusted and regulated as to lead a man to self-fulfillment in his search for the highest good. Dharma refers to Varnashrama Dharma

i.e. choice of duty on the basis of one's aptitudes and stage in life. 6.2.4 Moksha If we look at the literal meaning of moksha means

to get "rid off" or "release". It is normally understood as liberation. In Bhagavad Gita, moksha is mentioned

as the supreme tranquillity

and the highest bliss. It is delight in self, self- satisfaction and self-fulfillment. It is the highest end of life, which the individual himself

has to achieve with the aid of principles of dharma. It is important to understand that moksha cannot be achieved until

the goals of the other three 102 are fulfilled. Moksha is a state of non-action. It is not that on death moksha is achieved. Being the ultimate value of man's social existence,

the purushartha

of moksha is an end in itself. Apart from that man has nothing to attain. It is the

final stage where all the desires of human beings don't have any desires left. There is no desire left for fulfillment and attainment and it is the realization and living of the truth named Aham Brahmasami and Tat Tvam Asi. It can be regarded as the

waking up of human consciousness at the highest level of reality i.e. parmarthik satta. The liberated person neither acts nor causes others to act. He might work for the good of humanity without moral obligation. However, he has no duties to perform. It is

the total destruction of egoism. Moksha can be regarded as the sublime goal and

it can be known through mystical experience. Several saints like Tukaram, Kabir have talked about it and ultimately we all have to aim at it and only when we

have to aim at it and only then we will be able to come out of the cycle of birth and death. 6.3 The

Role of Yoga Rituals in Psychological and Physical Well being Yoga is a discipline formed by a group of spiritual, physical and mental practices aimed at the physical and psychological well being of the individuals, which originated in ancient India. Lately the world has recognized its importance and benefits for maintaining good mental and physical health. As a way of providing Yoga international recognition, the UN has declared 21 st June as International Yoga Day. This increasing recognition of Yoga is also a result of enhanced levels of stress and mental fatigue caused by the modern way of life, caused by technological advancements and the ever-increasing pace of life. In the present 103

times there has been an increase in the number of people suffering from lifestyle caused and stress-related diseases like insomnia, hypertension, heart diseases and diabetes among many others. In such a situation people are now looking at Yoga for solutions for such problems. Yoga finds its first mention in the ancient text of Vedic times and in Upanishads and most importantly in the Yoga Sutras of Patanjali. Yoga provides several practices which are aimed at improving the body, mind and spiritual connection. It is one of the oldest systems of self-improvement in the world. Literally the word Yoga means union or yoke. Here the word union stands for the union of body, mind and spirit, of the lower self with the higher mind or the individual with the supreme. It has been found through research that Yoga has efficiency for a wide range of physical and mental health conditions, including stress. If we look at Yoga from a scientific point of view, it has been found out that it is associated with various biochemical effects such as influence on blood pressure, heart rate, urinary catecholamines and cortisol levels in healthy subjects. The impact of yoga seems to be mediated through many seems to be mediated through multiple paths such as a reduction in sympathetic tone, activation of antagonistic neuromuscular system and stimulation of the limbic system which yield to the restoration of the homeostasis of the stress response systems. However little attention is given to the psychological causes of yoga's effect on well being to the psychological causes of yoga's effects on well being, mostly focusing on psychological benefits that result as a side effect of increased parasympathetic activation decreases in stress hormones and increases in vagal tone. A recent study has shown that there is a positive relationship between hedonic (gratitude) and eudaimonic (meaning) aspects of the psychological well being of yoga practitioners in the long term, linking yoga's psychological benefits to constructs in positive psychology. The Itzvan and Papantoniuc study offers some insights into the psychological benefits of Yoga, stating that both the meaning of life and gratitude are increased by Yoga practice, which are thought to be an overall well being positive psychology. However, although the Itzvan and Papantoniou study identifies the crucial determinants of the psychological well being, the process that leads to hedonic and eudaimonic well being, through yoga practice is not clearly addressed. The study has not been successful in addressing the group practices as a possible explanation for an increased sense of meaning and gratitude that has been shown to be correlated with Yoga practice. Even though there are many benefits of Yoga and it has a direct impact on the psychological well being, little is known about the processes that lead to well 104

being. Generally, Yoga is practiced in a group setting and in a highly ritualized fashion, it follows that an examination of the effect of rituals and group processes on well being is in order. Can we understand the impact of Yoga on psychological well being is in order. Can the rituals explain the psychological benefits of yoga? If so, what other variables might mediate the relationship between rituals and benefits of yoga? In order to make the answers to these questions, we should first look into the former research studies on rituals and behavioral synchrony to form a theory that might help to explain how Yoga and its rituals might help in enhancing psychological health. 6.3.1 Rituals in Yoga We can divide the rituals in the following categories: 1. A religious or thoughtful ceremony consisting of a series of actions performed according to a recommended order. 2. The prescribed order of performing a ceremony 3. A series of actions or atypical behavior customarily followed by someone. Both sociological and psychological research on rituals emphasizes on the family rituals in increasing psychological well being highlight the importance of, especially the children and the adolescents, showing that family rituals in increasing psychological well being, especially for children and adolescents, showing that families which engage in rituals have children who are more well adjusted and less likely to have behavioral problems in children, regardless of clinical status. In a study of family rituals and child well being, it was found that the relationship between childhood adjustment and family rituals in clinical and non-clinical samples. It has been shown in the results that the performance of the family rituals made a distinctive impact on the children, by making them more adjustive. It was concluded in the research that the families which spent more time on the family rituals were likely to have less childhood behavioral problems, in both clinical and non-clinical samples. The family rituals had the power to enhance childhood well being and decrease the behavior problems in them. In a research conducted by Norton and Gino, tried to understand what they called "real benefits to rituals' '. Their research is of the opinion that rituals may be more rational than they appear because even simple rituals might be more rational than they appear, because even the simple rituals have proven to be extremely effective in reducing sorrow, anxiety, and boosting people's confidence. In addition to that, they have also found out that the rituals work for those too who do not have much belief in the rituals. Norton and Gino also state that 105 recent research done by psychologists has shown intriguing new results showing the rituals can have a causal impact on people's thoughts, feelings, and behavior. The yoga in its traditional form is practiced in a highly ritualized fashion. It has been shown in the past research that the rituals have a productive impact on the psychological well being of people. It goes a long way in reducing the grief and regulating emotions of children in particular and people in general. Moreover, the rituals that involve coordinated physical movement that happens between individuals in a social interaction – also have the power to increase group affiliations, pro-social behavior, and positive effect. We shall now turn to a brief review of the literature on behavioral synchrony and synchronous rituals. 106 6.4 Traditional Chinese Medicine Traditional Chinese Medicine (TCM) is an ancient set of practices from China that operate under the belief that the processes of the human body are interrelated and connected to the environment. TCM practitioners look at healthcare from a holistic viewpoint, looking for the underlying imbalances and disharmonies behind an illness. The practitioner shall look at the whole picture and try to treat the patient, instead of just the disease.

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The TCM perspective views the body, the mind, and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment. In a healthy functioning state, the cybernetic rebalancing mechanism is in place and the body's vital energy (qi) flows freely. The treatment goal is to revive the system balance or the dynamic equilibrium so that the body will ignite its self-healing capability (Ng, Chan, Ho, Wong, & Ho, 2006). This can be achieved through multi-modal intervention inclusive of body techniques

such as breathing, therapeutic massage, taiji/qigong exercises, psychological feature 107

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What is the history of Traditional Chinese Medicine? Traditional Chinese Medicine originated out of Taoist beliefs established over 4,000 years ago. Today TCM has been refined and adapted, however many of the practices are performed as they have been for thousands of years. Traditional Chinese Medication has constantly been an important component of healthcare in China, however over the past few decades, it has grown in popularity in the Western world as well. Today, practices like acupuncture, T'ai Chi and herbal treatments can be found in most of the health centers, and scientific studies have shown promising health benefits. Qi and Yin and Yang in Ancient Chinese Medicine? What is Qi? Central to TCM is the belief in an energy, known as qi, which is roughly translated as "life energy."Qi is believed to flow through numerous channels, or meridians, throughout the body, plenty of which follow major veins and arteries and are associated with the internal organs to circulate throughout the body. Qi can be described in many ways, according to the source, the location and the role it plays in the body. Regulating and stimulating the flow of Qi is a basic conception of understanding the role of unwellness and health in the body. What are Yin and Yang? 108

The terms yin and yang are used to represent the opposing conditions in the body and come from the Chinese belief that everything has two aspects, which are at once contrary yet interdependent. Practitioners believe that a balance of yin and yang is indispensable for health. Yin characterizes qualities that are dark, passive, feminine, receptive, and related to the night. Yin is commonly symbolized by water or earth. Yang represents qualities that are light, bright, active, masculine and related to the day. Yang is symbolized by fire or air. Within the body, all organs have qualities of both yin and yang, though some organs and functions may have the addition of one quality than the other. For instance, the heart is considered a yin organ, while the stomach is considered a yang organ. What practices are used in Traditional Chinese Medicine? All practices within Ancient Chinese Medication spin around the same set of beliefs and philosophies. Because it is a holistic, or complete health care system, it includes practices to regulate diet and nutrition, exercise and spirituality along with the more specialized practices of acupuncture, acupressure, Tai Chi herbal medicine, and Quigong. 6.5 Ayurveda The term Ayurveda has originated from two words, ayu, which means life and Veda, which means knowledge. It deals with health and well-being. Although the word ayu is roughly translated as 'life', Dr. Ram Manohar (Ayurveda scholar) offers better insight into its meaning. Ayu is derived from the (Sanskrit) root 'iṇ gatau' or Gati, which means movement, the movement of going away as well as the movement of change. The word Gati also signifies the dynamic and adaptive nature of life. The key to health and longevity is flexibility and constant adaptation, and as long as this ability to adapt remains, life continues. The goal of Ayurveda is to preserve life and rebuild health and well-being. Ayurveda's understanding of health is considered to be extensive and dynamic in nature and explains health in its fullness as a "many-sided equilibrium", which results, in turn, from balanced communications and interrelations with living beings and their environment. Although the absence of illness (Arogya) is taken into account as good health, it's not a key factor of health or the definitive state of health. The term Swasthya reveals a clearer understanding of how Ayurveda understands health. This Sanskrit word describes health as 'being rooted within one's own inner self'. The clarification of this term is that the "self" can be realized through 109

a harmonious balance between body, mind, and spirit. This means even when there is some disease, a well-balanced 'self' has the ability to cope with the stress of disease and achieve health and wellness. The potential impact of Ayurveda, also in this day and age, rests on its basic principles and a rather unique concept of health, inclusive of the understanding of five elements (panchamahabhuta) -space, air, fire, water and earth, constitutional types (Prakriti Vata, Pitta, and Kapha) as well as in its personalized approach to ailment and treatment. The study of Prakriti, analysis has indicated that Ayurveda can simply classify humans into phenotypes irrespective of ethnicity, geography, and race. This way of understanding the human constitution results in a better understanding of health and well-being. In order to achieve health, Ayurveda not only deals with the physical and the mental but also incorporates spiritual, social and environmental aspects. While dealing with issues of health it considers several associated (non-drug) approaches like lifestyle modification, personal hygiene, dietary adjustments, exercise, and social and environmental relationships. There is a considerable emphasis on a person's routine and seasonal regime (Dinacharya and Ritucharya), and Ayurveda practitioners thus furnish strict guidelines on food and nutrition, lifestyle and even deal with psychosocial health. While coping with the mental, social and environmental aspects of health, Ayurveda introduces concepts like (code of conduct) and achar Rasayana which is social behavior, (urges need to control eg. anger, greed), (an offense against wisdom), and Yoga (Yama, asana, etc). This overall Ayurveda strategy benefits in achieving personal transformation and regulating behavioral (social) aspects, which in turn helps ensure the development of the community and skill to adapt in a dynamic surrounding, leading, ideally, to a 'healthy society'. This is achieved through promoting lifestyle with ethical conduct and by incorporating virtues 110

like truthfulness, modesty, courage, forgiveness, and kinship to all forms of life. Ayurveda identifies human beings as the microcosm of the macrocosm and highlights our interconnection and interdependence with nature. In achieving health it always underlines this connection and uses strategies that connect us (back) to nature. Ayurveda helps individuals to take control of their own health and increase self-reliance and re-establishes our connection to the surrounding. Ayurveda is not limited to medicine or therapy; instead, it signifies a holistic approach to life and living in harmony with nature. 6.6 Summary "Sarve Bhavantu Sukinah Sarve Santu Niramayah, Sarve Bhadrani Pashyantu Makashchitddukhabhagbhavet." The Sanskrit shloka incorporates the characteristics of the state of a human well being. It simply means- May everyone is at peace, May no one suffers from an illness, May everyone is prosperous, May no one thinks of unhappiness. Though the importance of the well being is being accepted by everyone however no effort is being made to achieve the same. As we are now aware that well-being means a continuous process of attempting to deal with inner & outer obstacles to content the biological and social requirements. Hence, it is imperative to implement Ayurveda, Yoga in our daily lifestyle which would balance our lifestyle. As we all are aware that in today's world we cannot avoid stress –it has become a very common experience amongst all of us. Enormous numbers of symptoms have been observed in most of the medical diagnoses wherein stress is the key factor. When people fail to handle stressful situations, they start experiencing mental & physical problems. There is a lot of evidence wherein we see that increase in stress leads to negative feelings like grief & depression. It weakens the immune system which in turn results in suicides, deadly diseases like Cancer, Tuberculosis and several types of allergies. We can overcome all these negative impacts by incorporating Ayurveda, Yoga & Meditation in our lifestyle. We have learned how Ayurveda prolongs healthy life, Yoga leads to a healthy physical and mental well being and Meditation cleanses your inner system- it helps us to get rid of our negative thoughts and keeps us rejuvenated. We have all means, the only thing which is required is to understand the vitality of Health and Well being. We must incorporate these impressive measures which will surely lead to a state of well being and thus will lead to a healthy society & Nation. 111

6.7 Key Terms Purushartha: The word purushartha has been derived from two Sanskrit words, "Purusha" and "Artha", where Purusha means person or self and Artha means aim or goal of life. Artha: The term Artha has a Sanskrit origin where it means, money, a thing, and possessions. The Manusm iti: ṛ It is an ancient legal text among the many Dharmaśāstras of Hinduism Kama: The literal definition

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of Kama is a pleasure. The definition of pleasure in Kamasutra is "enjoyment of the appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul."

Moksha: If we look at the literal meaning of moksha means to get "rid off" or "release". TCM: Traditional Chinese Medicine (TCM) is an ancient set of practices from China that operate under the belief that the processes of the human body are interrelated and connected to the environment. Yin: characterizes qualities that are dark, passive, feminine, receptive, and related to the night. Yin is commonly symbolized by water or earth. Yang: represents qualities that are light, bright, active, masculine and related to the day. Yang is symbolized by fire or air. Ayurveda: The term Ayurveda has originated from two words, ayu, which means life and Veda, which means knowledge. Gatau or Gati: Movement. The movement of going away as well as the movement of change Arogya: Absence of Disease Prakriti: Nature Achar: Behaviour 6.8 Check Your Progress: Q1: What is the meaning of the Sanskrit term Purushartha? Q2: What are the types of Purusharthas? 112

Q3: What is the Role & importance of Yoga? Q4: What is TCM? Q5: What are Yin and Yang? Q6: What is the meaning of the Term Ayurveda? 113

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7/190	SUBMITTED TEXT	27 WORDS	80%	MATCHING TEXT	27 WORDS

even more than the presence of the psychological symptoms. There is an urgent need for practitioners to help identify and nurture strengths and resources among individuals and families

even more damaging than the presence of psychological symptoms (Huppert & Whittington, 2003). There is an urgent need for practitioners to help identify and nurture strengths and resources among individuals and families (

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8/190	SUBMITTED TEXT	31 WORDS	77%	MATCHING TEXT	31 WORDS

Psychology as a discipline has been dominated by western psychology, and this knowledge of the 1% population of the world has been imposed on the rest of the world as universal knowledge.

Psychology as a discipline has been dominated by western psychology, and the psychology of 1 % of the population of the world is imposed on the rest of the world (Triandis, 1994) as universal knowledge.

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9/190	SUBMITTED TEXT	68 WORDS	50%	MATCHING TEXT	68 WORDS

The realities of our global era have resulted in an increased awareness of the diversity of people and cultures across the world. This has steered towards efforts to understand, respect and, acknowledge the different psychologies that are being stumbled upon. Hence the difficulty is not only to study these cultural differences using theories and methodology of cultural, cross-cultural and minority psychology but to alternately approach for a group's unique and distinct construction of reality.

The realities of our global era have resulted in an increased awareness of the diversities of people and cultures across the world. This has led to growing efforts to understand, appreciate, and respect the diverse psy¬ chologies that we are encountering. The challenge, therefore, is no longer to simply study these differences using theories and methodology of cross-cultural psychol¬ ogy, cultural psychology, minority psychology, or even the current approaches to indigenous psychology, but rather, to approach a group's unique and distinct "construction of reality,"

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10/190	SUBMITTED TEXT	12 WORDS	100%	MATCHING TEXT	12 WORDS

evidence suggests that both positive and negative well-being independently predict ill health

evidence suggests that both positive and negative well-being independently predict ill health (

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11/190	SUBMITTED TEXT	23 WORDS	70%	MATCHING TEXT	23 WORDS

psychology established itself as an empirical science in the west, especially in the USA and in Europe, while in India it still remained a

psychology became established as an empirical science in the West, in both the USA and in Europe, by 1950, in India it remained a

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12/190	SUBMITTED TEXT	21 WORDS	70%	MATCHING TEXT	21 WORDS

the western countries offered the gold standard for development. After undergoing hundreds of years of colonization, India needed to be strong and

the Western countries offered the gold standard for development. India had undergone hundreds of years of colonization and needed to become strong, and

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who were to be 17 revered and worshipped but not to be followed by either leadmen or the masses in their

who were to be venerated and worshipped, but not to be followed by either the leaders or the masses in their

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14/190	SUBMITTED TEXT	20 WORDS	65% MATCHING TEXT	20 WORDS

in the second half of the 20th century, rarely attempted to deduce psychological principles from their philosophical or tribal traditions.

in the second half of the twentieth century, Indian psychologists seldom attempted to derive psychological principles from their philosophical or folk traditions.

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15/190	SUBMITTED TEXT	40 WORDS	65% MATCHING TEXT	40 WORDS

theoretical grounds, that are deeply embedded in the western cultural context. Thus, starting with such a theoretical position leads to the pseudoelastic approach in which theories are western ideas. To avoid this, it is important to start with insights offered by indigenous cultures

theoretical positions that are grounded in the western cultural mores. Thus, starting with such a theoretical position invariably leads to the pseudoetic approach in which theories are necessarily western emics. To avoid this Procrustean bed of western-theory-driven research it is necessary to start with insights offered by indigenous cultures,

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16/190	SUBMITTED TEXT	28 WORDS	94% MATCHING TEXT	28 WORDS

Psychology needs to be grounded in the cultural worldview of the society and people being investigated, and without making such efforts we cannot begin to understand human psychology. The

psychology needs to be grounded in the cultural worldview of the society and people being investigated, and without making such effort we cannot begin to understand human psychology. The

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examples of how people are comfortable using the scientific methods in chemistry, engineering, and such other domains, but when it comes to areas where science is not able to derive a conclusive answer, they tend to

examples of how people are comfortable using the scientific methods in chemistry, engineer¬ ing, and such other domains, but when it comes to areas where science is not able to give a definitive answer, they resort to

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18/190	SUBMITTED TEXT	17 WORDS	94% MATCHING TEXT	17 WORDS

cultures. And these are the domains of research for social science in general and psychology in particular.

cultures. And these are the domains of research for social science in general, and psychology and management in particular.

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26/190	SUBMITTED TEXT	28 WORDS	84% MATCHING TEXT	28 WORDS

Psychology needs to be grounded in the cultural world view of the society and people being investigated, and without making such efforts we cannot begin to understand human psychology. ?

psychology needs to be grounded in the cultural worldview of the society and people being investigated, and without making such effort we cannot begin to understand human psychology.

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27/190	SUBMITTED TEXT	19 WORDS	100% MATCHING TEXT	19 WORDS

Indian Psychology is holistic and much innovation will be needed to meet the research need of people in India.

Indian Psychology is holistic and much innovation will be needed to meet the research need of people in India.

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The humanistic approach to research fits naturally with Indian Psychology in contrast to the scientific approach. ?

the humanistic approach to research fits naturally with Indian Psychology in contrast to the scientific approach.

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evidence suggests that both positive and negative well-being independently predict ill health

evidence suggests that both positive and negative well-being independently predict ill health (

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non- attachment, letting go of control and being at ease with impermanence – as in Daoism, Buddhism, Traditional Chinese Medicine (

non-attachment, letting go of control and being at ease with impermanence, as in Daoism, Buddhism, and traditional Chinese medicine (

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31/190	SUBMITTED TEXT	18 WORDS	77% MATCHING TEXT	18 WORDS

yin-yang theory, that establishes a holistic and robust system giving perspective in viewing change in individuals and the world.

yin-yang theory that engenders a holistic and dynamic system perspective in viewing change in individuals and the world.

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32/190	SUBMITTED TEXT	28 WORDS	100% MATCHING TEXT	28 WORDS

the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment.

the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment.

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non- attachment, letting go of control and being at ease with impermanence – as in Daoism, Buddhism, Traditional Chinese Medicine (TMC). The wisdom of these Eastern traditions provides us with a new framework for understanding human experience and insights into clinical practices for facilitating client change. Restoring the

non-attachment, letting go of control and being at ease with impermanence, as in Daoism, Buddhism, and traditional Chinese medicine (TCM). The wisdom of these Eastern traditions provides us with a new framework for understanding human experience and insights into clinical practices for facilitating client change. The

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dynamic balance of mind, body and spiritual integrative well-being, fostering strengths, and facilitating meaning-making for individuals and

dynamic balance of the body, mind and spiritual integrative well-being, fostering strengths, and facilitating meaning making for individuals and

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35/190	SUBMITTED TEXT	61 WORDS	95% MATCHING TEXT	61 WORDS

forces, cognitive theories emphasize 23 thoughts and behaviorism deals with observable behaviors in understanding and treating individual problems under a linear framework of adjustment and malfunction. However, contemporary problems like domestic violence, suicide, addiction, substance abuse, burn-out in the workplace, traumatic loss, etc. are multidimensional issues that call for an integrative approach capable of honoring the physical, cognitive, psychological, social and spiritual experiences of individuals and communities.

forces, cognitive theories emphasize thoughts, and behaviorism deals with observable behaviors in understanding and treating individuals' problems under a linear framework of adjustment and malfunction. Moreover, contemporary problems like domestic violence, suicide, addiction, substance abuse, burn-out in the workplace, traumatic loss, etc. are multidimensional issues that call for an integrative approach capable of honoring the physical, cognitive, psychological, social and spiritual experiences of individuals and communities.

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36/190	SUBMITTED TEXT	20 WORDS	76% MATCHING TEXT	20 WORDS

Daoism is an ancient Chinese philosophical tradition that adopted the yin-yang theory which generates a comprehensive and dynamic system in

Daoism is an ancient Chinese philosophical tradition that adopted the yin-yang theory that engenders a holistic and dynamic system perspective in

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viewing change in people and the world. It identifies the complementary and interrelatedness of conflicting forces in life in maintaining a dynamic balance of growth and movement. Daoist philosophy is mainly about living a balanced life through being reconciled with the flow of life, allowing nature to unfold in its own way and letting go of the control. The Dao is the approach to cooperativeness, calmness, harmony, and well-being. The implication for Daoist philosophy in counseling includes boosting people's ability to attain balance and harmony as influential in igniting their self-healing capacity. 2.2.2 Buddhist Philosophy Buddhist philosophy identifies life as a journey through

viewing change in individuals and the world. It recognizes the complementary and interrelatedness of contrasting forces in life in maintaining a dynamic balance of growth and movement (Koenig & Spano, 1998). Daoist philosophy is primarily about living a harmonious life through being in accord with the flow of life, allowing nature to unfold in its own way and relinquishing efforts to control. The Dao is the way to generativity, peacefulness, harmony, and well-being (Tsuei, 1992). The implication for Daoist philosophy in counseling includes enhancing clients' ability to regain balance and harmony as instrumental in igniting their self-healing capacity. Eradication of Suffering through Non-attachment: Insights from Buddhism Buddhist philosophy sees life as a journey through

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and death. The Buddha observed that the root of misery lies in insensitivity, greed, and over-attachment, an inability to acknowledge that everything is impermanent. In Buddhist psychology, the approach to managing the scope of non-attachment is through the practice of meditation and alertness. Through total concentration, an individual practices 24 self-regulation of perceptual and cognitive attention to attain peace of mind, inner happiness, and mental health. The efficiency of mindfulness-based stress reduction programs in countering mental health has been widely established in the literature. 2.2.3

and life. The Buddha observed that the root of suffering lies in ignorance, greed and over-attachment, an inability to acknowledge that everything is impermanent (Dalai Lama & Cutler, 1998; Lee, Ng, Leung & Chan, 2009). In Buddhist psychology, the way to cultivate the capacity of non-attachment is through the practice of meditation and mindfulness (Ramaswami & Sheikh, 1989; Rubin, 1996). Through total an individual self-regulation of perceptual and cognitive attention to attain peace of mind, inner happiness and mental health. The effectiveness of mindfulness-based stress reduction programs in countering mental health has been widely established in the literature (

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Health and well-being are achieved when there is congenial dynamic stability between oneself and the socio-natural environment. In a healthy functioning system, the cybernetic rebalancing mechanism is in place and the body's critical energy (qi) flows openly. The treatment objective is to recover the system balance or the dynamic equilibrium so that the body can flare its self-healing capacity. This can be accomplished through multi-modal intervention, including the use of body techniques like breathing, therapeutic massage, taiji/qigong exercises, cognitive reframing as well as a spiritual quest for interpretation, depending on the clinical situation. Counseling based on TCM focuses on three main treatment goals: (1) rebuilding balance and encouraging dynamic symmetry, (2) cherishing strengths and backup, as well as (3)

Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment. In a healthy functioning state, the cybernetic rebalancing mechanism is in place and the body's vital energy (qi) flows freely. The treatment goal is to restore the system balance or the dynamic equilibrium so that the body can ignite its self- healing capacity (Ng, Chan, Ho, Wong, & Ho, 2006). This can be achieved through multi-modal intervention, including the use of body techniques (breathing, therapeutic massage, taiji/qigong exercises), cognitive reframing as well as a spiritual quest for meaning, depending on the clinical situation. Counseling that is based on TCM is primarily concerned with three main treatment goals: (1) restoring balance and promoting dynamic equilibrium, (2) fostering strengths and resilience, as well as (3)

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multi-modal approach and strength-based interference are supported as the principles of intervention. The adoption of Eastern philosophy in counseling can probably facilitate the reframing of the meaning of suffering and the reorganization of values and intent in life. The recent decade witnesses a shift from an exclusive focus on symptomatology to the examination of strengths and backup as well as post-traumatic growth. The Eastern integrative approach affirms the benefits of growth and life-changing experiences and reconnecting with spiritual meaning. 2.3

multi-modal approach and strength-based intervention are adopted as the principles of intervention. The adoption of Eastern philosophy in counseling can potentially facilitate the reframing of the meaning of suffering and the reorganization of values and purpose in life. The recent decade evidences a move from an exclusive focus on symptomatology to the study of strengths and resilience as well as post-traumatic growth (Seligman & Csikszentmihalyi, 2000; Tedeschi & Calhoun, 1996). The Eastern integrative approach emphasizes the facilitation of a context for growth and transformative experiences, and reconnecting with spiritual meaning.

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41/190	SUBMITTED TEXT	24 WORDS	100% MATCHING TEXT	24 WORDS

in contrast, concentrates on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. 2.1

in contrast, concentrate on the exploration of the function and operation of the mind as well as methods to free the individual from suffering.

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the introduction of cognitive, existential, phenomenological, humanistic and transpersonal perspectives. An effort was put into the detailed study of

the advent of cognitive, existential, phenomenological, humanistic, and transpersonal perspectives, little effort was devoted to the rigorous study of

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in contrast, concentrates on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. Eastern psychologies may appear to be

in contrast, concentrate on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. Since Eastern psychologies are inwardly focused, they may appear to be

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However, more accurately, they offer "therapy" for everyday living as their teachings are aimed to assist the person in working toward optimal functioning and psychological well-being.

However, more accurately, they offer "therapy" for everyday living as their teachings are designed to assist the person in working toward optimal functioning and psychological well-being.

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the individual can decide his or her place in the larger context as a part of the whole. This can result in better relationships with

the individual comes to see his or her place in the larger context as a part of the whole, which can lead to improved relationships with

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46/190	SUBMITTED TEXT	33 WORDS	34%	MATCHING TEXT	33 WORDS

Eastern systems, firstly, the individual must decide to explore change and help himself through self-analyzation by restructuring and nurturing mental processes, even though the guidance of another experienced person may be desired. 2.3.1 Psychotherapeutic Approach The

Eastern systems acknowledge that the individual has to decide first to seek change and help her or himself through inner exploration—restructuring and cultivating mental processes, although the guidance of others who have experienced the process may be sought. Psychotherapeutic approaches The

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47/190	SUBMITTED TEXT	12 WORDS	100%	MATCHING TEXT	12 WORDS

religious or philosophical systems as we understand them in the West,

religious or philosophical systems as we understand them in the West.

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48/190	SUBMITTED TEXT	13 WORDS	84%	MATCHING TEXT	13 WORDS

changing the consciousness of normal, socially adjusted people. Since these words were written

changing the consciousness of normal, socially adjusted people." In the five decades since these words were written,

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49/190	SUBMITTED TEXT	25 WORDS	64%	MATCHING TEXT	25 WORDS

ego is a social fiction." This notion becomes more evident during meditation when the meditating professional realizes that there is no "I" that can be identified.

ego is a social fiction. This illusion becomes apparent during meditation when the practitioner recognizes that there is no "I" that can be identified.

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and similarly, all things are seen as being in a constant process of

and go, all things are seen as being in a constant process of

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51/190	SUBMITTED TEXT	15 WORDS	90%	MATCHING TEXT	15 WORDS

to live and behave in harmony and go with the flow of events and situations.

to live and act in harmony and go with the flow of events and situations.

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with terms such as nirvana, satori, realization, awakening, and enlightenment. The

with nature. Terms such as nirvana, satori, realization, awakening, and enlightenment denote the

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Daoism is an old Chinese philosophical tradition, adopted the yin-yang theory that induced a comprehensive and dynamic system aspect in

Daoism is an ancient Chinese philosophical tradition that adopted the yin-yang theory that engenders a holistic and dynamic system perspective in

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the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment. ?

the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment.

W https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

| 55/190 | SUBMITTED TEXT | 25 WORDS | 98% | MATCHING TEXT | 25 WORDS |

in contrast, concentrates on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. ? Eastern psychologies

in contrast, concentrate on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. Since Eastern psychologies

W https://www.saybrook.edu/unbound/eastern-western-psychology/

| 56/190 | SUBMITTED TEXT | 23 WORDS | 79% | MATCHING TEXT | 23 WORDS |

maintain that, as a result of social and self- conditioning, our ambitions, desires, beliefs, expectations, views, and preconceptions of the nature of reality are

maintain that, as a result of social and self-conditioning, our ambitions, beliefs, desires, expectations, preconceptions, and views of the nature of reality are

W https://www.saybrook.edu/unbound/eastern-western-psychology/

| 57/190 | SUBMITTED TEXT | 17 WORDS | 69% | MATCHING TEXT | 17 WORDS |

both in breadth and depth. In breadth, as it reaches to all contexts of psychology, and in-depth,

both in breadth and in depth. In breadth, because it extends to all fields of applied psychology, and in depth

W https://www.ipi.org.in/texts/matthijs/faip-introduction.php

62/190	SUBMITTED TEXT	26 WORDS	58%	MATCHING TEXT	26 WORDS

that it is possible to go further than one's limitations; to live with a higher consciousness; to act with unselfish intentions; to be in harmony with the

that it is possible to go beyond one's limitations; to live from a higher consciousness; to act from less selfish motives; to work more in harmony with the

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63/190	SUBMITTED TEXT	103 WORDS	64%	MATCHING TEXT	103 WORDS

share different Non-Western world views regarding mind, psyche and numerous psychological phenomena like healing, health, self, or personality; however we strongly believe that in spite of all cultural diversity, there is a large common core to human nature, and that, to the extent that Indian psychology deals with that common core, it should be of interest to all members of the human species. Briefly, Indian psychology is not something that belongs only to India or the past, but it's a rich source of psychological insight and identifies how that can be utilized to create a better future for the whole of humanity. 3.3 Contribution of Indian civilization to Psychology The distinctive contribution

share alternative non-Western world views about mind, psyche and various psychological phenomena such as healing, health, self, or personality; but we strongly believe that in spite of all cultural differences, there is a large common core to human nature, and that, to the extent that Indian psychology deals with that common core, it should be of interest to all members of the human family. In short, we do not look at Indian psychology as something that belongs only to India or the past, but as a rich source of psychological insight and know-how that can be utilised to create a better future for the whole of humanity. What the Indian civilization can contribute to psychology The unique contribution

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64/190	SUBMITTED TEXT	42 WORDS	82%	MATCHING TEXT	42 WORDS

the Indian civilization can make to modern psychology can be observed as consisting of three distinct elements: a subtle and well-worked out, psychology-based meta-theoretical framework, a wide range of psychological practices, and a rich treasury of psychological theories. These three are very closely interconnected, and it'

the Indian civilization can make to modern psychology can be looked at as consisting of three distinct elements—a sophisticated and well-worked out, psychology-based meta-theoretical framework, a wide repertoire of psychological practices, and a rich treasury of psychological theories. These three are, obviously, closely interconnected, and it

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65/190	SUBMITTED TEXT	28 WORDS	74%	MATCHING TEXT	28 WORDS

that none of them can be fully understood without a complete understanding of the other two. Let's have a separate short introduction to each of them. 3.3.1 A psychology-friendly meta-theoretical framework

that none of them can be fully understood without a fairly complete understanding of the other two. Yet, as language is inevitably linear, we will give here a separate short introduction to each of them. A psychology-friendly meta-theoretical framework

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To explain the underlying theory, the basic 'paradigm' of the Indian tradition is, of course, a pompous task loaded with possibilities of error. Being extremely complex, the Indian civilization gives the abundance of different voices it harbors within itself; it is hard to state anything 35 about it that cannot be contradicted with some striking example. However, it is useful to give it a try, as without this background it is impossible to fully understand its psychological practices and its theories. When one comes across the Indian civilization as it developed over the ages, it becomes quickly clear that within it there exists such a huge variety of distinct cultural traditions that one could doubt whether it sensible to speak of a single Indian tradition or it would not be more accurate to speak of Indian traditions in the plural. The doubt is apprehensible, but we would argue that in

To delineate the underlying theory, the basic 'paradigm' of the Indian tradition is, of course, a pretentious undertaking fraught with possibilities of error. The Indian civilization is immensely complex, and, given the abundance of different—often contrary—voices it harbours within itself, it is hard to state anything about it that cannot be contradicted with a striking counter-example. And yet, it is useful to give it a try, for the simple reason that without this background it is impossible to fully understand its psychological practices and its theories. When one looks at the Indian civilization as it developed over the ages, it becomes quickly clear that within it there exists such a huge variety of distinct cultural traditions, that one may doubt whether it actually makes sense to speak of a single Indian tradition and whether it would not be more accurate to speak of Indian traditions in the plural. The doubt is understandable, but we would contend that in

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case of the Indian tradition, singularity and multiformity are not necessarily equally exclusive. A rich variety of expressions does not prevent the possibility of a standard thread, a single foundation supporting the variety, and we are inclined to think that especially in India such a common core indeed does exist. In fact, the concept of a single truth supporting a range of manifestations is itself one of the core characteristics of the deep vision of reality that underlies the total wide range of Indian traditions. One of the most often quoted sayings expressing this affirmation of diverse views in spite of a single underlying reality is probably: ekam sad viprā bahudhā vadanti, which means, 'the truth is one, only the wise call it by different names'. An interesting aspect of this saying is that the differences are not expressed as errors: it is wise to give different names to the one truth. Moreover, one would miss the purpose if one takes this saying as no more than a polite persuasion for religious tolerance. It rests on a profound psychological understanding of the human condition, which says that reality will always remain beyond our limited mental ability to grasp and that each individual can perceive that reality as per their individual capacity will allow. Another ancient saying is there, which is a step further. It

case of the Indian tradition, singularity and multiformity are not necessarily mutually exclusive. A rich variety of expressions does not preclude the possibility of a common thread, a single foundation supporting the variety, and we are inclined to think that especially in India such a common core indeed does exist. In fact, the idea of a single truth supporting a variety of manifestations is itself one of the core-characteristics of the deep view of reality that underlies the whole wide gamut of Indian traditions. One of the most-often-quoted aphorisms expressing this acknowledgment of divergent views in spite of a single underlying reality is probably: ekam sad viprā bahudhā vadanti, which means, 'the truth is One, but the wise call it by different names'. An interesting aspect of this saying is that the differences are not described as errors: it is the wise that give different names to the one truth. Moreover, one would miss the point if one were to take this saying as no more than a polite exhortation for religious tolerance. It rests on a deep, psychological understanding of the human condition, which says that reality as it really is, will always remain beyond our limited mental capacity to grasp, and that each individual can perceive of that reality only as much as their individual capacity and inclination will allow. There is another ancient saying which goes a step further. It

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affirmative and agnostic approaches to reality. It says one can immediately perceive how close some old Indian thinkers came to postmodern constructivism

affirmative and agnostic approaches to reality. It says—and one can immediately see how close some ancient Indian thinkers came to postmodern constructivism—

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69/190	SUBMITTED TEXT	15 WORDS	90%	MATCHING TEXT	15 WORDS

asann eva sa bhavati, asad brahmeti veda cet, asti brahmeti ced veda, santam ena tato

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asann eva sa bhavati, asad brahmeti veda cet, asti brahmeti ced veda, santam enaṁ tato

70/190	SUBMITTED TEXT	21 WORDS	65%	MATCHING TEXT	21 WORDS

it as non-being becomes non-existence'. It can be observed that such differences are not approved only to the different cultural priming

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it as non-being becomes (or realizes) that non-existence'. It may be noted that in the Indian tradition such differences are not attributed only to the different cultural priming;

71/190	SUBMITTED TEXT	43 WORDS	59%	MATCHING TEXT	43 WORDS

they are recognized mainly to the different level, type, and quality of the internal state of the viewer. This can be considered as the most important difference between the Indian and the Western paradigm. The main difference with Western psychology is largely restricted to two dimensions

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they are attributed primarily to the different type, level and quality of the internal state of the observer. And this brings us to what might well be described as the most important difference between the Indian and the Western paradigm. The differences. Western psychology is largely confined to two dimensions

72/190	SUBMITTED TEXT	23 WORDS	91%	MATCHING TEXT	23 WORDS

are both fully available to the ordinary waking consciousness—the physical and the social. Genetics, neurophysiology and the cognitive sciences 36 are typical sub-disciplines

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are both fully accessible to the ordinary waking consciousness—the physical and the social. Genetics, neurophysiology and the cognitive sciences are typical for sub-disciplines

73/190	SUBMITTED TEXT	24 WORDS	73%	MATCHING TEXT	24 WORDS

focus on the physical dimension while various outcomes of psychoanalysis, social effects, and cross-cultural psychology could be standard for those who focus on social factors.

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focus on the physical dimension, and the various offshoots of psychoanalysis, social constructivism and cross-cultural psychology could be considered typical for those who focus on social factors.

74/190	SUBMITTED TEXT	55 WORDS	72%	MATCHING TEXT	55 WORDS

a widespread tendency to consider the physical dimension more seriously than the social. Even for consciousness studies, the existence of physical reality is taken for granted, while the existential reality of consciousness and subjective experience is contrary. Their evident existence needs some kind of justification, and both are commonly considered remarkable products of material processes. In terms of the

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a widespread tendency to take the physical dimension more seriously than the social. Even in field of consciousness studies, the existence of physical reality tends to be taken for granted, while the ontological 'reality' of consciousness and subjective experience is open for discussion. Their apparent existence needs some kind of justification, and both are commonly considered epiphenomenal products of material processes. Related to this, in terms of epistemology, the

entire inner 'worlds', which are not directly noticeable to the ordinary waking consciousness but are supernaturally real. These non-physical realities are believed to be intermediate planes of conscious existence between the three: absolute, silent consciousness of the supernatural and the evident unconsciousness of material. Consequently, physical and social factors are acknowledged as part of causal networks, but not completely. The procedures 37 are thought to be affected by a wide variety of forces that include factors belonging to non-physical realities. Similarly, epistemologically, a balanced mind is appreciated and cultivated, however, it is understood that there are higher sources of knowledge and the possibility of direct, instinctive apprehension of truth. Finally, objective, sense-based information is considered a less important form of knowledge (or even ignored, avidyā) and for the development of processes,

entire inner 'worlds' which are not directly perceptible to the ordinary waking consciousness, but that are ontologically as real, or even more real than the ordinary physical world. These non-physical realities are considered to be intermediate planes of conscious existence between the absolute, silent consciousness of the transcendent and the apparent unconsciousness of matter. As a result, physical and social factors are accepted as part of causal networks, but not as the full story—are thought to be influenced by a wide variety of forces that include factors belonging to non-physical realities. Similarly, epistemologically, a rational mind is appreciated and cultivated, but it is understood that there are higher sources of knowledge and the possibility of a direct, intuitive apprehension of truth. Finally, objective, sense-based knowledge is considered a minor form of knowledge (or even ignorance, avidyā) and an immense collective effort has gone into the development of processes

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can make us more open to the subtle worlds, and especially to the pre-existing internal knowledge, vidyā. It might be clear

can make us more open to the subtle worlds, and especially to the pre-existing inner knowledge, vidyā. It may be clear

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that these two basic views of reality lead to a very distinct sense of what psychology is regarding, how it is to be handled, and what can be desired from it. For those under the influence of the materialistic world-view, psychology deals either with outer behavior or with inner mental processes that happen within the neuro-physiological arrangement of individual human beings; even those who stress social influences, quietly assume that such influences are transferred by physical means. It is assumed that awareness, whether individually or socially

that these two basic views of reality lead to a very different sense of what psychology is about, how it is to be conducted, and what can be expected from it. For those under the influence of the physicalist worldview, psychology deals either with outer behaviour or with mental processes that happen within the neuro-physiological apparatus of individual human beings; even those who stress social influences, tacitly assume that such influences are transferred by physical means. It is taken for granted that consciousness, whether individually or socially

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on working neural systems. Non- physical realities are illusionary and parapsychological phenomena are abnormal. For an eternal soul, there is no place, except

on working neural systems. Non-physical realities are illusionary and parapsychological phenomena are 'anomalous'. For an eternal soul there is no place (except

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belief of others, not as an objective reality that exists in

belief of others, not as an 'objective' reality that exists in

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| 85/190 | SUBMITTED TEXT | 16 WORDS | 68% | MATCHING TEXT | 16 WORDS |

rely on statistics and experienced third-person methods of research. For application, one aims at behavioral changes in others.

rely on statistics and sophisticated third-person methods of research. In terms of application, one aims at (behaviourally verifiable) changes in others.

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

| 86/190 | SUBMITTED TEXT | 92 WORDS | 62% | MATCHING TEXT | 92 WORDS |

the persuasion of the Indian system. It is considered to be all-prevalent, and as existing within space and time, as well as beyond both. At the individual level, consciousness is remarked to expand through space and time, to all kinds of inner worlds. As a result, non- physical realities and parapsychological phenomena fit perfectly within this illuminating framework, and it is an ease in accepting an eternal soul as our real self. For research in Indian psychology, experienced first-person methods are naturally the first choice. In terms of application, Indian psychology mainly focuses on the expertise and transformation of oneself.

the influence of the Indian system, consciousness is primary. It is taken to be all-pervasive, and as existing within space and time, as well as beyond both. The borders of the individual are porous, and the individual consciousness is found to extend through space and time, to others, to all kinds of inner worlds, and even to what is beyond all manifestation. As a result, non-physical realities and parapsychological phenomena fit perfectly within this explanatory framework, and there is no difficulty accepting an eternal soul as our real self. For research in Indian psychology, sophisticated first person methods are the natural first choice. In terms of application, Indian psychology aims primarily at the mastery and transformation of oneself.

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| 87/190 | SUBMITTED TEXT | 26 WORDS | 65% | MATCHING TEXT | 26 WORDS |

the Indian tradition, right from the Upani ads ṣ and the stories of the Purā asṇ , the primary ontological and epistemological assumptions of modern psychology are

the Indian tradition, right from the Upaniṣads and the stories of the Purāṇas, the basic ontological and epistemological assumptions of modern psychology are

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| 88/190 | SUBMITTED TEXT | 77 WORDS | 68% | MATCHING TEXT | 77 WORDS |

difficulties. The primary is that the shortcoming of modern science to deal effectively with non- physical realities and 'the divine' might not be essential for science. Future generations, who should probably have a more globally enlightened cultural background, may attribute this inability largely to the vagaries of European history. It may also be discovered that in the early years of modern science, Europe left these inner fields aside, not because it is typically too difficult to research them in an intelligent manner, but

difficulties. The first is that the inability of modern science to deal effectively with non-physical realities and 'the divine', may not be intrinsic to science as such. Future generations, who are likely to have a more globally informed cultural background, may ascribe this inability largely to the vagaries of European history. It might well be found that in the early years of modern science, Europe left these inner realms aside, not because it is intrinsically too difficult to research them in an intelligent and open-minded manner, but

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| 89/190 | SUBMITTED TEXT | 37 WORDS | 68% | MATCHING TEXT | 37 WORDS |

the religious environment of that time. It is true that neither any pseudoscience nor the later attempts of parapsychology have led to suitably concrete results to convince the non-believers. That might be because their studies were restricted on one side

the religious environment of the time. It is true that neither alchemy, nor the later efforts of parapsychology have led to sufficiently concrete results to convince the sceptics; but that might well be because their studies were hampered on the one side

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90/190	SUBMITTED TEXT	24 WORDS	74%	MATCHING TEXT	24 WORDS

part of the Indian tale. Moreover, the social structures and mental attitudes supporting spiritual activities in India are much related to those of European science

part of the Indian story. In fact, the social structures and mental attitudes supporting spiritual pursuits in India are much closer to those of European science

W https://www.ipi.org.in/texts/matthijs/faip-introduction.php

91/190	SUBMITTED TEXT	15 WORDS	70%	MATCHING TEXT	15 WORDS

given his role in searching for centers of religious authority and power, in the end,

given his role in founding centres of religious authority and power—in the end

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92/190	SUBMITTED TEXT	79 WORDS	62%	MATCHING TEXT	79 WORDS

at physical health and the continuity of a corporate lifestyle. However, in the culture of origin, they are part of a logical knowledge system and they are clearly considered as a way to obtain true knowledge. This is most clear in the case of jñānayoga (the yoga of knowledge), but one can easily recognize elements of the pursuit of truth even in karma- and bhakti yoga (the path of work and devotion), which also decreases the variations of perception and influence the ordinary human consciousness.

at physical health and the survival of a corporate lifestyle. In the culture of origin, however, they are part of a coherent knowledge system and they are clearly looked at as a way to arrive at reliable knowledge. This is most clear in the case of jñānayoga (the yoga of knowledge); but one can easily discern elements of the pursuit of truth even in karma- and bhaktiyoga (the paths of works and devotion), which also, in their own way, have methods to reduce the distortions of perception and affect that are part of the ordinary human consciousness.

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93/190	SUBMITTED TEXT	19 WORDS	55%	MATCHING TEXT	19 WORDS

due to poverty, violence, and diseases is still uncontrolled, 39 and moreover, a considerable threat of abrupt environmental self-destruction

due to poverty, violence and disease is still rampant, and have added a considerable risk of sudden environmental self-destruction.

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94/190	SUBMITTED TEXT	55 WORDS	55%	MATCHING TEXT	55 WORDS

and ancient Indian approaches to psychology might not be too much contradictory. They are based on different ontological and epistemological theories, such as they use distinct methods, and to some extent, they have different perceptions of the human enterprise, but they end up being based on the same human urge for authentic knowledge, true love, effective power, and happiness.

and ancient Indian approaches to psychology may not be so much contradictory as complementary. It is true that they are based on different ontological and epistemological(study of knowledge) assumptions, they use different methods, and to some extent, that they look at different sides of the human enterprise, but in the end, they are based on the same human urge for true knowledge, pure love, effective power and happiness.

W https://thestoryofpsychology.wordpress.com/2016/03/04/indian-psychology-vs-western-psychology/

95/190	SUBMITTED TEXT	15 WORDS	66%	MATCHING TEXT	15 WORDS

the rest of the adult population nearly 18 million people, were extremely interested in yoga. The

the rest of the adult population, another 8 per cent, or eighteen million people, were 'very or extremely interested in yoga'. Over the

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96/190	SUBMITTED TEXT	16 WORDS	71%	MATCHING TEXT	16 WORDS

The effects of yoga and meditation are measured entirely on variables like blood pressure, depression, and

the effects of yoga and meditation have been measured almost exclusively on variables like blood pressure, anxiety, depression and

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97/190	SUBMITTED TEXT	31 WORDS	78%	MATCHING TEXT	31 WORDS

have little to do with what would have been considered relevant in the culture of origin, such as calmness, sympathy, knowledge, and detachment. Considering the scope of existing research on yoga and meditation,

have little to do with what would have been considered relevant in the culture of origin, such as equanimity, compassion, wisdom and detachment. While reflecting on the scope of existing research on yoga and meditation,

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98/190	SUBMITTED TEXT	18 WORDS	65%	MATCHING TEXT	18 WORDS

within the guru–śi ya paramparā ṣ (the master-disciple relationship), or passed down in the form of social customs

within the guru– śiṣya paramparā (the master–disciple relationship), or passed down from generation to generation in the form of social institutions, customs,

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99/190	SUBMITTED TEXT	55 WORDS	79%	MATCHING TEXT	55 WORDS

a sole way to find the Divine but also as a way to bring our 40 entire life more in synchronization with the best we can imagine and factually realize, then it becomes clear why these informal, implicit aspects of yoga play such an enormous role in the Indian civilization, and why they are so appealing for modern psychology.

a way to find the Divine but also as a way to bring our entire life more in harmony with the highest we can conceive and experientially 'realize', then it becomes clear why these informal, implicit aspects of yoga play such a big role in the Indian civilization, and why they are so interesting for modern psychology.

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100/190	SUBMITTED TEXT	44 WORDS	37%	MATCHING TEXT	44 WORDS

Some of the greatest scholars of modern India like Sai Baba of Shirdi, Ramakrishna Paramahansa, Sri Aurobindo, and Ramana Maharshi and many more, did not promote these highly planned and formalized methods at all. Alternatively, they worked through a focused, specialized application of psychological processes and powers.

some of the greatest sages of modern India, like Ramakrishna Paramahansa, Sai Baba of Shirdi, Ramana Maharshi and Sri Aurobindo, did not advocate the use of highly structured and formalized techniques at all. They worked instead through a focussed, specialized application of—in itself quite simple— psychological processes and powers.

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| 101/190 | SUBMITTED TEXT | 29 WORDS | 41% MATCHING TEXT | 29 WORDS |

to the Divine Mother, or Ramana's constant focus on the question, 'Who am I?' The methods of teaching were typically molded according to the requirement of any scholar at any

to the Divine Mother, or Ramana's sustained and unremitting focus on the question, 'Who am I?'— they typically adjusted their method of teaching to the needs of each disciple at any

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| 102/190 | SUBMITTED TEXT | 31 WORDS | 39% MATCHING TEXT | 31 WORDS |

one can perceive; a constant desire towards the Divine in terms of knowledge, love, work, or individuality); a precise growth of attributes like serenity, calmness, patience, kindness, vigilance, love, compassion, joy, oneness, wideness,

one can conceive; a sustained aspiration towards the Divine (whether in terms of knowledge, work, love, or oneness); a systematic development of traits like equanimity, calm, patience, vigilance, kindness, compassion, love, joy, harmony, oneness, wideness;

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| 103/190 | SUBMITTED TEXT | 16 WORDS | 62% MATCHING TEXT | 16 WORDS |

informal routes will rule the future of Indian psychology, or the more established methods that have

informal 'paths' will dominate the future of Indian psychology, or the more formalized 'techniques' that have

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| 104/190 | SUBMITTED TEXT | 22 WORDS | 56% MATCHING TEXT | 22 WORDS |

to all these distinct fields. Starting with the structure of one's personality, we observe that the Indian tradition has introduced the concept of

to all these different fields. If we start with the structure of the personality then we find that the Indian tradition has developed the concept of

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| 105/190 | SUBMITTED TEXT | 23 WORDS | 44% MATCHING TEXT | 23 WORDS |

range of subtle kośas or layers of consciousness, which is beyond our waking consciousness. It has even accomplished several ways of realizing one's experience

range of subtle kośas or layers of consciousness, that each have their own characteristic nature. It has even worked out many different ways of 'realizing' in one's experience (

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| 106/190 | SUBMITTED TEXT | 25 WORDS | 38% MATCHING TEXT | 25 WORDS |

in the field of acknowledgment and attention. On the contrary, there is a detailed theoretical knowledge of usual and significant cognition, illustrated as a system of

In the field of cognition, we see a similar pattern. On the one hand, there is a detailed theoretical understanding of ordinary, sense-based cognition, mostly described as a system of

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the Indian tradition; besides it developed a detailed insight of inspiration, intuition, exposure, and many other types of instinctive knowledge. The utter complications of the terminology, the discreet but significant variations between the several terms, and the hassle on developing concrete methods and enhancing these different forms of instinctive knowledge may provide an idea

the Indian tradition, and it developed besides a detailed understanding of intuition, inspiration, revelation, and various other types of 'intuitive knowledge' for which there are not always equivalent terms in English. The sheer complexity of the terminology, the subtle but significant differences between the various terms, and the stress on concrete methods to develop and refine these various forms of intuitive knowledge may give an idea

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the study and perfection of these subtle, not sense-based forms of cognition

The study, cultivation and perfection of these subtle, not sense-based forms of cognition,

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may lead to the formation of suitable research techniques for a completely new field of psychology

may lead to the creation of appropriate research methodologies for a whole new field of psychology.

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academics have either followed the investigation techniques of yoga and meditation or extremely favored the contextualized philosophical systems. Till now, the well-developed culture and the mediating theories

academics have either looked at the decontextualized techniques of yoga and meditation, or at the other extreme, at equally decontextualized philosophical systems. The surrounding culture, as actually practiced, and the mediating theories—

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fields like - pedagogy, education, social work, human resource development, organizational behavior and therapy as specialized or dedicated fields of applied psychology. At present-day, specialists in these fields frequently experience a particular tension amid the official theory, that recommends well-defined, clear methods and processes, and experience, that tells them that a more personalized, broad and intuitive approach works better.

fields like pedagogy, education, social work, human resource development, organisational behaviour and therapy can all be looked at as specialized fields of applied psychology. At present, practitioners in these fields often experience a certain tension between the official theory, which prescribes well-defined, explicit methods and procedures, and experience, which tells them that a more personalized, eclectic and intuitive approach works better.

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internal to the client and the therapist. It is tough to understand from the medical model used in most

internal to the therapist and the client. While this is hard to understand from within the medical model that is used in most

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

113/190	SUBMITTED TEXT	26 WORDS	76%	MATCHING TEXT	26 WORDS

essence in his life. In several forms of therapy - training this is acknowledged, and undertaking therapy oneself is then an important part of the training process.

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

essence in his life. In many forms of therapy-training this is recognized, and undergoing therapy oneself is then an essential part of the training-process.

114/190	SUBMITTED TEXT	22 WORDS	64%	MATCHING TEXT	22 WORDS

in Indian psychology, which is constructed on self-knowledge rather than on statistically generalized knowledge of others, calls for self-work, for knowing and mastering

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

in Indian psychology, which is built on self-knowledge rather than on knowledge of statistically generalized others, the demand for self-work, for understanding and mastering

115/190	SUBMITTED TEXT	14 WORDS	80%	MATCHING TEXT	14 WORDS

in breadth as it spreads to all fields of applied psychology and in-depth because

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

In breadth, because it extends to all fields of applied psychology, and in depth because

116/190	SUBMITTED TEXT	16 WORDS	78%	MATCHING TEXT	16 WORDS

in a manner that it parallels the differences found in the many areas of theory formation.

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

in a manner that parallels the differences we found in the various areas of theory formation.

117/190	SUBMITTED TEXT	54 WORDS	56%	MATCHING TEXT	54 WORDS

present-day mainstream psychology in a way that equals the differences we found in the various areas of theory formation. On one side the same continual attention to the several dimensional nature of the personality – multidimensionality which is not restricted to the physical and the social but that spreads to or starts with spirituality. On the other

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

present-day mainstream psychology in a manner that parallels the differences we found in the various areas of theory formation. There is on the one hand the same constant attention to the multidimensional nature of the personality—a multidimensionality that is not limited to the physical and the social, but that extends to, or rather starts with, the spiritual. And there is on the other

118/190	SUBMITTED TEXT	25 WORDS	44%	MATCHING TEXT	25 WORDS

the organs of perception; intelligence (buddhi) the higher organ of thought which decides the self-ego (ahamkara); the subconscious mind (citta), the store of past 46 impressions. The

W   https://archive.org/stream/IndianPsychologyRaghunathSafayaMRML/Indian%20Psychology%20%20Raghunath ...

the coordinating organs of perception. 3. Buddhi or Vijnana, intellect, the higher organ of thought,, discrimination, reasoning and intelligence. 4. Ahankara, the self-sense, the organ of personal ego. 5. Citta, the subconscious mind, the storehouse of past impressions. The

119/190	SUBMITTED TEXT	38 WORDS	37%	MATCHING TEXT	38 WORDS

Psychology In the 1980s, various analyses of social psychological processes reported that many of the theories of western literature have their roots in the Indian cultural environment. Instances of such kind can be founded in the areas of social cognition.

Psychology In the 1980s, several lines of investigation across many domains of social psychological processes showed that many of the phenomena reported in Western research literature required different explanations rooted in the Indian cultural milieu. Examples of this kind are found in the areas of social cognition.

W   http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

120/190	SUBMITTED TEXT	32 WORDS	35%	MATCHING TEXT	32 WORDS

cross-cultural aspects of emotion and meditation, as a fundamental of neurophysiology. Also, researches on philosophical aspects of cognition were carried out that regarded cognition and other mental events as fundamentals for all living beings.

cross-cultural aspects of emotion as well as of meditation, in terms of underlying neurophysiology. There are also researches on philosophical aspects of cognition that view cognition and other mental phenomena as central to the functioning of all living beings.

W   http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

121/190	SUBMITTED TEXT	18 WORDS	60%	MATCHING TEXT	18 WORDS

context in cognitive development. Following this practice, R.C. Mishra (1997) explored the basic psychological processes like perception and memory,

context in understanding cognitive development. Following this tradition, R.C. Mishra (1997) has been investigating the ways in which basic cognitive processes like perception and memory

W   http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

122/190	SUBMITTED TEXT	21 WORDS	59%	MATCHING TEXT	21 WORDS

this led to studies of conflicts, injustice, violence, stereotypes, and discrimination and made it a productive area of research. These studies were

This led to studies of conflicts, prejudice, stereotypes, discrimination, and violence. Since then it has remained a productive area of research. These studies were

W   http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

123/190	SUBMITTED TEXT	41 WORDS	64%	MATCHING TEXT	41 WORDS

achievement, health and other perspectives of human behavior. The change was observed by psychologists when the applications of Western methods became ineffective or irrelevant in real-life situations in India. An overview of some of these developments in main areas is discussed below: 51 Human cognition:

achievement, health, and other aspects of human behavior (Dalal 1988). The change took place when psychologists found the applications of Western theories/methods to be either ineffective or irrelevant in real life situations in India. A selective overview of some of these developments in key areas is presented below. Human cognition:

W   http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

130/190	SUBMITTED TEXT	19 WORDS	75%	MATCHING TEXT	19 WORDS

the Western model of development which often ignores the traditional beliefs, attributes, and values, and considers them adversative to development

the Western model of development often ignores the traditional attitudes, beliefs, and values, and considers them antithetical to development

W http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

131/190	SUBMITTED TEXT	31 WORDS	68%	MATCHING TEXT	31 WORDS

The concepts of "extension motivation" (Pareek 1968), "achievement value" (Mukherjee 1974), "dependency proneness" (Sinha 1968), and "dissatisfaction- based achievement motivation" (Mehta 1972) are important contributions. Organizational behavior: The need to study the labor-management relationship and organizational

The concepts of "extension motivation" (Pareek 1968), "dependency proneness" (Sinha 1968), "achievement value" (Mukherjee 1974), and "dissatisfaction-based achievement motivation" (Mehta 1972) are important contributions. Organizational behavior: Rapid industrialization in the 1960s led to recognition of the need to study the labor-management relationship and organizational

W http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

132/190	SUBMITTED TEXT	28 WORDS	51%	MATCHING TEXT	28 WORDS

a theory related to culture-specific aspects of organizational behavior. It stressed on maintenance, personalized relationship, dependency, and status consciousness from the perspective of Indian culture and merged them with the

a theory relevant to culture-specific aspects of organizational behavior. It emphasized nurturance, dependency, personalized relationship, and status consciousness from the Indian cultural context and combined them with the

W http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

133/190	SUBMITTED TEXT	12 WORDS	87%	MATCHING TEXT	12 WORDS

and it is difficult to classify it as either individualist or collectivist.

and it is difficult to categorize it as either individualist or collectivist.

W http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

134/190	SUBMITTED TEXT	16 WORDS	61%	MATCHING TEXT	16 WORDS

of selfhood: independent, relational interdependent, and encompassing. There are various theoretical, text-based, in-depth, and extensive analyses

of conceptualizing selfhood: independent, interdependent, relational, and encompassing. In addition, there are text-based, theoretical, in-depth, and extensive analyses –

W http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

135/190	SUBMITTED TEXT	54 WORDS	42%	MATCHING TEXT	54 WORDS

in the Sufi tradition by Beg (1970), offering insights to selfhood and identity in which higher or "spiritual self" is an important aspect. Sinha and Pandey (2007) proposed that Indians act with different mindsets in different situations. They exhibit a materialist mindset for formal organizations, and collectivist mindset in personal, civil, and traditional organizations. They observed that Indians

in the Sufi tradition (Beg 1970) – which offer insights to selfhood and identity embedded in the Indian traditions in which higher or "spiritual self" occupy important place. Sinha and Pandey (2007) have proposed that Indian people function with diverse mindsets in different contexts. Thus, they manifest a materialist mindset in multinational organizations, and dependence prone or collectivist mindset in family owned, bureaucratic, and/or traditional organizations. They noted that Indians

W http://www.indigenouspsych.org/Interest%20Group/Paranjpe/PsychologyInModernIndia.pdf

136/190	SUBMITTED TEXT	38 WORDS	79% MATCHING TEXT	38 WORDS

The contribution that the Indian civilization can make to modern psychology can be observed as consisting of three distinct elements: a subtle and well-worked out, psychology-based meta-theoretical framework, a wide range of psychological practices, and a rich treasury of psychological theories. ?

The unique contribution which the Indian civilization can make to modern psychology can be looked at as consisting of three distinct elements—a sophisticated and well-worked out, psychology-based meta-theoretical framework, a wide repertoire of psychological practices, and a rich treasury of psychological theories.

W   https://www.ipi.org.in/texts/matthijs/faip-introduction.php

137/190	SUBMITTED TEXT	15 WORDS	89% MATCHING TEXT	15 WORDS

non- attachment, letting go of control and being at ease with temporariness – as in

non-attachment, letting go of control and being at ease with impermanence, as in

W   https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

138/190	SUBMITTED TEXT	19 WORDS	77% MATCHING TEXT	19 WORDS

In Buddhist psychology, the way to nurture the ability of non-attachment is through the training of meditation and mindfulness.

In Buddhist psychology, the way to cultivate the capacity of non-attachment is through the practice of meditation and mindfulness (

W   https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

139/190	SUBMITTED TEXT	26 WORDS	74% MATCHING TEXT	26 WORDS

Daoism is an early Chinese philosophical custom that approved the yin-yang theory that causes a holistic and dynamic system view in viewing change in individuals and the world.

Daoism is an ancient Chinese philosophical tradition that adopted the yin-yang theory that engenders a holistic and dynamic system perspective in viewing change in individuals and the world.

W   https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

140/190	SUBMITTED TEXT	28 WORDS	59% MATCHING TEXT	28 WORDS

the mind and spirit are a vital whole. Healthiness and well-being are achieved when there is a pleasant lively balance within the system, among oneself and the socio-natural environment.

the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment.

W   https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

141/190	SUBMITTED TEXT	15 WORDS	83% MATCHING TEXT	15 WORDS

of the function and operation of the mind and methods to free the individual from

of the function and operation of the mind as well as methods to free the individual from

W   https://www.saybrook.edu/unbound/eastern-western-psychology/

142/190	SUBMITTED TEXT	24 WORDS	61% MATCHING TEXT	24 WORDS

Eastern psychologies uphold that, as a result of social and self-conditioning, our desires, views, wishes, prospects, prejudices, and opinions of the nature of reality are

Eastern psychologies maintain that, as a result of social and self-conditioning, our ambitions, beliefs, desires, expectations, preconceptions, and views of the nature of reality are

W https://www.saybrook.edu/unbound/eastern-western-psychology/

143/190	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS

The individual's belief about himself or herself, including the person's attributes and who and what the self is".

The individual's belief about himself or herself, including the person's attributes and who and what the self is.

W https://www.simplypsychology.org/self-concept.html

144/190	SUBMITTED TEXT	28 WORDS	60% MATCHING TEXT	28 WORDS

he concluded that the response could be categorized into two groups - Social roles (external or objective aspects of an individual) and personality traits (internal or affective aspects of

He found that the responses could be divided into two major groups. These were social roles (external or objective aspects of oneself such as son, teacher, friend) and personality traits (internal or affective aspects of

W https://www.simplypsychology.org/self-concept.html

145/190	SUBMITTED TEXT	15 WORDS	76% MATCHING TEXT	15 WORDS

dressed man in a smart suit, carrying a briefcase, opened to disclose a ruler and books.

dressed in a smart suit, carrying a briefcase opened to reveal a slide rule and books.

W https://www.simplypsychology.org/self-concept.html

146/190	SUBMITTED TEXT	15 WORDS	70% MATCHING TEXT	15 WORDS

dressed in an old T- shirt and jeans, slouching and reading a cheap sex novel.

dressed in an old T-shirt and jeans, slouched over a cheap sex novel.

W https://www.simplypsychology.org/self-concept.html

147/190	SUBMITTED TEXT	16 WORDS	64% MATCHING TEXT	16 WORDS

Self-Esteem (having a negative view about oneself) This leads to ?Confidence in our own abilities ?Self-acceptance ?Not worrying about what others think ?Optimism ?

self-esteem (we have a positive view of ourselves). This tends to lead to • Confidence in our own abilities • Self-acceptance • Not worrying about what others think • Optimism

W https://www.simplypsychology.org/self-concept.html

148/190	SUBMITTED TEXT	14 WORDS	100% MATCHING TEXT	14 WORDS

Lack of confidence ?Want to be/look like someone else ?Always worrying about what others might think. ?Pessimism

Lack of confidence • Want to be/look like someone else • Always worrying about what others might think • Pessimism

W https://www.simplypsychology.org/self-concept.html

| 156/190 | SUBMITTED TEXT | 18 WORDS | 88% MATCHING TEXT | 18 WORDS |

It is through upayoga that one can realize the real nature of the self. The self is

it is through upayoga that one can realize the real nature of the self. According to the Jainas, the self is

W https://www.wisdomlib.org/jainism/essay/a-study-of-the-philosophy-of-jainism/d/doc242111.html

| 157/190 | SUBMITTED TEXT | 61 WORDS | 23% MATCHING TEXT | 61 WORDS |

the self is vacant before the rise of a particular knowledge and is endowed with it post the rise. The state of self is 83 different when in action and enjoyment from when not in action and non- enjoyment. Hence it can be concluded that the Jainas acknowledge that even though the self goes through modifications in its modes, it still remains principally the same.

the self is devoid of it and with the rise of that knowledge, the self is endowed with it. The self in the states of action and enjoyment is different the self the states of inaction and non-enjoyment. So, from this difference, it may be presumed that the self can never be absolutely immutable. But the Jainas admit that though the self undergoes modifications in its modes, it remains the same

W https://www.wisdomlib.org/jainism/essay/a-study-of-the-philosophy-of-jainism/d/doc242111.html

| 158/190 | SUBMITTED TEXT | 48 WORDS | 35% MATCHING TEXT | 48 WORDS |

the self is eternal and from the viewpoint of modes it is non-eternal. The jiva in Jainas has also been described as the noumenal (niscavanaya) and the phenomenal (vyavaharanaya). Through the noumenal point of view, the self is pure and from the phenomenal point of view suggests the self as having empirical qualities.

the self is eternal when viewed from the standpoint of substance, but it is non-eternal from the standpoint of modes. The jīva is described from two different viewpoints. These are: the noumenal or niścayanaya and the phenomenal or vyavahāranaya. From the noumenal point of view, the self is described in the pure form, while the phenomenal point of view describes the empirical qualities

W https://www.wisdomlib.org/jainism/essay/a-study-of-the-philosophy-of-jainism/d/doc242111.html

| 159/190 | SUBMITTED TEXT | 13 WORDS | 76% MATCHING TEXT | 13 WORDS |

enjoys the consequences of its actions in the form of pleasure and pain,

enjoys the fruits of its action in the form of pleasure and pain.

W https://www.wisdomlib.org/jainism/essay/a-study-of-the-philosophy-of-jainism/d/doc242111.html

| 160/190 | SUBMITTED TEXT | 12 WORDS | 100% MATCHING TEXT | 12 WORDS |

of the inaugural issue of The Journal of Transpersonal Psychology in 1969,

of the inaugural issue of the Journal of Transpersonal Psychology in 1969.

W https://www2.rivier.edu/faculty/pcunningham/Research/Chapter_1_Introduction_to_Transpersonal_Psyc ...

| 161/190 | SUBMITTED TEXT | 34 WORDS | 43% MATCHING TEXT | 34 WORDS |

Transpersonal Psychology Transpersonal psychology refers to a field of psychology that combines the sacred and divine perspectives of mankind within the framework of modern psychology. It is also known as spiritual psychology as it is defined as

Transpersonal PsychologyTranspersonal psychology is a sub-field or "school" of psychology that integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology. It is also possible to define it as a "spiritual psychology". The transpersonal is defined as "

W http://www.casmh.org/transpersonal-psychology.html

| 168/190 | SUBMITTED TEXT | 170 WORDS | 66% | MATCHING TEXT | 170 WORDS |

Because the general orientation of Western psychology has been toward the observation, categorization, and alteration of observable behavior, has led to a therapeutic attitude limited to the diagnosis and treatment of psychopathology. The general assumption appears to be that drug therapies and techniques that result in behavioral change will also lead to a change in mental processes and states. 99 Until the arrival of psychological features, existential, phenomenological, humanistic, and transpersonal views, less effort was dedicated to the rigorous study of inner mental states and processes and embodied psychological features. Most Eastern psychologies, in distinction, consider the exploration of the performance and operation of the mind, in addition, to free the individual from suffering. Since Eastern psychologies are centered inside, they seem to be egotistical or philosophical system. However, additionally, they provide "therapy" for everyday living as their teachings are designed to help the person in operating toward best functioning and psychological well-being. Through inner development, the individual involved sees his or her place within the larger context as a section of an entity, which may result in improved relationships with self, others, and the environment. 6.1

Because the general orientation of Western psychology has been toward the observation, categorization, and alteration of observable behavior, this has led to a therapeutic attitude limited to the diagnosis and treatment of psychopathology. The general assumption seems to be that drug therapies and techniques that lead to behavioral change will also initiate change in mental processes and states. the advent of cognitive, existential, phenomenological, humanistic, and transpersonal perspectives, little effort was devoted to the rigorous study of inner mental states and processes and embodied cognition. Most Eastern psychologies, in contrast, concentrate on the exploration of the function and operation of the mind as well as methods to free the individual from suffering. Since Eastern psychologies are inwardly focused, they may appear to be narcissistic or nihilistic. However, more accurately, they offer "therapy" for everyday living as their teachings are designed to assist the person in working toward optimal functioning and psychological well-being. Through inner development, the individual comes to see his or her place in the larger context as a part of the whole, which can lead to improved relationships with self, others, and the environment.

W   https://www.saybrook.edu/unbound/eastern-western-psychology/

| 169/190 | SUBMITTED TEXT | 22 WORDS | 64% | MATCHING TEXT | 22 WORDS |

includes nine levels of human development, such that levels 1-3 are pre-personal, 4-6 are personal and 7-9 are transpersonal levels. A tenth level

includes nine different levels of human development, in which levels 1-3 are pre-personal levels, levels 4-6 are personal levels and levels 7-9 are transpersonal levels.[69] Later versions also include a tenth level.[70][71]

W   https://en.wikipedia.org/wiki/Transpersonal_psychology

| 170/190 | SUBMITTED TEXT | 18 WORDS | 92% | MATCHING TEXT | 18 WORDS |

There are four Purusharthas or aims of life as proposed by Manu, viz., Dharma (virtue), Artha (Wealth), Kama (Pleasure)

SA   490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 171/190 | SUBMITTED TEXT | 15 WORDS | 90% | MATCHING TEXT | 15 WORDS |

wealth alone is important in as much as charity and desire depend on wealth for

SA   490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 172/190 | SUBMITTED TEXT | 27 WORDS | 67% | MATCHING TEXT | 27 WORDS |

money, a thing, and possessions. It also means the attainment of the worldly prosperity and riches or advantage, profit and wealth. Artha is a powerful urge in human nature.

SA   490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 173/190 | SUBMITTED TEXT | 50 WORDS | 74% | MATCHING TEXT | 50 WORDS |

of Kama is a pleasure. The definition of pleasure in Kamasutra is "enjoyment of the appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul." The desire to seek pleasure and satisfy oneself is the most powerful and as an incentive

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 174/190 | SUBMITTED TEXT | 21 WORDS | 93% | MATCHING TEXT | 21 WORDS |

Dharma. In Mahabharata dharma is mentioned as an ethical concept, defined as that which is right and good. In Mimamsa, dharma is

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 175/190 | SUBMITTED TEXT | 22 WORDS | 93% | MATCHING TEXT | 22 WORDS |

means for the attainment of certain ends. This means that ends like artha and kama should be acquired through righteousness, honesty, and straightforwardness.

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 176/190 | SUBMITTED TEXT | 10 WORDS | 100% | MATCHING TEXT | 10 WORDS |

duty. It is the higher good to achieve the highest

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 177/190 | SUBMITTED TEXT | 25 WORDS | 94% | MATCHING TEXT | 25 WORDS |

Dharma is the most important urge and should be developed to regulate both artha and kama. If dharma is the common regulator, moksha or liberation,

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 178/190 | SUBMITTED TEXT | 40 WORDS | 85% | MATCHING TEXT | 40 WORDS |

to be satisfied and wealth has to be produced and well used. However all three desires have to be so adjusted and regulated as to lead a man to self-fulfillment in his search for the highest good. Dharma refers to Varnashrama Dharma

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 179/190 | SUBMITTED TEXT | 23 WORDS | 80% | MATCHING TEXT | 23 WORDS |

and the highest bliss. It is delight in self, self- satisfaction and self-fulfillment. It is the highest end of life, which the individual himself

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 180/190 | SUBMITTED TEXT | 18 WORDS | 80% | MATCHING TEXT | 18 WORDS |

to get "rid off" or "release". It is normally understood as liberation. In Bhagavad Gita, moksha is mentioned

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 181/190 | SUBMITTED TEXT | 31 WORDS | 71% | MATCHING TEXT | 31 WORDS |

the goals of the other three 102 are fulfilled. Moksha is a state of non-action. It is not that on death moksha is achieved. Being the ultimate value of man's social existence,

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 182/190 | SUBMITTED TEXT | 17 WORDS | 73% | MATCHING TEXT | 17 WORDS |

of moksha is an end in itself. Apart from that man has nothing to attain. It is the

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 183/190 | SUBMITTED TEXT | 44 WORDS | 89% | MATCHING TEXT | 44 WORDS |

waking up of human consciousness at the highest level of reality i.e. parmarthik satta. The liberated person neither acts nor causes others to act. He might work for the good of humanity without moral obligation. However, he has no duties to perform. It is

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 184/190 | SUBMITTED TEXT | 28 WORDS | 89% | MATCHING TEXT | 28 WORDS |

it can be known through mystical experience. Several saints like Tukaram, Kabir have talked about it and ultimately we all have to aim at it and only when we

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 185/190 | **SUBMITTED TEXT** | 90 WORDS | **92%** | **MATCHING TEXT** | 90 WORDS |

The TCM perspective views the body, the mind, and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment. In a healthy functioning state, the cybernetic rebalancing mechanism is in place and the body's vital energy (qi) flows freely. The treatment goal is to revive the system balance or the dynamic equilibrium so that the body will ignite its self-healing capability (Ng, Chan, Ho, Wong, & Ho, 2006). This can be achieved through multi-modal intervention inclusive of body techniques

The TCM perspective views the body, the mind and the spirit as an integral whole. Health and well-being are achieved when there is a harmonious dynamic equilibrium within the system, between oneself and the socio-natural environment. In a healthy functioning state, the cybernetic rebalancing mechanism is in place and the body's vital energy (qi) flows freely. The treatment goal is to restore the system balance or the dynamic equilibrium so that the body can ignite its self-healing capacity (Ng, Chan, Ho, Wong, & Ho, 2006). This can be achieved through multi-modal intervention, including the use of body techniques (

W https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

| 186/190 | **SUBMITTED TEXT** | 23 WORDS | **100%** | **MATCHING TEXT** | 23 WORDS |

have to aim at it and only then we will be able to come out of the cycle of birth and death. 6.3 The

SA 490E110 MSc Yoga-101 Fundamentals and History of yoga-FINAL p-16-03-20 TRANS .docx (D165249492)

| 187/190 | **SUBMITTED TEXT** | 37 WORDS | **100%** | **MATCHING TEXT** | 37 WORDS |

spiritual quest for meaning, depending on the clinical situation. Counseling that is based on TCM is primarily concerned with three main treatment goals: (1) restoring balance and promoting dynamic equilibrium, (2) fostering strengths and resilience, as well as (3) facilitating

spiritual quest for meaning, depending on the clinical situation. Counseling that is based on TCM is primarily concerned with three main treatment goals: (1) restoring balance and promoting dynamic equilibrium, (2) fostering strengths and resilience, as well as (3) facilitating

W https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

| 188/190 | **SUBMITTED TEXT** | 9 WORDS | **100%** | **MATCHING TEXT** | 9 WORDS |

meaning-making of individuals and families. To achieve these goals,

meaning making of individuals and families. To achieve these goals,

W https://academicjournals.org/journal/IJPC/article-full-text-pdf/49597365760

| 189/190 | **SUBMITTED TEXT** | 78 WORDS | **94%** | **MATCHING TEXT** | 78 WORDS |

adopted as the principles of intervention. The adoption of Eastern philosophy in counseling can potentially facilitate the re-framing of the meaning of suffering and the reorganization of values and purpose in life. The recent decade evidences a move from an exclusive focus on symptomatology to the study of strengths and resilience as well as post- traumatic growth (Seligman & Csikszentmihalyi, 2000; Tedeschi & Calhoun, 1996). The Eastern integrative approach reiterates the facilitation of a context for growth and transformative experiences and reconnecting with spiritual meaning.

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of Kama is a pleasure. The definition of pleasure in Kamasutra is "enjoyment of the appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul."

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