
SYLLABI-BOOK MAPPING TABLE

Indigenous Psychology

Syllabi

Mapping in Book

Unit I

Introduction: Diverse perspectives on the discipline of Psychology: Biological, Social, and Cultural, The debate on Scientific Paradigm and its implications for Indigineous Psychology, Relationship between Culture and Psychology; Cross-cultural and Indigineous Psychologies.

Unit 1: Diverse Perspectives on the Discipline of Psychology
(Pages: 3-16)

Unit II

The Notion of Self & World Views: The problems of self and understanding, The notions of Mind, Consciousness and Spirituality, Methods of knowing in Indian tradition with reference to Sankhya, Vedanta, Yoga and Buddhism.

Unit 2: Notion of Self and World Views
(Pages: 17-50)

Unit III

Health and Well Being: Yoga & Meditation: Pranayama, Mudra, Bandhas, Pratyahara, Dharma, Dhyana, Compassionate action, Indian Perspectives on Values, Morality & Justice.

Unit 3: Health and Well Being
(Pages: 51-85)

Unit IV

Man, Environment Relationship: Social Behavior, Challenges of individuality and relatedness, Leadership, Values and motivation.

Unit 4: Man-Environment Relationship
(Pages: 87-108)

Unit V

Human Development & Motivation: Intrinsic Motivation, Ideas of Arasatchi, Process of Ageing, Work Happiness.

Unit 5: Human Development and Motivation
(Pages: 109-124)



CONTENTS

INTRODUCTION	1
UNIT 1 DIVERSE PERSPECTIVES ON THE DISCIPLINE OF PSYCHOLOGY	3-16
1.0 Introduction	
1.1 Unit Objectives	
1.2 Social and Cultural Aspects	
1.2.1 Scientific Paradigm and its Implications for Indigenous Psychology	
1.3 Culture and Psychology	
1.3.1 Cross-Cultural Psychology	
1.4 Summary	
1.5 Key Terms	
1.6 Answers to 'Check Your Progress'	
1.7 Questions and Exercises	
UNIT 2 NOTION OF SELF AND WORLD VIEWS	17-50
2.0 Introduction	
2.1 Unit Objectives	
2.2 The Problems of Self and Understanding	
2.2.1 Sri Aurobindo's Perspective	
2.2.2 The <i>Advaita Vedantic</i> System	
2.2.3 Buddhism's View of Self	
2.2.4 <i>Samkhya</i> – Yoga View of Self	
2.3 The Notions of Mind, Consciousness and Spirituality	
2.3.1 The Mind; 2.3.2 Consciousness	
2.3.3 Spirituality	
2.4 Methods of Knowing in Indian Tradition	
2.4.1 Perception (<i>Pratyaksha</i>); 2.4.2 Inference (<i>Anumana</i>)	
2.4.3 Comparison (<i>Upamana</i>); 2.4.4 Postulation (<i>Arthapatti</i>)	
2.4.5 Verbal Testimony (<i>Sabda</i>); 2.4.6 Non Cognition (<i>Anupalabdhi</i>)	
2.5 Summary	
2.6 Key Terms	
2.7 Answers to 'Check Your Progress'	
2.8 Questions and Exercises	
UNIT 3 HEALTH AND WELL BEING	51-85
3.0 Introduction	
3.1 Unit Objectives	
3.2 Subjective Well Being of an Individual	
3.3 Yoga	
3.3.1 Psychological Functions	
3.3.2 Physical Functions	

- 3.4 *Pranayama* (Control and Regulation of Breathing)
- 3.5 *Pratyahara, Dharna, Dhyana* and *Samadhi*
- 3.6 *Mudras* and *Bandhas*
- 3.7 Meditation
- 3.8 Indian Perspective on Values, Morality and Justice
- 3.9 Summary
- 3.10 Key Terms
- 3.11 Answers to 'Check Your Progress'
- 3.12 Questions and Exercises

UNIT 4 MAN-ENVIRONMENT RELATIONSHIP

87-108

- 4.0 Introduction
- 4.1 Unit Objectives
- 4.2 Crowding or Density
 - 4.2.1 Spatial Behaviour
 - 4.2.2 Effects of Disaster
- 4.3 Social Behaviour
 - 4.3.1 Belief in the Principles of *Karma, Moksha* and *Dharma*
 - 4.3.2 Belief in *Samskaras, Gunas* and *Ashramadharmas*
 - 4.3.3 Traditional Child Care Attitudes and Practices
 - 4.3.4 Gender Bias in Desire for Treatment and of Children
 - 4.3.5 Definition of Man in Relation to Others
- 4.4 Socialization in the Contemporary Context
 - 4.4.1 Changing Role of Agents of Socialization
- 4.5 Challenges of Individuality and Relatedness
- 4.6 Leadership
- 4.7 Values and Motivation
- 4.8 Summary
- 4.9 Key Terms
- 4.10 Answers to 'Check Your Progress'
- 4.11 Questions and Exercises

UNIT 5 HUMAN DEVELOPMENT AND MOTIVATION

109-124

- 5.0 Introduction
- 5.1 Unit Objectives
- 5.2 Intrinsic Motivation
- 5.3 Ideas of *Anasakti*
- 5.4 Process of Ageing
- 5.5 Happiness is Work
- 5.6 Summary
- 5.7 Key Terms
- 5.8 Answers to 'Check Your Progress'
- 5.9 Questions and Exercises

INTRODUCTION

Psychology evolved from two disciplines – philosophy and biology. The word psychology is derived from the Greek word *psyche*, meaning ‘soul’ or ‘mind’. Psychology stretches across the biological, social and cultural areas. Psychology is an applied science as well as an academic science. This is because it studies the human mind and behaviour. It attempts to understand and explain thought, emotion and behaviour in order to assist in a wide range of applications that affect our daily lives.

Biological psychology studies how biological processes influence human mind and behaviour and is closely linked to neuroscience. Social psychology, on the other hand, studies the influence of society on the individual, leading to behaviour such as conformity, aggression and prejudice. Cultural psychology studies the influence of culture on individual behaviour and this is studied by comparing behaviour across different cultures.

The concept of ‘self’ has puzzled mankind since time immemorial. Many attempts have been made by researchers and psychologists to understand this concept, but have failed to find its complete meaning. The western world has focused on one aspect of self, whereas the Indian perspective sees it in a more holistic manner.

Mental health and mental illness can be seen as two ends of a continuum. Mental health is more than simply the absence of mental illness; it is the ability to develop a harmonious relationship with society. Mental illness, on the other hand, is a health condition that is characterized by alterations in thinking, mood and behaviour associated with distress or impaired functioning.

Man and environment are inherently connected. Many environmental factors strongly influence the behaviour of individuals. The physical environment is also known to affect efficiency, production and human relations. The physical environment serves as a mediator of socio-psychological processes and has a major impact on the way an individual behaves.

Motivation is the reason for humans to behave in a particular manner. These aims may include basic needs, hobbies, goals or a state of being. Any action that an individual takes is the outcome of his/her desire to fulfil a need. According to Hindu tradition, the four main aims that motivate human beings are *kama* or desire, *artha* or wealth, *dharma* or duty and *moksha* or freedom.

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UNIT 1 DIVERSE PERSPECTIVES ON THE DISCIPLINE OF PSYCHOLOGY

*Diverse Perspectives on
the Discipline of
Psychology*

NOTES

Structure

- 1.0 Introduction
- 1.1 Unit Objectives
- 1.2 Social and Cultural Aspects
 - 1.2.1 Scientific Paradigm and its Implications for Indigenous Psychology
- 1.3 Culture and Psychology
 - 1.3.1 Cross-Cultural Psychology
- 1.4 Summary
- 1.5 Key Terms
- 1.6 Answers to 'Check Your Progress'
- 1.7 Questions and Exercises

1.0 INTRODUCTION

Psychology is both an applied and academic science that studies the human mind and behaviour. It attempts to understand and explain thought, emotion and behaviour in order to assist in the treatment of mental health ailments, performance enhancement, self-help and many other areas affecting daily life.

Psychology evolved out of the fields of both philosophy and biology. The word psychology is derived from the Greek word *psyche*, meaning 'soul' or 'mind.' The disciplines of psychology stretch across the biological, social and cultural areas.

Biological psychology, studies how biological processes influence the mind and behavior. This area is closely linked to neuroscience. Social psychology is a field that uses scientific methods to study the influence of society on the individual, leading to behaviour such as conformity, aggression and prejudice. Cultural psychology is the study that a culture can have on the way an individual behaves and this is studied by comparing behaviour across different cultures. For example, the way Indians react to certain situations and events like happiness or marriage, is very different from what we see happening in the western world.

NOTES

1.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Understand the importance of the role of *karma* in an individual's life as per Indian psychology
- Differentiate between the western and eastern perspectives and understand how these influence a person's behaviour
- Explain the relationship between culture and psychology
- Trace the development and growth of indigenous psychology

1.2 SOCIAL AND CULTURAL ASPECTS

According to the Hindu philosophy, the law of *karma* plays a significant role in comprehending our various actions and circumstances in life. The law of *karma* states that there is a cause and effect relationship to every aspect of our previous and future lives. The deeds of the past life determine the quality of the present life which in turn shapes our next life.

According to this viewpoint, each individual carries with him three types of *karma*, namely the *prarabdha karma*, *samchita karma* and *agami-karmas*. *Prarabdha karma* refers to the *karmas* one carries over from a previous existence and are believed to be unalterable. As a result, the individual has to suffer both their good and bad consequences. *Samchita karma* refers to actions or *karma* exercised in the present life by the individual independently and out of his own will. The *agami-karmas* refers to the potential for good or evil within the individual which produces consequences in the future life.

Prarabdha karma can be seen to some extent as analogous to the genetic component of the individual, while the other two *karmas* can be seen to some extent as analogous to environmental influences. Thus, although the current life situation may depend upon the deeds of the previous life but the individual still retains the free will to mould his succeeding life by, doing good *karmas* in the present life.

It is believed that by following the law of *karma*, it becomes easier for the individual to accept his unchangeable and uncontrollable conditions. Also, by putting the blame of some of the intolerable life conditions outside one's self may help to reduce the associated pain to some extent. The tendency to attribute the present plight to events in the previous life rarely generates guilt, but instead serves to relieve the guilt and can be analogous to rationalization and projection. Since, Indian culture is predominantly religion dominated, illness is considered to be God's will.

Socio-cultural factors too play an important role in shaping one's self concept. For example, the child rearing practices in India differ according to the gender of the child and are known to have a significant impact on the personality of the child. In some cultures, like India, the upbringing of a female child is more strict, rigorous and harsh while the male child is offered all the privileges and fewer restrictions.

Hence, development of a harsh and more punitive super ego in the female might explain the more frequent occurrence of a psychiatric condition like depression in females as compared to Indian males. This however, would also be determined by the opportunity available to restore a lowered self esteem.

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CHECK YOUR PROGRESS

1. What are the three types of *karma*?
2. What does the law of *karma* state?

1.2.1 Scientific Paradigm and its Implications for Indigenous Psychology

The western perspective adopts an individual centred, de-contextualized view. It aims to bring individual behaviour under control. It is predominantly extraspective. It regards knowledge as power and has a personalized notion of control. The western perspective has been generally concerned more with curing pathologies.

In contrast to the western perspective, the eastern perspective adopts a more holistic world view. It aims to emancipate self and is predominantly introspective. It regards knowledge as liberation and has a shared and relational notion of control. It is more concerned with the attainment of the higher levels of fulfilment.

The physicists deal with the outer but not the inner levels of consciousness. The terms like subjective experience, values, agony, love, freedom, etc are highly problematic for them. The pervasive influence of the physicist's reductionism has given rise to four basic difficulties that block the development of an effective study of consciousness and other aspects of psychology. The four basic difficulties so arisen are:

- (i) It led to an incomplete definition of reality. It led to several different views or perspectives to explain reality but there was an absence of any single overarching theory that could bind together all these varied perspectives. For instance, the neurophysiologist explains reality in terms of chemical changes in the brain; the cross-cultural psychologist sees reality as culturally determined.

NOTES

These different approaches simply highlight different aspects of a single reality and that they are not so much contradictory as complimentary to each other.

- (ii) The epistemological reductionism was incoherent. The reductionist approach leaves out some of the most essential elements of human life like our subjective experience, our sense of freedom, our feelings of love and connectedness with others and the universe and most importantly, our relationship with the infinite and the divine. It cannot give a full picture of what happens in the human mind.
- (iii) By equating consciousness with the mind, they have turned consciousness into a freak phenomenon. It sees consciousness as emerging mysteriously out of an inanimate matter at a certain level of complexity.
- (iv) The physicist reductionism lacks an effective technology for the study of consciousness. The studies conducted on consciousness are still largely descriptive, aiming to find physical correlates of mental processes.

The Indian tradition has good solutions for all these above-mentioned problems. The Indian tradition, regards consciousness as the instrument and means of gaining knowledge. It is suggested that the method of yoga, Vedanta and Buddhism can provide deep and reliable insight into human nature and bring about a radical psychological change that humanity is so dearly in need of. The Indian tradition can provide psychology with a more appropriate philosophy, a richer theoretical foundations and a more effective technology of consciousness.

According to Sri Aurobindo, the Indian tradition provides:

- A comprehensive background to hold various points in science and psychology together
- A way to arrive at valid and reliable knowledge in the psychological domain
- Provide a broader perspective in which our individual and collective lives are evolving
- A comprehensive model of self and personality
- Practical techniques and approaches to psychological health and development

In short, the Indian multi-layered conceptualization of reality does not contradict any of the findings of science, neither of the hard, physical sciences, nor of the social sciences. It holds them all in a wider and yet perfectly coherent mental framework that not only does justice to a much larger range of subjective experiences, but also opens up a much wider and fulfilling perspective for the future.

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In order to determine what and how the field of psychology should study, several paradigms have been proposed. The term paradigm refers to a basic set of beliefs that guides action. These paradigms cannot be proven or disproven in any fundamental sense. All these various paradigms can be characterized by the way their proponents respond to the three basic questions of ontology, epistemology and methodology. Ontology answers the question what is the nature of the knowable or what is the nature of reality, whereas, epistemology explains what is the nature of the relationship between the knower or the inquirer and the known or the knowable. Methodology on the other hand answers how the inquirer should go about finding out knowledge.

The various paradigms that have been proposed are positivism, post-positivism, critical theory, constructivism and the Indian tradition. Positivism believes that the reality is —out there and is driven by immutable natural laws and mechanisms. To know this reality, the inquirer should adopt a distant, non-interactive posture and should state a hypothesis in advance in propositional forms which are then subjected to tests or falsification under carefully controlled conditions. The post-positivism paradigm believes that the reality exists and is driven by natural laws and can only be incompletely understood. The inquirer should be objective in his approach and this objectivity can only be approximated with special emphasis placed on the external guardians such as the critical tradition and the critical community. Inquiry should be made in more natural settings using more qualitative methods and by reintroducing discovery into the inquiry process.

Much in agreement with the post-positivism paradigm, the critical theory believes that the reality exists and is driven by natural laws and can only be partially understood. But it lays emphasis on subjectivity in the sense that values mediate inquiry. It adopts the dialogic transformative methods, which emphasize on eliminating false consciousness and energizing and facilitating transformation. In contrast to the critical theory, the constructivism paradigm believes that realities exist in the form of multiple mental considerations, socially and experimentally based, local and specific, dependent for their form and content on the persons who hold them. It states that the inquirer and the inquired are fused into a single entity. The findings are literally the creation of the process of interaction between the two. It adopts the hermeneutic and dialectic method of inquiry.

Unlike the above paradigms that see reality as either lying outside in the world or within, the Indian tradition states that there are two major planes (*satta*) of reality, namely the transcendental reality (*paramartha*) and the empirical reality (*Vyavaharika*). The transcendental reality (*Paramartha*) is considered to be non-changing and universal. It can be experienced in this life under certain conditions like Samadhi. It can be approximately termed as the spiritual realm. In contrast, the empirical reality (*Vyavaharika*) is that

NOTES

which is apprehended through the sense modalities. It can be approximately understood as the material realm, which includes all the physio-psycho-social aspects of mundane existence. It postulates that the knower and the known are one and the same (*Ahm Brahma Asmi*). It also upholds the subject and the object dichotomy. It believes that the knowledge of the object is within the reach of the knower.

To gain a better understanding of these two aspects of reality, it adopts the experimental and empirical methodology respectively. The understanding and study of *paramartha* involves *sadhana* under the supervision of a rishi or guru, who has the personal experience of spiritual truth. It is a living vision that transforms the inner life, faculties and power of the person who attains it. *Sadhana* also denotes making and thus implicates transformation of self. It involves detached truth seeking (*jijnasa*), sensitiveness (*aksipartrakalpata*), earnestness (*samvega*), maturity and wisdom (*viveka*), and realization of the constraints and limitations emanating from egoism and acquisitiveness. In general, three ways (*marga*) of spiritual realization in practices are knowledge (*jnana*), action (*karma*) and devotion (*bhakti*).

In order to gain an understanding of *Vyavaharika*, the major means of knowledge include perception (*pratyaksha*), inference (*anuman*), comparison (*upaman*), verbal testimony (*sabda*), postulation (*arthapatti*) and non-cognitive (*anupalabdhi*).

To me personally, in comparison to all the other paradigms, the Indian tradition appears much more complete and holistic in its nature. It not only takes into consideration aspects of reality that we perceive and sense through various sense modalities. It also takes into account the spiritual aspect of our existence.

CHECK YOUR PROGRESS

3. What two advantages, according to Sri Aurobindo, does the Indian tradition provide in studying psychology?
4. What is a paradigm?
5. Which are the various paradigms that have been proposed?
6. Differentiate between *paramartha* and *vyavaharika*.
7. What are the three ways of spiritual realization?

1.3 CULTURE AND PSYCHOLOGY

Behaviour, when seen in isolation has no meaning. It becomes meaningful only when seen with respect to the cultural context in which the behaviour

occurs. Since ages, Indian tradition has always given culture its due importance in understanding behaviour. As they have always believed that, a man's reality is inextricably interwoven with the socio cultural milieu, and a better understanding of behaviour can be arrived at by placing it in the context of *desh, kala, and patra*.

If culture is viewed as a compound of beliefs and practices and the associated signs carry certain significance, it can be noticed that a culture is neither static nor homogeneous. If the relation between the beliefs and practices is observed over a period of time, a gradual modification in either beliefs or practices or in both may be discovered. As a result, different attitudes and different practices replace the earlier ones.

In fact, at the turn of the century the first observations on the influence of culture on psychological processes like perception, memory, susceptibility to certain types of geometrical optical illusions were made among the Asian people by W.H.R. River (1901, 1905), who is also regarded as the founding father of cross cultural psychology.

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CHECK YOUR PROGRESS

8. Who is considered the father of cross-cultural psychology?
9. Name the four Vedas.

1.3.1 Cross-Cultural Psychology

1.3.1.1 Indigenous psychology

Since ages, various Indian scriptures have been dealing with mental constructs like mind, soul, thoughts, mental wellbeing, etc. In fact, careful observation has shown that Indian scriptures dating back thousands of years have been extensively dealing with the analysis of the state and content of mental activities.

The genesis of the ancient Indian thought occurred in the remote past, that is, during the 2300 BC to AD 1200 period. What follows below is a brief historical account of the period during which various components of ancient Indian thought evolved.

The period from 1500 BC to 900 BC is marked by the composition of the hymns of Rig Veda, Sam Veda and Yajur Veda. This was followed by the later Vedic period (900 to 500 BC) in which the Atharva Veda, Brahmanas, Arankyakas, Samhitas, Upanishads and Sutras were written. Later Gautam Buddha (503 to 483 BC) and Mahavira (540 to 488 BC) also made their contributions in the philosophy of Buddhism and Jainism respectively.

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One does not find any rigid distinction between religion, philosophy and psychology in these scriptures. These scriptures help an individual to achieve self-realization and liberation from the miseries of life. It presumes that the source of all suffering lies within the person. Therefore, the emphasis was on exploring the world within, to alleviate suffering. Its major goal was to help individuals seek enduring harmony of spirit, mind and body for lasting happiness. Unfortunately, these rich traditions are seen to have little bearing on the academic psychology that is being taught in India today as most of the academic psychology is based on the western world and its ideologies.

Psychology was first introduced as a subject in the philosophy department at Calcutta University. The fascination for laboratory work and value-free research based on the natural science model sustained the interest of Indian psychology in the areas of sensation, perception, reaction time, etc. which was influenced by the work of Wundt and Titchner.

By applying western psychology and its principles, Indian psychologists began to develop a secular identity distinct from religion and philosophy. It was probably hoped that the explanation of positive science would provide the much needed respectability to Indian cultural practices and rituals. At that point the three streams of academic psychology, namely experimental psychology, psychological analysis and testing, were more prevalent.

Soon, Indian psychologists began to live in two parallel worlds, one focusing primarily on the western ideology and the other that began to relook at our rich Indian tradition and scriptures aiming to find a more holistic and complete psychology.

Soon psychologists began to realize that they had a responsibility to change their approach to research in socially relevant direction, focusing on social issues that were prevalent in the society at that time. After independence, a new development was the growth of psychology outside the University system. For instance, growth in the clinical field was seen. In addition, in the armed forces, both in the selection of army personnel and in the conduction of research on a wide range of defence related problems e.g. motivation, leadership, etc. was also seen.

By the mid 1970's, a crisis of identity in Indian psychology was imminent. The enthusiasm which the western-educated Indian psychologists carried along with their degree was waning as western psychology failed to shed light on Indian social issues and had not yielded any significant discoveries. The western psychological theories and research were also not found effective in understanding the Indian social reality. As a result, Indian psychologists became increasingly marginalized in society. A strong need was felt to return to the cultural roots. This called for the development of an indigenous psychology with its own paradigms to understand the concerned problems and issues.

NOTES

The term —Indigenous psychology refers to the body of knowledge that derives its principles, laws and theories from the natural taxonomies that the people of a culture employ for organizing their thoughts and actions, constructing their realities, relating with others and designing their future. It reflects the collective efforts of a group of social scientific discipline that is unique to a culture.

Indigenous psychology involves the rejection of western psychology and not the rejection of western knowledge. The term *westernism* refers to an uncritical admiration of western culture, without acknowledging and respecting one's own rich heritage. It also rejects scientism, which refers to an uncritical acceptance of the mechanistic model without examining its appropriateness for the psychological domain.

There were three factors that shaped the nature of Indian psychology during the fifties and the sixties, namely:

- (i) The construction of the Indian personality and culture by the foreign scholars.
- (ii) Separation of psychology from the philosophy department that deprived Indian psychologists from the opportunity to draw on the ancient body of knowledge.
- (iii) Higher susceptibility of Indian psychologists towards western influences in the absence of one's own conceptual framework.

As a result, some noticeable changes in the content and quality of Indian research and psychology were seen. For example, a number of studies were conducted to identify the unique features of Indian culture and to demonstrate empirically and through scriptures that the western concepts and theories were not applicable to the Indian cultural reality. The emphasis on problem oriented research began around the same time. It proposed that psychological research must not be merely an academic exercise but must have practical utility in the Indian setting. A development was cross-cultural testing of psychological concepts and theories. Another major development was that of psychology becoming more indigenous. At the core of indigenous was the belief that all knowledge inducing psychology is the product of historical and socio-cultural factors.

These research activities raised the hope that psychology in India is eventually arriving and is better equipped to deal with the social concerns and issues in the Indian setting. There is a growing realization that the distinct identity of psychology in India is based on culturally grounded psychological theories.

Behaviour needs to be understood not only in terms of an individual's emotional and thought processes but also and more importantly, within the control of the family, the community and other social collectives in which the individual is embedded. Psychology attempts to identify those

NOTES

mechanisms that lie at the interface between culture and the individual and locating how culture and psychology are viewed as integral to each other.

Soon Indian psychologists realized that the researcher would be a co-participant in the joint construction of reality, rather than an authority to control and predict the future of a person. In order to gain a better understanding of the psychological process, some of the commonly used methods in the Indian tradition are:

- Observation
- Introspection
- Reasoning
- Analysis of experiences
- *Guru shishya* relation

The Indian perspective broadly speaking regards self as a reflection of *Brahman*. The self is likely to experience distress and sorrow when it gets lost in worldly affairs or experiences. Only when the self becomes one with the *Brahman*, does it become fully healthy.

In Indigenous psychology one finds several perspectives to look at various psychological concepts. For instance, Rig Veda describes two aspects of personality, in which one aspect is eager to satisfy the bodily needs, desires, primal urges (*kama*) and is affected by experiences. The dissatisfaction of these needs and urges results in agony and sorrow. However, the other aspect of personality is the enlightened one which merely witnesses the events, unaffected by experiences.

In alignment with Rig Veda, Atharva Veda states that it is the evil thought that leads to antisocial and destructive deals. Therefore, the task of man is to reject them. Yajur Veda describes two concepts, namely the *samkalpa* and the *vikalpa*. *Samkalpa* refers to determination, resolution or decision making, whereas the *Vikalpa* denotes irresolution, indecision, doubt and hesitation. It is this latter, which is regarded as the source of distress and illness. Therefore, the Vedas inspire man to come into contact with the universal consciousness.

Similarly, according to *Samkhya*, the three kinds of pains to which human beings are subjected to, are namely:

- (i) *Adhyatmika*: Which refers to the ill that arises from the body and mind.
- (ii) *Abhibhantika*: Which refers to the pain that arises from the other human beings and animals.
- (iii) *Adhidaivika*: Which refers to the unforeseen pains arising from natural phenomenon like floods, drought, etc.

The chief aim of these thinkers was to find out the root cause of all these various kinds of pain, through the method of rational analysis of

experiences. Pain is believed to be concomitant with the association of *purusha* (the self) and *prakriti* (the non self).

Purusha is inactive, is merely a witness (*sakshi*), a non-doer (*akarta*) and is pure consciousness (*chetna*). It is an enjoyer without being a *karta* or a doer (*bhakta*). In contrast to *purusha*, *Prakriti* manifests itself in the form of *gunas*.

A man can be free from every kind of pain if he is able to isolate himself from *prakriti*. Thus it may be asserted that *sankhya* was the first attempt to arrive at a system of thought on the sole basis of reason.

However, Buddhism looks at pain in a bit different way. Buddha always wanted to find out the conditions which give rise to human suffering viz. disease, old age and death. He believed that suffering can be traced to ignorance (*avidya*), which may result from factors like:

- Desire and attachment (*Kamvasna*)
- Attachment to existence (*Bhavana*)
- Holding wrong views (*Ditthaassna*)

The ultimate goal in Buddhism is to overcome physical and mental suffering by getting over the feeling of sensual pleasure. He propounded the means to overcome suffering to following the Middle Path (*Madhyamarga*). The various means are as follows:

- Wisdom (*Prjna*): Which refers to right understanding and right thought
- Morality (*Sila*): Which refers to right speech, right action and right livelihood
- Concentration (*Samadhi*): Which refers to right effort, right mindfulness and right concentration

CHECK YOUR PROGRESS

10. Name one factor which deprived Indian psychologists the opportunity to draw from the ancient body of knowledge.
11. Which are three commonly used methods in the Indian tradition?
12. When can a man be free from any kind of pain?
13. What, according to Buddhism, should be the ultimate goal?

The Indigenous psychology's approach also attempts to document, organize, and interpret the understanding people have about themselves and their world by taking into account the ecological, philosophical, cultural, political and historical context. It emphasizes the use of natural taxonomies as units of analysis and examines how individuals and groups interact within their

NOTES

NOTES

context. The information so obtained is used as a tool for discovering psychological invariants. It then tries to explain the causes behind the observed invariants and compares the results across different contexts for further refinement and extension.

Indigenous psychology's approach affirms the need to develop a descriptive understanding of a phenomenon in order to discover psychological and cultural invariants. It questions both the internal and the external validity of existing psychological knowledge and states that so far psychology has focused on assumptions, issues and problems of the west and that they cannot be generalized with other cultures. As a consequence, psychological knowledge is an example of imposed ethic and not true ethic knowledge (Berry 1989).

Indigenous psychology takes into account several aspects of one's own culture and heritage and tries to solve problems of people by speaking their language and making sense to them. In addition, Azuma (1984) states that one would fail to notice important aspects of the non western culture, if one tries to look at it from the western glasses.

Keeping in view the limited validity and unity of existing psychological knowledge, there is a significant need for indigenization. In fact, the inclusion of historical, social and cultural factors in psychology will make psychology more meaningful in the Indian setting. Also, when psychology gives Indian perspective its due position then it will also be able to create an identity for itself apart from providing more holistic information.

CHECK YOUR PROGRESS

14. List two features of indigenous psychology.

1.4 SUMMARY

- In this unit, we learned how, in Hindu culture, the *karma* of a person plays a very important role in understanding the various actions and circumstances of an individual's life.
- It is believed that by following the law of *karma*, it becomes easier for the individual to accept his unchangeable and uncontrollable conditions.
- Socio-cultural factors too play an important role in shaping one's self concept.
- Behaviour, when seen in isolation has no meaning.
- It becomes meaningful only when seen with respect to the cultural context in which it occurs.

- As there was a lot of difference seen in the western and eastern perspectives influencing a person's behaviour, the need was felt to introduce and develop the subject of indigenous psychology.
- The main goal of Indian scriptures was to help individuals seek enduring harmony of spirit, mind and body for lasting happiness.
- However these teachings were lost in the academic psychology of today, which is based mostly on the ideologies of the western world.
- Soon psychologists began to realize that they had a responsibility to change their approach to research in socially relevant direction, focusing on social issues that were prevalent in the society at that time.
- However, after independence, the growth of psychology outside the university system was seen.
- This was the development of an indigenous psychology with its own paradigms, to understand the concerned problems and issues that are unique to the Indian culture.

NOTES

1.5 KEY TERMS

- **Paradigm:** A basic set of beliefs that guides actions
- **Positivism:** A paradigm which believes that the reality is out there and is driven by immutable natural laws and mechanisms
- **Indigenous Psychology:** The collective efforts of a group of social scientific discipline that is unique to culture
- **Westernism:** An uncritical admiration of western culture, without acknowledging and respecting one's own rich heritage

1.6 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The three types of *karma* are *prarabdha karma*, *samchita karma* and *agami karma*.
2. The law of *karma* states that there is a cause and effect relationship to every aspect of our previous and future lives.
3. According to Sri Aurobindo, the Indian tradition provides the following two advantages in studying psychology.
(i) A comprehensive background to hold various points in science and psychology together. (ii) A way to arrive at valid and reliable knowledge in the psychological domain.
4. A paradigm refers to a basic set of beliefs that guides actions.
5. Various paradigms that have been proposed are: Positivism, post-positivism, critical theory, constructivism and the Indian tradition.
6. *Parmarthika* is the transcendental reality which is considered to be non-changing and universal. It can be experienced in this life under

NOTES

- certain conditions like Samadhi. In contrast, the empirical reality (*Vyavaharika*) is that which is apprehended through the sense modalities.
7. Knowledge (*jnana*), action (*karma*) and devotion (*bhakti*) are the three ways of spiritual realization.
 8. W.H.R. River is considered the father of cross-cultural psychology.
 9. The four vedas are Rig Veda, Yajur Veda, Sama Veda and Atharva Veda.
 10. Separation of psychology from the philosophy department that deprived Indian psychologists the opportunity to draw from the ancient body of knowledge.
 11. The three commonly used methods in the Indian tradition are observation, reasoning and introspection.
 12. A man can free himself from any kind of pain if he isolates himself from *prakriti* (the non self).
 13. The ultimate goal in Buddhism is to overcome physical and mental suffering by getting over the feeling of sensual pleasure.
 14. a) Indigenous psychology involves the rejection of western psychology and not the rejection of western knowledge.
b) Attempts to document, organize and interpret the understanding people have about themselves and their world by taking into account the ecological, philosophical, cultural, political and historical context

1.7 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is *karma*? Name the three different types of *karma*.
2. Differentiate between the three types of *karma*.
3. What are the four basic difficulties that block the development of an effective study of consciousness?

Long-Answer Questions

1. How does the western perspective differ from the eastern one? Illustrate your answer with examples.
2. Explain the advantages that the Indian tradition provides, according to Sri Aurobindo.
3. Elaborate on the various paradigms that have been proposed.
4. Explain the relationship between culture and psychology.
5. Why was there a crisis of identity in Indian psychology, in the mid 1970s?
6. Discuss the salient features of indigenous psychology.

UNIT 2 NOTION OF SELF AND WORLD VIEWS

NOTES

Structure

- 2.0 Introduction
- 2.1 Unit Objectives
- 2.2 The Problems of Self and Understanding
 - 2.2.1 Sri Aurobindo's Perspective
 - 2.2.2 The *Advaita Vedantic* System
 - 2.2.3 Buddhism's View of Self
 - 2.2.4 *Samkhya* – Yoga View of Self
- 2.3 The Notions of Mind, Consciousness and Spirituality
 - 2.3.1 The Mind; 2.3.2 Consciousness
 - 2.3.3 Spirituality
- 2.4 Methods of Knowing in Indian Tradition
 - 2.4.1 Perception (*Pratyaksha*); 2.4.2 Inference (*Anumana*)
 - 2.4.3 Comparison (*Upamana*); 2.4.4 Postulation (*Arthapatti*)
 - 2.4.5 Verbal Testimony (*Sabda*); 2.4.6 Non Cognition (*Anupalabdhi*)
- 2.5 Summary
- 2.6 Key Terms
- 2.7 Answers to 'Check Your Progress'
- 2.8 Questions and Exercises

2.0 INTRODUCTION

The word 'self' has puzzled mankind since the time of its existence. Several attempts have been made by researchers and psychologists from different schools of thought, to understand this term, yet its true nature and the complete meaning cannot be explained till date.

In this present unit, we shall first try to understand how western psychology, in general, has tried to figure out the meaning and the implications of this term. As you read further, you will realize that the western world has focused on one aspect of self, whereas the Indian perspective sees self in a more holistic manner. It takes the journey from 'the self to the self'.

2.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain the meaning of self
- Evaluate the notions of mind, consciousness and spirituality
- Differentiate between the different methods of knowing, in the Indian tradition

2.2 THE PROBLEMS OF SELF AND UNDERSTANDING

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According to western tradition, the term 'person' refers to human beings as entities, who have certain rights and duties, whereas the term 'personality' refers to individuality. Both the terms are derived from the Latin word 'persona', denoting mask and thus refer to the outer appearance and behaviour only. Self and ego are two separate terms, more or less equivalent, and refer to a particular person who is distinct from others.

Western psychology has always concentrated on the knowledge of the outer world, making use of external machinery, whereas, the Indian tradition has focused on internal knowledge acquired with the help of internal tools. This point becomes clearer as we look into the various perspectives that fall into the domain of western psychology.

In psychoanalysis, for instance, Freud pointed out that our normal walking consciousness, termed as ego, is only a small part of the large psychic reality and was but a tip of the iceberg of the deeper aspects of consciousness, which are hidden from our awareness. The unconscious primarily comprised of sexual and aggressive instincts that resided in the domain called the id. As a human infant develops over time, he or she is socialized to channelize his or her instinctual impulses in socially accepted ways. The domain of the societal codes of conduct was the super ego.

Growth and maturity in the Freudian system thus consisted in the emergence of a strong ego which worked towards striking a balance between the contrary demands of the id on the one hand and the superego on the other. Freud was pessimistic about the future of humankind. Thus, happiness, harmony, peace, etc. were not the goals of psychoanalysis.

However, behaviourism assumed the extension of animal findings to human psychology. Watson revised the status of psychology to that of an objective natural science, whose main goal was prediction and control of behaviour. Thus, in the behaviourist view, living organs are complex machines reaching to external stimuli, and this stimulus-response mechanism was of course modelled after Newtonian physics. Behaviourism accounts well for the superficial character of the personality but it tells little about the nature of self and it has no place for consciousness.

Humanistic psychology impels people to rise above their lower unconscious nature to become a whole, complete and self-actualized person. But, at the same time, it is incomplete as it does not exactly tell us what the end point of growth is, nor does it outline any precise or systematic 'technology' of the self to help us transform ourselves. It doesn't mention about our connection with other aspects of the world and the cosmos at large.

Transpersonal psychology is concerned with the study of humanity's highest potential and with the recognition, understanding and realization of unitive, spiritual and transcendental experiences. Transpersonal experiences refer to experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche and cosmos. It includes the following four basic premises:

- (i) There is transcendent reality or unity that binds together all (apparently separate) phenomena.
- (ii) The ego or individual self is but a reflection of a greater, transpersonal self or oneness. We come from and are grounded in that self, however, we have become estranged from our origin and we need to return to them in order to become fully healthy and whole human beings.
- (iii) The fact that individuals can directly experience this reality or greater self is at the core of the spiritual dimension of life.
- (iv) The experience involves a qualitative shift in experiencing oneself and the large world. It is a powerful, self-validating experience.

Transpersonal growth as the transformation of human consciousness has been described with the help of various metaphors such as moving from captivity to liberation; going from darkness to light and dying and being reborn. The transpersonal approach focuses on expansion of the boundaries of the self, which is also a central concern in the Indian tradition on psychological functioning and the nature of self.

The Indian perspective on psychological functioning has quite recently been given a place in the psychological curriculum of Indian universities. From a consciousness perspective, contemporary western formulation of the psyche which pervades the academic, have almost entirely focused on a lower level of consciousness. Indian treatise on human existence and psychological functioning, while acknowledging the lower levels, also focus much more on higher levels of consciousness and the means to raise consciousness from lower to higher levels. It is held, in the Indian view, that human functioning on the higher levels is more effective, reveals a more complete knowledge accompanied with a greater feeling of oneness, harmony, joy and love.

Our ancient Upanishads also talk about 'self'. The two major concerns in the ancient Upanishads are the nature of the self and the nature of reality as a whole. The Upanishads describe the true self as transcendental and this constitutes our essential nature underlying all forms. It states that the knowledge of the self is hidden deep within the innermost self, in the very heart of the person.

Self is not observable and locatable within physical bodies. The true self is identical with *Brahman* – characterized by the trilogy of terms, being (*sat*), consciousness (*chit*) and bliss (*ananda*), which pervades the entire world

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and extends even beyond it. However in our mundane existence, the true self appears so different from *Brahman* because of the stage of ignorance which we are normally trapped in.

All suffering arises because we identify and become attached to external transitory aspects of existence. We can move above this suffering by merging our individual consciousness into the Almighty *Brahman*. There are various ways to achieve this, for example, Yoga, *Bhakti*, *Advaita vedantic* system, Buddhism, etc.

2.2.1 Sri Aurobindo's Perspective

This perspective has dealt with the nature of self and nature of reality in general. He outlined a new system of yoga called integral yoga. Integral yoga, to me personally, appears quite appropriate for the present as well as the near future. He believes that consciousness or the *Brahman* has manifested itself in various forms, with the material world being one form of it. If we go deeper, the distinction between the partial (matter) and energy (wave form) breaks down. *Purusa* is the pure consciousness, which manifests itself in nature or *prakriti*.

According to Sri Aurobindo's model of personality, there are always two different kinds of consciousness in human beings. One kind of consciousness refers to the outer consciousness, with which human beings ordinarily live and the other kind of consciousness refers to the inward consciousness which is concealed. The second kind of consciousness is the one about which human beings do not know much about.

When one does *sadhana*, the inner consciousness begins to open and one is able to get inside oneself and get a different experience as one connects with one's own self. As the *sadhana* progresses, one begins to live more and more in the inner being and the outer is felt as something superficial and external.

It is believed that the psychic is a drop of the ocean of cosmic consciousness, which has got separated from its source and longs once again to return to it. This is possible only through evolution via manifestation in the human form, over the course of numerous lifetimes. The true purpose of human existence is a union with the divine and this is what the psyche always directs us towards.

It sees consciousness as existing in the form of a gradient of the lower and higher spiritual planes. It states that the lowest form of consciousness is found in inanimate matter or in the conscience. The next level of consciousness is the subconscious. It is the submerged part of our being in which there is no waking consciousness yet it receives impressions of all things and manifests them in the form of dreams. The next level of consciousness is that of the inner being, which consists of the physical or the body consciousness, the vital consciousness and the mental consciousness. The physical or the body consciousness is present in both animals and humans.

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The inner being, which consists of the inner mind (*manomaya purusa*), inner vital (*prana maya purusa*) and inner physical (*annamaya pursha*) serves as a connection between the psychic and outer being. The outer being is capable of experiencing only a narrow range of stimulus and events. Through the process of *sadhana*, the inner being awakens and gets activated and with the opening of *chakras*, the outer being also has access to the universal bands of consciousness.

The inner consciousness has to do with cognition, intelligence and higher cognitive functions. With the surfacing of the psychic being, the higher ranges of consciousness, above mind become accessible through *sadhana*. The psychic being makes us aware of the purpose of our existence.

The higher mind includes the capacity to deal with a larger number of ideas simultaneously. This is the mind of a philosopher and thinker. When the higher mind learns to accept silence, it gains access to the domain of the illumined mind. In this realm of consciousness, there is no longer a need to communicate with words. Here, one experiences in consciousness a feeling of great calmness and tranquillity. This is the mind of the mystic and the poet. It is common at this stage to experience a spontaneous flowering of creative capacities.

The intuitive mind, involves the reproduction of intuition and the realization that knowledge is not a discovery of the unknown. We can only discover ourselves and there is nothing else to discover. The next level refers to the over mind, where an individual becomes aware of a greater unity, oneness, a higher and more complete truth. At this stage, there is no chaos and all is linked together. Here, an individual arrives at the realization that all religions are the face of the same divine one. The over mind leads to the super mind. The super mind is a global vision. Once an individual is able to make contact with the super mind, it is capable of transforming its entire nature. It is difficult to describe the supramental consciousness. Here every part of our nature is aware of its oneness with the supreme.

This journey from the lower to higher consciousness involves two kinds of movements, the inward movement and the upward movement. The inward movement reveals the psychic, whereas the upward movement takes the mind to the supramental level, which is capable of transforming the lower parts or entire being or nature.

In short, Aurobindo's system is a comprehensive framework of psychology, which allows both the western as well as the Indian perceptive to co-exist. In fact, integral psychology offers a more complete picture of the human personality and psychological functioning as compared to the other available perspectives. In short, there is no separate 'I', as the 'I' is one with the *Brahman*.

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Advaita vedanta system is generally considered to be one of the most representative interpretations of the Indian view on reality and existence, and shares many elements with most other schools. The Vedanta sees the nature of the self and the nature of reality as a whole. According to it, the self is permanent in nature and cannot be divided or destroyed. The self is not killed by the destruction of the body. It is by knowing the changeless self behind all the changes, that one attains immortality. But the knowledge of the self cannot be obtained by listening to a lot of lectures or by reasoning. The knowledge of the self is hidden deep within the innermost self, in the very 'heart' of the person. It lies beyond the senses, the mind and the intellect. The self is not observable and locatable within physical bodies. It is disembodied, and hence everywhere like space. The self can be experienced through the practice of yoga, which helps in holding back the five senses, makes the mind focussed and stabilizes the intellect. Thus, the true self is transcendental and this constitutes our essential nature underlying all forms.

The true self can be experienced only upon disengagement from the outer world, which includes our thoughts, feelings and bodily sensations. Hence, in order to experience it, we have first to go beyond the boundaries of the narrow ego or the limited self before we can begin to move in the direction of realizing the true self. Sankara's *Advaita Vedantic* system, derived from the Upanishads, emphasizes that there is one single principle that accounts for the ultimate reality, known as the *Brahman* which is characterized by being (*sat*), consciousness (*chit*), and bliss (*anand*). It believes that the core of each individual's being is one with the *Brahman*. It states that since human beings are caught up in ignorance (*avidya*), they are therefore oblivious of this greater truth.

The *Brahman* is eternal (*nitya*), pure (*suddha*), sentient (*buddha*), ever released or emancipated (*mukta*), existent (*satya*), subtle (*suksma*), all-pervasive (*vibhu*) and without a second or nonpareil (*advitya*). The *Brahman* pervades the entire world and extends even beyond it, and is the transcendent and immanent principle of the entire universe. The true self is identical with the *Brahman* but because of our ignorance, in our mundane existence it appears to be different from the *Brahman*. As long as we remain ignorant and hold on to this distorted view of self and reality, we fail to see the world as it really is.

Realization of our true and essential nature which is self, comes from merging ourselves with the original and actual form, from which we find ourselves separated. All suffering arises when we identify ourselves with the body or the physical self and move farther away from our true self which is identical with the *Brahman*. In this process, we become attached with external transitory aspects of existence which are impermanent.

CHECK YOUR PROGRESS

1. Differentiate between id and ego.
2. Differentiate between humanistic and transpersonal psychology.
3. What does the trilogy of *sat*, *chit* and *ananda* make up?
4. What was the new system of yoga as devised by Sri Aurobindo?

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2.2.2 The Advaita Vedantic System

The *Advaita Vedantic* system is one amongst many paths – for example, the formal schools of yoga, the Buddhist approach, to name the major ones – which aim at guiding us in the realization of our nature and leading us to a greater knowledge, bliss, love, and ultimately a state of oneness with the entirety of existence. This system like other paths of yoga, Buddhism, etc. help us in generating insights about our psyche and through the adoption of various practices lead us to a transformation in the experience of our very being.

As a result, eventually we are able to find ourselves and become aware of higher states of consciousness. On reaching such a state, individuals are able to elevate themselves to these higher states at will and at the same time become more effective in those aspects of the out-worldly affairs they choose to engage with and are able to experience far greater levels of joy and love.

In Vedanta, the term *jiva*, is used to designate a human being. *Jiva* generally refers to all living beings – the higher and the lower forms. The Vedantic *jiva* (referring to the human form) has been described as a five-layered entity. The five layers are as follows:

- (i) ***Annmaya kosa***: It is the outermost layer and refers to the body.
- (ii) ***Pranamaya kosa***: It is the second inner layer and refers to breathing as well as other processes of the body which ensure the functioning of the various organs.
- (iii) ***Manomaya kosa***: It is the third inner sheath and refers to the processes of the senses and is also considered to be the basis of the ego in terms of 'me' or 'mine' awareness.
- (iv) ***Vijnananaya kosa***: It is the fourth inner layer and refers to the functioning of the intellect – thinking, reasoning, etc. or in general the higher cognitive functions.
- (v) ***Anandmaya kosa***: It is the fifth innermost layer. It is the seat of the true self, the *Atman*, which is with the same as the *Brahman*.

Since the true self or *Brahman* is at the core of each and every human being, blissfulness is essential to our nature. This state is infinitely more

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joyful than all pleasures attainable through wealth and power put together. The basic goal of the Vedanta is the removal of this ignorance through a systematic procedure and restoration of our self awareness to its original state of the true self.

According to Paranjpe, the reason why we remain in ignorance and are unaware of our essential state of blissfulness is that the *Atman*, which is actually unchanging and always blissful, appears to be continually changing, sometimes happy and sometimes sad, at times clear and on some occasions confused and so on, due to the superimposition of the attributes of ego onto it. Reciprocally, the ever-changing ego derives its sense of selfsameness by misattributing the *Atman's* permanence onto itself.

Knowing, acting, and suffering are regarded as the properties of the ego, which result from one's mind. The continuously changing aspect of the *Atman* that sometimes appears to be in doubt, confusion so on is ego. According to *Advaita Vedanta*, this ignorance is the prime source of suffering. The realization of the true self as being one with the *Brahman* helps an individual to escape the miserable chain of actions and their consequences.

In short, the *advaita vedantic* system aims at a total transformation of the person's life by enabling one to recognize his imperfection, cultivating dispassionateness, practicing meditation and reaching at self realization.

2.2.3 Buddhism's View of Self

In accordance, with Upanishadic thinkers, Buddhism regards the self or the *Atman*, as the real core of human personality and that it is eternal and blissful. On analyzing the total personality of a man, Buddha arrived at the five constituents (or *skandhas*). These were:

- (i) Corporality (*Rupa*)
- (ii) Feeling (*Vedana*)
- (iii) Perception (*Samjna*)
- (iv) Dispositions (*Samaskara*)
- (v) Consciousness (*Vijana*)

He believed that none of these five constituents are blissful and permanent in their respective sense or in totality as a whole. He further stated that it is incorrect to cling to any or all of these five constituents. Buddha also stated that whatever an individual sees, hears, reflects upon, knows, attains, inquires into and mentally contemplates should be viewed as, things that are not one's real self.

Unlike the Upanishads and the Gita, that look upon consciousness, *vijnana* or *prajnana* as the eternal and immutable aspect of personality, Buddha, states that consciousness is not a basis for holding the concept of

self as permanent. Buddhism regards the five *skandhas* as the manifestation of the real self and postulates that at the basis of these manifestations there is nothing perceivable, nothing which is an object of perception.

2.2.4 *Samkhya* – Yoga View of Self

According to the *Samkhya* system, the individual has thirteen instruments (*trayodasa karana*). Of these thirteen, three are internal, constituting the *anatahkarana*, viz., the *buddhi*, *ahamkara* and *manas*, and the remaining ten are *bahyakarana*, which constitute the five *jnanendriyas* (sensory organs) and five *karmendriyas* (motor organs). The five sensory organs are regarded as the gateways of knowledge, while the five motor organs are seen to help in reacting and ascertaining. The knowledge obtained by sense organs is believed to be checked by *manas*, appreciated by *ahamkara* and the decision is arrived at by *buddhi*.

The individual is believed to consist of both the physical body (called as the *sthula sarira*), and the subtle body (known as *sukshma sarira*). It is the subtle body that is considered as made up of thirteen constituents, viz., the three *anatahkaranas* and the ten *bahyakaranas*, mentioned above. Thus the mental apparatus consists of the subtle body, which cannot function without the physical body. The subtle body contains the *samskaras*, the impressions from the past experiences. Every experience leaves an impression behind and becomes a *samskara*. Every cognition takes the form of the modification of *buddhi*. The *purusha*, the self, receives knowledge through modification of the *buddhi*, itself being unaffected.

Thus there are two events taking place. First, there is the modification of *buddhi* because of the new cognition. Secondly, the modification is reflected in *purusha*, so that he experiences the same. The two events take place simultaneously and knowledge is the result.

The *purusha* is regarded as changeless, eternal and omnipresent in nature. All activity is believed to take place in *prakriti*, which is regarded as being non-eternal in nature, whereas *purusha* is seen as entirely passive in nature.

According to *samkhya*, the *purusha* is the enjoyer or person experiencing (*bhokta*) without being a doer or agent (*karta*). The object first stimulates one or more sense organs, which results in the bare awareness that is quite vague and general (known as *alochana matra*). This general awareness is given meaning by the *manas* which transforms the information obtained from the sense organs and arranges it in a definite pattern. The main function of *manas* is reflection or discrimination. It determines the character of the object by relating it to its properties. Once the information obtained from the sense organs achieves its meaning from the *manas*, the

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ego (also known as *ahamkara*) appropriates it and transforms the experience. After *ahamkara* comes the function of *buddhi*, which decides what is to be done regarding the object perceived.

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CHECK YOUR PROGRESS

5. What is considered to be the most representative interpretation of the Indian view of reality?
6. What is the aim of the Advaita Vedanta system?
7. According to the *Samkhya* system, how many instruments does an individual have?

2.3 THE NOTIONS OF MIND, CONSCIOUSNESS AND SPIRITUALITY

2.3.1 The Mind

Since ages, the field of psychology has been grappling with concerns like what is the mind? How is it different from the body? How can the two be looked at? etc. The mind-body problem is as old as psychology itself. Human behaviour is conceived of as taking place in two qualitatively different realms, namely the mind and the body.

The body is understood in terms of materialistic categories, that is, as an object that has size, shape, mass and a spatial and temporal position and one which exists independently. However, the mind is characterized in terms of temporal position, and is conceived of as an immaterial object that cannot exist independently on its own.

The body is examined as per the theories of natural science, but, since the mind is quite different from the body, hence it cannot be understood according to the principles of natural science. Nevertheless, we all agree that the mind and body interact with each other in several ways. Several theories have been put forward concerning the relationship that exists between the mind and the body. Some of these theories are as follows:

- **Dualistic theories** are based on the assumption that mind and body are different entities. Parallelism believes that the mind and the body do not interact. It states that there exist two independent processes which are nevertheless correlated by the intervention of God. There is a pre-established harmony between mind and body (Leibniz, 1765). In contrast to parallelism, Epiphenomenalism and interactionism, believe that mind and body interact with each other.

NOTES

- **Epiphenomenalism** states that, the body affects the mind and that the mind is a by product of the body. The mind cannot affect the body, but is a causal result of the body (Hexley 1893). According to epiphenomenalists, an individual's actions are influenced by one's motives, desires, needs, goals, etc. through neurophysiological events, which are the ones that actually account for our behaviour. For instance, when one's head hits the wall, a chain of events in that individual's brain causes both the action of pressing his hand to his head and his feelings of pain, fear and aggression. However, feelings of pain, fear and aggression do not cause the individual to press his hand to his head.
- **Interactionism** postulates that there exists a two-way causality. The body affects the mind and the mind affects the body (Descartes, 1659). Interactionism seems to be consistent with theoretical approaches in psychology such as neo behaviourist learning theory, cognitive dissonance theory, etc. as in these theories mental concepts play a causal explanatory role. It raises several questions like where does the interaction between the mind and the body take place? How is this interaction to be described? etc.
- In the 17th century Descartes proposed the pineal gland and in 1984, Eccles and Robinson proposed the motor area in the brain as the location of mind-body interaction. The latter proposition is supported by two findings. One being that the cells of the supplementary motor area begin to fire before one executes a voluntary action, and the other being that, these cells are not triggered by other nerve cells in the brain. However, both these propositions are heavily doubted. The interactionism theory proposes that mental events influence neurophysiological events.

The major limitation of this theory is that it does nothing more than shift the mere statement that the mind affects the body to the fact that mental events affect neurological events. Unfortunately, it fails to shed any light on the mind body problem.
- **Monistic theories** are based on the premise that the mind and body are identical. One set of monistic theories (like idealism, materialism and eliminative materialism) believe that either the mind or the body cannot exist alone. The other set of monistic theories (like logical behaviourism, identity theory and functionalism) conceives the mind in terms of the body. The third set of monistic theories like the double aspect theory, believe that the mind and the body are two aspects of a third substance.
- **Idealism** states that the physical reality exists only in one's mind as one perceives it (Berkley, 1709), whereas materialism states that only physical reality is assumed. Living things are no different from very

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complex robots (Hobbs, 1659). However, the eliminative materialism proposes that only neurophysiological states in the brain are assumed (Rorty, 1965). It regards that our introspections are incorrect as they are made within a particular theoretical framework which is wrong. It believes that neurophysiological theory will completely displace common sense psychology.

These theories have been criticized on the pretext that folk psychology cannot be completely dominated as it is difficult to understand how neuropsychological activity in a particular cell or sets of cell in the brain could be responsible for the content of one's consciousness of being in pain.

- **Logical behaviourism** states that all psychological or mentalistic terms are translatable into terms that refer to body behaviour that is, dispositions. Utterances that utilize mental terms which cannot be translated into psychiatric terms are meaningless (Hempel 1949). Logical behaviourism represents a materialistic, semantic approach that attempts to translate all mentalistic terms into behavioural ones. It is deeply rooted in logical positivism. Accordingly, logical behaviourism proposed that psychological statements which are in principle verifiable, that is, which are meaningful, can be translated into dispositions of 'if...then' statements consisting of behavioural terms. The key concepts of verification in this theory have been severely criticized and finally abandoned. Also, it has been shown that the mere translation of a psychological statement into a behavioural statement cannot by itself eliminate mentalistic terms.
- **Identity theory**, in contrast, proposes that psychological terms and neurophysiological terms, although different in connotation denote the same thing - a physical phenomenon (Feigl 1958). Functionalism states that mental states are defined in terms of their causal relations with stimuli, responses, and other mental states. They are realizable by neurophysiological states (Fodor 1968, 1981). Functionalism is considered by many researchers to be the philosophical basis of cognitive psychology. Basing themselves on a review of neurophysiological and anatomical findings, Puccetti and Dykes (1978) have concluded that both identity theory and functionalism are false as skin, ears and eyes are clearly different from feeling a touch, hearing and seeing something. Puccetti and Dykes concluded that even though seeing is psychologically very different from hearing, but both are identical with the same neurophysiological state, then the identity theory cannot be a true theory.
- **Double aspect theory** states that the mind and the body are two aspects of something else which in itself is neither mental nor physical. Spinoza

(1677), called this thing 'God' or 'Nature'. Strawson (1959) proposed that a person has mental and physical attributes. They are not properties of man, but a complete description of him.

In short, one can say, that none of these theories offer a solution to the mind body problem. Although each theory sheds light on the problem, but none really offers an answer to all of the crucial questions that the issue entails.

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CHECK YOUR PROGRESS

8. What are dualistic theories?
9. Name three theories which explain the relationship between the mind and the body.

2.3.2 Consciousness

Indigenous psychology sees the field of psychology as the science of the soul, of what we are in our innermost being and our highest consciousness. It is also the science of our more humble thoughts, our will and our feelings, of our fears and our burst, of pain or joy, and the role these play in shaping our lives. Above all, psychology is the science of a typically human urge for progress, of our search for a greater love, a higher truth, a deeper meaning, of our aspirations for a more beautiful life and a wider consciousness.

In Sri Aurobindo's words, a human being is a transitional being, painfully aware of its shortcomings and yet, slowly, clumsily and often grudgingly, moving towards a better future. Mainstream psychology, for the most part of the 20th century, tried to model itself on the physical science. It limited psychology strictly to what is objectively observable. At its peak, behaviourism refused to study consciousness, thoughts and feelings because these are not openly visible or measurable. In contemporary psychology, objectivity is valued and rated superior to subjectivity.

Our consciousness is intrinsically subjective. It is what we are, subjectively, in our own personal experience. And so a science of psychology has to be primarily a subjective science. Indian psychology deals with consciousness, which is regarded as one's inner instrument of knowledge. Indian psychology not only talks about *Samadhi* or *nirvana* but also has lot to say about ordinary life. Indian psychology is a larger integral perspective which subsumes all others under it. Also, one can understand the lower from the higher, but not the higher from the lower.

According to Sri Aurobindo, collectively as well as individually, we have gained tremendously in material powers, but not in the wisdom to use these powers and thus in the process we have lost humaneness, peace and

NOTES

happiness. All the major problems humanity is facing, even the most physical ones like poverty, terrorism, war and illness are essentially psychological in nature and can only be permanently solved by a change of consciousness.

Scientists believe that our consciousness is nothing more than a peculiar side effect of the chemical processes, whereas, the Indian view, which underlies both Buddhism and Hinduism, is that of a world manifesting itself out of consciousness. It is not the physical brain which gives rise to consciousness, but it is the consciousness, which gives rise to the world. The *Brahman* manifests the world out of its own being. It means that all consciousness is essentially one and all human beings represent multiple aspects of the source consciousness. Thus, we can merge our tiny individual consciousness back with the infinite splendours of the *Brahman's sat-chit-ananda*.

Each one of us has a unique nature (*Svabhava*) and thus each one of us manifests a unique aspect of the divine. The idea that one divine who is *anantaguna*, i.e. of infinite quality, and expresses himself in infinite ways, recurs throughout the Indian tradition. Within psychology the stress on variety and the uniqueness of the individual expresses itself, for example, in the attention given to the different demands of the different life stages (*ashramas*) and the idea that people in different stages of their development should pursue different aims, (the four *purusharthas* namely *kama*, *astha*, *dharma*, and *moksha*), and in the rich gamut of typologies used. The most well known of these typologies is based on the *gunas* (*tamas*, *rajas*, *sattva*).

Also, each one of us carries within ourselves not only the influences of this life but also karmic formations of a whole series of previous lives. The *Brahman* has not manifested just one physical word, but a whole sense of different planes of conscious existence, which all have their own laws and properties. Most of us lack a clear vision of what happens deeper inside ourselves. In actuality our nature is richly complex. For instance, our emotions clearly have mental, vital and physical elements.

If we go deeper inside, these different elements can be discerned more clearly and we can study their distinct character more easily. For instance, we see that in our subtle body, we have corresponding centres of consciousness, called *chakras* and that according to our state and level of development we can dwell in any one of them, or even move freely between them.

The idea of different levels of consciousness is also important because most social and psychological problems can be solved most easily by bringing in a higher level of understanding. In both cases, one de-identifies oneself from one's desires, needs and opinions and uses a wider perspective, a higher understanding or a higher power of harmony to find optimal solutions.

The different layers of consciousness have been classified in different ways. For example, the Vedas often make use of the following three divisions:

- (i) **The upper hemisphere of *sat*, *chit* and *ananda***, where an intrinsic oneness with the divine exists and there is no differentiation.
- (ii) **The lower hemisphere of body, vital and mind (*annam*, *prana* and *manas*)**, where there is differentiation but also ignorance. Within the lower hemisphere, there are three layers as follows:
 - a. The lowest level of matter has a consciousness that is entirely locked up in its self. It is the layer of fixed physical forms and laws of nature.
 - b. The vital layer is the layer of the life, energy and emotions always engaged in interaction and exchange.
 - c. The mental level is the most typically human. It is the layer of our senses, practical ideas and abstract thought. It is also this layer, where we have the strongest sense of our individuality as separate from everything else.
- (iii) **The middle layer called the supramental**, where there is both differentiation and a fully divine consciousness. In it every part of our nature is fully aware of its oneness with the supreme. This layer forms the link between the upper and the lower hemisphere.

The western world makes a distinction between the subject and object, between the self and others and between the ego and everything else. According to the Indian perspective, it is this sense of a separate ego, which is the cause of all human pain and suffering. It believes that our relative mental world is full of suffering and release comes by shedding our imperfections and becoming once more one with the infinite beyond the mind. The highest experience comes in a state of trance or *Samadhi* and the mind cannot fully express what happens there.

The Indian psychology can help prepare this change and can facilitate the process of becoming complete and one with the *Brahman*.

The Vedantic view of consciousness: The Vedantic view considers the fourth state or the highest stage of consciousness (*Nirvikalpa Samadhi*) as supreme and desirable. It believes that once an individual reaches this state, the individual no longer identifies himself with various 'narrow' definitions of the self and no longer pursues narrow selfish goals and hence does not experience either elation due to success in attaining them or despair due to failure. As a result, such an individual neither feels vain/glorious when praised nor humiliated when criticized. Such a self-realized individual no longer identifies himself with any particular group, and hence stands above pride and prejudice.

NOTES

NOTES

In short, one can say that such a person becomes saintly in his attitude and behaviour, manifesting the ideal human condition called *sthitaprajna* (characterized by equanimity, tranquillity, etc.)

This fourth state of consciousness is considered as a means for the attainment of eternal liberation from the miseries of an endless series of life cycles. The Vedantists have suggested the following four basic means for its attainment:

(i) *Correct discrimination between the everlasting and the impermanent:*

This means of attainment requires an individual to come to an understanding that the *Brahman* is the only permanent form of existence and the phenomenal world is impermanent. Hence, one should identify oneself with the everlasting *Atman* and not with the body which is impermanent. It also requires the individual to realize that there is some lasting form of happiness different from the worldly gains of wealth and power, which are transient in nature. This journey towards liberation requires one to strive for the more permanent *Brahman*.

(ii) *Maintaining an attitude of detachment:* It requires an individual to refrain from hankering for enjoyment that one may have expected either in this world or in the existence after death. It believes that the moment an individual arrives at an understanding that most forms of worldly enjoyments are temporary in nature it becomes possible for the individual to adopt and maintain an attitude of detachment.

(iii) *Acquisition of the following six virtues:*

- a. Controlling the mind so as to rest it steadily on one's objective (*sama*).
- b. Withdrawing the senses from the objects of their pleasure (*dama*).
- c. Preventing the mind from modifying itself as it becomes modified when controlled by the external objects (*uparati*).
- d. Enduring hardships and pain without lamenting or becoming anxious (*titiksa*).
- e. Adopting an attitude of conviction that the theory explained by the scriptures and the directions provided by the teacher are the correct means for the knowledge of reality (*sraddha*).
- f. The firm resting of the mind on the formless *Brahman* without indulging the mind (*samadhana*).

(iv) *Cultivation of an intense desire:* This is likely to enable an individual to liberate oneself from the bonds created by egoism and ignorance.

In addition to the above mentioned means to achieve liberation, the Vedantists suggest a general strategy for the attainment of the ideal human condition. The strategy requires an individual to engage in the pursuit of inquiry regarding the nature of the self. To inculcate the pursuit of inquiry, they recommend that an individual should engage in a systematic study of the doctrines of

Vedanta as explained in various texts such as the Upanishads. An aspirant is advised to approach a qualified teacher who has learned the principles properly and has also attained self realization in his own right. He is required to carefully listen to the non dualist conclusions of Vedanta philosophy and thereafter to repeatedly deeply contemplate about what he or she has thus learned. Finally, over time the aspirant is likely to become persistently involved in contemplating the non dual principle of *Brahman* in such a way that no other thought enters his mind. Having attained this stage, the aspirant is ready to enter the state of *Samadhi*.

NOTES

There are several similarities between the yogic and Vedantic approaches to the attainment of *Samadhi*. Both yoga and Vedanta recommend refraining from the pursuit of worldly pleasure and from the accumulation of their means (*vairagya*, *aparigraha*), cultivation of the attitude of detachment, studying the doctrines of one's chosen discipline (*svadhyaya*, *sravana*), withdrawing the senses from the objects of their pleasure (*pratyahara*, *dama*), and ascetic self control (*tapa*, *titiksa*).

The primary goal of Vedanta, namely self realization can be seen as analogous to the attainment of positive mental health or a higher sense of fulfillment in life, than to the restoration of an average level of health among those who are clearly in a pathological condition.

CHECK YOUR PROGRESS

10. Which is the fourth or highest stage of consciousness?

2.3.3 Spirituality

Health is defined as physical, mental, social and spiritual well-being. Spirituality is central in Indian culture and tradition. The importance of spiritual aspect of human development and behaviour has also been recognized by a number of personality theorists. Spirituality is seen to have a significant influence on human values, behaviour and health.

Spirituality has been used since early times in our Indian tradition to overcome pain and suffering. For instance, the Rig Veda has used offerings and prayers to achieve relief from disease. The Atharva Veda has gone in detail about the *Daiviya* and *Havan Chikitsa*. The Atharva Veda also makes use of intra-psychic methods like prayer, rituals and penance. A careful reading of the Atharva Veda brings to light the observation that certain sections in it are meant for overcoming phobias, overcoming inferiority feelings, guilt, erotic anomalies, compulsions and for growth and development. Spiritual and religious aspects are believed to play a significant role in human development and values.

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A spiritual person is one who believes in ultimate reality (Rangaswami, 1994), practices meditation, prays, thinks and behaves as prescribed in the scriptures and in the spiritual teachings. The spiritual person's world view, thoughts and behaviour are based on their values of the spiritual path.

Spirituality entails the acknowledgement of a transcendent being, or a reality greater than ourselves, which has an ultimate concern with the transcendent reality. Indian concepts like the karma doctrine, sufferings, pain, loss, impending deaths, etc. can be well integrated with the spiritual dimension and can bring about positive change. Azhar et al. (1994) and Rangaswami (1995) have emphasized the importance of using spirituality in psychotherapy to the willing patients. It is possible to utilize traditional spiritual practices of sacrifice, rituals, confession, surrender, prayer, faith, etc.

The spiritual pursuit prescribed by scriptures relate to prevention and control of disease and to enhance happiness, health and thereby the quality of life. It has significant implications for the person as a whole. Spirituality enhances the physical, mental and social well-being of an individual and belief in spiritual reality and spiritual experiences are seen to bring about significant changes in the spirituality oriented people.

Spiritual ideology is seen to bring out positive growth by changing cognition and behaviour. Research has shown that application of spirituality has been used in treating anxiety based disorders and somatoform disorders.

Spirituality sees an organism above his physical body and acknowledges the existence of transcendental experience and supreme-being greater than oneself. Adherence to spiritual pursuit and value system provide high potentials for self-control, coping and detachment from sufferings and problems.

In a study, Bergin (1980, 1983) made systematic and empirical analysis of using religious factors in psychotherapy and found that mental health was significantly related to religious experiences. Similarly, Antonovsky (1979) found that spiritual convictions were correlated with physical health. Spirituality and religious methods can be used for general well-being and especially for physical and mental health problems.

Various dimensions of spirituality can be empirically measured and tested. In fact, in psychotherapy research, spiritual ideals can be effectively used as variables and the psychotherapists can incorporate spiritual dimensions of people in treating mental disturbances and in enhancing their positive growth and well being.

In spiritual psychotherapy, faith plays a significant part. In it, a lot of emphasis is laid on the prayers that are said by the patient or by the priest on behalf of the patient. It frequently makes use of the technique of surrender in which individuals seek relief. In spiritual psychotherapy, it is a common

NOTES

practice to surrender to the supreme power when there is stress or no hope for betterment and relief. This practice is seen to be quite beneficial for individuals who are presently facing circumstances that are painful but cannot be voluntarily changed. For instance, this practice makes it easy for an individual suffering from say cancer to accept his fate, come to an agreement with it and arrive at a new meaning which helps in reducing his suffering and evokes new hope for the future.

The areas in which spiritual perspective contributes to psychological thought and psychotherapy are proof of spiritual reality and anchoring values in universal terms as spiritual experience has an impact on human behaviour. The spiritual perspective anchors values that promote self control by increasing an individual's commitment to values and control of impulses. The commitment to values is usually stronger and lasting as it is intrinsic in nature. These values are used for cognitive self regulation and in maintaining a life style. Spirituality has several applications in the area of addiction, sexual behaviour, anxiety, hopelessness, meaninglessness, etc.

An individual's belief systems and values are believed to play a significant role in regulating his or her emotions, thoughts and actions. Several forms of psychotherapy, be it client centred, humanistic, cognitive or analytical psychotherapy, value the belief systems and values of their clients. Since an individual's current behaviour is based on belief, it is essential to replace unhealthy irrational beliefs with more healthy rational ones in order to elicit constructive and adaptive behaviour.

The mechanisms operating in this process that lead to desirable changes are ventilation, catharsis, sublimation, clarification and surrender. Research has also shown that spiritually oriented individuals have reduced incidence of health risk factors and have enhanced purpose and quality of life as they follow specific prescribed life styles.

Research has also shown that spiritually oriented people cope with stress without much negative health consequences. One probable reason behind this is that the spiritually oriented people follow the *karma theory*. As a result, when such an individual faces stress he tends to surrender and detach himself without reacting vehemently. These individuals do not fight against threatening situations. Instead, they react by engaging in prayer and meditation and surrender to the supreme power. These individual's belief in the ultimate reality and their interpretation of suffering are pragmatic and help in preserving mental health. The karma yoga also emphasizes that the person should do his or her duties without giving importance to the consequences.

Spiritual practices of prayer, worship, kind heartedness, humane and loving fellowship in addition to practices of abstaining from alcohol, avoiding

NOTES

too much passion for possessing things, avoiding work stress and proper eating habits would play major role is lesser incidence of coronary heart diseases and in promoting both physical and mental health.

Spiritual practices are also believed to have the potential to bring about a significant change in a Type A personality pattern. Spiritual practices are also relevant for depression, anxiety and obsessive compulsive disorder. These individuals are seen to be too self observed, have obsessive traits and engage in exaggerated efforts to control even the uncontrollable aspects of their environment. They are also seen to engage in more personal references, tend to be self absorbed at the expense of others and the world at large. The tendencies to over control self, others and the environment result in helplessness, uncertainties and lack of fulfilment. The spiritually oriented life style is likely to facilitate health and a better quality of life.

Spirituality promotes faith, surrender, prayer, worship and penance, which has been seen to result in physical and psychological healing. The spiritual life style relates to prevention and control of diseases and promotes well-being and a better quality of life. Hence, to have a healthy mind and body, a spiritual life style which is in harmony with the social environment is required.

The cognition of clients is important in relation to pain and suffering. The anxiety, depression and the behaviour due to pain and suffering can be managed with the spiritual belief of the individual, which help in enhancing an individual's adjustment to the current life circumstances. Spiritual perspective is believed to promote effective coping and physical limitations.

CHECK YOUR PROGRESS

11. What does spirituality promote?

2.4 METHODS OF KNOWING IN INDIAN TRADITION

Psychologists once became quite lost in the success story of physical sciences and began to regard the scientific way of knowing about things and concepts as the only real, trustworthy, universal and rational way of knowing. But soon when they began to apply this method of inquiry to understand human behaviour, they found themselves facing several problems.

As a response to these problems, new meta-theories of understanding emerge from diverse areas such as critical theory, hermeneutics,

phenomenology and literary criticism which were open to new ways of looking at the problem of knowledge.

The Indian perspective sees the existence of human beings as a constituent part of the whole universe. Thus Indian thought treats reality as an unified whole and not as a collection of discrete objects or events. It sees everything in the universe as a part of an interconnected whole, which shares the essential properties of the whole. It sees an individual as co-eternal with God.

The word philosophy was derived from a Greek term *philo-sophia* meaning 'love of Sophia', i.e. human reason and judgment. The Sanskrit word for philosophy is *anviksiki* which means 'survey of all things'. Another term for philosophy is *arsana* which means 'to look' or 'having insight'. Both these terms place more emphasis on contemplation of reality than on reasoning or discrimination or controlling or regulating the object of study. Human beings are not considered inherently more important than any other animate being as everything in the universe is seen as a part of the bigger whole.

To explain the entire process of knowing, there are about twelve major schools of Indian philosophy. They constitute of two main groups, namely the *astika* (accepts the authority of the Vedas) and *nastika* (denies the authority of the Vedas).

The six *astika* schools can be arranged in three sets that are akin to each other, as given below:

- (i) *Nyaya* and *Vaisesika*
- (ii) *Samkhya* and *Yoga*
- (iii) *Mimansa* and *Vedanta*

And the six *nastika* schools can be grouped under the following three groups:

- (i) Materialism, known as *carvaka* or *lokayata*
- (ii) Jainism
- (iii) Buddhism, which has four sub divisions: namely, *Vaibhasika* (direct realism), *Sautantrika* (indirect realism), *Yogacara* (idealism), and *Madhyamika*

The concept of knowledge has been conceptualized by Indian thinkers as relation, act, quality and self subsistence which are interlinked terms. Terms like *jnana* (cognition), *upalabdhi* (attainment) and *buddhi* (intellect) are often used independently as well as interchangeably to refer to knowledge in Indian literature. For instance, the *samkhya* theory proposes that knowledge is a mode of *buddhi* which evolves from *prakriti*. As an activity, knowing is characterized as a process of consciousness. Several ways have been proposed to obtain valid cognition (*prama*), which refers to knowledge that is free

NOTES

NOTES

from doubt (*samsaya*), indefiniteness (*anadhyavasaya*), and error (*bhrama*) and which, therefore reveals things as they are (*yathartha*), furnishes the basis of successful activities (*samvadi-pravrttitanukula*) and is not contradicted (*abadhita*) by any other experience (Dutta, 1967).

The process of knowing basically, involves four factors namely, the subject (*pramata*), the object (*prameya*), the method (*pramana*) and the resulting knowledge (*prama*). If any of these factors is missing, then one cannot obtain true or valid knowledge. *Pramana* which is the operative cause of knowledge is often subject to various types of errors. The functional aspect of reality determines the validity of knowledge. It is believed that novelty is the major feature of knowledge.

According to Gautama, the founder of *Nyaya* school, doubt (*samsaya*) and desire to know (*jijnasa*) mark the beginning of any inquiry. Before inquiring anything, the utility of that inquiry for human good is looked at by making a careful analysis of the pros and cons of the issue in order to ascertain the true knowledge. The seeker of knowledge is advised to observe the various steps of rigorous critical inquiry, as follows:

- One should use all valid sources of knowledge
- One should use (and avoid conflict with) established theories
- One should use examples acceptable to all
- One should use the five step method of discovery and proof
- One should use the indirect hypothetical/postulation method to strengthen the argument
- One should avoid material fallacy (*hetvabhasa*)
- One should avoid quibbles (*chala*)
- One should avoid false analogies (*jati*)
- One should avoid self satisfying steps which may cause defeat in debates

The foundations of this inquiry include direct experience, introspection, knowledge obtained from other valid sources, current linguistic usage and knowledge of previously established theories. Suppositions should be parsimonious (*laghava*) and one should avoid making suppositions if perception is sufficient and should try to eliminate alternative suppositions. One should try to eliminate suppositions as far as possible and should keep a check on defects of self dependence (*atmasraya*), mutual dependence (*anyonyasraya*), circular reasoning (*cakraka*) and infinite regress (*anavastha*).

Some schools of thought believe that knowledge should have external validity, whereas others believe that the conditions of validity lie within the very conditions that generate the knowledge. Buddhists think that validity is nothing but practical efficacy. Knowledge of knowledge has also been explained in diverse ways. Some view it as self-manifestation (*svatah*

prakasa) (e.g. *Samkhya*, *Vedanta*, *Prabhakara*, Jain) while others consider it as based on introspection (*Nyaya*) or inference (*Bhattas*).

Despite this diversity, the various Indian schools of thought strongly believe that everything arises from a common matrix and is bound together and operated by some shared and common universal principles. It is ignorance which makes one view all the things as separate and distinct entities. However, true knowledge leads to the awareness of the unity incorporating all the manifestations in the world.

Knowledge is broadly classified as spiritual knowledge (*para vidya*) and empirical knowledge (*apara vidya*). Spiritual knowledge is concerned with the experience of universal reality and its diverse manifestations. It is believed that the knowledge of supreme reality was supposed to lead to liberation. In contrast, the empirical knowledge deals with the ordinary world and is of practical significance. There are several ways to attain liberation, which does not necessarily imply renunciation of the world. It basically liberates an individual from his false ego boundaries which make him self-centred. Both the spiritual and empirical knowledge are complimentary in nature and together help in realizing the life goals (*purushartha*) and in looking at the whole range of existential concerns.

One may find that in Indian literature, the term *vidya* has been used for both science and philosophy. *Vidya* can be broadly classified into four major categories namely, *anvishiki* (is philosophizing rather than philosophy), *trayi*, *varta* and *dandniti*. They dealt with philosophy, vedic knowledge, and economic and political studies.

The development of knowledge systems is conceptualized in the form of *sastras*, which consist of a system of rules with its own techniques and concepts. It was required to define itself with respect to its subject matter, purpose, relevance, and the class of inquirer who was eligible for its study. The *sastras* embody discursive, rational and practical knowledge. Its rational and practical aspects are complementary. Reason is considered to be integrally connected with experience and faith but differs from these in being self critical and indirect.

Knowing involves relating to the different aspects of our reality such as persons, events, objects and ideas and depends on the individual's general attitude or stance towards the process of knowing in general. The Indian tradition looks at knowledge from a point of view which is quite distinct from the western view. For instance, it believes that ignorance is the cause of suffering and the pursuit of knowledge in general is oriented towards removal of suffering experienced in one's life. It is not considered as a pure intellectual exercise.

It sees knowledge as inseparable from the human goals and values. Human life is believed to have four ultimate goals (*purusarthas*) of life

NOTES

NOTES

namely, *dharma* (ethical merit), *artha* (wealth), *kama* (enjoyment) and *moksha* (salvation) which are closely related to the four life stages or divisions of life namely, student (*brahmacharya*), householder (*garhasthya*), forest dweller (*vanaprastha*) and renouncer (*sannyasa*). These stages are believed as preparatory to the life goals. The goal of *moksha* and forest dwelling are considered optional.

The philosophical discourse, although intellectually and academically focused on the problems of human existence, is intimately linked to the life of action in society and ultimately strives to search for the ideal and a deeper sense of life. Both being and becoming is considered central to the process of knowing.

Knowledge is characterized more in terms of modifications, structuring and reorganization of the knower. More than changing or controlling the object, it changes the knower or the person engaged in the pursuit of knowledge by introducing changes in mental, linguistic and behavioural functioning of the person.

The relationship between *dharma* and knowledge is considered to be congenial. Since there is no conflict between science and religion in the Indian perspective, Indian science has developed alongside *dharma*.

The Indian view also assumes that the universe is lawful and there is continuity within the entire animate kingdom. Unlike the western tradition, the Indian tradition, considers man and nature as interdependent and that they share co-existence. Man is thought to operate on two planes, one operating along the dimension of time and space, while the other transcends time through its projection in its progeny and transcends space through its identity not only with nature, but also with all the beings.

Most schools in Indian philosophy believe that the mind (*manas*) cannot be equated with self (*atman*) who is the knower. The mind is considered as a substance and an instrument of knowledge. Some schools consider the mind as an internal sense organ responsible for the experiences of pleasure, pain, and other internal states (Chennakesavan, 1980).

The mind enables one to reach out to objects and make them known to the self. It performs several functions like *samjnana* (awareness), *jnana* (perception), *ujnana* (discrimination), *prajnana* (intelligence), *medha* (wisdom), *dristi* (insight), *dhrti* (steadfastness), *mati* (thought), *manisa* (thoughtfulness), *smriti* (memory), *samkalpa* (conception), *kratu* (purpose), *asu* (life), *kama* (desire for a thing), and *vasana* (desire for possession). Chandoghya Upanishad also gives a list of the mind's functions which incorporates some additional functions such as *chittta* (intelligence and thought), *dhyana* (concentrated reflection), and *smar* (remembrance). Finally, Brhadaranyaka Upanishad considers *kama* (desire), *vicikitsa* (doubt), *sraddha*

(belief), *asradha* (disbelief), *dhrti* and *adhrti* (steadiness and unsteadiness), *hrih* (shame), *dhid* (meditation) and *bhiih* (fear) as the activities of the mind.

The yoga system delineates five modes or states of mental activity consisting of *ksipta* (wandering), *mudha* (forgetful), *vikasipta* (distracted), *ekagra* (one pointed) and *niruddha* (restrained). Mental activities are classified as *klista* (hindered) and *aklista* (unhindered), in terms of discriminating power. The *aklista* has discrimination for the objects and consists of *vrtti pramana* (valid knowledge), *viparyaya* (illusion), *vikapa* (predicate relation), *nidra* (sleep), and *smriti* (memory). Perception depends on mental modification or *citta urtti* and contact between the target object and *manas* through sense organs. The self is considered as the real cognisor. The *citta urttis* are illuminated by *purusha*'s reflection of *buddhi*. Knowledge refers to illumination of a thing which is not already presented and is caused by the operation of the self.

The term illusion (*viparyaya*) means knowing of the unreal, which does not have its own form. It is incorrect cognition and such knowledge is contradicted or sublated by a subsequent cognition. Misconceptions (*klesa*) such as *avidya* (ignorance), *asmita* (egoism), *raga* (passion or attachment), *dvesa* (aversion) and *abhinivesa* (clinging to life) are believed to block the realization of the true self.

Yoga sutra considers *Vikalpa* as a way of knowing. *Vikalpa* involves imagination without any corresponding perceptible object and results from verbal expressions of knowledge.

The *Nyaya* school considers recognition as a form of perception or recollective cognition, which may occur because of many factors such as attention (*pranahana*), association (*nibandha*), practice (*abhyasa*), indicative (*linga*), distinguishing features (*laksana*), likeness (*sadrasya*), ownership or possession (*parigraha*), support (*sambandha*), sequence (*anantarya*), separation (*viyoga*), similar employment (*ekakarya*), enmity (*virodha*), superiority (*atisaya*), acquisition (*prapti*), cover (*avadhana*), pleasure and pain (*sukha* and *dukha*), desire and aversion (*iccha* and *dvesa*), fear (*bhaya*), need (*arthitva*), profession (*kriya*), affection (*raga*) and merit and demerit (*dharma* and *adharma*). These causes of recognition are not mutually exclusive and refer to the characteristics of objects and events, their contexts and relationships. Recognition largely has two components, one being the perceptual aspects and directness of experience, while the other being the memory component. Both these components are emphasized differently by different thinkers.

The term memory refers to the activation of residual impressions or traces of the past experiences (*samakaras*). Memory is a function of the contact of these *samskaras* with mind (*manas*). Some thinkers consider memory as mediate knowledge as it is dependent on past experience, whereas others

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NOTES

consider it as an indicator of continuity of life and experiences. The practice of yoga believes that the *samskaras* gradually become stronger with their repeated manifestations in actions and hence it states that bad and painful *samskaras* should be substituted by good and pleasant *samskaras*. The *samskaras* are cumulative in nature and are often present at the unconscious level.

In short, it can be said that knowledge is a quality of the self, which is manifested by the mind through its contact with the objects. For the self to attain knowledge, the mind should be active and should regulate the entire process. Although mind is matter but because it has *sattva guna*, therefore, it has the capacity to reflect.

Consciousness is considered to be transcendental in nature. The coalition of the change and unchanging consciousness forms the basis of experience within which the distinctions of subjects and objects are made.

There are two views that are strongly held regarding the origin of the world and all forms of being in the Indian tradition. According to one view, *Brahman* or *atman* is the creator of the entire world, whereas the other view believes that the world originated by *srsti* or *sarga* (the seminal emission from the supreme body).

The idea of universal causality is sometimes related to the nature of the mind and is justified on the ground of its indispensability. This view believes that the world that is directly perceived is only a flux of instantaneous events, and the world that is constructed by rational knowledge is an ordered whole superimposed on the perceptual world and this systematic or transcendental illusion forms the basis of all thought and action (Pandey, 1984). In contrast, *Samkhya* regards causation as a manifestation of continuous evolution.

Buddhists view causal relationships in terms of 'activity of making'. They consider causes as regular antecedents for the effects and broadly classify causes in the following three categories:

- (i) *Nimitta karana* (refers to the agent as efficient cause)
- (ii) *Samavayi karana* (refers to the material)
- (iii) *Asamavayi karana* (refers to joining or contributing factors)

The Indian perspective gives matter and spirit similar status. It believes that the cosmic and specific faculties are derived from matter including intellect. It views spiritual principles as largely inactive. Matter alone constitutes the foundation for all universal forms and matter and spirit together form the basis for activity. The principles of reincarnation and karma are believed to be universal, which come into existence together.

The Indian ontology postulates two major planes (*satta*) of reality – transcendental (*paramarthika*) and empirical (*vyavaharika*). The transcendental

reality is believed to be non-changing and universal in nature and can be experienced under certain conditions like *Samadhi*.

Thus, according to the Indian perspective, objects do not have only a static existence but are also subject to continuous changes both in themselves as well as in their relationship with other existing objects.

By adopting certain measures one can apprehend reality and can become aware of it. The western philosophy regards perception and inference as two sources of knowledge, where as the Indian perspective has proposed diverse sources of knowledge and have given various orders of preference. For instance, it regards *pratyaksa* (perception), *anuman* (inference), *arthapatti* (postulation) and *anupalabdhi* (non-cognition) as an auxiliary source of knowledge. In addition, *pratibha* (intuitive knowledge), *aitihya* (unbroken tradition) and *sambhava* (possible inclusion) have been considered by some schools as a source of knowledge. You shall learn about these sources of knowledge in a little detail below.

2.4.1 Perception (*Pratyaksha*)

Perceptual knowledge is viewed as the direct knowledge of objects, dealing with both external as well as internal objects and states. It results from coordination among sense organs, self and mind and occurs in the form of consciousness or awareness when mind and self come into contact. Through the mind internal objects come in contact with the self and we become aware of them. Perception enables us to perceive attributes of things or substances and experience their identities. Individual characteristics and generic attributes are both perceived. This form of knowledge requires modification of mind corresponding to the object. Vedanta considers the four states or functions (*vrtti*) of mind namely, deliberation (*manas*), determination (*buddhi*), egoism (*ahamkara*) and recollection (*citta*).

Perception is of two kinds, namely the indeterminate (*nirvikalpaka*) perception (refers to perception of mere being) and determinate (*savikalpaka*) perception (includes the concept of identity). The sensory experience is considered to be definite as the objects are directly presented to the knowing self by the activity of sense organs and mind. Mind plays an active role in this process. Perceptual knowledge includes a whole range of common sensory perception, introspection, intellectual and mystical intuition.

2.4.2 Inference (*Anumana*)

Inference refers to knowledge obtained based on the invariable concomitance relation between what is perceived and what is deduced. The Sanskrit term *anumana* means 'knowing after' or knowledge derived from some other already existing knowledge. The significance of inference depends on what is available from direct perception. Inferential knowledge involves the following steps:

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- Proposition to be proved (*Pratijna*)
- Reason for this (*Hetu* or *Ling*)
- Universal proposition supported by an instance (*Udaharana* or *Nidarshana*)
- Application of the universal proposition (*Upnaya* or *Anusandhana*)
- Conclusion proved (*Nigmana*)

Inferential reasoning involves both deductive as well as inductive processes. There are largely three types of inferences based on a priori (*purvavat*) (meaning inferring effect from cause), a posteriori (*sesavat*) (meaning inferring cause from effect) and analogical (*samanyatodrsta*) (meaning inference from something perceived as similar). A distinction between inference for self (*svarthanumana*) and inference for other (*pararthanumana*) has also been made. While making inference for others, it is essential to state all the premises, whereas while making inference for self it is not necessary to state all the premises.

2.4.3 Comparison (*Upamana*)

It is a spontaneous cognitive process based on knowing A's similarity to B from the perception of B's similarity to A which has been perceived elsewhere, thus involving an empirical association of two similar observations. For instance, the relationship between *Brahman* and *atman* is viewed as all pervading and unrelated. This source of knowledge is based on sensory facts but inference transcends the senses and helps in exploring the unseen. It involves immediate cognition and in it the role of memory is secondary. The cognition of similarity leads to recollection and not vice versa. The observed similarity also leads to past experience.

2.4.4 Postulation (*Arthapatti*)

Involves the supposition or presumption of some fact especially when in our experience some unit of cognition is incomplete in order to obtain a structured whole. It is different from inference as in it there is an absence of major premise.

2.4.5 Verbal Testimony (*Sabda*)

In verbal testimony, words serve as a means of immediate knowledge and often supplement perception and inference. Words are also assumed to precede intuitive perception. In verbal testimony, knowledge is based on the comprehension of the meanings of the pertinent words and their interrelations. It involves constructive combination of ideas. The words of the trustworthy people who have attained knowledge are important sources of knowledge. For instance, *Veda* or *sruti* has been consistently considered as the only source of knowing *Brahman*.

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The words signify objects, actions and attributes which have universal and particular aspects. Words have both primary (related to saying) and secondary (which is often the indicated meaning) meanings. Usually the secondary meaning is sought when the primary meaning does not work. The sentence provides meaning to words as it involves several types of relationships (e.g. association, dissociation, mutual association, hostility, opposition, purpose, context, situation, indicator sign, proximity, capacity, propriety, place, time gender and accent). The denotative meaning can be of four types, namely derivative, conventional, derivatively conventional, and derivative and conventional.

In fact, all cognitive awareness appears in the form of interpretations through language. According to Bhartrhari, language operates at two levels, namely *pasyanti vac* (at this level an idea comes as an inner flash) and *vaikhari vac* (here the inner flash is reflected in the intuitive flash of idea, sentence, or poem as a whole). Between these two levels there is a middle level known as *madhayama vac* in which the intuitive wholistic idea is separated in sequence.

2.4.6 Non Cognition (*Anupalabधि*)

Is a means to the knowledge of non-existence. The non-existence of a thing is apprehended by its non perception. Both existence and non existence are facts of cognition and only appropriate non apprehension can cause valid cognition of non existence. Several types of non existence have been identified, such as those caused by destruction, absolute non cognition and mutual non cognition.

Knowing pleasure and pain: *Manas* as an internal sense organ has been considered responsible for emotional experiences like pain and pleasure. These experiences have been explained by different schools of Indian thought in different ways. For instance, according to the *Nyaya* system, pleasure and pain, desire and aversion, cognition and volition are the qualities of the self, which become known to the self only when *manas* comes into contact with the self as possessed of these qualities. Pain occurs when the pressure from a want becomes extreme and the satiation of want leads to pleasure.

But, *Vaisesika sutras*, considers pleasure and pain as different entities as they have diverse causes and effects. It believes that pleasure leads to a feeling of pleasantness (*anugraha*), attraction (*abhisvanga*) and brightness of the eyes and face, etc. (*nayanai prasada*). In contrast, effects of pain include anger, ideas of harm doing and depression. One can experience both pleasure and pain with reference to one's past and future based on recollection and reflection, respectively.

Also they are immediate perceptions unlike cognition which involves doubt and assurance. Desire is the source of effort, remembrance, virtue and vice. Some major types of desires are lust, hunger, affection, aspiration,

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compassion, disinclination, disposition and inclination. Aversion leads to anger, ill will, resentment, jealousy, and indignation. The knowledge of pleasurable things leads one to put incessant effort to obtain it. All other emotional experiences emerge out of pleasure and pain.

Realization of supreme knowledge: this is considered as a higher order knowledge which requires gurus to communicate an imponderable truth and its preparation is chiefly spiritual and moral in content. It involves *sadhana* in the supervision of a *rsi* or *drasta*. Broadly speaking, *sadhana* involves perfection in work for every person in his or her respective pursuit and performance of duties. It also denotes making and thus implicates transformation of self and involves detached truth seeking, sensitiveness, earnestness, maturity and wisdom and realization of the constraints and limitations emanating from egoism and acquisitiveness.

In general, three ways of spiritual realization, namely knowledge (*jnana*), action (*karma*) and devotion (*bhakti*) have been practiced. The yogic system of *Patanjali* prescribes the practice of yoga consisting of eight limbs; restraints (*yama*), observances (*niyama*), postures (*asana*), breathing exercises (*pranayam*), withdrawal of sense from its objects (*pratyahara*), concentration (*dharana*), contemplation (*dhyana*), and *Samadhi* (a trance like state). The *Samadhi* state has been described as consisting of several hierarchically arranged levels or stages as given below:

- *Savitarka*: In it words and their denotative and connotative meaning remain mixed together.
- *Nirvitarka*: Involves consciousness devoid of meanings and association originating from social conventions.
- *Savichar*: Is characterized by a focus on space time and causal context of the object of cognition.
- *Nirvichar*: Is a state uncharacterized by past, present and future characteristics of objects.
- *Sananda*: Is focused on means of cognition.
- *Sasmita*: Is focused on the sense of self.
- *Asamprajnata*: Is the highest state devoid of all objects of cognition. In this stage the yogi attains final liberation which is describe as a state of complete aloofness or isolation of *purusa* from *prakiti*. The individual completely withdraws into himself and is no longer conscious of anything as all varieties of the processes of consciousness are completely restrained. This state lasts for only short periods of time. It is described as a blissful state.

Vedanta also suggests that *nirvikalpaka Samadhi* leads to the attainment of a superior state of being. The attainment of this state requires:

- Correct discrimination between the everlasting and the impermanent.

- Maintaining mind, which involves withholding the senses from the objects of their pleasure and preventing the mind from modifying itself enduring hardships and pain.
- Adopting a conviction about faith in scriptures, teacher and resting the mind.
- Intense desire for liberation from the bonds created by egoism and ignorance.
- Use of strategies namely, learning or listening, intellectual training and ethical training.

Devotion is considered as the second mode of spiritual realization which requires recognition of a personal God, who is omnipresent, omniscient and omnipotent, and who confers his grace on the devotee when the devotee surrender himself unreservedly to his supreme power. Removal of egoism, friendship and pity for all beings, tranquillity, equality to pleasure and pain, patience and forgivingness have been enumerated as important characteristics of a *bhakta*.

Yoga of action is the third way to approach the supreme being and the transcendental reality. It is believed that doing the assigned work without attachment and without getting involved in its consequences leads to solidarity of the society.

In short, the process of knowing in the Indian tradition is quite rich and complex meta-theoretical framework which has a potential to offer insights into the intricate processes of human understanding. It is by all means more rigorous and inclusive than western empirical approach and even goes beyond it in many ways, as currently practiced in the psychological science. It generates new, different and more comprehensive theoretical perspective and concepts in which values are central and pursuit for knowledge is more engaging.

CHECK YOUR PROGRESS

12. Which four factors does the process of knowing involve?
13. Who founded the Nyaya school?
14. Which are the four stages of life in the Indian tradition?
15. Name three sources of knowledge.

2.5 SUMMARY

- In this unit, we have learned the meaning of self, according to the Indian perspective. The term self has been examined on the basis of the notions of the mind, consciousness and spirituality.

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- As per the Upanishads, the true self is identical with *Brahman* – characterized by the trilogy of terms, being (*sat*), consciousness (*chit*) and bliss (*ananda*). Different perspectives have been discussed in this regard, namely *Sri Aurobindo's* and the *Advaita Vedantic* system.
- The body is explained as an object that has size, shape, mass and one which exists independently. However, the mind is conceived of as an immaterial object that cannot exist independently on its own.
- There are several theories discussed concerning the relationship between the mind and the body, e.g., the dualistic theories and the monistic theories.
- Indian psychology also deals with consciousness, which is regarded as one's inner instrument of knowledge.
- Scientists believe that our consciousness is nothing more than a peculiar side effect of the chemical processes, whereas, the Indian view, which underlies both Buddhism and Hinduism, is that of a world manifesting itself out of consciousness. Also each one of us is greatly influenced by our *karma*.
- Spirituality has been used since early times in our Indian tradition, to overcome pain and suffering and entails the acknowledgement of a transcendent being, or a reality greater than ourselves.
- The Indian perspective sees the existence of human beings as a part of the whole universe. It sees an individual as co-eternal with God.
- The Indian tradition also looks at knowledge from a point of view which is quite distinct from the western view. For instance, it believes that ignorance is the cause of suffering and the pursuit of knowledge in general is oriented towards removal of suffering experienced in one's life.
- It is not considered as a pure intellectual exercise. Thus we see how Indian psychology has added its own thoughts to western perspectives and produced a viewpoint, which is uniquely its own.

2.6 KEY TERMS

- **Ego:** A term coined by Freud to refer to our normal walking consciousness
- **Id:** A domain where the unconscious sexual and aggressive instincts reside

2.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Ego was a term coined by Freud to refer to our normal waking consciousness and Id was the domain where the unconscious sexual and aggressive instincts resided.
2. Humanistic psychology impels people to rise above their lower unconscious nature to become a whole, complete and self-actualized person. Transpersonal psychology is concerned with the study of humanity's highest potential and with the recognition, understanding and realization of unitive, spiritual and transcendental experiences.
3. The *Brahman* or self is made up by the trilogy of sat, chit and ananda.
4. Integral yoga was devised by Sri Aurobindo.
5. *Advaita vedanta* system is generally considered to be one of the most representative interpretations of the Indian view on reality and existence and shares many elements with most other schools.
6. The *advaita vedantic* system aims at a total transformation of the person's life by enabling one to recognize his imperfection, cultivating dispassionateness, practicing meditation and reaching at self realization.
7. According to the Samkhya system, an individual has 13 instruments.
8. Dualistic theories are based on the assumption that mind and body are different entities.
9. Dualistic theories, monistic theories and interactionism explain the relationship between the mind and the body.
10. The Vedantic view is the fourth or highest stage of consciousness.
11. Spirituality promotes faith, surrender, prayer, worship and penance.
12. The process of knowing basically involves the following four factors, namely, the subject (*pramata*), the object (*prameya*), the method (*pramana*) and the resulting knowledge (*prama*).
13. The Nyaya school was founded by Gautama.
14. *Brahmacharya*, *Grahasthya*, *Vanaprastha* and *Sanyasa* are the four stages of life in the Indian tradition.
15. *Arthapatti*, *Pratyaksha*, *Anuman* are some sources of knowledge.

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2.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a brief note on transpersonal psychology.
2. What is Buddhism's view of self?

3. How can one achieve eternal liberation from the miseries of an endless series of life cycles?

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Long-Answer Questions

1. Elaborate on the Indian perspective of self.
2. Describe what one experiences when one does *sadhana*.
3. Write a detailed note on the *Advaita Vedantic* system.
4. Discuss any four theories that have been put forward to explain the relationship between the mind and body.
5. Explain the idea of the different levels of consciousness.
6. Elaborate on any two sources of knowledge.

UNIT 3 HEALTH AND WELL BEING

Structure

- 3.0 Introduction
- 3.1 Unit Objectives
- 3.2 Subjective Well Being of an Individual
- 3.3 Yoga
 - 3.3.1 Psychological Functions
 - 3.3.2 Physical Functions
- 3.4 *Pranayama* (Control and Regulation of Breathing)
- 3.5 *Pratyahara, Dharna, Dhyana* and *Samadhi*
- 3.6 *Mudras* and *Bandhas*
- 3.7 Meditation
- 3.8 Indian Perspective on Values, Morality and Justice
- 3.9 Summary
- 3.10 Key Terms
- 3.11 Answers to 'Check Your Progress'
- 3.12 Questions and Exercises

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3.0 INTRODUCTION

Mental health and mental illness can be seen as two ends of a continuum, where mental health is defined as not just the absence of mental illness but a positive concept of displaying an ability to reach a harmonious relationship with society, whereas mental illness is defined as health conditions that are characterized by alterations in thinking, mood and behaviour associated with distress or impaired functioning.

The World Health Organization defines mental health as a state of complete physical, mental and social well being and not merely the absence of disease or infirmity, whereas an individual's well-being refers to how a person evaluates his own life. Such assessments may be in the form of cognitions or affect. A conscious evaluation involves an estimation made by an individual about his or her satisfaction with life as a whole or about specific aspects of his or her life such as recreation, whereas, affective evaluation involves the experience of pleasant and unpleasant moods and emotions by an individual in, reaction to his or her life. Both, the cognitive and affective components of well being are highly interrelated. Well being includes variables like life satisfaction, marital satisfaction, lack of depression and anxiety and positive moods and emotions

3.1 UNIT OBJECTIVES

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After going through this unit, you will be able to:

- Discuss the factors that impact the well being of an individual like yoga, *pranayama* and *pratyahara*
- Understand the benefits of meditation
- Analyse the Indian perspective on values and moral behaviour

3.2 SUBJECTIVE WELL BEING OF AN INDIVIDUAL

When an individual experiences life satisfaction and experiences more pleasant emotions than unpleasant ones then, he or she is said to have high subjective well being. Similarly, if the opposite happens, then the individual is said to have low subjective well being.

An individual may not be just low or high on subjective well being. Different levels of positive well being may also be present. Well being not only focuses on the presence or absence of undesirable states such as depression or hopelessness but also takes into consideration desirable states like joy, happiness, ecstasy, etc. It also focuses on the causes underlying undesirable states and looks into several factors that differentiate slightly happy people from others who are moderately or extremely happy .

Subjective well being is measured from the individual's own perspective. By this we mean if an individual thinks that his or her life is going well, then it is believed to be going well. This approach of giving importance to a person's beliefs about his or her own well-being, gives ultimate authority to the respondents. Subjective well being focuses on longer term states, not just momentary moods.

One needs to be clear about the fact that subjective well-being is not the same as mental health or psychological health. For instance, a person suffering from a psychotic illness might appear to be in good spirits and satisfied with life, but he may not be mentally healthy. Subjective well-being is a desired pre-condition for good mental health as a person who suffers from prolonged periods of depression, or debilitating anxiety cannot be functioning well.

There are broadly three key primary elements of well being. These are satisfaction, pleasant affects, and low levels of unpleasant affect. These three, taken together, create a larger factor of interrelated variables. The component of satisfaction can further be broken down into satisfaction with some of the main components of life such as recreation, love, marriage, friendship, and so forth. Pleasant affect can be divided into facets and into specific emotions

such as joy, affection, and pride. Finally, unpleasant or pleasant affects can be categorised into specific emotions or moods such as shame, guilt, sadness, anger and anxiety. Each subdivision of affect can be further sub-divided.

Levels of well-being can be determined at the most general level, or at very narrow levels, depending on the purpose. By this, we mean that one researcher may choose to study the overall satisfaction with life, whereas another may only focus on marital satisfaction. The general or global levels are studied preferably as it is quite common for people to have similar levels of well-being across several aspects of their lives, and the study of molar levels can provide clarity as to the general influences on subjective well-being that cause these co variations. However, studying narrower definitions of subjective well being help an individual to better understand the specific conditions that influence well-being in particular domains. It should also be noted that narrower measures have greater sensitivity to causal variables.

Subjective well being is largely measured through self report surveys in which the respondent judges and reports his life satisfaction, the frequency of his pleasant affect or the frequency of his unpleasant emotions. Several questionnaires have been developed to enable the measurement of pleasant and unpleasant affects. Some of these are, Satisfaction With Life Scale (SWLF), Watson, Clark and Tellegen's 1988 PANAS (which measures both positive and negative affect), etc.

Self report measures seem particularly appropriate as it is believed that only the respondent can experience her or his life and express this accurately based on their own internal experience. The several self report scales that are used to measure subjective well-being correlate with each other, eventually converging with subjective well-being that is assessed by other methods. Keeping in mind the potential shortcomings inherent in self report measures, investigators have developed other ways of measuring subjective well-being. For instance, they take into consideration factors like the amount someone smiles, their inclination to recall positive rather than negative events from their life experiences, and reports provided by the respondent's family and friends. Besides standard questionnaires, alternative methods like interviews and the experience sampling method are also used. Behavioural observation of affect expression in a natural setting, that correlates with the informant's reports of emotion is also taken into consideration. Finally, electrophysiological measures including tools like electroencephalograms and electromyographic facial recordings are used to further validate self – reports of subjective well-being.

Each of these measures mentioned above have their respective shortcomings, therefore, in order to obtain an especially strong assessment of subjective well-being, several methods can be used together to measure subjective well-being. Measures of subjective well-being show moderate to

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high temporal reliability, suggesting that there is some constancy in subjective well being, even over a prolonged period of time.

Our subjective well-being is also determined to a great extent by the way we perceive and think about the world around us. For instance, depressed individuals are more likely to believe that negative events are due to global causes and are very likely to continue to happen to them. Similarly, happy people have a contrasting behaviour pattern wherein they may interpret and recall ambiguous events as good. Hence, individuals are believed to be capable of dampening or amplifying their emotions by what they think, and hence may experience more or less intense emotions. Several religions also advocate that the individual should maintain a state of mental detachment from the world in order to dampen one's unpleasant emotions. In fact, people with high subjective well-being usually perceive 'neutral' events as positive. As a result, they not only experience more positive events, but they also seem to perceive events more positively than people who are low in subjective well-being.

In addition, happy people are seen to imbibe thoughts and behaviour patterns that are adaptive and helpful while coping with problems in their life, whereas on average unhappy people cope in more destructive ways. For instance, happy people are more likely to see the bright side of affairs, pray, directly struggle with problems, and seek help from others, whereas unhappy people would probably engage in fantasy, blame others as well as themselves, and avoid addressing the problems. It is still not clear whether these coping styles are the cause or effect of subjective well-being.

It is believed that one can increase their subjective well-being by controlling their thoughts and by believing in the existence of a larger meaning or force in the universe. This is in agreement with the finding that, on an average, religious people are happier than non religious people. Subjective well-being can also be increased by concentrating on attainable goals, rather than focusing attention exclusively goals that are distant or unachievable (Emmons, 1986, 1992). Optimistic approach about one's future can also increase one's subjective well-being. It is yet to be known, whether there is a direct relationship between cognitions and their influence on one's subjective well-being or the two are correlated because of some third variable such as temperament.

Like cognitions, temperament has been found to have a powerful effect on an individual's subjective well-being. Studies of heritability which assessed twins who were separated at birth and were now being studied as adults, found that pleasant as well as unpleasant affect have a strong genetic basis. In addition, the heritability coefficient was found to be even stronger for unpleasant emotions as compared to pleasant emotions. Thus, the data emerging from the study on twins shows quite strongly that some part of subjective well-being determined by one's genetic makeup.

Another piece of evidence linking temperament to well being is that people who undergo significant changes such as those in marital status, employment status, or residence are no less stable in well-being over the long term when compared to individuals whose status in these areas has not changed (Costa, McCrae and Zonederman, 1987). Measures of emotional reactivity in young infants have shown that starting from an early age, individuals react in a characteristic way to stimuli.

In adults, some of the traits demonstrated by happy people (who are also found to be high on well being) are optimism, self esteem, and extraversion. The personality factors of extraversion and neuroticism have been found to be related to affect differently. For instance, extraverts experience a predictable level of unpleasant affect but do not experience a predictable level of unpleasant affect. On the other hand, Neurotics predictably experience a high level of unpleasant affect, but are less predictable when it comes to the level of pleasant affect. It is not clear at present which facets of extraversion most relate to pleasant affect.

In addition to these traits there are two other personality traits namely, agreeableness and conscientiousness, which are found to be correlated moderately with subjective well-being. It is generally believed that those who are agreeable and conscientious usually receive positive reinforcements from others and therefore are likely to experience higher subjective well-being.

According to Larsen and Diener (1987), emotional intensity is an important personality trait as it determines the level of one's happiness. It influences whether one is likely to be elated rather than just contented, or distressed versus melancholic.

Despite the presence of such a relationship between personality factors and subjective well-being, it may not be correct to conclude that simply teaching people to develop the personality characteristics of happy people will necessarily result in an increase in their subjective well-being.

Unlike temperament, demographic variables such as education, ethnic status, age, etc., were found to be poorly correlated to subjective well-being. Although marriage is associated with well being but it is seen that people who grow in families in which parents have conflictual relationships, show poor well being as growing up in a conflicted or disturbing environment may interfere with the social relationships that are developed later in life because of the cognitive templates that these negative environments build for relating to other people.

In an attempt to answer the question, whether rich or poor people are high on well-being, it is seen that income has a larger influence on subjective well-being at lower levels as physical needs are at stake. Increasing levels of wealth above this level does not substantially increase happiness.

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Different researchers have postulated different theories about subjective well-being. For instance, Veenhoven (1991) postulated that subjective well-being is a result of the satisfaction of basic, universal human needs. He further elaborated that people can be happy only if basic needs such as hunger, warmth and thirst are met. It has also been seen that factors that influence subjective well-being tend to vary across both time and individuals, and an event is considered as good or bad with respect to the circumstances in which one lives.

The relevant context differs across various theories. For example, in adaptation theory, a person's past life refers to the context in which one's life events are seen. In contrast, in social comparison models the context is considered to be the social environment and other people of whom the target individual is aware. Other contexts that could influence one's subjective well-being refers to the person's ideals, and counterfactual imagination of alternative situations that may arise. Finally, in the goal approach, the context is determined by the person's conscious aims. In each of the context models, whether something is good or bad, and the degree to which it is good or bad is based on changeable factors rather than on biological universals.

According to the adaptation theory, people's initial reaction to new life events or circumstances is strong. However, over time, people habituate and return to their baseline or pre-event status. For instance, a positive event such as winning a race improves one's mood immediately and substantially, but the person will return over time to his or her original level. Thus, events are not seen to have an inherent value on their own, but instead are evaluated with respect to other facts. Adaptation is a powerful force and can dampen the impact of most conditions; however it may not be able to do so completely, or in all circumstances. Research is therefore required to determine the limits of adaptation.

According to the social comparison models, people may look to others for motivation, to boost their moods, and to gain specific knowledge. People can increase their subjective well-being by interacting with others who are either superior or inferior to themselves. However, the belief that well-being is higher if we are better off than those who are immediately around us, appears oversimplified.

According to the goal approach, subjective well-being is gained when one achieves his desired goals and needs (Diener 1984). Hence, the causes of subjective well-being are not standard or common across all people, but differ depending on one's individual values and desires. Further, different elements of individuals' goals relate to different aspects of subjective well-being. For instance, individuals who have high subjective well-being perceive their goals as important and feel that the probability of success is high (Emmons, 1986), whereas those with low subjective well-being feel that

there is conflict between their goals. Carver and Scheier (1990) further postulated that progress towards goal achievement at a faster rate than the standard, leads to positive affect, whereas the opposite holds true if the rate of progress is at a rate lower than the standard. Consistent with Carver and Scheier's hypothesis, Brunstein (1993) in a longitudinal study, found that perceived progress towards goals caused positive changes, and vice versa. Brunstein (1993) also found that a higher level of commitment, coupled with a sense of progress, led to higher subjective well-being.

One's circumstances and the strategies one adopts determine the extent to which one will be able to achieve his goals. If an individual uses strategies that are compatible with their personality then they are more likely to achieve their goals, which in turn adds to their well-being. For instance, Norem and Illingworth (1993), found that individuals with high defensive pessimism tend to perform cognitive tasks better under deliberation conditions. On the other hand, Those with high strategic optimism tend to perform tasks better under distraction conditions.

Since each individual has different goals, therefore the causes of subjective well-being tend to differ. An individual's goals are influenced by their own specific development phases, cultural goals and needs and therefore differ from others (Cantor and Kihlstrom, 1989).

A related approach by Ryan, Sheldon, Kisser and Deci (1996) states that some goals serve intrinsic needs, whereas others are extrinsic in nature (i.e. they are substitutes for deeper needs). Goals that meet intrinsic needs such as autonomy, relatedness, and competence form a body of factors that help to predict subjective well-being. On the other hand, goals that reflect extrinsic needs are tools that provide negative predictors of well being.

An approach related to goals approach is the hypothesis that subjective well being depends on being involved in interesting activities. Interesting activities are pleasant activities. Also, occupational satisfaction is a predictor of life satisfaction.

In short, one can say that subjective well-being is a relatively new field of research which enables an understanding of the complete range of an individual's well-being — from utter despair, to elation and overall life satisfaction. It carries immense potential to increase an individual's quality of life.

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CHECK YOUR PROGRESS

1. How is subjective well-being measured?
2. What does the adaptation theory of subjective well being state?

3.3 YOGA

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The word yoga is derived from the Sanskrit root *Yuj* (meaning to bind, join and attach) and *yoke* (meaning to direct and concentrate one's attention on, and to use and apply). It came into existence around 3000 BC.

The term yoga is the union between the two, that is, the individual and the supreme self. Yoga is the process of stilling the mind, and then merging the individual's soul (*jeevatma*) with the universal soul (*paramatma*). It is the knowledge of the self.

The term yoga means different things to different people. For some, it is a way of life and for some it's an answer to various problems. To me, yoga is a way of reaching the divine and external part of our being. The following four paths have been enumerated since early ages for the evolution of man:

- (i) **Gyana yoga (knowledge and discrimination):** stresses the discrimination between the apparent (*maya*) and the real (*Brahman*). It regards dispassion (*vairagya*), tranquility (*sama*), and restraint (*dama*) as the desired mental states for making such a discrimination.
- (ii) **Bhakti yoga (love or devotion):** refers to detachment from the world and absolute devotion to God so that the duality between the devotee and the devoted disappears. Bhakti calls for faith (*shradha*), unconditional commitment, and total surrender to god. In Bhakti yoga, devotion becomes the means to concentrate the mind and transform the personality.
- (iii) **Karma yoga (work and activity):** refers to carrying out one's social duties with detachment. According to it, the acts of sacrifice (*yagnya*), austerity, and daan are the means of *atmasbuddhi* or purification of the self.
- (iv) **Raj yoga (meditation):** explicates eight sequentially arranged steps that help make the physical body a meditational tool

Later these paths came to be known as '*Jnana yoga*', '*bhakti yoga*' and '*karma yoga*'. The last path called '*yoga*', for the sake of convenience, was subdivided and each sub-division was given a name as follows:-

- *Mantra yoga*: refers to the yoga of thought or prayer.
- *Lay yoga*: refers to the yoga of love and dissolution in the object of devotion.
- *Hath yoga*: refers to the yoga of firmness and determined discipline.
- *Raj yoga*: refers to the royal path of yoga.

Mankind is often considered to be an amalgamation of intellect, emotion, action and determined will. While the seat of the intellect is the

head, the seat of the emotions is the mind or psychical heart and the hands and feet are meant to be the limbs for the action. It is believed that yoga is the path to become pure, in action, in love or in intellectual pursuits.

Patanjali is known as the father of yoga. His yoga *sutra* was written around 200 B.C. It has the following four parts:

- (i) *Samadhipad*: It deals with nature and aims of Samadhi.
- (ii) *Sadhanapad*: It deals with means of attaining Samadhi.
- (iii) *Vibhutipad*: It gives the account of supernormal power which can be attained by yoga.
- (iv) *Kaivalyapad*: It deals with nature of liberation.

Patanjali systematized the conception of yoga in the theoretical framework of samkhya and developed the practical aspects and insisted on the method of conception and active striving. By this he meant that mere theoretical realization is not enough. It is the actual practice that leads to liberation.

Patanjali's yoga system accepts the following principles of samkhya namely:

- *Purusa*: Is pure consciousness (*chetna*) which is merely a spectator. He is inactive, *akarta* (the non-doer).
- *Prakriti*: Means nature, the origin of the physical world. It rises on the basis of three *gunas* (*rajas*, *tamas*, *sattva*) and these three *gunas* are the functional mode of *prakriti*.
- *Buddhi*: Is the subtle substance of mental processes. It is the first evolute of *prakriti*. The *sattva guna* predominates in it. It is the apparatus of thought. It is the psychological counterpart appertaining to each individual. It is illuminating, discriminating and determining principle. The function ascribed to *buddhi* clearly shows that it can operate only when the latter evolves, which are the objects of knowledge come into being.
- *Ahamkara*: The self sense, the principle of individuation arises from *budhi*. It is responsible for the further evolutes. Its also has its psychological functions. It is responsible for generating the sense of agency and *abhimana*, the self love in the individual. It is also responsible for formation of concepts and decisions.

3.3.1 Psychological Functions

The *sattvic* aspect leads to development of *manas*, the five senses and the five motor organs.

Manas: Receives information from the five sensory organs and synthesizes this data and suggests alternative cause of action to five motor organs (perception and action).

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Five sensory organs (*budhiindriyas*): the eye, the tongue, the nose, the ear, the skin.

Five motor organs (*karmendriyas*): speech, hands, feet, organs of exertion and sex organs.

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3.3.2 Physical Functions

The tamsik aspect leads to evolution of a material universe.

Five tanmatras (the Subtle, imperceptible principals)

Five gross elements (Mahabhutas, which are perceptible)

Although yoga accepts the above mentioned principles of Samkhya but it differs too from it. Yoga differs from Samkhya in the sense that it brings internal organs of Samkhya, budhi, antakarma and manas under one concept called Chitta.

On one hand, Chitta on being associated with purusha (the self) restricts the person to realize the pure self. On the other hand, it is the only instrument through which self realization is possible, which means mind can be conquered only by mind. This Chitta is always characterized by Vrittis (modifications) that take place even in sleep. Patanjali describes 4 groups of mental modifications:

- (i) **5 cognitive functions** (pramana, right knowledge; Viparyaya, wrong knowledge; Vikalpa, fancy or imagination; nidra, sleep and smriti, memory): they arise from the contact of the individual with world of object, person, event etc.
- (ii) **5 afflictions** avidya (ignorance), asmita (egoism), raga (attachment), dvesha (aversion) and abhinivesa (will to live): they produce pain, misery, etc.
- (iii) **Samaskaras and vasanas**: Samaskaras are latent impressions (unconsciousness) stored in karmasaya (store house of samskaras and experiences of past life). Vasanas are predispositions (Desires) derived to thought or action. They can be biological, social etc. in origin.
- (iv) **Aklishta Vrittis (afflictions-restraining process)**: they help the individual to gain control over the first three groups of mental modifications and leads him to self-realisation. They help in promoting ekagrata, which is one-pointedness.

According to Samkhya and yoga, affective responses, whether pleasurable or painful, lead ultimately to pain. While pain is unpleasant directly, pleasure also leads to pain when that experience seizes or because it may be repeatable. Man wants pleasure to be repeated and experiences pain because they do not want them to be repeated. Aklishta vrittis produce knowledge, and doesn't generate affective responses. It is neither painful nor pleasurable.

Patanjali gave the following steps to enable an individual to rise above its body, and mind in an attempt to unit with the ultimate supreme. They are as follows:-

(i) Yama (social discipline/ social code / abstention / restrictions): it refers to the moral conduct which encompasses truthfulness, non-violence, chastity, control of greed, and non-dependence on other. It includes the following:

- a. Ahimsa (non-violence)
- b. Satya (truth)
- c. Brahmacharya (continence)
- d. Asteya (non-stealing)
- e. Aparigraha (non-coveting)

(ii) Niyama (individual discipline / personal code): it helps individuals to develop self discipline. It include:

- a. Saucha (purity)
- b. Santosha (contentment)
- c. Tapas (ardour or austerity)
- d. Swadhyaya (study of the self)
- e. Ishwara pranidhana (dedication to the lord)

The 5 yamas and niyamas come together to create the basic yogic attitudes which enables one to attain self discipline at personal as well as social levels. They also prepare a solid basis or foundation for the path of yoga. Patanjali was aware that often a discrepancy between the mind (i.e the individual's thoughts and feelings), and the behaviour or conduct of the individual exists. Through the practice of yama and niyama this discrepancy can be reduced and eventually eliminated.

(iii) Asana (body posture): It brings physical as well as mental steadiness, health and lightness. Yogasanas are special pattern of body that stabilize the mind through static stretching. Patanjali has said "sthira sukhamasanam" meaning asana should be stable, comfortable and effortless. Yogasanas are psycho-physical in nature. They are not mere physical exercises. Asanas play a significant role in toning up the neuromuscular and glandular systems of the body to restore and to maintain the vitality of different organs of the body. Asanas are broadly classified as :-

- a. Asanas for meditation
- b. Asanas for relaxation and
- c. Asanas for promotion of health

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While performing asanas, some of the following general principle should be kept in mind:

- a. One should begin under the direction of a good yoga instructor to learn the basics of yoga practice. Later on asanas can be performed with the help of books.
- b. Before starting the asanas please ensure that the bowels are clear. It is not desirable to take bath after two to three hours of asanas, but a bath can be taken just before doing asanas.
- c. The asanas must always be performed, bare foot. Clothing should be as light and loose as possible. So that blood flow, breathing and movement will be easy and unrestricted.
- d. Yogasanas are best performed at dawn, in the open air.
- e. One should try to synchronize the breathing with the body movements.

Some of the asanas that can be practiced by common man are:-

- Padmasana
- Vajrasana
- Urdhvahastotahasana
- Ardha chakrasana
- Padhastasana
- Kati chakrasana
- Paschimottanasana
- Ustrasana
- Aidha matsyendrasana
- Gomukhasana
- Makarasana
- Bhujangasana
- Shalabhasana
- Dhanurasana
- Pawanmuktasana
- Sarvangasana
- Matsyasana
- Halasana
- Chakrasana
- Shavasana

CHECK YOUR PROGRESS

3. Who was considered the father of Yoga?
4. What are the five afflictions?

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3.4 PRANAYAMA (CONTROL AND REGULATION OF BREATHING)

It improves the ability of the body and the mind to concentrate better. The credit for making the practice of pranayama popular as a discipline in its own right and as a means for maintaining the health of the body and mind goes to the followers of hathayoga. In Hathayoga, pranayama is given great importance. There are different techniques of pranayama, each having its specific importance. Hathayoga is said to consist of 4 main types of practices namely,

- (i) Asana
- (ii) Pranayama
- (iii) Mudras
- (iv) Adanusandhana, i.e. the awareness of inner sounds.

These 4 types of practices are supposed to lead ultimately to the state of Samadhi.

Patanjali defined pranayama as the modification of breathing methods in a set posture (which is steady and comfortable). Thus pranayama is a complex act in which the individual assumes a suitable posture and then modulates his breathing by inhaling and exhaling slowly, deeply and completely and also, from time to time, holding one's breath. It has 5 aspects:

- (i) Puraka: the inhalation in pranayama is called puraka, which literally means the act filling.
- (ii) Rechaka: the exhalation in pranayama is called rechaka, meaning the act emptying.
- (iii) Kumbhaka: retention of breath is called kumbhaka. It means a water pot. Just as a water pot holds water when it is filled with it, so in kumbhaka the breath is held after filling the lungs. Kumbhaka is practiced in 2 ways:
- (iv) Abhyantara kumbhaka/antah kumbhaka : means that one can hold their breath after a puraka. This is recommended much more in traditional books.
- (v) Bahya kumbhaka i.e. we hold the breath out after a rechaka.

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Prana in Sanskrit means the association of breath and soul. This association is quite appropriate and relevant as breathing and living go together. When a living being dies, it stops breathing.. The idea behind pranayama was the belief that the number of breaths that one has is numbered, and that the duration of our life is dependent on how many times we breathe in that given life. It is believed that in order to live longer we must reduce the number of breaths. This same idea is also associated with a myth that by saving the breath in pranayama one can prolong one's life. Certain other misconceptions about pranayama are given below:-

- It is not for the householder
- It is dangerous, so its practice should be avoided as far as possible.
- As it is the 4th part in patanjali's schema of yoga, its practice should begin only after mastering the first 3 parts, namely, yama, niyama and asana.
- It should be practiced only after taking initiation or gurumantra from a spiritual teacher, otherwise it becomes ineffective.
- It gives unusual powers.

3.5 PRATYAHARA, DHARNA, DHYANA AND SAMADHI

Pratyahara means the withdrawal of senses from their object. In it the senses are brought under control. It aims at restraining the mind through the bodily processes; by this the individual gets rid of negativism and requires a calm, stable and well balanced state, free from confusion or inaction.

Dharana involves complete absorption of the mind on a single point of task.

Dhyana (meditation / sustained attention on thought also involves conscious reflection. The stress and strain could be greatly reduced if the faults of our intellect are calculated and cons, reviewed in quieter moods to evaluate their harmful effects on ourselves. Conscious reflection helps to bring about a radial change in our perspective and helps us to sublimate our emotions.

In Samadhi (super consciousness the body and the senses are at rest as if in sleep but the mind and reason are alert, as if one is awake. In this sense identity is lost and there is no distinction between the known and the knower. It aims directly at controlling all mental processes (chitt-vritti nirodha). The final goal of yoga is attainment of absolute consciousness or Samadhi. Often in western psychology a term for Samadhi does not seem to exist. It is an experiential, personal, intangible experience. Samadhi is a state that cannot be objectively observed, measured and investigated. It is contended that ecstasy thought a spiritual experience is only a stage of leading to Samadhi, but not Samadhi itself.

Ecstasy is a rapturous state of blissful emotions while Samadhi is defined as a transcendental state of super consciousness, freed from all emotions and feelings. There is no emotional reward in the goal itself but only in the act of reaching it. In actual Samadhi, all physiological processes sink to low ebb, while the mental experiences are quite outside the normal, cognitive processes of mind and hence cannot be communicated to others.

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3.6 MUDRAS AND BANDHAS

Mudras and Bandhas are closely related to asanas. Yoga entails the use of mudras. *Mudras* were probably first studied in Hinduism and their earliest documentations have been found in *Mantra Shastra* (the book of incantations), *Upasana Shastra* (the book of worship and prayers) and the *Nritya Shastra* (the book of classical dances). These can be observed in the rituals and rites of the rich cultural traditions of the Orient including Hinduism and Buddhism in India, Tibet, China, Japan Indonesia etc. In fact, even the works of art in the Ajanta and Ellora caves, which date back to second and first centuries BC show innumerable mudras.

The term Mudra in Sanskrit means a posture or seal. Several yogic practices regard 'Mudras' as "closed electrical circuits" of the subtle channels in physical and etheric bodies.

Mudras are believed to be intrinsically related to union and connection. Regular practice of mudras is seen to have several benefits on an individual's mind, body, psyche and bio-magnetic fields. They are known to promote health; enhance and expand the Aura and the consciousness; may lead to the acquisition of siddhis or powers or attainments; and can even transform and regenerate the Physical Body

The time, space and the person connected with performing mudras are three important factors for deriving benefit of mudras. The ideal timings for the practice of mudras is the prabhata kaal (morning) and saayam kaal (evening). Mudras are generally practiced on an empty stomach for about 30 minutes to 45 minutes daily. They can be practiced in breaks, 3 times a day for a particular duration as per an individual's capacity and convenience.

Several theories have been postulated to explain the science behind the mudras and to understand how they work to balance and harmonize life current in the body, thereby maintaining a healthy state of the mind and body. Some of the theories are as follows:

- Five element theory / Law of Nature.
- Shiva and Shakti/ polarity/ Spiritual reason
- Acupressure/ Reflexology/ Alternative Medicine reason

- Activation of nerve endings / Scientific reason.
- Chakra Activation/ Yogic View

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For instance, According to the, five element theory or the law of nature: According to the ancient Sankhya theory of cosmology, on which ayurveda is based, the “five great elements” (Panchamahabhuta); combine in different proportions to form the material world. As we all know, the human comprises five elements which are represented by our our five fingers. . According to yogic view imbalance of one or more of these elements in the body, leads to illness. Through the practice of Mudra one can enable the maintainance of the ratio of these elements. In fact, Mudra Vigyan is a science which is based on the principles of the Indian Medical Science (Ayurveda). Ayurveda, believes that three factors namely, the Vata (wind), Pitta (bile) and Kapha (Phlegm) underlie all the bodily diseases.

Formation of different mudras leads to a tension which when applied to the nerves and/or the neural or psycho-neural circuits help in balancing the ratio of these five basic elements in one’s body. This balancing of this tension, and redirection of internal energies leads to changes in veins, tendons, glands and sensory organs, and brings the body back to a healthy state. The fingers of each individual in the world are unique and differ from everyone else’s with respect to their shapes and sizes.

The various hand mudras can be broadly categorized on the following basis:

- General Mudras
- Therapeutic Mudras
- Spiritual Mudras

Some of the commonly used hand mudras are as follows:

- **Vaayu Mudra/ Air Element:** this Mudra can be performed in any pose sitting, standing, lying down or walking. This mudra requires one to fold their index finger to the base of their thumb and press the back of the second phalange with the thumb. The three other fingers must be kept as straight as possible. This Mudra can be performed at any time of the day irrespective of whether one is on an empty or a full stomach.
- **Vaata Nashak Mudra:** its practice pacifies the aggravated Vaat humor. It is, therefore, an excellent mudra for people with a pronounced Vaata constitution (vaata dosha). Individuals with vaata dosha should perform this mudra regularly to avoid illness.
- **Vaayu Vardhak Mudra/ Gyan Mudra:** To perform this Mudra one needs to joins the tip of the index finger with the tip of the thumb. Popularly known as Gyaan mudra this mudra increases the vaayu (air) element within the body.

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- **Vaata Karak Mudra/Vyayan Vaayu Mudra:** To perform this mudra, one should sit comfortably in Sukhasan or on chair with back straight and join the tip of the index and the middle finger with the tip of the thumb, keeping the other two fingers straight.
- **Prithvi Shaamak Mudra/ Agni Vardhak Mudra/ Surya Mudra /Fire Element:** this mudra should be practiced when on an empty stomach, and is done by folding the ring finger to the base of thumb and pressing it with the thumb at the second phalange. The remaining three fingers must be kept as straight as possible. This mudra should be performed only in the sitting position.
- **Prithvi Vardhak/ Prithivi Mudra/ Earth Element:** To perform this mudra one should touch the tip of their thumb to the tip of the ring finger, while keeping the other three fingers straight. One should only try to keep the fingers straight and should not apply any undue force for the same. This Mudra is ideally to be done in the morning, but may also be done at any time of the day and for any length of time.
- **Jala Vardhak Mudra/ Varun Mudra/ Water Element:** this mudra is performed by joining the little finger tip with the tip of the thumb while keeping the other three fingers straight. One can perform this Mudra in sitting, lying down or standing. However, the best pose for this mudra is the sitting cross legged pose. This Mudra can be performed at any time of the day..
- **Jal-shaamak mudra:** brings about a reduction of the jal (water) element within the body. This mudra is performed by first placing the tip of the little finger on the base of the thumb and then exerting gentle pressure of the thumb upon this finger. This results in the suppression of the element - water (residing in the little finger) by the element - fire (residing in the thumb).
- **Aakash Vardhak Mudra / Vyom Mudra/ Ether Element:** To perform this mudra one should join the tip of the middle finger with the tip of the thumb, keeping the rest of the three fingers straight. One may perform this Mudra anytime of the day for any duration. However, the best time for practicing this Mudra is morning time by sitting in either Sukhasan or Padmasana. One must try to keep this Mudra intact for 45 minutes, though one may start with a shorter time period as per convenience and capacity.

Some of the other dosha balancing mudras are Vaata Naskah - Pitta Karak Mudra; Pitta Karak - Kapha Nashak Mudra; Kapaha Kaarak –Pitta Nashak Mudra~ Prana Vaayu Mudra; Panch Vaayu Mudra; Ailment specific Mudra; Chakra Specific Mudra; Mantra Specific Mudra etc.

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The term Bandhas is analogous to the term locks. Bandhas are believed to help in the movement of prana (the universal life force) to loosen the granthis, in the chakras, which help in the opening of blocks in our psyches. Bandhas can create a bindu (still point). From this Bindu, an individual can experience an expansive and quiet mind. Through the practice of bandhas one can bring Prana Vayu (the flow of prana in the chest and heart) and Apana Vayu (the flow of Prana from the naval to the heels which governs the processes of elimination, menstruation and childbirth) together to create and harness pranic energy.

A specific muscular contraction creates a subtle release on the mental and pranic levels. In the practices of Mula Bandha, Uddiyana Bandha and Jalandhara Bandha, the muscles located at pelvic floor, thoracic diaphragm, and throat, contract respectively. These bandhas are seen to interrelate with specific gland and nerve centres. Hence, the practice of bandhas can have an effect on the nervous, circulatory, respiratory, endocrine, and energetic systems. Bandhas are also associated with muscular diaphragms, as follows:

- The pelvic outlet is associated with the muscles of the pelvic diaphragm (Mula Bandha)
- The lower ribs are associated with the thoracic diaphragm (Uddiyana Bandha) and,
- The jaw bones are associated with the suprahyoid muscles (Jalandhara Bandha) in order to contain and direct pranic energy, the diaphragm needs to be engaged, lifted and drawn upwards. The pranic energy gets directed upwards through this lift. In this way, Bandhas direct pranic energy. The conscious control of the areas that are associated with the bandhas project our control into deeper pranic areas. This conscious awareness of the areas of the bandhas has further benefits as it may help in arresting disharmony before manifestation of disease.

The **Mula Bandha** involves the contraction of the perineum or cervix which is caused due to the engaging and lifting of the muscles of the pelvic floor. At a gross level, this can be achieved by contracting the anal sphincter, sex organs and naval point as more control of these muscles is gained; one can also learn to isolate the pelvic floor. It is to be noted that the contraction of the anus is known as ashwini mudra, not mula bandha.

Mula Bandha activates parasympathetic fibres emerging from the cauda equina (the pelvic end of the spinal cord) and thereby causes lower heart rate, respiration, blood pressure, and the feeling of a general sense of ease and relaxation. The Mula Bandha also affects the hypothalamus, which governs the endocrine system.

The Mula Bandha can be used to attain sexual control (Brahmacharya); to alleviate sexual weaknesses such as impotence, low sexual vitality, painful

menstruation, spermatorrhea, and testosterone secretion. It also improves preparation for childbirth and tones the muscles that have been stretched due to pregnancy and childbirth. It stimulates the 72,000 nadis emerging from the kanda in the sukshma sharira located just below Muladhara.

The Mula Bandha should not be practiced in the case of amenorrhea, during menstruation, high blood pressure, vertigo, high intracranial pressure

Uddiyana Bandha: Uddiyana means to fly upwards. In it the abdomen flies up and hollows by lifting the abdominal muscles on an exhalation. It tends to compress the digestive organs, adrenal glands, kidneys and solar plexus, stimulating the flow of prana in the chest and toning the abdominal organs and glands. It also tones and strengthens the sympathetic nervous system by stimulating sympathetic nerves in the solar plexus. It tends to strengthen digestion and stimulates agni (the digestive fire); massages the heart; and stimulates and tones the adrenal glands.

Jalandhara Bandha: the term Jala means net or network, dhara means pulling upwards. Jalandhara bandha is a lifting or drawing upward of the suprahyoid muscles in the base of the throat. This stimulates the network of nerves and arteries that go into the brain.

It creates pressure on the carotid sinus, which helps to slow the heartbeat and the nerve impulses to the brain. It also stimulates the parasympathetic nervous response, which facilitates the relaxation response. It also affects the endocrine system particularly, the pituitary, pineal, thyroid, parathyroid, and thymus glands.

Bandhas are to have several benefits on our body and mind. For instance, they tend to strengthen and tone autonomic nervous system, help in regulating sympathetic nervous response, strengthen parasympathetic nervous response, strengthen muscles of the pelvic floor, tones abdominal organs, aids in digestion and absorption, strengthen and balance agni, tones reproductive system in men and women and regulates biorhythms.

Despite their several benefits, bandhas should not be practiced under following conditions:

- Menstruation
- Pregnancy
- High blood pressure
- Heart problems
- Ailments with abdominal organs
- Detached retina
- Glaucoma
- Migraines
- Hernia
- Amenorrhea

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In short, yoga is based on the following principles of:

- morality (yama & niyama)
- physical discipline (asana and pranayama)
- mental alertness (pratyahara and dharana) &
- spiritual awaking (dhyana and Samadhi)

According to the science of yoga, human beings are made up of various levels called sheaths. They are as follows:

- **Annamayakosha (Outermost):** it is the gross physical body. It consists of bone, flesh and so on. it exists and it dies.
- **Pranamayakosha :**it activates all organs of action. It refers to the 5 organs of action for e.g., moving of a hand, making speech etc.
- **Manomayakosha:** when the mind is united with the organs of knowledge. It is called manomayakosha.
- **Vijnanamayakosha:** when budhi is connected with these organs of knowledge, it is called vijnanamayakosha. It is involved in taking decisions.
- **Anandamayakosha (the blissful sheath):** it deals with transcendental consciousness.

The two sheaths, the vijnanamayakosha and the anandamayakosha are what may be called the subtle body or sukshma sharira. It follows that when there are certain disruption like the times when we cease to find meaning in life or suffer from feelings of hopelessness / helplessness we need these levels. These are times during which there are corresponding imbalances in the mind body energy complex, i.e. in the pranayama – manomaya and namamayakosha.

Atman is covered by all these 5 sheaths. They are called sheaths because they conceal the nature of the Atman as a sheath covers a knife or sword. But the Atman which is beyond these panchakoshas is completely detached from all these covering. It is believed that a person who identifies himself with the gross physical body will never have illumination. The real glory of the Atman is unobstructed by any sheath. Through discrimination, non-attachment, self-control and meditation, a person no longer identifies himself with any of the sheaths but remains constantly absorbed in the self. One of the goal in yoga is to make the sheath thinner and more transparent through Japa, Sadhana, Sadhu Sanga, discrimination and such other acts.

In yoga, mind is considered to be both the bondage and liberator. A pure mind acts like a liberator and helps the person to realise the Atman. Each human being has an innate urge to experience peace, bliss and satisfaction. In order to have such experiences the four aspects of human personality (namely, action, emotion, will and wisdom) should be balanced and evolved in an integral manner. Yoga helps us to achieve inner peace and

harmony, deal effectively with stressful situations, promote hormonal inter-personal relationships and cope with the varied situations of life.

Yoga views both mental health and mental illness as the manifestation of chitta. According to Yoga, the modifications of chitta prevent the individual from true self realization. Defects of chitta namely mala (impurities of mind), vikshepa (distractions of mind), and avarna (veil of avidya) are the seat of various illness as these defects disturb the harmonious control, endocrinal control and genetic control in the individual giving rise to biochemical imbalance which results in physical, psychiatric and neurological conditions. Avidya is non-perception or false perceptions of the difference b/w the pursusha and budhi, by which one mistakes budhi for self and regards it as pure, permanent and a source of pleasure. This misperception or false perception leads to pain and sorrow. Yoga is a constant adjustment with cosmic harmony. When reason, emotion, will, action are not in harmony with the cosmic institution, universal harmony, cosmic will and universal sacrifice respectively then various psychiatric disorder occur.

Various mental processes give rise to affliction which generates sub-conscious impressions (Samaskaras), which leads to development of predispositions or desires (vasanas). It is the non-fulfillment of these desires which results in disappointment and frustrations, thereby ultimately leading to pathology. Rajas gunas when it combines with for instance ahankara it gives rise to various ailments.

According to yoga affective responses whether pleasurable or painful, lead ultimately to pain. While pain is unpleasant directly, pleasure also leads to pain when that experience seizes. Yoga states that a wandering, undecided, diffused and distracted mind and other such states of disintegration are a menace to both the individual and his society. Patanjali explained that pre-occupation with and feedback from environmental gratifications and frustrations is the root cause of many mental illnesses.

Positive mental health can be achieved by sharpening of perception of information arriving to the brain through all the special senses, better analytical faculty (IQ), sharper memory and on the over all, improvement in personality characteristics. Ability to regulate one's emotions adequately is also considered as a sign of better health. Positive mental health can also be achieved by dealing with one's negative emotions like anger or fear by positive emotions like love, sympathy, peace and contentment. Yoga is a medium to attain positive mental health.

The various means that yoga makes use of to attain mental health are as follows:

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- To restrain the modifications of chitta by the practice of yama and niyama.
- To restrain various mental processes, conscious as well as unconscious that gives rise to afflictions, samaskaras and vasanas.
- At gaining total control over mind and body through concentration, introspection, and certain imposed self disciplines.
- It aims to enhance sattva guna which dissolves ego and sets the path towards reaching the supreme, the cosmic self.
- To help individual gain control over his cognitive functions, afflictions (klesas), samaskaras and vasanas and leads him to self-realization.
- To enable the individual to distinguish between facts, memories and fantasies, thereby helping the individual to see reality as it is.
- To minimize this pre-occupation, increase self-awareness and thereby produce better integration of the personality with resulting actualization of ones creative potentialities.
- To promote awareness at every moment, instead of habitual speech, thought and action. Awareness leads to alertness and ultimately to a spontaneous mind.
- To bring awareness of ones prejudices, predispositions and freedom from unconscious emotions and desires, which are known both in psychoanalysis and in modern psychotherapy as the factors underlying psychopathology.
- To attain a relaxed state of being. A relaxed mind learns to think more clearly and logically. A relaxed mind doesn't get affected or agitated easily. It is a necessary pre-requisite for improvement in all aspects of life. It helps harness and channelizes energy and prevents psychic energy from being wasted in tension.
- To make use of yogic exercise like asanas, pranayam etc to obtain a state of positive well-being. These provide mental and physical steadiness, good health and feelings of lightness.

Yoga is a perfect system evolved by ancient saints and rishis for the coordinated sound for a development of our body, mind and spirit. Yoga is not merely the system of exercise for physical health but is considered a way of life for the attainment of ultimate bliss at the spiritual level. Yoga helps in all round balanced and integrated personality at physical, mental, emotional and social levels to lead a peaceful life.

Yoga provides inner strength, sharpen's our intellect, teaches us to control our emotions and brings concentration and efficiency into our actions and work, making one to do the right thing in the right way at the right time.

Various researches on yoga practice have shown that it results in higher stress resistance, more realistic assessment of encountered life difficulties, increase of inner calmness, higher optimism & mood improvement, improvement of one's image, higher assertiveness, courage, effective decision taking, improvement of interpersonal skills, increase of emotional balance, increase of one's body consciousness, body's fitness & flexibility improvement, fitness & endurance improvement, higher evidence in task which involves by effort, improved attention and concentration, easier regeneration of physical and psychical strengths of the body after effort, regular sleep and better day organization.

Several studies have proved that yoga practices produce significant alterations in physiological functions in the form of increase muscular, cardiovascular and respiratory efficacy and decreased blood pressure, heart rate and positive biochemical changes. From the psychological point of view, yoga and meditation have shown significant positive psychological changes in terms of interaction with others, locus of control, self worth, emotional adjustment and well being.

Yoga practices have been proved to have favorable effects on short term memory, steadiness, feelings of security and insecurity, feelings of anxiety. It is well established that yoga and mediation are useful therapeutic methods in management of stress, neurotic and psychosomatic illness.

The release of muscle tension plays a significant role in the physiological responsiveness to stress by altering the level of general arousal (Grossman, 1973). As asanas are performed and maintained there is no increase in fatigue resulting from exercise (Kuvalyananda and Vinekar, 1968).

Besides the benefits of yogasanaas to the physical process, the cognitive and affective functioning is also influenced positively by such practices. Research has shown that deep and regular breathing over long, gradually extended periods bring the whole organism into a harmonious condition, balancing disturbed rhythms and stabilizing all vital processes. Mental process and breathing processes are closely inter-related.

Several studies have focused on the physiological and biochemical changes after yoga practices. These have reported a reduced activity of the sympathetic nervous system, a reduced physiological reactivity to stress and a faster regaining of homeostasis after stress as a result of yoga training.

Research has shown that yoga helps to reduce neuroticism, anxiety and hostility. There is an increase in expressiveness or catharsis, indicating decreased emotional complexes. Others have reported that yogic exercise help to release muscle tension and there is an improved muscular fitness, i.e, enhanced strength tone, flexibility and work output.

Studies have also examined the therapeutic applications of the techniques derived from yoga. Beneficial effects have been reported for

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essential hypertension; ischemic heart disease; diabetes; irritable bowel syndrome; psychogenic headache; back pain; burnt out professional syndrome and in case of stuttering. Uma et al reported an improvement in social adaptation in mentally retarded children after the practice of yoga. Cognitive functions showing significant improvement after yoga include immediate memory and mental fatigue.

An important question that arises here is whether yoga should be used as an independent method all together or in combination with the already available methods for dealing with physical, psychiatric and neurological problems? Well, the answer to this will depend upon the nature of the problem one is faced with. For instances, problems that have physical basis should be dealt with physical methods. And problems that have their roots in the mind and consciousness of the individual should be dealt with yogic practices. However, yoga can still be used for those components like stress, negative emotional state etc that worsen these problems having physical basis.

Yoga can also be used as an independent method,

- When dealing with individuals who have problems which have as yet not been manifested into an active pathological condition.
- When dealing with normal individuals who wish to reach higher domains of self and consciousness.
- When dealing with normal individuals to enhanced their physical and mental health.
- It can also be used with individuals diagnosed as suffering from personality disorders as yoga act on the four basic foundations of personality namely reason, emotion, will and action respectively.

No doubt, these various studies show that yoga is an effective mode of treatment for various conditions both physical and psychological. But one must use it judiciously as indiscriminate use of yoga can even have deleterious effects. For instance,

- Yogic practices should be used cautiously when an individual is in an active phase of any psychiatric and neurological problem.
- Some yogic practices like meditation have been found to precipitate a psychotic episode in individual suffering from psychosis.
- Some yogic practices that involve the use of rapid breathing have also been found to precipitate an epileptic attack in individuals suffering from epilepsy.
- Yoga practices cannot be applied during acute conditions.
- Yoga practices have no role in treating new growths – benign or malignant. However yogic practices can bring about change in the outlook of the patient towards ailment.

The benefits derived from yoga practices by an individual depend upon the present physical state and flexibility of the spine and other joints limiting the performance. The regularity in carrying out practices is essential. Faith that yoga practices will produce the desired benefits is equally important.

In short, Yoga is art of healthy living and has immense potential to bring prosperity & happiness to all mankind. Most of the modern day health problems are because of faulty life-style. Yoga is a best means to overcome these disorder therefore, it has become more relevant and essential part of modern day living.

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CHECK YOUR PROGRESS

5. Who should get the credit for recognizing pranayama as a discipline in its own right?
6. When is the ideal time for doing mudras?
7. Name four situations when bandhas should not be practiced.

3.7 MEDITATION

Meditation is defined by different people quite differently. The term also carries different meaning for different people. For instance in the Christian tradition, meditation is often understood as a dwelling upon certain ideas or engaging in a directed, intellectual course of activity, whereas the eastern tradition considers meditation as dwelling on anything but ideas and with a goal of attaining an a-conceptual state of mind that excludes intellectual activity, normally associated with the walking state.

From the perspective of mental health, meditation can be defined as a group of practices that train attention to enhance awareness, through mental discipline, with the ultimate aim of development of insight into the nature of mental processes, consciousness, identity, reality and spiritual values.

Meditation refers to a special state of consciousness that differs from every-day-consciousness. This state is marked by the presence of higher arousal, attention and concentration, withdrawal from the outside world (environment) and is characterized by an altered experience of one's self. In this state the demarcation of an individual as a separate entity is suspended and the ego-bound characteristics of every-day-experience are dissolved. In meditation the ego gets merged into an all-common transcendent being. This state is marked by the experience of atma-brahma-identity and by the experience of ego-lessness.

In meditation, an individual's bodily feelings get altered or suspended. The individual may experience a loss of sense of time and space. It is a state that is characterized by quite peaceful concentration and openness.

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The practice of meditation is about 3000 years old but unfortunately the interest in this field and the realization and acceptance of the immense potential it carries in enabling an individual to attain higher self and better health has come up only in the recent years. In addition, recently, psychologists and psychiatrists have shown a greater interest in the scientific study of the subject and its possible clinical applications.

Several factors have led to the generation of interest in this field. Some of the factors being increasing disenchantment with the materialistic approach to the attainment of happiness, increasing alienation from oneself and one's environment, a quest for increased knowledge about one's true nature and one's relationship to the universe and the intrinsic urge to transcend oneself.

Broadly speaking, meditation can be looked as consisting to two sets of exercises. One set of exercises may involve restriction of awareness, focusing of attention on the object of meditation or on the repetition of a word or 'mantra', whereas, the other set of exercises involve a deliberate attempt to open up awareness of the external environment.

Meditation can be practiced using different techniques like fixing one's eyes on a particular object, making use of special breathing techniques as in pranayana yoga; making use of mantras or mandalas, or dancing movements (as in Sufism) etc. It may even involve reflecting on a paradox sentence

The ultimate aim of meditation is to realize the true self or the transpersonal self through personal experiences. In addition, meditation helps in achieving a sense of well-being, harmony with nature, creativity and promoting spiritual growth, by spiritual means. It enables an individual to possess values higher than average in the ethical, aesthetic, humanitarian and artistic fields.

Most people in different cultures describe the transpersonal experience they undergo during meditation with the use of adjectives like amazement, rightness, knowledge, unity, universality and social relevance. These individuals often report experiencing peace, harmony, tranquility and a sense of joy in transcending oneself and being part of the process. These moments are believed to bring a sense of perfection, of being one with the universe, of clarity, of being free of the tension and self-conscious thinking.

Meditation induces a state of relaxation and brings about certain physiological changes like reduced heart rate; decreased oxygen consumption; decreased blood pressure; increased skin resistance; and increased regularity and amplitude of alpha activity (Wallace et al., 1971, Wallace, 1970 and

Anand et al., 1961). It is hypothesized that these physiological changes during meditation produce a hypo-metabolic state.

Goleman and Schqartz (1976) state that, mindful meditation helps in de-conditioning of habitual response patterns. It helps in opening up of awareness and reduction of the normal selectivity of input. Individuals who engage in meditative practices are believed to be able to influence the EEG wave pattern. The EEG of these individuals show a progressive appearance of beta, alpha and theta waves, and in some cases, even delta waves, as the depth of meditative state increases.

These individuals seem to have greater auditory receptivity and perceptual discrimination, as well as improved reaction times and increased capacity to attend (Davidson et al. 1976 and Pirot 1975). Meditation enhances intuitive cognition, which has been found to be associated with a greater frequency of occurrence of transpersonal experiences. Meditators are more likely to attain self actualization, a state that is characterized by increase in the capacity for intimacy, increased acceptance of aggression and increased inner directedness.

Research over the years have shown that meditative procedure probably helps not by producing a certain fixed type of change in a certain area like increase of alpha activity or decrease in sympathetic activity, but produces a pattern of changes, resulting out of optimizing the balance of the homeostatic physiological controls, which would be to the best advantage of the particular individual.

Some of the most commonly reported psychological effects of meditation are: achieving relaxation, calmness, quietness, peacefulness, harmonization of emotions, joyful tranquility, equal activity and wakefulness, improving one's self concept and autonomy of tolerance. It is also found to enhance an individual's creativity. Meditation has also been seen to improve an individual's score on various psychological tests, like perception tests. In some studies, shortening of the reaction time is also seen. Higher scores of independency were also found among meditators. Psychologically the meditative state is characterized by a higher functional level of the trophotropic-parasympathetic autonomic nervous system.

Meditation can be used both as a therapy in its own right and as a aid in the therapeutic process. Several studies have reported that meditation reduces anxiety both in generalize anxiety disorder (Girodo, 1974; Shapiro,1910; Bahia et al.,1972) and in specific phobias. It was believed to reduce drug and alcohol abuse. Meditation has been employed successfully in the rehabilitation after myocardial infarction (Tulpule, 1971) in the treatment of bronchial asthma and insomnia and in the reduction of the blood cholesterol levels and high blood pressure (Datey et al, 1969; Benson and Balance, 1972; Stone and Deleo, 1976). Kutz et al., (1985) have reported

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that meditation helps in the loosening of defenses and in the emergence of repressed material including primary process material.

Meditation has been frequently used in the treatment of numerous psycho-somatic disorders (like hypertension, bronchial asthma, gastric, duodenal ulcer, multiple autonomic dysfunctions), non-psychotic psychological problems, neurotic troubles, life crises etc.

It is also believed to have preventive potentials, through its relaxing effects in stress induced psychiatric disorders and in several neurotic conditions. It has potential for promoting positive mental health, especially if we include the spiritual dimension in our concept of mental health and is likely to promote the 'being' mode of living.

Meditational techniques are also used in transpersonal psychotherapy, which helps in resolution of conflict and behaviour change and provides an adequate conceptual framework for handling transpersonal experiences.

Certain practitioners of meditative practices have reported hallucinatory experiences and derealization and depersonalization experiences, which are usually benign and resolve spontaneously, and do not affect the normal functioning of the individual. Psychiatric breakdown has been reported following meditative practices in individuals that had fragile ego-structure or were border-line schizophrenics or had severe schizoid personality. Hence though meditation has massive beneficial effects but these practices should be used judiciously.

However, further research in the area of meditation practice should address the following issues among others:

- Phenomenological analysis of meditation experience and transpersonal experience.
- Determinants and significance of transpersonal experience, its frequency of occurrence in meditators and non-meditators.
- Frequency of occurrence of disturbances of perception, orientation, and body image during meditation, their determinants and significance; follow-up of such cases to determine what percentage go on to psychiatric breakdown and need psychiatric treatment.
- A comparative study of creativity, spiritual growth, maturity, social adjustment and self actualization in meditators and matched non meditating control groups.

3.8 INDIAN PERSPECTIVE ON VALUES, MORALITY AND JUSTICE

Values are an inextricable component of the socio-cultural context and are one of the major antecedents determining an individual's behaviour. according to the western thinking anything good or bad is a value (pepper, 1958) or

value is anything of interest to a human subject (Gould & Kolb, 1964). However, in sociology and anthropology the term value refers to shared cultural standards according to which the moral, aesthetic or cognitive relevance of the object of attitude, desire and need can be compared and judged. Values have also been defined by Parsons (1951) as cultural ideas that influence human choice by the virtue of being internalized by the actor. He contended that values as instigators of behaviour could only be inferred. Values tend to vary in their importance and serve as guiding principles in people's lives. According to Schwartz (1992) value are concepts of beliefs, that pertain to desirable end states or behaviours, that transcend specific situations, and that are ordered by relative importance. Values have both cognitive and affective components.

In short, values are embodied in social activities, relationships and institutions, and are hence essential in maintaining social equilibrium.

Schwartz (1992;1994) showed that self direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence and universalism are the 10 motivationally distinct types of values that appear repeatedly in a variety of cultures and can be regarded as Universal values.

However, J.B.P. Sinha (1990) stated that the manner in which values are conceptualized provides the basis for suggesting that the desirable, ideal and important values are the cherished values and may have a universal structure.

Values can be classified into various categories as follows:

- Operative values: are values that are indicative of differential preferences and are seen as closely related to social norms and behaviour (England 1974).
- Values may have a primary mode (consisting of operative values) and a secondary mode (comprising moralistic values) (Roy and Bhawan 1984).
- Personal values: are those values in which the subscriber is a person
- National values: are those values which are subscribed nationwide
- Similarly, justice and equality are desirable features of arrangement in society and are therefore labeled as societal values.
- Values may also be classified as mean values and end values. The realization of mean values is instrumental for the realization of the more fundamental values known as end values or terminal values. The terminal values of honesty and loyalty are prized primarily on their own account and hence are also known as intrinsic values.

These values can be derived from several sources. For instance, in the Indian perspective the spiritual values are embodied in its religion and philosophy, which can be claimed as the primary and original source of all

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derived social values (Ganfuli 1989). Values such as love and compassion, selflessness, service and renunciation, duty and responsibility, equanimity and detachment and guarding against desires are seen as highly desirable traits by all religions. Hinduism, Islam and Buddhism are major sources of values for millions of people.

The well-known sources of Hindu spiritual values are the Upanishads, the Bagavada Gita and the Brahmasutras known as Prasthantraiyee. The four central values in Hinduism are as follows:

- Politico-economic values (artha)
- Hedonistic values (kama)
- Moral values (dharma)
- Religio-spiritual values (moksha)

According to Hinduism, the aims of human life are dharma, artha and kama. And the most important spiritual values are values, Dharma, renunciation and Chittashuddhi. Dharma is in fact the path to attain the ultimate goal of moksha.

Islam and Sufism offers the values of honesty, charity and service to others, which forms the basis for the spiritual upliftment of Muslims. The five pillars of Islam are bearing witness, daily prayer, fasting, charity, and going on a pilgrimage to Mecca. The way of realizing the divine nature is seen as interwoven into the daily practices of Islam.

Buddhism recognizes three major characteristic of existence – impermanence, selflessness, and dissatisfaction or suffering. Ethical conduct, mental discipline, and wisdom are the three essential divisions of the eightfold path given by Buddha towards enlightenment, which also represent the fundamental of Buddhist teachings and values. The ethical conduct refers to Right speech, right action, and right livelihood and is based on the Buddhist teachings of universal love and compassion for all living beings. Right speech means speaking at the right time and place, and speaking the truth. It recommends silence over foul language and lies. Right action refers to moral, honorable and peaceful conduct which does not harm anyone in any way. Mental discipline includes right effort, right mindfulness and right concentration. Right effort refers to attempts to cultivate a wholesome state of mind while right mindfulness is being attentive to the activities of the mind, body, and emotions. Right concentration leads to the mental state of equanimity which is possible by overcoming passionate desires, ill will and restlessness.

Wisdom comprises of right thought and right understanding. Right thought includes love, non violence, and selfless detachment, while right understanding means perceiving things non-judgmentally.

Buddhist values further emphasize that all efforts should be directed towards self realization and developing compassion.

Social values are acquired by individuals through socialization and occupational roles. Tendon (1981) asserted that the basic value transmitting social agencies are the family, educational institutions, peer groups in society. Roland (1988) noted that the cultural value system is transmitted to the young mainly by the elderly women of the family. This value system emphasizes solidarity and cooperation, affection and understanding, following the traditional norms and customs of the family, and mediation and conciliation for the resolution of problems and conflicts. These values are often transmitted by narrating myths and folktales and citing examples from the major epics and puranas, as illustrative of the ideal conduct in diverse situations. The values inculcated by the socializing agencies have their source in religion and tradition.

Morality in the western world was studied largely by Kohlberg, who gave the stages of moral judgement. However, his stages have been criticized severely for their claim of the cultural universality of the stage sequences. Researchers have postulated that there are biases in Kohlberg's moral principles as they are based solely on Western Philosophy, (which considers man as an autonomous being who is free to make his own choices and to determine his own actions) which is quite in contrast to the eastern philosophy (where the emphasis is on collectivism and group orientation). Hence it may not be incorrect to say that Kohlberg largely neglected the affective aspects of moral development whereas the Indian view on morality emphasizes affection and reason in moral thinking and judgment.

For instance, the social norms prescribe Indians to uphold strong kinship bondage throughout their entire life span. They tend to fulfill their responsibilities towards their parents and elderly. When the norms of responsibilities are in conflict with one's interests, or self-actualizing tendencies or other psychological needs, they still tend to live up to the social norm. Social norms in Indian cultures also encourage individuals to help not only those closely related to them but also to other people like the very young, the very old and the very sick in the society, even though they may not be able to reciprocate. As a result, Indians are seen to be willing to sacrifice part of their personal interests in order to help those whose basic needs have not been fulfilled, particularly their physiological and safety needs. This helps in maintaining stability and prosperity of society.

In cultures like ours, the opinions and interests of the majority take precedence over individual opinions and interests. Also, the criteria for differentiating right from wrong are based on general consensus, social norms, propriety and traditional rules. The individuals usually live up to what is expected by the majority of people in society and tend to be prepared to sacrifice their own self for the sake of the majority.

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The term **justice** in everyday language refers to getting what one deserves. The Sanskrit word for justice is *nyaya*, meaning fairness or justice. It may refer to fairness in terms of comparing inputs with outcomes, or may refer to legal justice, that is, deservingness of a reward or retribution in accordance with formal codes or laws. Distributive justice deals with fairness of the outcome of a distribution of rewards or resources, and procedural justice deals with the fairness of the procedure followed in such a distribution or decision. If seen carefully, it may not be incorrect to say that all justice is social justice.

In our ancient scriptures and philosophical and spiritual literature (such as in the Hindu epics, the Ramayana and the Mahabharata, in the Dharmashastras, *manusmriti*, and later writings such as *kautilya's arthashastra*), one can find several ideas pertaining to justice directly and indirectly. In ancient Indian writings, justice is a recurring theme in aphorisms, codes, anecdotes, and dialogues which can be inferred from the context.

Justice can also be seen as embedded in an implicit action outcome relationship. By this we mean, that good actions deserve rewards and bad actions deserve punishment. There can be four aspects of this action outcome relationship as follows:

- (i) In this relationship, the term action refers not only a single act but may refer to several acts taken cumulatively over a multitude of situations.
- (ii) Also, the action may not be directly responsible for leading to specific outcomes. That is the action and the outcome may be related to each other by different factors and processes external to the relationship itself.
- (iii) Both actions and their outcomes may vary across three dimensions proposed in the triguna theory of the *samkhya* system, namely, *sattwa*, *rajas* and *tamas*, which are associated, respectively, with goodness, passion, darkness etc.
- (iv) The outcome may not always occur immediately but may occur in the long run, even in the next life. In fact, immediate outcomes can be best seen as preliminary or miniature forms of the ultimate outcomes.

Justice can also be broadly seen in two contexts, one involving the distribution of relatively tangible or concrete resources, such as money or property, and the other involving retribution for a proscribed action. In both cases, the ultimate goal of justice is to maintain *dharma*.

In the ancient texts one can find certain criteria explicit and implicit (such as kinship, ordinal position among the offspring, *varna*, gender, prior agreement or promises, and equality and proportionality) that determine the distribution of concrete resources. For instance, both in the case of inheritance of property and succession to the throne, it is the immediate kin of the next

generation, specifically the sons, who are considered the most deserving. It is only in the absence of sons, or in the event of their ineligibility according to the criteria that distant kin or unrelated person are considered. In addition the eldest son is considered eligible for the largest share of the ancestral property, or as heir to the throne as he is seen as the father surrogate having greater responsibility. The same ideas are found in the dharmashastras.

Distribution of resources is also done according to the criteria of caste (varna). For instance, people belonging to the higher caste are considered as worthy of the largest share of resources, the next higher caste for the next largest share and so on. In fact, caste is not seen just as a demographic variable but is seen to correspond to patterns of behaviour stemming from different kinds of personalities or deep rooted propensities. The term caste is also associated with different kinds of occupational activities and their accompanying mentalities.

With respect to gender, a general priority was given to males over females, and sons over daughters. But at the same point, there were stipulations that a wife had the sole right to her husband's wealth, and that a daughter had a right to her share of the father's wealth because the daughter is like the son.

Justifiable distribution is also done based on prior agreement particularly in the case of contractual relationships involving recurrent distribution of resources. In general in ancient Indian scripture one shall find the idea of proportionality less frequently mentioned than equality. For instance, the dharmashastras prescribe equal shares of the property to sons of the same caste. In the case of workers, the arthashastra prescribed that the profits be shared equally among the workers unless there were other specifications. In fact, Distributive justice as a theme in the religious, social and political spheres was as important in traditional Indian life as it is today.

3.9 SUMMARY

- The basic principle discussed in this unit is that when an individual experiences life satisfaction and experiences more pleasant emotions than unpleasant ones, then, he or she is said to have high subjective well being. Similarly, if the opposite happens, then the individual is said to have low subjective well being.
- Subjective well-being is a relatively new field of research which enables an understanding of the complete range of an individual's well-being - from utter despair, to elation and overall life satisfaction. It carries immense potential to increase an individual's quality of life.
- Yoga, pranayama (control and regulation of breath) are amongst the ways to encourage subjective well being in an individual. Yoga has

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been found beneficial for short term memory, providing steadiness, increasing feelings of security and relieving feelings of anxiety.

- Meditation techniques are used to resolve conflict and behaviour changes and provide an adequate conceptual framework for handling transpersonal experiences. They help in reducing stress levels and anxiety.

3.10 KEY TERMS

- **Samadhi:** A transcendental state of super consciousness, free from all emotions and feelings
- **Meditation:** A special state of consciousness that differs from everyday-consciousness

3.11 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Subjective well being is measured from the individual's own perspective. By this we mean if an individual thinks that his or her life is going well, then it is believed to be going well.
2. According to the adaptation theory, people's initial reaction to new life events or circumstances is strong. However, over time, people habituate and return to their baseline or pre-event status.
3. Patanjali is known as the father of yoga. His yoga *sutra* was written around 200 B.C.
4. 5 afflictions avidya (ignorance), asmita (egoism), raga (attachment), dvesha (aversion) and abhinivesa (will to live): they produce pain, misery, etc.
5. Patanjali deserves credit for recognizing pranayama as a discipline in its own right.
6. The ideal time for the practice of mudras is the prabhata kaal (morning) and saayam kaal (evening). Mudras are generally practiced on an empty stomach for about 30 minutes to 45 minutes daily. They can be practiced in breaks, 3 times a day for a particular duration as per an individual's capacity and convenience.
7. Despite their several benefits, bandhas should not be practiced under following conditions:
 - Menstruation
 - Pregnancy
 - High blood pressure
 - Heart problems

3.12 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Name are the different theories about subjective well being.
2. Write a short note on yoga.
3. What are the different types of mudras?

Long-Answer Questions

1. Discuss subjective well being of an individual.
2. Write a detailed note on the Mula Bandha.
3. Elaborate on the benefits of meditation.
4. How can values be classified?

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UNIT 4 MAN-ENVIRONMENT RELATIONSHIP

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Structure

- 4.0 Introduction
- 4.1 Unit Objectives
- 4.2 Crowding or Density
 - 4.2.1 Spatial Behaviour
 - 4.2.2 Effects of Disaster
- 4.3 Social Behaviour
 - 4.3.1 Belief in the Principles of *Karma*, *Moksha* and *Dharma*
 - 4.3.2 Belief in *Samskaras*, *Gunas* and *Ashramadharmas*
 - 4.3.3 Traditional Child Care Attitudes and Practices
 - 4.3.4 Gender Bias in Desire for Treatment and of Children
 - 4.3.5 Definition of Man in Relation to Others
- 4.4 Socialization in the Contemporary Context
 - 4.4.1 Changing Role of Agents of Socialization
- 4.5 Challenges of Individuality and Relatedness
- 4.6 Leadership
- 4.7 Values and Motivation
- 4.8 Summary
- 4.9 Key Terms
- 4.10 Answers to 'Check Your Progress'
- 4.11 Questions and Exercises

4.0 INTRODUCTION

Man and environment are intrinsically connected. Several environmental factors strongly influence the behaviour of individuals. The physical environment is also known to affect work efficiency, production, and human relations (Beutell, 1934).

According to Lewin (1951) behaviour is a function of person and environment.

$$B = f(PE)$$

According to this view, person (P) and environment (E) together determine behaviour (B). Thus, the physical environment serves as a mediator of social psychological processes and has a major impact on the way an individual behaves.

4.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Explain how the environment influences man's behaviour

- Discuss the impact of socialization on an individual's behaviour
- Elaborate on the impact of technology and western influence on Indian society
- Describe the contemporary individualistic society

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4.2 CROWDING OR DENSITY

Environmental psychology is a field of psychology that studies physical characteristics of the environment which disrupt optimal human functioning. Some of the physical characteristics of environment that affect a man's behaviour are as follows:

It refers to the presence of a number of people in a given space and the social interactions between these people are often inseparable. According to Jain (1987), the feeling of crowding was associated with both spatial and social density. In the psychological sense, the term crowding refers to a psychological state emanating from the felt lack of space. Experience of crowding tends to depend on four factors, namely spaciousness, supportive relationship, disruptive relationship, and uncontrolled disturbance. Each of these factors is seen to have a varying predictive power for different outcomes (Nagar and Paulus 1997).

In another study, the content of the feeling of crowding was explored in a sample of urban adults using the technique of an open interview. The study identified three dimensions, namely negative affects, loss of control, and arousal. Factor analysis yielded four factors namely, congestion, loss of control, negative affects, and disturbance. Congestion refers to the feeling of lack of failure and helplessness. Negative affect comprises mood disturbances, irritability, and upset. And disturbance denotes the feeling due to noise, invasion of privacy and harassment.

Research has shown that crowding has a number of adverse effects on task performance, social behaviour, mental and physical health, and overall well being of individuals. The relationship between crowding and its adverse consequences is complex, and is affected by various mediators or moderators and coping styles of the individuals.

For instance, high density interferes with goal attainment and restricts movement or freedom and has harmful effects because it makes the environment more unpredictable and reduces the amount of control a person has in such an environment. It also leads to overstimulation of sympathetic arousal (Evans 1978) which in turn creates health related problems. Research has also shown that the adverse effects of indwelling crowding on psychological health are mediated by a breakdown of social support.

4.2.1 Spatial Behaviour

Two commonly used spatial concepts are territoriality (refers to the visible space occupied by an individual, which tends to regulate the entry of others) and personal space (refers to an invisible boundary one maintains while interacting with others). Encroachment on personal space and territory evokes and produces avoidance or persistence depending on the task at hand.

Padmavati (1991) reported that females preferred greater interpersonal distance than males and in another study Mamta (1993) found that individuals belonging to the same geographical region maintained smaller distance than individuals belonging to different region and different religious communities.

4.2.2 Effects of Disaster

Disaster, whether man made (such as an industrial accident) or natural (such as an earthquake) is a sudden event that leads to severe crisis and it causes heavy losses.

CHECK YOUR PROGRESS

1. What is Lewin's definition of behaviour?
2. Which four factors does crowding depend on?
3. Name three samskaras.
4. What is dharma?

4.3 SOCIAL BEHAVIOUR

The term socialization refers to an explicit transmission of appropriate values through deliberate attempts to shape, coax, and mould children's behaviour with the aim of developing a common viewpoint and lifestyle so that when children become adults these socialized aspects become supremely natural (Wirth, 1946).

The term social behaviour is a multi-faceted term consisting of several aspects such as leadership, concept of justice and fairness, competitiveness, conformity, attribution, inter-group relations, conflict resolution, gender behaviour, etc.

Several studies have shown that the western world emphasizes competitiveness, self confidence and freedom, whereas the eastern world stresses communal feelings, social usefulness and acceptance of authority. Although no significant differences were seen between westerners and easterners with respect to offering help however, Indian males were seen to

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be lower in acceptance of help. Indians were also found to reward themselves more while Americans tended to reward their peers more than themselves (D.Sinha 1984).

Since compliance is an integral part of socialization, therefore, Indians were also found to be more conforming in their nature. Unlike the whites, Asians tended to attribute success to external causes but assumed responsibility for failure. In a study on intergroup relations, Taylor and Jaggi (1974) observed that Hindu participants made more internal attributions for positive behaviours than for negative ones. On the other hand, they tended to make external attributions for positive and internal attributions for negative behaviours of Muslims.

In another study conducted in Orissa, Shweder and Bourne (1984) observed that individuals were described not so much in terms of enduring traits, but in terms of social relationships, whereas, in the west, autonomy and separateness was emphasized. According to Markus and Kitayama (1991), in eastern cultures, the self was seen as inherently linked to others and attributes like relatedness and interdependence were sought after.

Some of the core traditional cultural themes that tend to underlie social behaviour are belief in the principles of *dharma* (natural law, duty), *moksha* (liberation) and *karma* (action); belief in *gunas* (qualities), *samsakaras* (innate propensities, rituals at different stages) and *ashramadharmas* (duties related to life stages); traditional child care attitudes and practices; desire for children especially the male child and differential gender treatment; definition of man in relation to others; high ascribed status attached to increasing chronological age; adherence to the fundamental criteria of mate selection and practice of marriage rituals; and adherence to and the practice of traditional socio-behavioural, religious and caste codes of conduct, rituals and ceremonies. A closer look at each of these themes is likely to enhance our understanding of the social behaviour.

4.3.1 Belief in the Principles of Karma, Moksha and Dharma

The karma theory assumes that the nature of human personality is the cumulative of *gunas* (that is every impulse, desire, thought and action leaves traces in the unconscious) over numerous life cycles. *Moksha* refers to self realization, transcendence and salvation from worldly involvement, and is considered to be the ultimate aim of existence (Kakar, 1981).

Principles of *dharma* define an individual's role set and the associated role obligations and rights; which enables an individual to conform to the right actions. In the Hindu system, *dharma* is related to both ascribed status (age, gender, caste) and achieved status (such as a king's and a student's role) are clearly defined.

The principles of *karma*, *moksha* and *dharma* tend to provide the Hindu with a meaning of life, a sense of purpose, a sense of continuity; and form the basis for social, moral and spiritual guidance; and regulation of behaviour.

4.3.2 Belief in *Samskaras*, *Gunas* and *Ashramadharmas*

Samskaras and *gunas* refer to the innate dispositions an individual is born with and are believed to set the limits to the nature of personality. *Ashramadharmas* specifies the various stages of life and the related developmental tasks.

Certain *samskaras* (here defined as the rites and ceremonies that mark the development stage transitions) are performed from the early stage of conception through puberty and marriage to parenthood and aging. For instance, the *samskaras* during childhood are the *namakarna* (the father announces the name of the child), *nishakarma* (performed during the third and the fourth month, during which the child is introduced to the wider world by exposing him for the first time to the sun and the moon), *annaprasana* (solid food is given by the mother to the child for the first time), *chudakarna* (onset of weaning marks the separation and individuation of the child from the mother which becomes complete by the age of three years, by which time the child is believed to be ready for the process of disciplining), *vidyarambha* (performed between the ages of five and seven where the child is considered to be ready for learning and writing), and *upanayana* (performed between the ages of five and ten during which the child is given the status of a social human being) ceremonies.

The next stage is *brahmacharya* which corresponds with the adolescence period, during which the training for competence and fidelity is emphasized. During this stage, the adolescent is usually separated from the family and is made to live with the guru and other students for all round development of competencies for the future adult role.

In the *grahastya* stage which corresponds with young adulthood, the individual is required to obtain both *artha* and *kama* (material and sensual sexual gratification). During *vanaprastha* or adulthood, the individual is required to gradually withdraw from the social, emotional and material world without giving up humanistic responsibilities. This stage demands the development of generativity and care which is extended to both the family and the community. Separation helps one to prepare for the next stage of life.

In the *sanyasa* stage which corresponds to old age, the individual is required to be involved in issues pertaining to *moksha* (striving for wisdom and salvation). According to Krishnan, these stages are marked respectively by a relationship of symbiosis, dyadic intimacy, dyad-in-the-family, dyadic dissolution, familial ties and familial dissolution.

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Broadly speaking, Hindu adulthood can be understood in terms of two major stages; one marking the completion of individual socialization and preparation for life and the other is characterized by the process of de-socialization and preparation for death (Kakar 1978).

According to Kakar, the principles of *gunas*, *samskaras* and *ashramadharma* carry several implicit assumptions, as given below:

- Compared to nurture, nature (that is *samskara* and the three fundamental *gunas* namely *sattva* (clarity and light), *rajas* (passion, desire), and *tamas* (dullness, darkness) are believed to have a significant influence on human development and personality formation. This happens as nature tends to set limits in terms of the quality, quantity, and direction of development. It also places less pressure on the caretakers in the case of failure to exploit the child's potentials by implicitly recognizing individual differences and limits for malleability.
- It lays less emphasis on conscious, deliberate training and allows development to proceed at its own pace.
- In contrast to the western view point, it believes that life begins with conception rather than birth
- The rites and ceremonies marking the discontinuous developmental stage transitions are symbolically significant in integrating the child with the larger society and in teaching the caretakers to adopt stage specific child rearing attitudes and behavioural techniques.

4.3.3 Traditional Child Care Attitudes and Practices

In India, children are considered as gifts of God and are totally indulged, protected and there is a belief in total gratification and minimum frustration for the child, permissiveness in training and there is hardly any pressure to become autonomous and independent. Unlike the western conceptualizations, the parental behaviour is largely guided by the principle of child centredness, but preadolescence and adolescence become periods of stress and strain, with initiation of deliberate socialization and demand for socially appropriate behaviours.

A clear distinction in the role of the mother and the father is seen, where the mother is considered to be the primary socialiser while the father's role is limited to that of a provider and disciplinarian. In the early years of life, the child spends a major part of his or her time with the mother.

It is also believed that in the *dauhridya* stage, the mother-foetus unit influences one another. The child is believed to transmit its inherited feelings and affects of the previous birth to the mother through the channels of nutrition (*dhamanis*). Hence for the psychic well being of the child the gratification of the cravings of the pregnant mother are considered imperative.

4.3.4 Gender Bias in Desire for Treatment and of Children

In India, the male child is a preferred child as having a male progeny is considered man's highest duty and it has socio-emotional implications. In India, differential gender treatment is seen. For instance, mothering experienced by the boy child is more favourable than that experienced by the girl child. Usually, an Indian mother's indulgence extends beyond the period when the child can independently take care of himself which enhances the child's feelings of trust, dependability, predictability, and control over the achievement.

According to Kakar, the symbiosis of infancy tends to dominate the personality of the Indian adult male. One possible reason for the same could be that detachment from the mother occurs weakly and chronologically very late in life.

4.3.5 Definition of Man in Relation to Others

In the Indian context, social identity is derived from the matrix of relationships and is perceived as more vital for growth for it provides the individual with feelings of security, esteem and power as well as determines the chances for social mobility. The social identity which is derived from one's lineage (*gotra*), caste, village, religious and regional community, arouses feelings of clanism, familism, groupism and relatedness. These extended groups tend to influence an individual's educational, marriage, and occupational life and such an influence is perceived as invading personal privacy.

Social identity, so derived, ensures stability in the social system via its norms and informal justice systems. As a result, Indian children are found to develop caste and religious identities as well as related prejudices very early in life. Learning of group norms, loyalty and conformity is reinforced by group approval, while disapproval may lead to group physical and or psychological ostracism. With increasing urbanization, in metropolitan cities, individuals tend to choose to detach themselves from such a matrix of relationship. They derive their identity from their education and occupational status.

4.4 SOCIALIZATION IN THE CONTEMPORARY CONTEXT

With rapid changes in the social environment several adaptations in the goals, techniques and products of socialization have occurred. For instance, preference for pragmatic and eclectic approaches to child rearing; adoption of conscious and deliberate techniques for the inculcation and modification of behaviours; increasing role of formal agents such as day care centres and

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crèches and influential role of mass media; and evidence of bi- and multidirectional processes in cultural transmission.

4.4.1 Changing Role of Agents of Socialization

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Despite several changes, the family still continues to play a major role in the socialization process. However, mass media and formal agents such as crèches, day care centres and schools also tend to influence the socialization progress significantly. Significant changes in the family structure are also seen. For instance, joint families are gradually becoming more and more nuclear in nature.

With increasing nucleation, loyalty and responsibility towards the larger social network is decreasing. A change in the child rearing practices is seen where gradually, indulgent parenting is replaced with strict child rearing practices. With both parents increasingly moving into the working force, a significant modification in the parenting role is seen. The mother's employment outside the home and the subsequent separation, provides the children with an opportunity for independent functioning, formation of out-group affiliations, exposure to diverse role models outside the home, and the breakdown of traditional psychological group barriers (such as caste, religion, and regional groupism).

Social class differences are also evident in many aspects of child rearing. Compared to upper class parents, middle and lower class parents were more likely to adhere to traditional styles of child rearing. For instance, upper class parents tended to breastfeed their children for a shorter time; demanded strict social behaviour such as eating manners, neatness, orderliness, sleeping time, and obedience; initiated early toilet training; used praise and rewards for desired behaviours; demonstrated consistent disciplinary practices; and were less permissive towards children's display of aggression.

Socialization is seen to be bi- and a multi-directional process, where both children and parents tend to actively participate in the parenting process. For example, children express their views more freely, and tend to demand reasons behind the dos and don'ts given by their parents.

The age of marriage has been rising steadily and unlike the traditional customs, boys and girls tend to play a greater role in mate selection. In addition, courting and marriage outside one's caste and religion is slowly gaining importance.

Transitional stress: One major consequence of rapid changes in the socialization process is the experience of approach avoidance conflict in terms of stability and changes. This transitional stress is evident in relation to practically every aspect of social change, such as changing parent child relationships, empowerment of the girl child/women or intrinsic and extrinsic changes in educational and occupational goals, changing political philosophy, the radical shift in values and the uncertain position of the aged.

In order to deal with such conflicts, Indians are seen to make adaptations both at the attitudinal and structural levels. The increasing affiliation to religious feeling of belongingness, sameness and spiritual gurus leads to belongingness, sameness and identity among the older generation, and also satisfies their deep rooted needs for relatedness,. Parents also believe that in the present complex and depersonalized world, these affiliations shall provide their children roots and an opportunity to learn the traditional ways of behaviour.

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4.5 CHALLENGES OF INDIVIDUALITY AND RELATEDNESS

The term individualism pertains to societies in which the ties between individuals are loose and where everyone is expected to look after himself or herself and his or her immediate family. Relatedness, on the other hand, refers to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetimes continue to protect them in exchange for unquestioning loyalty.

According to Kim (1994), individualism is characterized by the following three critical features

- (i) Emphasis on distinct and autonomous individuals.
- (ii) Separation from ascribed relationships such as family, community and religion.
- (iii) Emphasis on abstract principles, rules and norms that guide the individual's thoughts, feelings, and actions.

In contrast, relatedness emphasizes the group and the maintenance of ascribed and personal relationships. In fact, individualism and relatedness can be seen as two ends of the dimension of cultural variation each having its own set of assumptions. For instance, individualism asserts the positions of rationalism, universalism, detachability, and freedom of choice. The US, Canada and western European countries are found to be high on the individualistic end of the dimension while the Asian, Latin American, and African nations are found to be high on the collectivistic end of the dimension. The development of science and entrenchment of liberal ideals is seen to be closely tied to the rise of individualism in Western Europe and North America, whereas relatedness in Asian cultures represents a propagation of an ascribed, communal and traditional social order which prioritizes common good and social harmony over individual interests. In these cultures, Confucianism became the basis that helped to define, justify, and prescribe the pre existing social order.

In individualism, individuals are considered to be autonomous, rational, goal directed beings, which, are free to choose and control their determinate

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ends or purpose (Mill 1975; Taylor 1985). In such cultures, all individuals are seen to hold rights equally, regardless of their ascribed or achieved status. The answer to the question of what is considered good, desirable or worthwhile varies from one individual to the other as the content of it is left to the discretion of the individual (Taylor 1985). Such cultures lack a clear articulation of substantive goals such as the common good, collective welfare and social harmony (Gewirh, 1982)

In contrast to individualism, relatedness sees the universe and all living things in it as a manifestation of a unifying force called the *Brahman*, which constitutes the very essence, basis, and unit of life that perpetuates order, goodness, and righteousness. The *Brahman* can be realized through self cultivation.

Relatedness sees all individuals as linked to one another in a web of inter-relatedness. It considers family as the prototype for all relationships. The parent child relationship is considered to be the primary relationship, in which parents are seen to demand love, reverence, obedience, and respect from their children and children expect love, wisdom and benevolence from their parents in return. This parent child relationship may involve more than two individuals, where parents may represent one's ancestors and children may represent one's progeny.

It sees society as an extension of the family, in which the head of the society uses his authority for the welfare and common good of the people and not for his self interests. A ruler, like a father, must be governed by virtues of benevolence. The ruler can also be revolted against, if he is perceived to be totalitarian or tyrannical in nature.

The cultural variants of individualism and relatedness are also transmitted from one generation to the next through the process of socialization. For instance, the relational mode of relatedness can be seen clearly in the mother child relationship with respect to devotion and indulgence. Mothers in the Korean culture, for example, view unselfish devotion to their children as a critical feature of their person and motherhood. The personal identities of these mothers are often defined by their maternal role. They tend to become closely and intrinsically tied to their children and perceive their children as vicariously fulfilling their own dreams and goals. Research has shown that this is the most valued meaning that Korean mothers derive from raising children.

Unlike western cultures, in these cultures, parents are not discipline oriented in enforcing weaning, bedtime, and toilet training. They are rather seen to be lenient and indulgent in order to foster the maternal bond. According to Azuma (1984), when an infant is born, a Japanese mother remains close to the infant to make him/her feel secure, to ensure that the boundary between them is minimal, and to meet all the infant's needs; even if that means a tremendous sacrifice on her own part. This type of socialization creates strong

dependency needs, both emotional and existential, thus motivating children to maintain close relationship with their mothers. They are gradually seen to play a more active role in pleasing and behaving according to their mothers wishes. Thus the feeling of interdependence helps children to assimilate their mother's values and beliefs as their own.

In such cultures, it is the responsibility of the father to maintain, propagate, and elevate the position of the family while making a decision, by using his wisdom and foresight since his decision affects his family member's lineage, and progeny. Since children are considered as incapable of understanding such a complex process, therefore they are required to obey, respect, and abide by their fathers decision. From the children's perspective, it often means sacrificing their personal interests for the benefit of the family and society at large. In such cultures, the father represents a link to the outside world. Thus, the father represents the outer world which is governed by the coexistence mode and the mother represents the inner world governed by relational mode. Hence, socialization practices that inculcate relatedness promote a conception of self that is embedded, ensemble, and situated, whereas, socialization practices that promote individualism help to foster a conception of self that is discrete, autonomous, and abstract.

Research has shown that the independent view of self emphasizes the following four themes:

- (i) Internal attributes
- (ii) Discrete boundary demarking self and others
- (iii) Self fulfillment and freedom of choice
- (iv) De-contextualized and abstracted conception of self

Interdependent individuals, in contrast, are considered to be 'socio-centric, holistic, collective, allocentric, ensembled, constitutive, contextualist, and relational beings. These individuals foster a frame of reference that emphasizes:

- Context and situation
- Positional status and role
- Internal constraints
- Others focused orientation
- Social harmony and collective welfare

In individualistic societies, individuals are perceived to be autonomous beings who are self sufficient and are motivated by self fulfilment. These individuals must, nevertheless, learn to respect the rights of others and interact with others on the basis of mutually agreed upon principles, norms, and values. In such societies, the interpersonal interaction is largely guided by two principles, namely, equality and equity. The principle of equality assumes that everyone has equal rights and each individual should be treated with equal dignity and respect and should be given equal opportunity and access

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to desired outcomes, whereas, the principle of equity suggests that rewards should be proportional to an individual's contribution.

Much in contrast to the individualistic societies, collectivist societies encourage individuals to harness self interest and personal goals to promote social harmony and collective good. As a result, adults discourage aggressive behaviour of children and quarrels and fighting among children are not tolerated because they endanger good relations between family members, relatives and neighbours.

Several aspects of social interactions such as distributive justice, social rules, conflict resolution, educational attainment and organizational behaviour are strongly affected by individualistic and collectivistic orientations. Their effects on some aspects of social interaction are discussed below:

- **Distributive justice:** When it comes to distributive justice, American subjects considered an equitable distribution of reward depending on one's contribution to be most fair, whereas, Leung and Bond (1984) have noted that for Chinese subjects there is heightened distinction between in-groups and out-groups. These subjects also show concern for harmony in in-group situations and equity in out-group situations, and show willingness to sacrifice for in-group members.
- **Social rules:** In collectivist cultures, individuals were more likely to endorse rules about obedience, maintenance of harmonious social relations, and restraining emotional expression as compared to individualistic societies. In addition, fewer rules for the in-group and more elaborate rules for the out-groups were seen in cultures based on relatedness. In individualistic cultures, individuals were more likely to adopt decision rules that focused on self interest and self reliance whereas individuals based on relatedness cultures tended to favour decision rules that promoted collective good and social harmony.
- **Conflict resolution:** Cultures high on relatedness, view individuals who are overtly contentious, self assertive, quarrelsome or litigious as contemptible. They regard yielding and compromise as desirable virtues that promote substantive goals. For instance, Chinese subjects prefer negotiated settlements through a third party without direct confrontation, whereas American subjects prefer direct confrontation to resolve a conflict.
- **Educational attainment:** An important aspect of success has been attributed to social oriented achievement motivation (SOAM). SOAM emphasizes the following four qualities (a) interdependence, (b) effort, (c) substantive goals, and (d) compatibility of values between the home and the school environment.

In cultures high on relatedness, effort is believed to lead to success, especially in education. As a result, individual striving is viewed as a necessary component of the self cultivation process. Excellence in performance reveals that a child has developed a moral character through perseverance and persistence and is regarded as a proof that a child has deeper abilities to be a virtuous person. Therefore, in these cultures, individuals are pressured to contribute to the group and success is collectively defined and shared. Individualistic cultures, in contrast, blame external conditions, or uncontrollable internal factors as significant elements in the child's level of performance.

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- **Organizational behaviour:** The SOAM model is often used to explain the concept of achievement motivation in cultures high on relatedness. According to this model, the most important goals are collective good, social harmony, and fulfilment of social obligations. Research has shown that in these cultures, substantive goals coupled with an emphasis on effort, discipline, industriousness, frugality, a willingness to make sacrifices, education, achievement and respect for authorities have contributed to the phenomenal economic success of East Asia (Redding and Wong, 1986). The goal, incentive values of the goal, standard of excellence, evaluation, and fruits of one's efforts are defined and shared by the group (Yu and Yang, 1993). Thus, in these cultures many companies provide services to foster paternalism and communalism, which are believed in turn to enhance production, efficiency, solidarity, loyalty, job satisfaction and social control.

Misumi (1988) also found that leaders who emphasized benevolent paternalism were far more effective in these cultures. Leaders who demanded high productivity were effective only when they were able to develop a strong sense of group solidarity. In contrast, American managers tended to use the equity principle to allocate rewards and gave greater rewards to individuals when the group's influence on them was minimal. They also believed that the successful person working alone can expect the greatest share of rewards, and they were seen to focus on risk reduction. A well-functioning group is believed to be one in which individual members help to ensure that group members do the assigned and expected work. Such a group also ensures the expected outcome by encouraging individual members to monitor the activities of other members and thereby reducing the probability of unexpected and unpleasant outcomes.

In contrast to American managers, Japanese managers tended to distribute rewards equally and were seen to allocate greater rewards to individuals who worked in a group and who had been influenced by the group. Japanese managers perceived groups as productivity enhancers and hence were more likely to reward individuals who worked with their group members in a highly interdependent manner and who were highly influenced

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by the group's attitudes and advice, regardless of their level of performance. Loafing was seen to be high among American students who worked in a group, while Chinese students were more likely to work harder in a group (social striving).

CHECK YOUR PROGRESS

5. Name three agents of the changing face of socialization.
6. Name two impacts of the changing face of socialization.
7. Differentiate between individualism and relatedness.

4.6 LEADERSHIP

Studies on leadership in India began in the mid 1950s. Prior to this, researchers tended to borrow the western concept of leadership which emphasized the effectiveness of various people-oriented styles of leadership. In agreement with the western approach, Bose (1955) found that employee-centred supervision was instrumental in creating high employee morale and pride in the work group which in turn led to greater productivity. Ganguli (1957, 1961) and his associates also reported that employee-centred supervision was related to job satisfaction, high morale and higher productivity. Similarly a positive correlation was found by Chatterjee (1961) between productivity and a democratic style of leadership.

Pestonjee and his associate found that employees experienced greater satisfaction under democratic leadership. However, greater trust among employees was observed by Sarveswar Rao (1972) under the consideration type supervisors than under the initiating structure type. Singh, Warrior and Das (1979) have substantiated that the democratization of leadership process led to greater job satisfaction and higher productivity. Furthermore, group members were reported to accept more group decision under participative leadership.

Jaggi (1978) on examining Likert's four styles of leadership observed that leaders practiced a benevolent authoritative style in formal decision-making and tended to adopt a consultative style in the rest of their decisions.

The western perspective was unable to explain several findings that were obtained by several other researchers, who began to study the concept of leadership in the Indian context. For instance, C.N. Ganguli (1977) after surveying a large number of managers from a variety of organizations concluded that there was an interactive effect of the leadership styles and the organizational climate. Leaders tended to use the benevolent autocratic style

but shifted to the consultative style in organizations which had a participative work climate.

Mounting evidence was found in the favour of democratic, participative, and consideration type leaders. But, at the same time, some discordant findings were also reported. For instance, H. C. Ganguli (1964), who had earlier reported findings favouring employee-centred supervision, noticed that the majority of managers as well as a substantial percentage of workers preferred autocratic leaders. Their reasons were different. For example, the managers who tended to adopt an autocratic style of leadership were seen to enjoy power and made all the decisions and the workers under them were found to feel free from their responsibilities. Ganguli thus concluded that the autocratic style of leadership was neither inefficient nor was disliked by most. It was seen negatively only when autocratic behaviour was combined with poor intellectual and administrative abilities or the leader was outright tyrannical. Pestonjee and Singh (1973) had also found a high positive co-relation between the authoritarianism of a leader and the morale among his subordinates. Much in agreement with this finding, Saiyadain (1974) also observed that employees who were socially competent expressed satisfaction with their autocratic supervisor, probably because they had the social skills to manage their supervisors.

J.B.P. Sinha (1974) found that the functioning of an organization gets negatively affected, if a participative style of leadership is used in a culture that is not conducive to the participative ways of functioning. He also found that in certain circumstances the participative leaders were considered as either manipulative or weak especially when they were perceived as abdicating their responsibilities.

When Meade (1967) replicated Lippitt and White's study, he observed that the groups under democratic leaders had higher absenteeism rates and required more time to complete a task than those working under authoritarian leaders. Thus, in the case of authoritarian leaders, work quality was found to be higher and a stronger preference for the leader was also seen.

The findings so obtained made more sense when they were interpreted in the context of the Indian culture. Unlike the west, the Indian culture is authoritarian in nature, hence Indian subordinates are likely to feel at ease with and tend to work more effectively under an authoritarian leader. The assumption of culture congruence was also supported by certain other researchers too. For instance, Kumar (1966) reported that the culturally valued attributes such as age and caste were positively related to student leadership. Jain (1971) also noted that religion, caste and class were factors of community leadership.

The assumption that Indian culture is authoritarian was questioned by J.B.P. Sinha (1973). He stated that though Indian culture shows certain

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behavioural features that characterize an authoritarian personality but it does not fit well into the western description of authoritarianism. For instance, the Indian culture prescribes tight social norms which have to be conformed to; has certain 'dos' and 'dons' that are sharply defined. The existing strong need for power and status and hierarchy is over-emphasized. But the highly authoritarian respondents were found to be more religious and not anxious or aggressive in nature. Similarly, despite having tight social norms, Indians were believed to be context-oriented and tended to manifest diversity in their views and behaviours. Also, one of the typical Indian cultural characteristics is tolerance which is contrary to what an authoritarian personality is expected to have.

J.B.P. Sinha also argued that the American perspective on leadership was constrained by the dichotomous way of classifying leadership styles into either democratic style or the authoritarian style. Stogdill (1974) also lamented that there seems to be a general trend among American theorists to view all forms of people-oriented behaviour as identical in character and all forms of task-oriented behaviour as merely variants of authoritarianism.

This led to the search of a new style of leadership based on indigenous concepts and models. As a result, three types of leadership styles have been proposed, namely, the nurturant-task style of leadership, the pioneering-innovative style of leadership and the transformational leadership.

It was around this time that J.B.P. Sinha studied the authority structure in Indian society and analyzed children's stories and textbooks and found that in all cases the image of a superior was either nurturing or assertive. It is the nurturing superior who was held to be the most effective. Hence he came up with the nurturant-task (NT) style of leadership.

A nurturant leader is one who cares for his subordinates, helps them grow, shows affection, takes an interest in their well being and so on. He allows his subordinates to depend on him for direction as well as emotional support. He is seen to enjoy their deference (*shraddha*) and reciprocates by giving his affection.

It is believed that for a leader to be effective, he should be liked and respected and he should be able to mobilize his subordinates to realize the shared goals and high productivity. He should be able to initiate, guide, direct and inspire his subordinates and hence should be task-oriented. He should make clear what he expects from them, reward those who work hard and sincerely, and sanction those who shirk their responsibilities. Thus, he should be able to blend nurturance with task orientation.

Some researchers like Singh and Paul (1985) state that the leader should give un-conditional affection to their subordinates as a way to make them realize about their work as a duty, irrespective of their work performance. In agreement with Singh and Paul, Chakraborty (1993) has prescribed that a

leader should cultivate a pure mind by *chittashudhi*, that is self restraint and affection for subordinates in order to motivate them for selfless work. But J.B.P. Sinha (1994), believes that if the leader provides affection to his subordinates, whether or not they had accomplished their task, then it is likely to create a climate of sycophancy.

The nurturance task leader is postulated to be effective only for those subordinates who prefer dependency and a personalized relationship, are status conscious, and perform work as a part of relationship. J.B.P. Sinha further states that though the majority of Indian subordinates do share these cultural characteristics but yet there are some subordinates in any work place who are independent minded, prefer autonomy, and want to work without close supervision. Such subordinates are likely to work more effectively under a participative leader. In this type of leadership, it is feasible to shift from authoritarian style to participative style, both forward and backward.

The NT theory further envisages that both the leader and his subordinates can change. For instance, when subordinates under a NT leader work hard and sincerely, they gain experience, expertise, and self confidence and hence need less guidance and supervision and begin to desire more autonomy and participation. As a result, to be effective the NT leader can shift gradually towards the participative style. When this happens the subordinates are likely to feel encouraged and involved and participate more fully. The NT theory is therefore dynamic in nature.

The NT style of leadership is found to be more appropriate for the middle level managers whose main function is to manage human relations, but at the top level the pioneering innovative (PI) style of leadership is recommended (Khandwalla, 1983). This leadership style is characterized by commitment to pioneering, novel and sophisticated technologies, products and services, high risk taking, and strong emphasis on creativity and adaptability. It is believed that keeping in mind the liberalization of the economies of the developing countries in Asia, the PI style of leadership is likely to receive more attention.

According to Singh and Bhandarker (1990), the PI leadership does not seem to include the typical Indian ethos of affection, nurturance, care, consideration, preference for dependency and personalized relationship, hierarchical orientation, etc. This cultural ethos is indeed reflected in their formulation of transformational leadership. The transformational leader is like the *karta* of the Indian family whom the family members obey and respect. Such a leader represents a father figure in the workplace for empowering, protection, grooming, and development. In return the subordinates are seen to develop respect for the superior and tend to demonstrate willingness to accept his authority. Indians have also been seen to be high on the need for empowering, developing, guidance and protection.

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Although the NT theory and the transformational leadership share several common concepts, but the two differ in the sense that the NT is meant for middle level managers whereas the transformational style is believed to be relevant for the top level. Also, the style of transformational leader is predominantly that of demonstrating an empowering attitude, risk taking capacity, clarity of mission, goal and purpose, capacity to build the team and not losing balance in the face of calamity. Characteristics such as being a good boundary manager, showing care and consideration for individual workers and their personal problems and being open to new and different ideas and planning were also considered to be crucial.

In short, the above described three Indian theories of leadership reflect a blend in varying degree, of concerns for task, for turbulent environment and for the cultural needs and values which are basic to the desired superior-subordinate relationship in India.

4.7 VALUES AND MOTIVATION

The term work values refers to the conception of what is preferable from among alternative codes of conduct and states with respect to one's own work activity, according to Super (1970). However, Rao (1991) defines work values as the degree of worth ascribed to a particular kind of work activity or to an aspect of work.

Some of the significant work dimensions that enables one to gain a better understanding of the concept of work values are creativity, economic independence, status, service, academic, security, collegiality, and work condition. Of these dimensions, creativity, independence, and academics are intrinsic work dimensions whereas the remaining ones are extrinsic dimensions of work.

The traditional Indian approach to work sees work as one's duty and obligation for meeting the needs and obligation of one's relatives, friends and even strangers. It also emphasizes that work is a duty that one should perform with a *nishkam* spirit, without paying any concern to the outcome.

Due to the value based conceptualization of work, the reason for poor work values was attributed to emphasize values like renunciation, *maya* (illusion) and salvation. It was widely believed that Hindu religious values infused a passive, in a directed and fatalistic attitude towards life, which promoted an other worldly perspective and distracted the person from the pursuit of economic activities (D. Sinha 1988).

The western approach views work values as intrinsic motivators, whereas, work is not intrinsically valued in India (J.B.P. Sinha, 1985). Certain research studies (J.Verma, 1985) have shown that the Indian socialization pattern does not emphasize work related values. Amsa and Punekar (1985)

proposed a model of commitment to work. They proposed that the commitment was basically value orientation of the individual.

In addition, Patnayak 1991 argued that the Indian business environment needs to change the attitude of the employees to ensure that they are disciplined, duty conscious, and they should inculcate in them a sense of commitment towards the organization.

P. Singh (1979) observed that freedom, autonomy, challenge and creativity were important in comparison to desire for economic gain, exercise of power, stability and security. In addition, Indians were seen to prefer personalized relationships and also believed in conforming to norms and duty (Dayal, 1977; De, 1974; J.B.P. Sinha, 1982) and because of their faith in the *karma* theory, were seen to accept inequality.

Indians are believed to be relationship oriented people who are seen to emphasize unconditional relatedness even at a personal cost. Indians were seen to value positive emotions that tended to develop through mutual caring, involvement and emotional affinity and their evaluation process was not based on instant gains and losses (Roland 1988).

They were seen to be collectivistic in their cultural orientation, in which the self is viewed as interdependent on others, accompanied by sharing of resources. Often the goals in such a cultural orientation are compatible with those of the in-group as a result the social behaviour of these individuals is determined primarily by norms, duties and obligations.

J.B.P. Sinha (1990) also found that intimacy within an in-group was contrasted with indifference towards the out-group members. The salience of in-group was also seen to vary according to the situations and conflicts of interest. When persons from different in-groups had to interact with each other, the embeddedness in an in-group was seen to at times create problems of co-ordination and co-operation. Indians were also seen to make sharp distinctions between their own and other which was largely determined by the extended family and the cast to which the individual belongs.

Harmony and tolerance are the salient traditional values in Indians, which ensure peace in intergroup relations. In agreement with this, Marriott (1976) observed that people are accommodative and try to cope with situations that may lead to confrontation. It was also seen that tolerance for others views and conduct led to weak emphasis on work, quality of products and commitment in organization.

Indians were also seen to prefer hierarchy in which power was centralized at the top, both in families and organizations (Dayal 1987). But this same belief in power distance was seen to hamper the development of horizontal relationships and team spirit.

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4.8 SUMMARY

- Environmental psychology is a field of psychology that studies physical characteristics of the environment, which affect a man's behaviour. Examples of these factors are crowding, socialization, effects of natural disasters, etc.
- Some of the core traditions that tend to underlie social behaviour are: belief in the principles of *dharma* (natural law, duty), *moksha* (liberation) and *karma* (action); belief in *gunas* (qualities). Traditional child care attitudes and practices; desire for children, especially the male child and differential gender treatment are also examples of the impact of Indian society on an individual.
- With rapid changes in the social environment, several changes in the goals, techniques and products of socialization are being seen. For instance, child rearing techniques are witnessing a change with the increasing role of day care centres and crèches and influential role of mass media.
- With families becoming more nuclear, individualism sets into societies, where the ties between individuals are loose and where everyone is expected to look after himself or herself and his or her immediate family. This is a contrast to relatedness, where societies in which people are integrated into groups from birth onwards and throughout people's lifetimes, continue to protect them in exchange for unquestioning loyalty.
- It is also explained how social interactions such as distributive justice, social rules, conflict resolution, educational attainment and organizational behaviour are strongly affected by individualistic and collectivistic orientations.
- Work values of Indians and how they functioned under different types of leadership also differed from the contemporaries in the western world. This was also a result of society and how Indians are brought up in their families, where they have to respect and obey authority. Thus it can be seen that Indians prefer hierarchy and order in their family and work life.

4.9 KEY TERMS

- **Crowding:** A psychological state emanating from the felt lack of space
- **Socialization:** An explicit transmission of appropriate values through deliberate attempts to shape, coax and mould behaviour

- **Samskaras:** The rites and ceremonies that mark the development stage transitions, as per Hindu tradition
- **Work values:** The conception of what is preferable from among alternative codes of conduct and states, with respect to one's own work activity

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4.10 ANSWERS TO 'CHECK YOUR PROGRESS'

1. According to Lewin, behaviour is a function of person and environment.
2. Crowding depends on spaciousness, supportive relationship, disruptive relationship and uncontrolled disturbance
3. *Namakarna, Vidyarambha* and *Annaprasana* are the three *samskaras*.
4. *Dharma* defines an individual's role set and the associated role of obligations and rights.
5. The three agents of the changing face of socialization are mass media, technology and western influences.
6. Nuclear families and the rising age of marriage are the two impacts of the changing face of socialization.
7. Individualism pertains to societies in which the ties between individuals are loose and where everyone is expected to look after himself their immediate family. Relatedness, on the other hand, refers to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetimes continue to protect them in exchange for unquestioning loyalty.

4.11 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is spatial behaviour?
2. What does the theory of *karma* assume?
3. Define *brahmacharya*.
4. What is motivation?

Long-Answer Questions

1. Giving examples, differentiate between the western and Indian society and how it influences an individual's behaviour.
2. Elaborate on the *samskaras* and *ashramdharmas* in an individual's life.

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3. What are the implicit assumptions carried by the *samskaras*, *gunas* and *ashramdharmas*?
4. Discuss socialization in the contemporary context.
5. What are the main characteristics of individualism? How does it differ from relatedness?
6. Discuss how social interactions such as distributive justice, social rules, conflict resolution, educational attainment and organizational behaviour are strongly affected by individualistic and collectivistic orientations.
7. How does the type of leadership impact a person's behaviour?

UNIT 5 HUMAN DEVELOPMENT AND MOTIVATION

NOTES

Structure

- 5.0 Introduction
- 5.1 Unit Objectives
- 5.2 Intrinsic Motivation
- 5.3 Ideas of *Anasakti*
- 5.4 Process of Ageing
- 5.5 Happiness is Work
- 5.6 Summary
- 5.7 Key Terms
- 5.8 Answers to 'Check Your Progress'
- 5.9 Questions and Exercises

5.0 INTRODUCTION

Motivation is the reason for humans to engage in specific behaviour. These aims may include basic needs such as food or desired objects, hobbies, goals or a state of being. The motivation for behaviour may also be ascribed to lesser reasons such as charity or morality. Thus, any action that an individual takes is the result of wanting to fulfil a need. The aim of fulfilling the need is known as motivation.

According to Hindu tradition, the four main aims that motivate human beings are, *kama* or desire, *artha* or wealth, *dharma* or duty and *moksha* or freedom. They form a path which leads to the ultimate achievement of *moksha* which is freedom from desire. This progression can be used to interpret the levels of human motivation.

5.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- Discuss the theory of motivation from different viewpoints of Indian thinkers
- Differentiate between attachment and detachment from worldly needs and pleasures
- Understand how ageing is impacted by factors such as education and socio-economic status
- Identify the factors that make people happy in their workplace

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5.2 INTRINSIC MOTIVATION

According to the Bhagwad Gita, no individual can remain without engaging in any action (*karma*) even for a single moment. Each organism has certain innate bodily needs (desires or *kamas*) that motivate one's behaviours and actions, which are regulated by one's *Indriyas*. The ancient Indian thinkers have divided the *Indriyas* into three groups:

- The *jnanendriyas*, the sense organs which are stimulated
- The *karmendriyas*, the motor organs which execute actions to satisfy the needs of the organism and to respond to the stimuli; and
- The *manas*, the central organ which receives and coordinates the actions of the organism on the basis of the internal needs and the external stimuli.

All kinds of action are believed to arise from the *gunas* of *prakriti*, the modes of nature and each organism follows his or her basic nature. These basic needs and the senses give rise to likes and dislikes. These desires or *kamas* give rise to aggression or *krodha* and result from *rajo guna*, the active mode of *prakriti*. The more intense a desire is, the more intense the aggressiveness is going to be. Since, excessive desires can result in disaster, therefore, the senses and the mind has to be controlled through *buddhi* or discrimination. In short, when an organism gets attached to an object, then attachment leads to desires. When an organism is unable to achieve his desires he is likely to feel frustrated which eventually leads to aggression and destruction of discrimination, also referred to as *buddhi nasa*.

As a result, it is important to regulate and control one's anger, but at the same time, one must realize that it is extremely difficult to conquer *kama* and *krodha*. However, through the higher self, which is higher than the *buddhi* discrimination, the lower self containing all these *kamas* can be conquered. According to the Gita's theory of motivation, actions arise out of bodily needs and are impelled by *prakriti*. Human beings share with animals not only the power of these bodily needs but also share the five *jnanendriyas*, the five *karmendriyas* and the *manas*, which are likely to get tempted by these desires. That is why these *indriyas* are regarded as the constituents of the lower self. The teachings of the Gita caution man against excessive preoccupation with intense craving for success and intense anxiety with respect to possible failure. It advocates the practice of *anasakti*. *Anasakti* refers to non-attachment to objects of sense, *karma-phalatyaja*, abandonment of keen interest in fruits of actions, cultivating *samaiva* or equanimity towards success and failure.

Motives are generated by bodily needs. Instead of suppressing them, they should be kept under the control of reason. *Prasastapada* has divided *prayatna*, or effort, into two groups:

- (i) *Jivanapurvaka*, in which the survival of the organism acts as the antecedent condition and,
- (ii) *Techadveshapurvaka*, in which one's desires and aversions act as the antecedent condition.

The first category refers to the activities which are motivated by biological needs, the reflex activities and activities based on tissue needs. They are non voluntary. These activities are *kamartha kriya*, they serve the needs of the organism. The voluntary activities can be further classified as:

- *Pravriti*, that is, conscious selection of activities which are helpful in the survival of the individual and the survival of the group.
- *Nivriti*, which refers to the rejection of anti social activities or evil.

Both *pravriti* and *nivriti* which involve the selection of the good and rejection of evil are *vecchadhina* and dependent on freedom of will. By contrast, the second category refers to the voluntary actions based on desires and aversions, choice and foresight.

The biological bodily needs are believed to be based on experiences of the individual in the past life. Gautama defines a *prayojana* or a motive as that which induces the self to act. Attainment of some goal or the avoidance of something is regarded as the cause of voluntary action. The efficient causes for action are some *dosha* (fault), *raga* (attachment), *dvesha* (aversion) and *moha* (delusion).

According to Visvanatha, there are largely four motives, namely, the pursuit of pleasure, avoidance of pain, pursuit of the means to pleasure and finally, the avoidance of the means to pain. The first two are considered as the principal motives and the second two as the subordinate motives. Thus, the main aim of all voluntary action, is hedonistic, that is, the pursuit of pleasure and avoidance of pain.

The individuals can also act based on their inference of future pleasure on the basis of memory and imagination, there by suggesting that the motive has an intellectual content.

The Brihadaranyaka Upanishad speaks of three kinds of desire, *ishanatraya*, viz., *putraishana*, desire for sons, *vittaishana*, desire for wealth and *lokaishana*, desire for the world and its experiences. Wealth, sons and worldly experiences become objects of desire when they are known by the self as the means to the attainment of pleasure. They become indirectly related to the self when they are represented by it. But, such representation can arise only on the basis of observation of what other persons in the society are seeking. They are voluntary desires generated by experience here and now.

According to Gautama, actions can be classified as physical, verbal and mental. The representation of an action in the mind is believed to find

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expression in speech and action,, hence the purity of motives, purity of speech and purity of action are emphasized and are believed to go together.

There are largely two views towards the execution of voluntary action, one being the *Mimamsaka* view and the other being the *Nyaya* view.

According to Visvanatha (a *Nyaya* thinker) whether an individual engages in a voluntary action or not, depends on the underlying cognition. For instance, if the underlying cognition states that an action may lead to undesirable consequences, then such cognition may become an obstacle to *chikirsha*, that is, the desire for action. Thus, the main motives for action are pleasure and pain. Anticipation of pleasure leads to voluntary action and anticipation of pain leads to aversion and becomes an absolute to action. The execution of voluntary action or positive volition also known as *pravriti*, involves the following elements:

- A desire to act (*chikirsha*) or perform a voluntary action
- The cognition that it can be done by one's volition (*kritisadhyatajnana*)
- Cognition that it shall lead to a good outcome (*ishthasadhanatajnanam*)
- The absence of the cognition that is productive of a stronger evil (*balavadanishthanuaubandhitva jnanabhana*)
- The perception of the materials of action (*upadana pratyaksha*)

On the other hand a negative volition or *nivritti*, is aimed at avoidance or rejection. It springs from aversion and from the notion that something is repugnant or harmful.

In addition, Visvanatha states that a voluntary action arises after a consideration of the balance, which requires one to evaluate whether the benefits arising are more than the harms arising out of the action. Action is undertaken when the benefits outweigh the costs or the harms involved.

Despite this balance, at times individuals are seen to engage in actions like sexual indulgence (*asamyagamana*) or the destruction of the enemy (*satruvadha*), etc., that are likely to lead to penalties. It is stated that under the influence of strong passion there is a temporary suspension of the consciousness of the penalty, as a result of which individuals end up engaging in such forbidden behaviours. Hence, impulsive actions are viewed as being blind to subsequent consequences.

According to Prabhakara (a *Minansaka* thinker), a voluntary action involves:

- The belief that an action ought to be done (*karyatajnana*)
- That an action could be accomplished by one self (*kritisadhyatajnana*)
- The volition (*pravriti*)

- An organic reaction or motor impulse (*cheshtra*)
- The bodily action (*kriya*)

Hence, for one to be able to successfully engage in a voluntary action, one should have not just the desire to do that action but also the cognition that the desired action can be accomplished.

Prabhakara further states, that there are two distinct processes involved in voluntary action, namely, the consciousness of the good (*ishthasadhanajnana*); and the consciousness of duty (*karyatajnana*). However, according to the *nyaya* view, the cognition of the good and the cognition of duty are held together in one whole involving them both. This is the essential difference between the two views.

According to Charvakas, the object of desire (*Ishta*) is that which produces pleasure (*sukha*), or that in which there is freedom from suffering (or *dukha abhava*). The aim of voluntary action is to secure maximum pleasure with minimum pain. Hence actions are seen to result from the two forces of attraction of pleasure and repulsion of pain.

According to the *nyaya* view, the attainment of happiness (*sukha prapti*) and the avoidance of suffering (*dukhaparihara*) are really not voluntary actions, as they are actuated by the attraction of pleasure (*raga*) or repulsion of pain (*dvesha*). It also postulates that all actions are constituted by a mixture of pleasure and pain. Hence, it does not regard *sukha prapti*, *dukhaparihara*, *raga* and *dvesha* as the basis for genuine voluntary action that is really free. In fact, these actions are seen to lead to bondage (*bandhana*) and not to liberation (*moksha*).

It can be concluded that there are two kinds of objects of desire (*ishtha*), one being those that are relative and empirical implying attraction (*raga*) and aversion (*dvesha*) in the agent; and the other being those that are undertaken for the ultimate benefit of the individual as well as the society as a whole.

Vatsyayana sees motive as that which urges a man to have recourse to activity, viz, *pravritti*, which consists of the operation of mind, speech and body. Motive leads a person to either a desire to obtain or to reject something. He believes that actions of all living beings can be regarded as motives and motives form the basis of all reasoning or investigations.

The three kinds of motives that underlie one's reasoning are:

- (i) Discussions (*niranayavada*) aiming at getting at the truth
- (ii) Disputation (*jalpah*), aiming at vanquishing the opponent
- (iii) Wrangling (*vitanda*), aiming at simply arguing and confusing without taking any definite stand point

The ancient *nyaya* thinkers, differentiated between four kinds of motives as follows:

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- (i) **The bodily motives:** which are based on tissue needs and are common to all living beings
- (ii) **The social motives:** which aim at the acquisition of wealth and the welfare of the family in order to enhance one's social prestige
- (iii) **The intellectual motives:** which are common to all living beings
- (iv) **The transcendental motives:** which lead to the emancipation of the individual

The social motives and the intellectual motives primarily aim to ascertain truth or to defeat the opponent or aim at confusing and confounding. Gautama, (the author of *nyaya sutra*) asserts that the ultimate springs of action are attachment (*raga*), aversion (*dvesha*), and delusion (*moha*). These (*dosa*) constitute the moving forces (*pravartana*) from which all actions spring.

According to Vatsyayana, the various actions that arise out of attachment are:

- Sexual love (*kama*)
- Covetousness (*matsara*): that is the desire for what belongs to others
- Desire for acquisition (*sprha*)
- Will-to-live (*trishna*): which refers to one's hankering for the continuation of life
- Greed (*lobha*): which refers to the insatiable longing for goods, wealth, etc.

Visvanatha, has added two more kinds of actions to the above mentioned list. They are:

- Fraudulence (*maya*): which refers to one's desire to deceive others
- Boastfulness (*dambha*): which refers to an individual's desire to display his superiority in possessions, etc.

Prasastapada in his *bhasya* has mentioned the following several kinds of attachment:

- Sex
- Food
- Desire to realize a remote end (*samkalpa*)
- Compassion (*karuna*)
- Dispassion (*vairagya*)
- Desire to deceive others (*upadha*)
- Concealed desire (*bhava*), which is not manifested in organic expression or speech besides attachment (*raga*), itself.

Sankar Misra has added three more kinds of attachment to the above mentioned list. They are:

- (i) The desire for acquisition (*sprha*),

- (ii) Greed (*lobha*), and
- (iii) Miserliness (*karpanya*) and unwillingness to part with one's possessions.

The above mentioned further needs have been classified into the following three levels:

- a. **The primary level**, which includes the three basic needs, namely food, sex and the will to live (*trana*)
- b. **The secondary level**, which includes the four secondary needs namely compassion (*karuna*), greed (*lobha*), acquisition (*sprha*) and the desire to realize a remote object (*samkalpa*).
- c. **The tertiary level**, which includes the five tertiary needs of display (*dambha*), concealed desire (*bhava*), miserliness (*karpanya*), covetousness (*matsara*) and deception (*upadha*).

According to Vatsyayana, the various actions that arise out of aversion (*Dvesa*) are:

- Anger (*krodha*)
- Envy (*irsya*)
- Jealousy (*asuya*)
- Malice (*droha*)
- Intolerance (*amarsa*)

Visvanatha has added two more actions to the above mentioned list. These are:

- Cruelty (*himsa*)
- Self reproach (*abhimana*) arising out of inability to harm the malefactor.

According to Prasastapada, aversion includes anger, malice, impotent rage (*manny*), intolerance (*aksama*) and humiliation (*amarsa*). However, Sankar Misra adds envy (*irsya*) and vindictiveness (*abhiyasuya*), the aversion of a powerless person which does not find expression in action, but is expressed more in thought.

In short, the various aversive tendencies can be grouped under two heads, namely,

- The outgoing group: includes anger, envy, jealousy, malice and cruelty.
- The retroflexive group: includes self reproach (*abhimana*) and humiliation (*amarsa*).

According to Vatsyayana, the various tendencies that arise out of delusion (*moha*) are:

- Error (*mithya jnana*): which arises out of the false knowledge or misapprehension
- Doubt (*vicikitsa*); which is cognitive in nature

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- Pride (*mana*): which refers to one's sense of false superiority and exaggeration of one's importance and
- Negligence (*Pramada*): which refers to one's failure to perform one's duties

Visvanatha has added three more tendencies to the above mentioned list as follows:

- Hypothetical reasoning (*tarka*)
- Fear (*bhaya*): which refers to one's apprehension that one may not be able to meet the situations that may arise in life
- Grief (*soka*): which refers to one's inability to regain the cherished objects which are lost

Visvanatha regards fear and grief as forms of false knowledge. All these above mentioned tendencies are seen as cognitive as well as emotional in nature as they influence action which leads to maladjustment. He further states that attainment of right knowledge leads to cessation of wrong knowledge, which eventually results in the dropping off of the whole series of attachments and aversions. Hence, overcoming delusion by right knowledge is at the basic of efficient and purposeful life.

CHECK YOUR PROGRESS

1. Which three groups have the indriyas been divided into?
2. Which two groups has Prasatapada divided efforts into?
3. Name two motives according to the nyaya thinkers.
4. List two attachments, according to Prasastapada.
5. According to Vatsyayana, which are the tendencies that arise out of delusion?

5.3 IDEA OF ANASAKTI

The term *asakti* refers to attachment and *anasakti* refers to detachment. Both these terms can be perceived as two ends of the same personality dimension. By this, we mean, that individuals differ with respect to the degree of attachment or detachment they experience. Some individuals are high in attachment (and low in detachment) while others may be high in detachment (and low in attachment). In most other cases we find a mixture of the two manifested in ambivalent behaviour. It is not possible for any individual to stay 100 percent attached or detached

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Both attachment and detachment are manifested in a variety of thinking, feeling and action patterns of an individual. For instance, attachment arouses the idea of possession and a sense of ownership. As a result, an individual is likely to experience dependence or attachment to objects from which we can derive some excitement and pleasure. An individual who is high on attachment tends to become a victim of his expectations and their fulfilment, circumstances and events. He tends to get quite easily affected by both joy and sorrow and becomes a victim of his own ego.

Detachment, on the other hand, leads to internal freedom. Since such an individual is not dependent on worldly pleasure and pains, hence he is able to enjoy everything as the master and not the slave. He remains unaffected by success and failure.

Somehow, the term detachment is often grossly misunderstood. It does not mean negation of love. On the other hand, it is actually an extension of the limited relationship of love without an expectation. By this we mean, that such a person loves all without discrimination, without considering who is his near relation, friend or enemy. He loves all without involvement and expectation. The higher one is detached, the greater is the area of oneness and love.

According to Swami Satyananda (1984), an individual usually tends to oscillate between both these extremes of attachment and detachment. In order to stabilize the oscillating tendencies of the mind, instead of renouncing attachment a person should gradually widen the area of love and oneness by initially loving people with whom he is not concerned and later by practicing love and doing good deeds for those people who neither like nor dislike him. Finally, he should start loving those people who hate him. This is an expression of true detachment, as it requires one to love people without expectation and apprehension or fear of being abused and without being affected by the outcome of the loving behaviour.

In this sense, we can say that detachment is not turning away from a particular person or object rather it is a process of developing a feeling of oneness or attachment with everybody without expectations and pride. This is called the practice of *shiva bhavana* and *maitri bhavana*.

Attainment of *anasakti* is an on-going process. The greatest obstacle in the practice of *anasakti* is one's ego dominance or *ahamkara* which gives a false sense of pride and prestige and which is often hurt by the behaviour of others. This is why development of egolessness of the mind is advocated.

Anasakti is a relative concept, which refers to emotional detachment from something or someone. It is an Indian concept based on self realization / self actualization. It ensures amicable adjustment and satisfaction in life. It provides mastery over all the stages of consciousness and makes us spectators of our own experiences.

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The Indian perspective sees happiness to be connected to both mental and physical health. It doesn't believe in a dichotomy of mental and physical health. On the contrary, it holds that human happiness depends on physical fitness, mental agility and spiritual well-being. In spiritual love, it means detachment of the spiritual principal (basis of consciousness) from body and ego and body movements that create tension and interfere in the lifetime function of internal organs and may result in psychosomatic illness.

An *Anasakti* person tends to perceive his work as duty and shows a lack of concern for the consequences of action. He appraises his own success and failure in objective rather than egoistic terms and is less governed by external standards like social approval and concerns. He doesn't insist on seeking pleasure or avoiding pain. He shows absence of egoism and maintains an emotional equipoise both in the face of positive and negative experience.

An *Anasakti* person practices egolessness of mind which is devoid of the feeling of *ahamkara*. Such a mind neither runs after fulfilment of his desires and worldly gains nor curses his lot for unethical desires or feelings. He neither experiences delight in his achievements nor frustration when faced with failure. He is neither affected by praise nor criticism. He acts with a sense of duty and dedication without caring for an additional incentive of reward or avoidance of punishment.

Such a person attains a mental state of tranquillity (*Sthir buddhi*) and thus enjoys a life of internal bliss. He is dutiful but devoid of excitement either in pleasure or sorrow. Egolessness does not lead to lack of self-confidence, rather it increases confidence and provides satisfaction and internal bliss called *ananda*. Since the mind of such a person experiences *ananda*, he is free from tension, anxiety and negative emotions.

He is a man of stable wisdom with little mood swings. He shows total absorption in the work / task at hand and shows heightened concentration, trying to make efforts towards achieving task excellence. The statement, 'this too shall pass', expresses the attitude of an *anasakti* person explicitly.

CHECK YOUR PROGRESS

6. List two features of an ansakti person.

5.4 PROCESS OF AGEING

Life expectancy does not only mean length of life, but it also refers to one's quality of life. It not only looks into how old one will become, but also how one will become old. It is concerned with the process of ageing. In fact, one's life expectancy greatly depends on his or her life style.

The demographic transition, the decline in mortality, followed with some lag by a decline in fertility and diminished population growth rates, has greatly increased longevity. The process of ageing is a multidimensional process which is affected by a complex pattern of interaction between a variety of biological, social, economic, historical and ecological variables.

A broad range of inter-individual differences within age groups have been seen in terms of levels of biological, psychological and social functioning, suggesting that the belief that with increasing age, a general and a universal decline in all areas of an individual's functioning is seen, is incorrect. Age group studies have highlighted individual differences and the multi-factorial determination of changes in old age and have led to the concept of differential gerontology. These studies have also proved that unlike the generally held notion, the behaviour of elderly people is flexible and can be influenced, and have taught us to regard concepts such as 'age decay' or 'age norm' as largely relative in nature.

Research has also shown that several factors like education, health, housing conditions, socio-economic status, etc. have an effect on the process of ageing. Longitudinal studies have reported different inter-individual patterns of intra-individual processes, pointing out the processes of ageing in which individuals differ from each other. Biological, social, economic, historical and ecological factors and the interaction between them determine both the present life situation of the ageing person and his future orientation which has significant implications on his quality of life. Below, we shall study some of the factors that influence and get influenced by the process of ageing.

Since the time of conception, the individual goes through various stages in his or her life which are an integral part of the process of ageing. Unlike the west, where life begins at birth, the Indian perspective regards conception as the beginning of life. In it, the various stages of life have been divided into various *Ashramadharmas*.

These *Varna Ashrama Dharma* or *Varna Ashrama Vyavastha* prescribes a life style for the fulfilment of the four *Purusharthas*. The terms *Dharma* or *Vyavastha* basically mean the scheme or pattern of life. This *Varnashrama Vyavastha* consists of two separate schemes *Varna Vyavastha* and *Ashrama Vyavastha*. The *Varna Vyavastha* is the scheme meant for the maintenance of social order, whereas, the *Ashrama Vyavastha* is a scheme which takes care of the individual's personal life. The Indian perspective believes that an individual's relationship with the society is of utmost importance and a person's personal needs also have to be taken care of. For harmonious living, there has to be a proper balance between an individual's personal and social life.

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The transition from one stage to the next is marked by certain rites and ceremonies which are symbolically significant in integrating the child with the larger society and in teaching the caretakers to adopt stage specific child rearing attitudes and behavioural techniques.

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CHECK YOUR PROGRESS

7. Differentiate between the Indian and western concepts of the birth of an individual.

5.5 HAPPINESS IS WORK

Since a major part of our entire life span is spent at work, hence work becomes an essential component of our health and happiness. Happiness at the workplace has benefits for both the employee and the employer. It also benefits organizations, our community and our society. Research has shown that stress, unhappiness and psychological distress in the workplace have been associated with lost productivity, decreased work performance, increased risk of accidents, relationship conflicts at work, increased absenteeism, sick leave, short term or long term disability, burnout, increased job turnover rates, various health conditions and increased disability and health care costs.

Two principal aspects of happiness are well-being and self-validation. It is seen that people who are happier at the work place are those whose jobs contain features that are generally desirable and complements an individual's characteristics and mental processes that encourage the presence of happiness.

Broadly speaking, there are three levels of well-being namely, the context-free wellbeing (which involves an evaluation of life as a whole without restriction to a particular setting); domain-specific well-being (which relates to experiences to one part of life space such as job, family, or health); and facet specific well-being (which focuses on one particular aspect of a domain such as income received from employment).

The work in which an individual engages in determines his mood, emotional well-being, attitude in general, quality of life, the stress experienced and mental health, which are all related to happiness experienced by an individual. Work happiness cannot be simply defined in terms of pleasure. It also includes an individual's perception of how worthwhile his involvement is in various activities at his work place.

Various work related factors like unemployment, retirement, person environment relationship, commitment to employment, financial pressure on an individual, duration of unemployment/retirement, state of health, and

social relationships are closely related to happiness and unhappiness experienced by the individual.

Research has shown that certain aspects of the environment which provide the individual an opportunity for personal control, for skill use, contain externally generated goals, involve variety, environmental clarity, contact with others, availability of money, physical security, and valued social position, are seen to be associated with happiness. The relationship between the work environment and the associated happiness is not linear in nature. For instance, aspects of the work environment are important for an individual to experience happiness only up to a certain level and not beyond this, as after that optimal level, they are not seen to have any additional benefits. Also, certain aspects of the environment when present in high levels have harmful effects on the psychological well-being of an individual, thus generating more unhappiness instead of happiness.

Six key features in the job settings that are expected to have 'constant effect' on the degree of happiness experienced by a person across high levels, are availability of money, physical security, valued social position, supportive supervision, career outlook and equity. Similarly, six environmental features that are believed to have a psychological harmful effect at very high levels are opportunity for personal control, opportunity for skill use, externally generated goals, variety, environmental clarity and contact with others.

These different aspects of the environment also interact with one another and produce a combined effect on the happiness experienced by an individual in the work setting.

Apart from environmental factors, work happiness is also influenced by several social and judgmental factors. For instance, ten types of mental processes or judgments that influence work happiness are mental comparisons with other people, with other situations, with other times, assessment of personal salience, self-efficacy and novelty or familiarity.

In addition, cultural differences, demographic differences (like gender, age differences, etc), personality factors (like optimism, pessimism, introversion, extroversion, neuroticism, etc.) and occupational differences (full-time or part-time employment or temporary or permanent employment, etc.) that exist between sets of people also influence happiness experienced by an individual. Research has shown that for an individual to experience work happiness, there has to be a match between the nature of the job and the kind of personality the individual has.

An individual's occupational values, characteristics of the job and the happiness experienced by the individual are inter-related. The occupational values include, desire for autonomy and influence; desire for skill use; desire for goals and challenge; desire for variety; need for clarity; concern for social relationships; desire for money; concern for physical comfort and security;

NOTES

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desire for a significant role; desire for supervisory support; concern about career outlook; and concern for fairness.

The degree of happiness and unhappiness experienced by an individual is seen to affect his or her job performance; associated thoughts and behaviours; absence from work; and staff turnover.

In short, the relationship between work and the happiness experienced by a individual at the work place is affected by a rubric of complex interaction between various variables and in turn affects several aspects of an individual's well-being and physical and mental health.

CHECK YOUR PROGRESS

8. Which are three disadvantages of an unhappy employee?
9. Name three ways an employee can be made happy.

5.6 SUMMARY

- This unit emphasizes the fact that no individual can remain for a single moment without engaging in any action or *karma*. These actions are all undertaken in order to fulfil an individual's goals and therefore he is motivated to undertake these actions.
- Motives are generated by bodily needs. Instead of suppressing them, they should be kept under the control of reason. If these desires or motives are not fulfilled, then an individual can become frustrated and his behaviour can lead to aggression and destruction.
- There are different views as regards the motives and desires of human beings. For example, according to Visvanatha, there are largely four motives, namely, the pursuit of pleasure, avoidance of pain, pursuit of the means to pleasure and finally, the avoidance of the means to pain. The Brihadaranyaka Upanishad speaks of three kinds of desire, *ishanatraya*, viz., *putraishana*, desire for sons, *vittaishana*, desire for wealth and *lokaishana*, desire for the world and its experiences.
- When an individual experiences dependence or attachment to objects he tends to become a victim of his expectations and their fulfilment, circumstances and events. He tends to get quite easily affected by both joy and sorrow and becomes a victim of his own ego. Detachment, on the other hand, leads to internal freedom.
- Since the time of conception, the individual goes through various stages in his or her life which are an integral part of the process of ageing. According to Hindu tradition, the stages of life are divided into various

NOTES

Ashramdharams. How one transitions through these stages has an impact on the individual's quality of life.

- Since a major part of our lives is spent at work, being happy at work is essential to our health and well-being. A happy employee is also beneficial to the organization as it results in more productivity, less accidents and absenteeism and less stress.

5.7 KEY TERMS

- **Life expectancy:** Means not only the length of life, but it also refers to one's quality of life
- **Process of ageing:** A multidimensional process which is affected by a complex pattern of interaction between a variety of biological, social, economic, historical and ecological variables

5.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The *indriyas* have been divided into: *Jnanendriyas*, *karmendriyas* and *manas*.
2. Prasastapada has divided efforts into: *Jivanapurvaka* and *Techadveshapurvaka*.
3. The bodily motives and the social motives are the two motives according to the nyaya thinkers.
4. Sex and food are two attachments according to prasastapada.
5. Negligence, doubt and pride are tendencies that arise out of delusion.
6. An anasakti person practices egolessness, perceives his work as duty and is unmindful of the consequences of action and such a person enjoys a life of bliss.
7. According to the western view life of an individual begins at birth whereas according to the Indian way of thinking, life begins at conception.
8. Loss of productivity, increased risk of accident and absenteeism are the three disadvantages of an unhappy employee.
9. Physical security, availability of money and valued social position can make an employee happy.

5.9 QUESTIONS AND EXERCISES

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Short-Answer Questions

1. What are the groups into which *Indriyas* have been divided?
2. Define *Pravriti* and *nivrithi*.
3. Name the three kinds of motives that underlie our reasoning.
4. Name any five kinds of attachment.
5. Define the terms *asakti* and *anasakti*.

Long-Answer Questions

1. Elaborate on the Bhagwad Gita's theory of motivation.
2. Explain motives as explained by Visvanatha and Gautama.
3. Differentiate between *asakti* and *anasakti*, giving examples for each.
4. What are the advantages of an individual being happy in their workplace?
5. Which are the environmental and social factors which influence a person's happiness in the workplace?

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