
UNIT 2 EASTERN AND WESTERN PERSPECTIVES ON POSITIVE PSYCHOLOGY*

Structure

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2.1 LEARNING OBJECTIVES

After studying this Unit you will be able to,

- *know about the eastern and western perspectives on positive psychology;*
- *distinguish between the western and Indian psychological perspectives;*
- *identify major contributions of Indian psychological perspectives to positive psychology; and*
- *appreciate the religious and spiritual practices for enhancing well-being.*

2.2 INTRODUCTION

When you read a newspaper, watch news on the television or read popular magazines, one common thing that you may notice is that there are greater incidents in which people are indulging in conflict, violence, corruption, crime, and other kinds of deviations from moral and ethical norms. In contrast, there are very few reports of cooperation, altruistic behavior, charity, and compassion. Either this may indicate that people are not happy and suffer from various kinds of problems; or stories of hope, values, strengths, and resilience do not excite people as much as stories of conflicts, violence, and negativity. In other words, stories and news of what's wrong in people generate more attention and excitement than stories of positivity. Further, we also find that people in general want to attain peace of mind, happiness, and well-being. Indeed, attaining an enduring state of happiness has been chosen as a goal worth pursuing by individuals and societies across the globe and this has been

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there since antiquity. It has become a matter of concern in the modern era with the dominance of market forces, state of cut-throat competition, the ideology of materialism and a strong belief in individualism. Such a situation frequently causes frustration, conflict, and aggression. The net outcome is that well-being is frequently compromised.

The response of psychology to the challenges in human lives to pursue the goals of well-being, productivity, and mental health has traditionally been rooted in a deficit model (except the work of Maslow (1971) and some other humanistic psychologists which focused on human goodness). Towards the end of the twentieth century, however, a strong academic movement started with a focus on building human strengths. As you have studied in Unit 1, Martin E.P. Seligman in his presidential address to the American Psychological Association (APA) in 1998, reminded that psychology is not just the study of weakness and damage, it is also the study of strength and virtue which led to the emergence of the field of positive psychology. It emerged as a protest against the deficit model prevalent in the practice of psychology and committed itself to bring in positive changes in individual and organizational lives of the people.

It can be noted here that positive psychology retains the perspective of mainstream psychological science and expands its agenda by incorporating the theme of human strengths and positivity. The pursuit of individual's self interest continues as a prime concern. However, the developments in cross-cultural psychology, cultural psychology, and indigenous psychology have increasingly drawn attention to the limitations of mainstream approach and advocated for alternative approaches to the study of psychological phenomena which emphasize on the key role of culture (Misra, 2003; Misra & Gergen, 1993; Gergen, et.al. 1996; D. Sinha, 1997).

The stream of Indian Psychology (IP) rooted in the vast intellectual resources available in the indigenous thought systems offers comprehensive and integral approaches to reality encompassing physical, social, psychological, and spiritual layers of existence. Its strategy is to maintain harmony with nature from a symbiotic perspective. Thus it goes beyond the pursuit of self interest and offers maintaining balance (*Samya*) as a central concern.

Similarly the ideas from other Eastern perspectives such as Confucianism, Taoism, Buddhism, and Islam also contribute to the understanding of the issues of well-being, good life and virtues. However, the Western and Eastern perspectives including Indian perspectives do share the need to develop certain human strengths and advance strategies for the same. This unit will help you familiarize and understand some of the main themes, concepts, and practices of positive psychology from Western and Eastern perspectives. In view of the relevance to your socio-cultural context, the key ideas from Indian perspectives to pursue health, happiness, and well-being have been presented in greater detail. You will learn more about the key concepts related to Indian views, and also about similarities and differences between the Western and Indian perspectives on positive psychology in the next unit also. All these will help you to understand your life style and bring changes to gain peace and well-being.

2.3 DISTINCTION BETWEEN WESTERN AND INDIAN PSYCHOLOGICAL PERSPECTIVES

Psychology today is considered as a science focusing on mental processes and behaviors with the help of empirical methods. It has grown in many directions to serve the human needs in almost all areas of life. While its repertoire of methods and concepts has grown in many contexts, its prototypical form maintains the position of a positivist scientist and favors an objective stance toward reality. Of course, there are many new developments that are constructionist in approach and opening up to respect, culture, subjectivity, and use of qualitative methods.

In India, the discipline formally started at Calcutta University in the year 1915-16 when Dr. N.N. Sengupta, a Harvard-trained psychologist, joined as a faculty. Another pioneer was Dr. Girindrasekhar Bose who was interested in psychoanalysis and completed the first doctoral research in psychology in India on the concept of repression. Both these scholars did have interest in the Indian thought systems but the formal teaching and research in psychology remained confined largely to the Euro-American tradition of mainstream psychology (see for historical perspectives Sinha, 1986; Dalal, 2014). This tradition has formed the formal or official perspective adopted in teaching and research in the Indian academia.

In general, the teaching-learning practices have been preoccupied with the concepts, theories, and methods developed in the Euro-American centers of learning. They were adopted and to some extent indigenized to study various issues in the Indian context (D. Sinha, 1997). The empirical researches thus used Indian samples and provided patterns of data reflecting variations in Western theoretical concepts. The use of concepts and theories of Indian origin was rare. The awareness of limitations of this approach led to various efforts towards indigenization of Western concepts and theories and incorporating concepts of Indian origin (see Bhawuk, 2011; Dalal & Misra, 2010; Misra & Mohanty, 2002; Salgame, 2011; D. Sinha, 1997). The term ‘Indian Psychology’ has been used for both the knowledge based on Indian data as well as the psychology rooted in the indigenous Indian intellectual tradition. However, the latter usage seems more appropriate.

In the modern period, the phrase Indian Psychology (IP) was first used by Jadunath Sinha (1931) to present a review and reconstruction of the repertoire of rich Indian knowledge systems related to mental functions and consciousness. Subsequently, he published two more volumes (J.N. Sinha, 1958, 1961) in this series. While there were many sporadic writings, it is only recently that IP has revived and gained some momentum and several volumes and contributions have been published (Akhilanand, 1948; Cornelissen, Misra, & Varma, 2014; Misra & Paranjpe, 2012; Misra, 2013; Paranjpe, 1984, 1998; Paranjpe & Misra, 2012; Rao & Paranjpe, 2016; Rao, Paranjpe & Dalal, 2008; Safaya, 1976).

As we know, the concepts, theories, and methods of IP have developed through centuries of testing and practice and are quite diverse as reflected in the Vedic literature (Vedas, Āraṇyaka, Brāhmaṇa, Upanishads), Vedāṅga, and schools of thought such as Vedānta, Sāṅkhya, Yoga, Vaiśeṣika, Mīmāṃsā, Cārvāka,

Āyurveda, Buddhism, Jainism, and Tañtra, to name a few. Out of these, the position of Cārvāka comes closest to the materialist view held in modern psychology. It did not consider any reality beyond what is perceivable through sensory modality. It advocated that one should enjoy life thoroughly maximizing pleasure and minimizing pain. But this view could not receive prominence. Most of the other approaches are characterized by deep but diverse kinds of engagement with transcendental reality and are characterized by moral-ethical concerns. Also, there exist psychological concepts and insights in the huge corpus of literature of various Indian disciplines (Śāstra), epics (Mahābhārata and Rāmāyaṇa), Smṛiti texts, Purāṇa, Dharmasāstra, Arthaśāstra, Kāmasāstra, etc. Owing to deeply entrenched colonial mindset and institutionalization of Western-centric academic practices, most of these resources are still untapped.

Keeping the present context in view there is a need to familiarize ourselves with the classical Indian psychological perspective. Rao (2011), a prominent figure in the study of Indian Psychology, has noted that IP is the study of the person (Jiva). This person is not an isolated and disconnected entity as Jiva is transpersonal, bound by transcognitive states. The person is consciousness embodied.

Mind is different from consciousness as well as the body/brain-machine. Unlike consciousness, the mind is material, albeit subtle. Unlike the brain, the mind has non-local characteristics, that is, it is not constrained by time and space variables, as gross material objects are. Time and space are superimposed by the mind; they are thus the creations of the mind. Yoga is a method of liberation via the realization of transcognitive states. Depending upon one's disposition one may go for knowledge-focused Gyāna yoga or devotion-focused Bhakti yoga or action-oriented Karma yoga.

Thus we find that IP is broad-based in its assumptions about reality and encompasses physical, social, moral, and spiritual aspects of functioning in an integrated manner. The consciousness-based IP offers a more coherent framework for psychology than psychology with a material base as noted in mainstream psychology. Self as a subject is the focus in IP, but in West, it is the object. Experience is at the center of awareness and knowing becomes being. There is direct personal involvement and Hindu, Buddhist, Jain, and Tantric traditions clearly focus on spiritual development. The works of Sri Aurobindo have attempted to synthesize the Eastern and Western ideas which clearly indicates the direction in which psychology has to move if it wants to contribute something substantial to our individual and collective development.

Self Assessment Questions 1

1. The traditional approach in psychology was based on _____ model.
2. According to Seligman, psychology is not just the study of weakness and damage, it is also the study of _____ and _____.
3. Confucianism and Taoism are examples of Eastern perspective. True/ False
4. The phrase Indian Psychology (IP) was first used by whom?

5. Cārvāka philosophy referred to the materialist view. True/ False
6. Indian Psychology is the study of the person called _____.
7. Gyāna yoga is _____ focused, Bhakti yoga is _____ focused, and Karma yoga is _____ focused.

2.4 POSITIVE PSYCHOLOGY AND INDIAN PSYCHOLOGICAL PERSPECTIVES

In the Indian scholarly works as well as folk traditions, concerns for health and well-being have been prominent. Profound discussions on the concepts like svāsthya, sukha, dukha, ānaṅda, ārogya, and prasannatā etc. are available at many places. Similarly, we find elaborate discussions about human strengths like paropakāra, sāhasa, dhairya, kshamā, śānti, ādhyātma, pragyā and śīla etc. However, the framework of the Indian psychological perspectives is different from positive psychology. The Indian perspectives on human nature have been articulated in an integrated way from the position of a higher state of consciousness that transcends the limits of ordinary awareness and space-time constraints.

In broad terms positive psychology draws attention to the exploration of optimal psychological functioning, investigating the nature and correlates of happiness and wellbeing, and conceptualizing and assessing virtues and character strengths (Peterson & Seligman, 2004) which are quite close to the Greek concept of eudaemonia. This strength-based approach celebrates the self and locates positivity in the individual. It ignores the relational and contextualized self.

Thus both the traditions of psychology, IP and PP, emphasize potentials, strengths, and pursuit of well-being. The two streams of knowledge, however, differ in several ways. The way of defining human existence, the basis of awareness, thinking, and action is conceptualized differently. It may be noted that the discipline of modern psychology as developed in the Euro-American settings is rooted in an evolutionary view in which humans are evolved form of animals. In contrast, the Indian view considers human beings as part of the divine. These two divergent standpoints on human nature implicate diverse agendas in regard to the definition of self, life goals, conceptualizing well-being and happiness, and approach to our habitat.

Let us now discuss some of the **Key themes and ideas from the Indian perspective** on the concerns of Positive psychology. These, however, offer only a selective view and not an exhaustive one.

- **The Multilayered Structure of Human Existence**

From the Upanishadic period, one finds that human existence is conceived as a multilayered structure that is connected with human development and well-being. The Taittiriyaopaniṣad describes five Kosas or sheaths. The first level is Annamaya Kośa or bodily sheath, it is concerned with food, the physical body, and the material world. The second level is Prāṇamaya Kośa or the sheath related to vital biological functions such as life-breath, emotions, and bio-energy. The third level is the sheath of Manomaya Kośa which is made up of the mind. The

next level is Vigyānamaya Kośa which relates to higher forms of the mind and the subtle realms like high order insights, intuition, and clarity of awareness. The final stage is the Ānandamaya Kośa or the realm of transcendence and blissful release into infinity and perfect awareness. The Ānandamaya Kośa is full of profound happiness and bliss beyond ordinary experience.

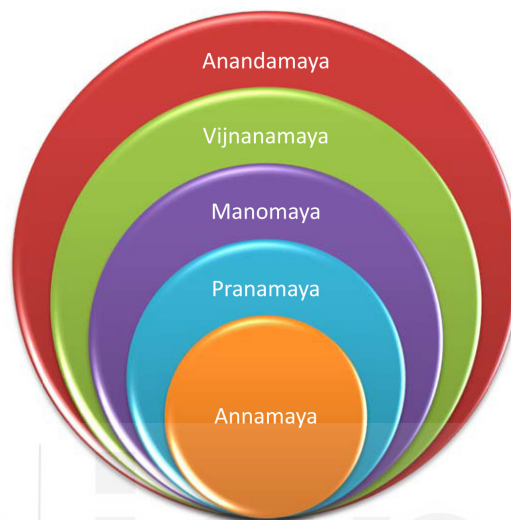


Fig. 2.1: Pancha Kosa Model

- **Pursuing the Middle Path**

Āyurveda, the Indian system of medicine, as well as the Indian folk wisdom prominently emphasize that the extremes should be avoided (*Ati sarvatra varjayeta*). The Buddhist doctrine of the middle path (*Majjhimaparipada*) also gives preference to observing the middle way. It may be recalled that Buddhism favors the position of Anātma and does not subscribe to the idea of Atman. It also says that everything is changing in this world and nothing is permanent. This may give freedom from everyday suffering. Impermanence, egolessness, and ‘Nirvana’ form the key teachings of Buddha.

- **Pursuit of Sthita Pragyā or Steady Wisdom as a Desirable State**

The text of Srīmad Bhagavad gītā proposes that the state of bliss is an attainable goal. To this end, it recommends that one should move on the path of seeking a state of steady wisdom (*Sthitapragya*). This state is achievable by training the mind to maintain a state of equanimity in happiness and misery, success and failure, fame and anonymity. It helps to transcend the illusory world full of suffering and attaining bliss. Indeed it’s a model of a perfect person.

One is established in wisdom when one restrains one’s sense organs from their sense objects, like the tortoise which pulls its limbs back from all sides. The tortoise’s shell represents intellect which is fortified to withstand the various temptations. When one abstains, the sense objects recede, but the fondness or liking continues. The fondness goes only on the realization of ‘Atman’ which is infinite happiness.

- **Attaining an Inclusive Vision**

It is clear that the Indian view proposes to strive for attaining a state of happiness unaffected by mundane realities. This state allows enjoying equanimity and inner

liberation. The perspective of Vedanta school seeks to align with Brahman. The Brāhmaṇa occupies the entire world (*Sarvam khalvidam Brahma*) and seeing this would lead to the realization that I am Brahman (*Aham brahmāsmi*). Its natural consequence will be the experience of similarity and oneness with others or non-duality (*Advaita*). Bhagavad gītā also states that only those persons who can see sameness across all beings are the real seer (*Sar vbhūteṣu yenaikam bhāvamavyayamīkshate*). The wise people perceive everybody on equal footing (*Panditah samadarśinah*). The inclusive vision is expressed in the aspiration of treating the whole earth as a family (*Udāra caritānām tu vasudhaiva kutumbakam*). The broad vision maintains this position and does not discriminate against 'others'. It is a dogmatic and constricted view to distinguish between self and other .

- **The Pursuit of Dharma and Human flourishing**

It is important to note that the concept of Dharma implies virtues and extends to duties which allow maintenance and sustenance of life. In the social context the duties are performed based on one's position in society and stage of life. This maintains social order which contributes to cosmic order leading to universal well-being. Human flourishing is brought about by balancing and pursuing the life goals or purusharthas. According to Vaiśeṣik school of Indian thought , dharma includes both prosperity in this world (*Abhyudaya*) and liberation (*Nihśreyas*) from suffering and pursuing Moksha. Therefore, material development and spirituality both have legitimate places in life and they need not be seen as mutually exclusive. In this context, it must be remembered that the four life goals (*Puruśārthas*) i.e. dharma (*ethical duties*), artha (*prosperity*), kāma (*pleasure*), and moksha (*liberation*) are equally important. This implies that all aspects have to be integrated and form a description of an ideal life.

Self Assessment Questions 2

1. What is Vigyanamaya Kosa?
2. The Indian system of medicine is called _____.
3. According to Indian psychological approach, a person with steady wisdom is called as _____.
4. Name the four life goals according to Indian thought.

2.5 RELIGIOUS AND SPIRITUAL PRACTICES FOR ENHANCING WELL-BEING

The Indian tradition has a rich repertoire of approaches and practices to enhance well-being. However, their understanding requires greater engagement at the experiential level and deeper scholarly engagement (see also Salagame, 2006, 2015). A few key perspectives are described below.

1) Yoga and Well-being

To begin with, it must be realized that the functioning of body and mind are connected. The system of Yoga helps achieve integration of mind and body and facilitates attaining happiness and well-being. Yoga helps nurture positive attitudes and reconditions the neuromuscular systems. It enhances the capacity

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to withstand greater stress and strain and allows harmonious development of all the potentialities present in a person. The meaning of Yoga implies the act of joining. Patanjali, the author of Yoga Sutras, defines yoga as a process of restraining the mind (*Chitta*) from various modifications (*Vritti*). In other words, yoga involves regulating mental functions.

The system of yoga involves a family of practices dealing with different levels and domains of human functioning. The eight limbs of yoga (Aṣṭāṅga Yoga) enunciated by Patanjali include:

- Yama - moral injunctions or self restraints which consists of various moral and ethical practices, for example, not to steal, not having greed etc.
- Niyama - various observances such as maintaining cleanliness, being content, engaging in self-study (Svādhyāya), etc.
- Āsana - various yogasana or postures
- Pranāyama - regulation of breath, which is the life force or life energy
- Pratyāhara - internalization of the senses towards their source, non-attachment
- Dhāraṇa - concentration
- Dhyāna - meditation
- Samādhi - bliss, higher consciousness

Stilling the mind and consciousness is the key to yogic practices. The principle of Karma or cause and effect states that our actions rooted in desire, greed, anger, lust, pride, and malice bring afflictions (*Kleśa*) and those who are free from these move towards bliss. Patanjali says that the practice of yoga reduces afflictions and leads to Samadhi. For this purpose, he describes Kriyā Yoga or yoga in action. You will learn more about Patanjali's yoga in Unit 13 on Yoga and Meditation.

In general most of us are preoccupied and concerned with what others are doing. It has been estimated that roughly about 75 percent of the time goes to it. The remaining 25 percent goes to becoming aware of the "I" identity. Thus the mind is preoccupied with external things either looking at others critically or trying to fulfill desires. Yoga aims at changing internally. The human mind is like a blackboard on which we are constantly writing. So cleaning of mind of sanskaras and karmas while doing purification, we move from awareness to discrimination, performance, and creativity. The journey begins with a desire to develop self-awareness or to discipline the self.

2) Self Mastery: The Path towards well-being

We think that enjoyment comes from the external world and we do everything to entertain ourselves with the alluring world. However, we often find that our efforts are futile as the enjoyment comes only to leave us with a feeling of emptiness. The Bhagavad gītā tells that true enjoyment lies inside us and promotes mastery over ourselves (Misra, 2009). Unfortunately, the persistent focus on materialistic goals further intensifies the experience of unhappiness because the goal shifts, and the sense of absence of happiness continues.

The Indian perspective states, therefore, that self needs to be regulated by self through self-initiated practices. As Lord Krishna advises to Arjuna, “let a man lift himself by his own Self alone, and let him not lower himself; for, this Self alone is one’s friend and this Self alone the enemy. The Self is the friend of the self for him who has conquered himself by the Self, but to the unconjured self, the Self stands in the position of an enemy like the (external) foe” (Bhagavadgītā 6-6).

Indeed mindfulness interventions and different kinds of Yoga (e.g., Vipāsana, Prekshā Dhyāna, Sudarśana-Kriyā), and Seva or service to fellow beings offer immense possibilities of self-renewal and experiencing peace and well-being. With an adequate degree of self-regulation, one is able to deal with desires, attain peace and enjoy sustainable happiness.

3) Development of Virtues

Bhagavadgītā presents details about the qualities to adopt - *daivi sampat* (qualities belonging to the divine state, such as purity of heart, fearlessness, control of the senses, truth, absence of anger, compassion, modesty, patience, fortitude etc.), and those to be abandoned - *āsuri sampat* (demonic qualities, such as arrogance, anger, hypocrisy etc.) (Bhagavadgītā chapter 16 verses 1-4).

Thus freedom from pride and delusion, the conquest of attachment, dwelling in the Self (Ātman), absence of desires, and freedom from the pairs of opposites like pleasure and pain are recommended. In this context, it may be noted that detachment is never possible without attaching ourselves to something nobler and more divine. So in order that the mind may not have evil attachments, it should attach to the Self and live in a spirit of contemplation upon it.

4) Vipāsana Meditation

Vipāsana which refers to insight is considered to be the essence of the teaching of Buddha. It is a simple and non-dogmatic technique. It is taught in courses of ten days during which the participants remain within the area of the course site, having no contact with the outside world. They maintain silence, refrain from reading and writing, and suspend any religious activity, working according to the instructions provided. They observe celibacy and abstention from all intoxicants. With meditation and self-discovery during this process, a meditator gains mental strength, and then can apply the learning in everyday life for one’s own benefit and for the good of others. These are reflective of *Metta Bhavana*, the development of goodwill toward others. Real happiness lies in peace, equanimity, and goodwill. Sri S.N. Goenka has made it popular (see Hart, 1987).

Buddha has also talked about the *noble eightfold path*, which involves various practices of abstinence, concentration, and developing insight into one’s own nature. According to Buddha, wholesome actions produce happiness which are real blessings.

5) Praṇāyāma

It refers to the science of breath. *Prana* is the vital energy of the universe. Thus praṇāyāma is the science that imparts knowledge related to the control

of prana. Controlling prana allows control of mind and body. The yogic breathing exercises enable controlling the mind and attaining higher states of consciousness. It is through the manifestation of prana that all body functions are coordinated.

The energy of prana is subtle in form. Its most external manifestation is the breath. Prana is the energy that governs the breath. Breath becomes the bridge between mind and body. It is called a thermometer, which registers the conditions of the mind and the influence of the environment on the body (Akhilanand, 1948, 1952; Swami Ram et.al. 1998). It is through the control of respiration that the yogi proceeds to control the other subtle energies of prana.

There are various forms of Praṇāyāma such as Nādi Śodhan, Kapāla-bhāti, Bhaṣṭrikā, Ujjayi, Bhrāmari, Sitali, and Sītkari. Actually, all these types of pranayama involve variations in inhalation, retention, and exhalation of breath. Breath awareness is an essential part of meditation.

6) Meditation

Meditation brings mind, body and spirit in harmony by experiencing equanimity. The basis is the idea that we are not separated into mind and body. We are one whole - the mind responds to the body at the same instant the body responds to the mind. The awakened life is energetic and fully conscious. Meditation essentially involves looking inward. It brings balance and equilibrium is maintained.

Meditation involves a variety of practices such as self-inquiry, mindfulness, reflection, concentration, contemplation, prayer, quiet mind, controlled breathing, and bliss. Chopra (2020) has beautifully summarized these functions. Self inquiry helps mind in recovering from habits. reflection frees from thoughtlessness. Contemplation helps in recovering from confusion. Concentration allows to recover from pointlessness. Prayer is the way mind recovers from helplessness. Quiet mind helps recovering from overwork. Controlled breathing allows recovery from stress. Bliss is the way to recover from suffering. In recent years neuro-scientific mechanisms involved in meditation are being investigated (see Goleman, & Davidson, 2018). It has been demonstrated that with training we can change our level of consciousness and rise up into levels of consciousness far beyond our ordinary human state.

7) Guṇas and Svabhāva

It may be noted that experiencing the liberation of consciousness demands a radical transformation in one's awareness, which entails modification in one's svabhāva. We can understand this in terms of the triguna or three Gunas i.e. Sattva, Rajas, and Tamas, which represent the principles of illumination and creativity, activity and energy, and inertia, respectively. Thus people are differentiated on the basis of the pattern of relative dominance of the three gunas.

A *satvic person* is described as one who is endowed with discriminative intellect; who is self-controlled, serene, equanimous, and steadfast; who is virtuous, generous, and gentle; and who is detached and duty-bound without expectations, a seeker of self and awareness of the unity underlying all diversities. A *rajasic*

person is one who is driven into action by passion, is restless, is struggling; who has more desires, strong likes and dislikes, and pursues sensory pleasures; who is attached to one's social roles; who lacks clear discrimination and has distorted understanding; and who is egotistic. A *tamasic person* is depressed, lethargic, disinclined to work, negligent, undisciplined, arrogant, hostile, indecisive, ignorant, inadvertent, uncertain, and dull.

All the Indian perspectives converge on the point that spiritual development involves getting more refined, which means leaving the tamasic and rajasic tendencies and developing more sattvic qualities. The virtues and character strengths that Positive psychology speaks of, are listed as satvic qualities in Indian traditions. Thus IP emphasizes a comprehensive view of reality and maintains a holistic stance, in which a human being is understood as biological, psychological, and spiritual in nature and is in constant relationship with the whole cosmos.

Self Assessment Questions 3

1. What is Yoga according to Patanjali ?
2. What are the first four sages in Ashtanga yoga ?
3. According to Bhagavadgita, human qualities are divided into which two categories?
4. Controlling prana allows control of _____ and _____.
5. What are the three Gunas?

2.6 LET US SUM UP

Western and Indian perspectives both acknowledge the need to develop certain human strengths. The Indian psychological approach emphasizes on a holistic view of life and attends to interdependence and complementarity. It is being realized that the individualist worldview and lifestyle of the western culture are unsustainable and less likely to lead to happiness and life satisfaction. Whether we like it or not we have to have interdependent existence, reflecting the eastern collectivistic stance.

We are experiencing that in a globalized world, everyone's actions have repercussions on distant places and people. Also, it is felt that there is a considerable degree of interdependence across all the animate and inanimate partners constituting our environment. In this context fostering sustainable happiness through behaviors, and motivating students and teachers to integrate sustainability into their personal lives becomes very significant. The notion of sustainable happiness implies that happiness must contribute to individual, community, and global well-being without exploiting other people, the environment, or future generations.

The idea of sustainable happiness, a major goal of both Positive psychology and Indian psychology, requires acknowledging the fragility of the lifeworld and navigating through it by expanding the notion of self and making it more and more encompassing. As the Indian wisdom has been emphasizing that the goal should be well-being of all (*Sarvebhavantu sukhinah*). The father of the

Indian nation, Mahatma Gandhi had not only emphasized in theory but put into practice a style of life in which genuine need is met but greed is deliberately de-emphasized. Enduring well-being can be cultivated by caring for our body, mind and spirit. Flourishing is possible by increasing the scope of generosity, kindness and overcoming the rigid categories of 'us' and 'they'. The empathy and broader vision would foster interdependence, kindness and compassion.

2.7 GLOSSARY OF KEY WORDS IN INDIAN PSYCHOLOGY

Advaita	: non dualistic, identity of spirit and matter.
Ahimsā	: non-violence, non-injury, harmlessness.
Ānanda	: bliss , result of relation of sat and chit, part of divine being and consciousness
Annamaya	: material, made of matter
Artha	: wealth
Āsana	: sitting in particular posture such as padmasana, vajrasana and virasana.
Ātman	: the self, often used for self
Brahma	: expanding one, all embracing spirit, the universal soul.
Buddha	: enlightened person
Buddhi	: intellect, higher mind
Cārvāka	: materialistic philosopher
Dharma	: duty, virtue, first of the four aims of life
Dhāraṇa	: holding, concentrating mind upon before dhyana, meditation
Dhyāna	: meditation , reflection before samadhi
Dukha	: suffering, sorrow, pain
Guṇa	: thread, three major qualities of prakriti, i.e., sattva, rajas and tamas, reflecting tranquility, activity and inertia.
Jīva	: living being, the living or personal soul involved in manifestation
Karma yoga	: yoga of action or work, involves freedom from the fruit of action, freedom from attachment to any action and freedom from the notion of doer.
Kleśa	: pain, affliction, distress; Yoga describes five kleshas : avidya (ignorance) , asmita (egotism),

	raga (desire), dvesha (aversion) , abhinivesha (tendency of mundane existence).
Mānas	: mind, antahkarana with the functions perception, cognition.
Mettā	: selfless love and goodwill. Metta bhavana is systematic cultivation of metta.
Moksha	: liberation, deliverance, release - the fourth goal of life (Purushartha).
Nirvaṇa	: extinguished state, a state of ultimate peace in which the whole world is seen as unreal, absolute extinction or annihilation of individual existence or of all desires, highest bliss.
Satva	: true existence, as a guna, it has purity and knowledge.
Samādhi	: union with, intense absorption, intense contemplation of any object so that contemplator identifies with the object meditated upon. In vipassana it refers to concentration and control of one's mind, right effort, right awareness, right concentration.
Sukha	: good space, happiness, well-being opposed to dukh, bad space as found in suffering, sorrow and unhappiness.
Svabhāva	: one's nature, according to the nature of the individual soul.
Vipāsanā	: introspection, insight into impermanent nature of mind and body which purifies the mind.
Yoga	: the act of yoking or uniting; according to Patanjali, it involves cessation of the habitual movements of consciousness; any practice which leads to union with divine is yoga. A variety of yoga have been identified including Karmayoga, Bhaktiyoga, Jnanayoga, Dhyāna Yoga, Rājyoga, Hathayoga, Kriyā Yoga, and Integral Yoga.

2.8 ANSWERS TO SELF ASSESSMENT QUESTIONS

Answers to Self Assessment Questions 1

1. deficit
2. strength and virtue

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3. True
4. Jadunath Sinha
5. True
6. Jiva
7. Knowledge, devotion, action

Answers to Self Assessment Questions 2

1. Vigyanamay Kośa refers to higher forms of the mind and the subtle realms like high order insights, intuition, and clarity of awareness.
2. Ayurveda
3. SthitaPragyā
4. Dharma, Artha, Kāma, and Moksha

Answers to Self Assessment Questions 3

1. Patanjali defines yoga as a process of restraining the mind (Chitta) from various modifications (Vritti).
2. yama, niyama, asana, and pranayama
3. qualities belonging to the divine state (Daivī-Sampat) and demonic qualities (āsurī-sampat).
4. mind and body.
5. Sattva, Rajas, and Tamas

2.9 UNIT END QUESTIONS

1. Describe the key parameters on which Indian perspective differs from the western perspective.
2. Discuss the key themes and ideas from Indian psychology and explain how they can enrich the field of positive psychology.
3. Discuss various religious and spiritual practices related to Indian perspective that can help enhance well-being of people.

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