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Pepperdine University
Graduate School of Education and Psychology

INDIAN PSYCHOLOGY: THE CONNECTION BETWEEN MIND, BODY, AND THE
UNIVERSE

A clinical dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Psychology

by

Sandeep Atwal, M.A.

July, 2010

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This clinical dissertation, written by

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DEDICATION

I would like to dedicate this dissertation to the Hindu goddess, Saraswati. She is the goddess of education, knowledge, culture, and art. She is embodied when one takes on any scholarly and or artistic endeavor. I am thankful to her for becoming a part of me and helping complete this dissertation because without her this work would not have been possible.

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Thank you all.

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ABSTRACT

The purpose of this study was to devise a mode of treatment that would be helpful when clinically working with the East Indian community. A theoretical orientation of Indian psychology was describes using the principles found in various Hindu scriptures. The scriptures show that an unbalance and a disconnection from the true self causes psychological problems and as the individual comes in contact with the true self the psychological problems are eliminated. Different theories for understanding the human psyche are used to describe this process: the triguna theory, the kosha theory, Ayurveda, and Patanjali's Yoga. These different theories work together to help distinguish the difference between healthy and unhealthy personalities and to show ways in which personality can be altered to health. This dissertation outlines a theory of mind, assessment, and interventions that can be used when working with an East Indian client that would be consistent with the Hindu worldview.

Chapter I: Introduction

*I do not think, 'I know it well',
And I do not know, 'I don't know it.'
Whoever of us knows it knows it,
And does not know 'I don't know it.'*

*It is thought of by the one to whom it is unthought;
The one by whom it is thought of – he does not know.
It is not understood by the understanders;
It is understood by those who do not understand.*

*It is thought of when it is realized by awakening to it:
So one finds immortality.
Through oneself (atman) one finds power:
Through wisdom one finds immortality.*

*If, here, one has known it, it is truth;
If, here, one has not known it – great destruction!
The wise discern it in every being
And, when they leave the world, become immortal. (Roebuck, 2003, p. 265)*

Overview

As I go for my morning walk, I notice the cracked pavement on the sidewalk. It is disjointed and cracked due to the tree roots growing beneath it. I marvel at the strength of these roots. When the tree is cut, the roots grow. When the roots are taken out, they regenerate and growth continues. It seems that roots are the strongest part of the tree. In fact, without them the tree cannot exist. They can seem so benign, as if not for the outgrowth one might not even know the tree existed. I think the roots of a tree are parallel to the roots of a person. That is, our roots are just as strong, if not stronger than those of the trees. They are ever-present and impact everyday life, even when we are consciously unaware of them. One's roots, or a person's culture, play a vital role in who a person was, is, and will become.

How one thinks, perceives situations or events, and grows is dictated by his or her culture (Hussain & Cochran, 2002). Given that culture deems what is acceptable, appropriate and healthy in one's life, it can be postulated that depending on one's culture, his or her characteristics, thoughts and ideas are also markedly different (Hertzprung & Dobson, 2000). One's psychology also differs depending on his or her culture. Heppner (2006) asserts that therapy is embedded in culture and states, "focusing on cross-cultural competence will enhance both the science and the practice of counseling psychology" (p. 147). He believes that studying one cultural group benefits all people, not only members of that particular group. This thinking highlights the notion that understanding East Indian psychology from a Hindu worldview may also contribute to the psychological understanding of people in general, as well as providing novel and culturally informed interventions. It is important to note that this does not translate into the notion that what is effective in one culture would also be effective in another. However, it does mean that exploration into different psychological constructs based on culture can help increase one's ability to fluidly think about and more effectively conceptualize individuals.

Culture has been defined as "a group of shared and negotiated interpretations of meanings of significance for a group of people" as well as "a body of knowledge and interpretation called ethnopsychology which concerns a people's organized theories of motivation, behavior, intent, consciousness, self, and standards of proper behavior and emotions" (Ito & Maramba, 2002, p. 35). This suggests that different behaviors in different cultures have different meanings; therefore, it is necessary to understand culture in order to provide effective psychological treatment. Kleinman (1997, as cited in Hussain & Cochran, 2002) puts forth the concept of "category fallacy" which means that

it is a false assumption that all psychological disorders have a similar set of symptoms, etiologies, and treatments.

A specific definition of a psychological disorder is dictated by one's culture (Lin, 1997). Nezu (2005) acknowledges that culture plays an important role in how normal and abnormal psychology is perceived and treated. For instance, European/Western cultures tend to be individualistic wherein individuality and self-reliance is valued and psychological problems are thought to arise when one is dependent upon another (Hussain & Cochran, 2002). However, in a collectivistic culture such as East Indian culture, an illness might only be described if it impacts the family and or community rather than the individual (Hussain & Cochran, 2002). How and who is affected by one's mental illness is also dependent upon the individual's culture. For instance, Jaipal (2004) writes that contrary to Western society, Indian society views illness as "an integral part of the whole community and [therefore] is the fault of the whole community. Health is based on a holistic worldview and it indicates no separation between mind, body, and society" (p. 298).

Theories of mind and theoretical interventions used in Western psychology may not be appropriate when applied to members of non-European ethnic groups (Sue, 2001). In fact, the use of such theories may result in harming the ethnically diverse client (Hertzprung & Dobson, 2000). Hence, the utilization of Western concepts with East Indian clients may not be effective because the Western concepts may not apply to the Indian clientele. This is because Western psychology has not paid sufficient attention to how people of different cultures have alternative ideas about the definition of mental illness as well as modes of treating mental disorders. Nezu (2005) states that theories of

Western psychology insist that people of different cultures are similar and that culture is not an important factor in human diversity. These theories tend to work under the assumption that people are alike and that people belong to one culture. This ethnocentric bias embedded in Western theories limits the exploration of how different cultures impact their members and hence the world at large (Heppner, 2006). This bias is a barrier that keeps researchers from understanding culture as a construct that needs to be considered relevant and important when working with any population, especially a minority population.

It is important to treat clients effectively and ethically by being mindful of their cultural background. Hertzprung and Dobson (2000) feel culture is something that can be conceptualized internally and externally and is something inherent in all people. Furthermore, they state that “culture both creates as well as is created by human beings” (p. 184) and is therefore an intrinsic part of being human. Thus, there needs to be harmony between the client’s culture and the treatment being rendered.

Ito and Maramba (2002) report that “ethnic-specific mental health services have been found to improve ethnic minority use and retention” (p. 33). In their study, Ito and Maramba interviewed Asian American therapists regarding their beliefs about mental illness, perceived causes of mental illness, treatment, and the therapeutic relationship. The researchers found that the therapists made many accommodations for minority clients that were consistent with the clients’ points of reference and worldviews. They write, “as [the therapists] attempted to educate their clients, it appeared that it was the therapists who found themselves adapting their practices to their clients’ and clients’ families’ beliefs and preferences” (p. 44). Similarly, the therapists made

accommodations to their therapeutic interventions as well. Making these accommodations allowed these therapists to retain their clients in treatment. Based on the study, they assert that “services must be modified in some appropriate manner to respond to clients’ cultural needs and expectations about mental health services” (p. 39). Accordingly, as members of the East Indian community increase and begin to utilize psychotherapeutic services, it becomes necessary to devise interventions that will more effectively treat the East Indian clientele.

Fortunately, India has a rich history of spiritual philosophy based in Hinduism that clearly speaks to the psychological states of the Indian population. This history provides a theory of mind and gives information about psychological interventions that can be utilized in case of psychological ailments (Safaya, 1975). Unfortunately, with the occupation of India by the British, the overt influence of Hinduism on understanding Indian psychology diminished (Wirth, 2002). Indian psychology based in Hinduism is often not considered in India. Reasons for dismissing the necessity of Indian psychology in India, and the world at large, include lack of training in Indian psychological thought, feelings that Indian psychology is somehow less valuable or less scientific than Western psychology, and limited access to texts on Indian psychology due to language barriers and resource limitations (Rao, 1988). Thus, there is an urgent need for a resurgence of literature that speaks to the Indian psychological thought that can be utilized while working with Indian clients (Pandey, 1969).

There seems to be little reason to continue using exclusively Western theories and concepts to treat East Indian clients, since a rich, sustaining theory of psychology is presented in the texts of Hinduism. Gardner (1998) writes eloquently about the “wealth

of data about the Vedic materials which has gone largely unnoticed” (p. 122) stating “Like a lost heritage, it has to be reclaimed” (p. 122). An increasing East Indian population in the United States and Canada necessitates an advent of a theory of mind and psychotherapeutic interventions that might more effectively treat this population. A theory utilizing a Hindu worldview might be more effective in helping these individuals with mental health problems.

Definition of Terms

Before proceeding further, it is necessary to explain how using Hinduism in comprehending Indian psychological thought, theory, and interventions can be effective and accurate. Doniger (2009) acknowledges that India houses many different religions and cultures. Likewise, a vast diversity of beliefs and practices exists amongst those within the Hindu religion. For example, some Hindus reject the teachings of the Vedas whereas others practice them. Despite having an awareness of this diversity within East Indian culture, this dissertation refers to the theory and psychological ideas presented here as “Indian psychology.” The use of this term follows suit with past research as well as the fact that most members of the Indian population living in India consider themselves to be Hindus (Juthani, 2001). Furthermore, other religions practiced in India, such as Buddhism, Sikhism, and Jainism, also have their foundational basis in Hindu ideas (Singh, 2005). A more comprehensive look at the intersections of the various practices and beliefs within the East Indian culture is beyond the scope of this project.

Methodology

The purpose of this dissertation is to highlight intervention techniques and strategies that are based on Indian psychology. It is believed that these treatment

methods may more effectively treat East Indian clientele because the treatment rendered would be more culturally congruent. Furthermore, these treatment techniques may provide additional information for the population at large. The proposed interventions were derived from concepts and ideas about human functioning presented in ancient Hindu texts and scriptures with the goal of gaining insight into the functioning of persons of East Indian ancestry.

A literature review format was selected for this dissertation with the intention of providing a foundation for further studies on Indian psychology and treatment. The literature was reviewed and presented in the introduction and additional chapters. Chapter two, entitled Hinduism and Ancient Texts provides information on the origins of the religion, the major concepts presented in Hinduism, and the texts from which these concepts arise. Chapter three, entitled Indian Philosophy outlines the different philosophy systems of India including yoga philosophy. Chapter four, entitled Indian Psychology Constructs that are Derived from Hinduism defines Indian psychology as based on Hinduism and Indian philosophy. It presents Indian psychology's core concepts and ideas, reviews its reasons for the cause of mental illness or suffering, and discusses the goals of Indian psychology. Given the plethora of information in Indian psychology, only ideas around theory of mind and liberation were discussed. For the purposes of this dissertation, liberation is defined in the sense that one becomes fully self-aware and self-knowledgeable (Kumar, 2004). In the Hindu sense, liberation is defined as seeing oneness in the universe where everyone and everything is one (Kumar, 2004). Chapter five, entitled Personality Assessment and the Gunas reviews different assessment tools and inventories used in examining the personality structure based on Indian psychology.

Chapter six, entitled Treatment Modalities and Clinical Interventions in Indian Psychology reviews currently practiced treatment interventions and strategies based on Indian psychology, such as yoga psychology. The seventh and final chapter is the author's critical review of the literature.

Literature for the dissertation was collected using various information gathering methods including a review of journal articles from peer-reviewed journals, books, dissertations, and internet searches.

A variety of peer-reviewed journals were utilized to collect appropriate literature for this dissertation. Peer-reviewed journal articles cited in the dissertation primarily provided information on Indian psychology, but were somewhat limited in terms of contributing to an understanding of Hinduism. It appears that these researchers read the original texts of Hinduism, sieved the psychological thought from the texts, and then wrote about their findings in the articles resulting in a clear and cogent understanding of Indian psychology. The information from these articles was used to help illuminate the theory of mind presented in Indian psychology. The fact that these articles build upon the work found in older texts and journal articles about Indian psychological thought made it necessary to collect and review a variety of older journal articles and texts in order to better grasp a comprehensive understanding of the concepts presented.

Books on Hinduism and Indian psychology were also used to account for the lack of information provided in peer-reviewed sources. A possible reason for this lack of information in journal articles may be because "Indian psychologists generally prefer to write books rather than articles" (Pandey, 1969, p. 938). In addition, books tend to be

more detailed offering a more comprehensive understanding of Indian concepts and ideas.

Internet search engines such as Google and Google Scholar were used to find books and journal articles. Databases for different online book sources such as www.amazon.com, www.borders.com and www.barnsandnoble.com were used to find books on Hindu texts as well as texts on Indian psychology and interventions. In addition, internet websites were used to retrieve information for the dissertation. The internet provides easy access to information that would not be readily available otherwise. One particular website that was used for this dissertation is www.sacredtexts.com. This website provides straight translations for most Hindu texts, like the Vedas.

Academic search engines used include Dissertation and Theses, PsycInfo, PsycArticles, Medline, and Psychoanalytic Electronic Publishing (PEP Web). Key terms used to perform the literature searches include: *Indian, East Indian, Asian Indian, South Asians, Asian, cultural competence, psychology, eastern psychology, ethno-psychology, ethnic-specific, Hinduism, religion, spirituality, diversity, theories, psychological theory, worldview, ethics, effective treatment, religion, ethnocentric, Vedas, Vedic, Vedic literature, Rigveda, Brahman, consciousness, mind, Upanishads, Bhagavat-Gita, Mahabharata, karma, dharma, jiva, atman, Atharvaveda, Ramayana, Indian philosophy, Indian psychology, Hindu psychology, models of therapy, treatment, yoga, meditation, dream work, alternative healing, healing practice, and massage.*

The literature review entailed reading the original, but translated Indian philosophical and religious literature available to understand Indian psychology and

philosophy. This is because ancient texts of Hinduism are very old and they are written in *Sanskrit*, an ancient Indian language. Therefore, it was necessary to have access to translations of these texts. Original Hindu texts/scriptures that have been translated into English were utilized to support an understanding of Hinduism. The original Hindu scriptures are a comprehensive body of literature divided into two major sections, the *Sruti* and *Smriti*. Both of these sections are further divided, as will be described later.

Several books on the same translations were used to understand the authentic meaning in the texts/scriptures. Thus, the process of reading the original texts involved reading two different translated renditions of the same text. For example, two books translating the Upanishads, by Olivelle (1996) and Roebuck (2003) were utilized. The decision to focus on the Upanishads was made because these texts provide meanings for the different prayers and mantras presented in the Vedas. Additionally, the content from these scriptures were used to devise ideas present in Indian psychology. They provide information on healthy and dysfunctional psychological functioning of Hindus as well as information on the techniques/interventions prescribed by Hinduism to help alleviate psychological dysfunction (Geuss, 2006; Jaipal, 2004; Juthani, 2001; Safaya, 1975; Singh, 2005).

It was believed that reading original works would promote insight into the types of interventions that could be created to help the Indian population. So much in India is influenced by the Western point of view that it becomes difficult to differentiate what is actual Indian thought rather than Western ideas. Therefore, reviewing the original Indian literature seemed particularly important to best clarify and devise interventions grounded in Indian thought.

A strategic decision was made to include articles and books based on Eurocentric views. This decision rested on the understanding that these materials provide rich history and information regarding Hinduism and Indian psychology regardless of their worldview. Moreover, these materials inform the reader of the fallacies used to propagate their ideas and thereby can be used to provide counterarguments to the Eurocentric viewpoint.

Chapter II: Hinduism and Ancient Texts

Development of Hinduism

Hinduism¹ is an ancient yet currently relevant religion that began thousands of years ago before the advent of written language (Flood, 1996). Teachings of the religion were communicated orally and ritualistically from generation to generation amongst sages and priests. This oral and ritualistic tradition of passing on information makes it difficult to know the origins of the religion. Since concrete information regarding the creation or development of Hindu ideas is lacking, no one person or group of people is credited with the conception of its ideas. According to Flood, the diversity within Hindu ideas makes it difficult to ascertain if Hinduism developed out of a set of ideas that were collected from different people or if it was one person who developed different Hindu ideas.

What is known is that there are two prevailing theories about the development of Hinduism. The first is the theory of the Aryan Invasion². This dissertation draws heavily on the works of Talageri (1993) and Sharma (2005) to provide thoughts on this historical theory. According to Talageri, Sir William Jones in 1786 developed this theory because he noticed similarities between *Sanskrit*, an ancient Indian language, and most European languages. For this reason, he concluded that Sanskrit was based on a European language and since Hindus practice principles of the *Vedas*, texts written in Sanskrit, he claimed that concepts of Hinduism were brought over to India from Europe by the Aryans,

¹ Information on Hinduism reported in this dissertation is taken from several different works which generally provided the same information. References for this information include: Bhaskarananda, 1998; Bhattacharyya, 2006; Doniger, 2009; Flood, 1996; Johnsen, 2002; Singh, 2005.

² Although I will use Talageri's (1993) works in this dissertation, there have been many others who have written about the Aryan invasion theory. These scholars include Sri Aurobindo, Majumdar, an academic scholar on history, Das wrote *Rigvedic India*, and Sethna wrote the book *The Problem of Aryan Invasion*. Other works in which the Aryan theory is described include: Heehs, 2003; Bryant, 1997; and Kak, 1992.

particularly the Greeks and Scandinavians. His theories gained acceptance because excavation sites were not adequately studied and so the myths about a massacre of early Indian civilization by the Aryans prevailed. Thus, this theory of invasion became accepted as fact soon after its conception despite the lack of concrete evidence of its occurrence (Sharma, 2005). According to the Aryan invasion theory, Hinduism was developed by the Indus Valley Civilization, which can be traced back to around 2500 and 1500 BCE, and is based on an amalgamation of Aryan and Indian ideas (Flood, 1996).

Talageri (1993) puts forth several different points of view or beliefs about the Aryan invasion. The first belief is that the Aryans already existed in northern India. This might mean that the Aryans settled in India long before what has been already predicted (Doniger, 2009; Johnsen, 2002). This assumption alludes to northern India possibly being the homestead of the Aryans. This would argue against the invasion of India ever taking place in pre-historic times. However, Talageri reports that some scholars such as Bhargava believe that regardless of Aryans originally being from India, they are still responsible for the civilization of India. Furthermore, Bhargava (as cited in Talegeri, 1993) notes that the invasion of India did take place and that it was the invasion of south India by north Indians who he claims were of the Aryan race. The second belief is that there was a gradual occupation of India rather than an invasion. Talageri reports that a possible implication of this theory is that the Aryans could have brought their “religious ideas” with them to India, which ultimately influenced Hinduism. The third belief is that there was an invasion and there is no objection to that point of view despite the lack of concrete evidence for such theory. Embedded within all three beliefs is that Aryan thoughts and ideas were brought into India and created or impacted Indian philosophical

and religious thought. However, the fourth belief diverges on the basis of the impact of the Aryan invasion on Indian philosophical and religious thought (Talegeri, 1993). Finally, the fifth and sixth beliefs reject that the invasion or immigration to India ever took place (Talegeri, 1993). However, the supporters of these theories also do not present any concrete evidence for their point of view. These supporters refuse to consider the Aryan invasion theory at all which disables them from being involved in the development of any political implications the theory may put forth. If these last three viewpoints are accurate then it can be postulated that Vedic ideas are the result of authentic Indian thoughts and ideas. This point is vitally important because it keeps others, i.e., the European culture, from claiming these ideas as coming from them.

There continues to be much controversy and debate over the Aryan invasion theory (Juthani, 2001), even though there is no archeological evidence that the invasion of India took place in pre-historic times (Talageri, 1993). Furthermore, it is becoming clearer that the term “Aryan” does not even refer to race but to a set of languages. Talegeri writes that at some point in history, race became “intermixed with language” (p. 1). Race and language have been confused in history and it is thought that when two individuals share a language, they also share a racial heritage (Emerson, 1994). Thus, the Aryans could have been a community of people who shared a language, which does not alone provide support for or against the invasion of India. Although there appears to be literature regarding the Aryan invasion, it does not sufficiently explore the confusion between language and race.

The emergence and preservation of the Aryan invasion theory in the Indian culture and history is very curious given that there is no conscious knowledge or

recollection of such invasion or immigration occurring in India (Johnsen, 2002). There do not appear to be historical records that give credence to this theory (Telegeri, 1993). Even the Rig Veda, which is supposed to be developed by the Aryans, lacks any mention of such an invasion or immigration (Sharma, 2005). This begs the question, why and how was this theory developed and how come it has permeated the minds of some scholars and Indians who continue to support the theory despite the lack of evidence for it?

Some scholars believe the theory was developed by a westerner whose cultural biases made it incomprehensible or impossible to give credit to an Indian mind (Sharma, 2005; Telegeri, 1993). Telegeri writes:

The Europeans came into contact with India's rich Sanskrit literature. At this point itself, it was noticed that many Sanskrit words seemed to bear a close resemblance to Greek and Latin words. Subsequently, a study of Sanskrit grammatical works revolutionized European linguistic perceptions. European grammatical studies... were of rudimentary and functional nature, dealing with nouns, verbs, tenses, and so on. Sanskrit grammarians, on the other hand, had developed grammar and linguistics into a science. The Europeans were wonderstruck by the depth of linguistic analysis achieved by Panini and his successors and even more intrigued to find that the linguistic rules and verbal roots, derived by Panini, seemed to apply particularly well to Latin and Greek. (p. 15)

It appears that it was important for the Europeans to lay claim to India and the development of a sophisticated language system. Unfortunately, it is difficult to find the

chronological order of language development. It is noted that language itself developed around 40,000 BC, and it is postulated that the first Indo-European (languages encompassing Latin, Greek, and Sanskrit) speakers emerged around 8,000 BC (Grey, 2009). However, there is lack of evidence indicating which language was spoken first, consequently it is thought that these languages are sister languages and therefore all come from a common ancestral source.

It is postulated that the British were determined to accept the Aryan invasion theory because it allowed them to reframe the occupation, invasion, or colonization of India as them regaining control over their own land (Hutton, 2008). Similarly, it is thought that this theory was adopted by Indian nationals after the Indian independence in order to stay connected with the British and to maintain the caste system (Sharma, 2005). Sharma explains that the development of the Aryan invasion theory is thought to take place during a time at which India was a metropolitan place where many different people resided in the same area. The theory is thought to have been accepted by the majority because it allowed for the construction of the class system within society that privileged certain groups of people over others. It is difficult to differentiate between groups of people given the lack of adequate historical records. At that time, the privileged group became the ruling class or government. Thus, it is thought that the maintenance of the theory is due to the ruling government's desire to retain political power. Upholding the Aryan invasion theory allows the government to keep hold of the caste system and the Brahmins to retain their power because they are associated with the Aryan class and consequently feel superior.

Talageri (1993) reports that the rejection of the Aryan invasion theory puts forth provocative claims about the Vedic culture, such as that the Vedic culture is much older than suspected (Johnsen, 2002). As well, rejecting the Aryan invasion theory as myth opens up space to be able to understand the Vedas and Sanskrit from an Indian perspective. Doniger (2009) reports that Sanskrit was always considered an ancient language and never a common language used by the people at any time. The popularity and reverence for the language was birthed from its obscurity and limitation of access. The misinterpretation of the term Sanskrit by westerners is interesting because some mispronounce it as “sanscript” (p. 5) meaning a script without intelligence or “sandscript” (p. 5) meaning “ruined cities in the desert or a lost language written in sand” (p. 5). Yet, the language does have meaning and if it was not constructed out of Aryan culture, it may have been developed by early peoples residing in what is now known as India. The rejection of the Aryan invasion theory puts forth space for an emergence of another theory of understanding the development of Hinduism.

Bhattacharyya (2006) speaks to a theory of the development of Hindu ideas that is religiously based and generally accepted by Hindus. This theory states information about the religion was revealed directly by *Brahman*, the supreme power, to *Rishis*, seers. The names of the Rishis who imparted this information to others were kept secret, especially the Rishis who revealed teachings presented in earlier scriptures.

Although it is difficult, or even impossible, to find evidence of divine revelation, one can begin to understand the origins of the religion by examining traces of religious thought in history. Flood (1996) notes that the presence of the Indus Valley or Harappan Civilization can be traced back to the Neolithic Period (7000-6000 BCE) indicating that

these civilizations were present in India before the estimated date (2500-1500 BCE) of the Aryan invasion theory. This ancient culture was very sophisticated in that the civilization appears to have had a system of agriculture, urbanization, economics, and government as evidenced by an archeological excavation conducted in 1921. In addition, the Indus Valley Civilization had its own language that unfortunately is difficult to decipher and, therefore, cannot be interpreted.

At the same time, Flood (1996) notes that the civilization seems to show a semblance of religion. For example, there appears to be temples and figurines in the temples that may have been early deities. The practices of the religion appear to be similar to the later practices in Hinduism. For example, there appear to be areas and temples for animal sacrifice as well as bathing areas possibly used for religious cleansing. This evidence may suggest the emergence and presence of Hinduism or at least Vedic ideas during the early times in Indian history, and thereby not the result of Aryan thought or ideas.

Flood (1996) reports there are some who believe that Vedic knowledge is timeless and was present even before the development of human beings. Others believe that the Vedic knowledge was first revealed to seers and thereby transmitted to others. I think there is an intimate connection between the two types of thought. Since Hindus believe that each person is the embodiment of Brahman, God, it can be argued that according to this belief system, when one looks inward and knows the self, he or she knows Brahman, or God. Accordingly, one who knows the self is God and thereby attains all the knowledge of God and then is able to teach and convey the understanding of Brahman and Vedic teachings. The Vedic knowledge is always present but it is conveyed only to

the one who is able to meditate, use intuition, come to know him or herself, and is able to teach others.

As Flood (1996) points out, the revelation may have occurred over an expansive period of time, allowing for integration of different time periods into the scriptures. One's understanding of the self and internal processes is impacted by the culture and the milieu in which one resides. Thus, Vedic knowledge may have been revealed and understood by a comprehensive self-analysis and group analysis of great minds.

For the purposes of this dissertation, a conclusion to the Aryan invasion theory debate is unnecessary. It is well established that the ideas of Hinduism have been around for many years, have been internalized by the Hindu population and are, therefore, very much a part of the Hindu culture. Additionally, there are obvious and important political implications regarding the origins of these ideas, however, these do not have a bearing on the practical understanding required for this dissertation. Thus, Indian ideas and thoughts presented in the texts will be considered authentically Indian in nature and, therefore, appropriate to be used as the basis for developing a culturally congruent theory of mind which results in devising appropriate, effective, and ethical treatment interventions and strategies.

Ethnocentrism and Eurocentric ideas are pervasive and relentless in undermining the understanding of Indian psychology. Even the use of words is open to criticism. For example, Smith (1990) writes, "here 'psychological' means 'supernatural'" (p. 3) when referring to Sri Aurobindo perspective on Indian psychology. He further argues with the allegorical interpretations of Indian or Hindu works claiming that there are too many inconsistencies in the interpretation of the work and that there is no single authority to

examine the authenticity of the interpreted works. These types of claims tend to affect the interest and interpretation of Indian psychology and serves to undermine and devalue Indian ideas and thought. Thereby, this criticism contributes to the lack of growth in literature produced and perhaps even published about Indian psychology. It appears that a more constructive practice would be the critical study and elaboration of Indian ideas in order to contribute to the production of helpful treatment modalities for Indian clients.

Key Concepts in Hinduism

At this point, it is essential to present salient concepts within Hinduism that will enhance the reader's understanding of Hindu ideas. According to Flood (1996), Hindus are a diverse group of people and two people of the Hindu faith may appear to be quite different in terms of their religious involvement and use of ceremonial practices. In spite of these differences, they are both Hindus and Hinduism is considered to be a singular religion.

Most Hindus adhere to a general set of assumptions, principles, and eternal truths about the world. One basic, yet, fundamental belief in the Hindu tradition is that the entire universe is a living, breathing, and conscious entity (Corenelissen, 2003). Hindu's believe that there is harmony in the world and everything is connected, there is life after death as marked by reincarnation, and the purpose of life is transcendence to the ultimate self (Rangaswami, 1996). Reincarnation of everyone and everything sheds light on the cyclical nature of universe and time. Thus, situations or events continually repeat until they are resolved. Self-awareness is thought to be the only real experience people have (Johnsen, 2002). Additionally, it is believed that being religious and performing rituals to

appease various Gods and Goddesses can help a person in crisis as well as contribute to a person's ability to attain salvation through reincarnation.

Following is a list of concepts that also encompass a general set of ideas shared within Hinduism³.

Karma is the law of the universe that explains how one reaps the consequences of his or her actions (Juthani, 2001). This concept comes out of the belief that the universe is a lawful place (Rangaswami, 1996). Bhaskarananda (1998) explains that "good" actions result in good fortune whereas "bad" actions result in misfortune. The consequences of one's actions may not be immediately apparent and, in fact, may take effect in his or her next life. The idea of karma introduces freewill into the world. That is, one has the ability to affect one's life through his or her actions and is, therefore, responsible for his or her own pleasure and pain. In addition, karma is responsible for impressions that are left on the mind as a result of one's actions (Bhattacharyya, 2006).

Bhaskarananda (1998) further explains that karma is called *Karmaveda* in Sanskrit and that everyone is regulated by it. However, one does not begin to be impacted by his or her actions until the age of fourteen because it is believed that one cannot be held responsible for his or her actions at a young age (Doniger, 2009).

Bhaskarananda makes a distinction between *sanchita* karma, *prarabdha* karma, and *kriyamana* karma. Sanchita karma refers to the karma one has accumulated over his or her past lives. Thus, one's karma can remain dormant until a later stage in life or an entirely different life before it is expressed. Sanchita karma also refers to karma one gains by performing acts that are without desire or a means to obtain desires

³ The idea that these are shared set of constructs within Hinduism comes from their expression in many different pieces of literature. These constructs are discussed in many Indian books and articles and claimed to be central to Hinduism (Mathew, 1986; Rao, 2005; Safaya, 1975; Sen, 1964; Sharma, 1964).

(Bhattacharyya, 2006). In this respect, the sanchita karma washes the negative karma one acquired in past lives or in present life and helps one obtain liberation (Bhattacharyya, 2006). Prarabdha karma, on the other hand, is the karma that one is reaping the benefits or consequences of in the present moment. One's life is dependent upon his or her karma, thus, Prarabdha karma is constantly being expressed. Once this karma runs out, the person dies. Kriyamana karma, also known as *agami* karma, is the direct and immediate result of one's current actions. There are some actions that yield immediate results including heinous crimes such as murder, rape, or being mean.

Hindus believe that one's next life is determined by one's karma in the present life (Flood, 1996; Safaya, 1975). Karma is considered to be the link between different lives of the souls, a concept termed *Samskara* (Bhattacharyya, 2006). They also believe that one keeps being reincarnated until he or she becomes completely self-aware and connects with Brahman (Juthani, 2001). Once the connection is made, the person becomes liberated and no longer cycles in and out of life. This is considered the goal of a soul's existence, to make the connection with Brahman, or to reach nirvana.

Bhaskarananda (1998) further explains that when one dies, he or she is in the middle stage between births and between *lokas*, the worlds. During this stage, one either enjoys his or her time or suffers depending on his or her karma before it is determined if he or she will be reincarnated. There are many lokas that souls exist in but the space all souls occupy is the same.

The laws of karma can be affected by one's *dharma*. Juthani (2001) writes, "dharma is the essential order of things that brings integrity and harmony to the universe" (p. 126). It is one's duty, an obligation, or a set of rules one must abide by in order to

live a just life. Rao, (2005) describes dharma as “righteousness or duty, but includes the sense of righteous beingness or way of life” (p. 273). It exists to maintain order and tradition within society. One is not rewarded for compliance with Dharma but one does accumulate “bad” karma by noncompliance because noncompliance of one’s dharma is considered to be a sin (Flood, 1996).

Most would say that dharma means religion but it has a much deeper meaning as well. In the *Brhadaranyaka Upanishads*, a Hindu scripture, it is explained that dharma is actually Brahman itself, making it vitally important as well as explaining why there is “nothing higher than dharma” (Roebuck, 2003, p. 22). Bhaskarananda (1998) talks about different types of dharmas in one’s life. For example, he explains that one has a duty to him or herself, family, society, nation, and humanity. The duty to oneself is called *vyakti-dharma*. One’s duty to the family is called *parivarika-dharma*. The duty to the society is called *samaja-dharma*. One’s duty to the nation is called *rashtra-dharma*. Finally, one’s duty to humanity is called *manava-dharma*. All of these duties are necessary in one’s life because Hindus believe that one is dependent upon and responsible for the world in which he or she lives. Hence, being mindful of and adhering to these duties creates a harmonious and lawful society, which allows everyone who resides within it to live a healthy and joyous life. Dharma is what holds everything and everyone together. That is, it is the “glue” of society (Bhattacharyya, 2006).

Reincarnation is a hallmark of Hinduism (Rangaswami, 1996). It literally means rebirth and Hindus believe that everything and everyone is reincarnated from human beings to pieces of plastic. Bhattacharyya (2006) writes, “according to the *Vedanta* [the last portion of the Hindu scriptures], ‘nothing is destroyed in the universe’. It is also said

that “nonexistence can never become existence and existence can never be nonexistence” (p. 176). Thus, everything that was in existence continues to be in existence and will always exist.

Reasons for reincarnation include unfulfilled desires as well as a need for attaining liberation. The Vedic literature suggests that most individuals do not remember past lives. Ones that do remember prior lives are thought to have a very pure mind, usually only saints and sages. The interaction between dharma, karma, and reincarnation goes as follows: dharma or Brahman influences one’s karma which then determines the person’s next life (reincarnation).

Even though Hindus believe in many Gods, one could consider *Brahman* to be the actual God of Hinduism (Juthani, 2001) as it is the one concept, or the one deity, that is consistently present throughout Hindu literature. Gardner (1998) reports it is first mentioned in the *Rig Veda*, the first Hindu scripture. He states that it is defined as a pure independent power, as pure energy, and an “all-encompassing totality of the universe” (p. 164). This notion continues to hold true even in the Upanishads where Brahman is considered to be the all-encompassing energy of the universe. The Brhadaranyaka Upanishad describes Brahman as “the unity of everything that has been learned” (Roebuck, 2003, p. 26). It is the only reality, a force, and a supreme consciousness that is shared by all in existence (Safaya, 1975). Thus, Brahman is in itself existence.

Brahman is absolutely everything and it is all good. It is the sole creator of the universe and everything and everyone is connected to it because everything and everyone is Brahman (Bhattacharyya, 2006; Safaya, 1975). This is because parts of oneself, the *Atman* and *Jiva*, are actually Brahman itself (Juthani, 2001). When Brahman first created

the universe, it entered all beings in order to give them life. It entered the being as the atman. An understanding of Brahman and the recognition of the need to connect with it provides one with immense meaning in his or her life (Rangaswami, 1996). One has difficulty understanding that he or she is Brahman because one is ignorant of that fact and may be aligned with the ego (Bhattacharyya, 2006).

Bhattacharyya (2006) distinguishes between two forms of Brahman. The *Nirguna Brahman* and *Saguna Brahman*. The Nirguna Brahman operates at the macro level. It is the aspect of Brahman that is all encompassing, transcendental, and cannot be seen but only felt. Saguna Brahman is Brahman that is influenced by ignorance and it also has three aspects, which represent the three main Gods within Hinduism: Brahman (the creator), Vishnu (preserver), and Shiva (destroyer).

The *Atman* is one's true self or the inner most self, simply the self, and the soul (Bhattacharyya, 2006; Chatterji, 1992). It is intimately connected to Brahman, and in the self-realized form, it is Brahman (Bhaskarananda, 1998; Torwesten, 1991). The atman is the embodiment of Brahman within all beings. It resides in the heart and it is timeless and spaceless. Bhattacharyya (2006) describes atman as *Sat, Chit, Ananda* meaning that it is existence, knowledge, bliss, and love. These three aspects mentioned may appear to be separate but they are one. Although the atman is privy to all one does, it is free from anything one does. That is, the laws of karma do not touch it (Peters, 1998). The atman is free from karma because it is the manifestation of Brahman and, therefore, perfect and not affected by laws of karma.

Peters (1998) reports that the atman cannot be seen in the physical and or mental personality of an individual. However, it becomes apparent in the *Turiya* state of consciousness, which is a super-conscious state. Peters describes turiya as:

Not that which is conscious of the inner subjective world, not that which is conscious of the outer objective world, nor of both, not that which is a mass of consciousness. It is not simple consciousness nor is it unconsciousness. It is unperceived, unrelated, incomprehensible, unthinkable, and indescribable, the essence of the consciousness manifesting as the self in the three states... this is atman, and this has to be realized. (p. 3)

The turiya state of consciousness is experienced when the atman is connected to Brahman. One is connected to this state of consciousness when he or she is in deep sleep. Learning about one's real self (Atman) via intuition can also help one connect with the turiya state of consciousness. However, there is a lack of awareness of the Atman because it is hidden behind sheaths (casing within which the atman is hidden) and can only be understood when one is ready and wants to be connected with Brahman.

Bhattacharyya (2006) asserts that atman resides in everything but it is hidden and cannot be seen or understood unless the being has the ability to be knowledgeable. Even in knowledgeable beings, such as humans, it is hidden and enclosed within five different *koshas* or sheaths. Sheaths are a casing around the atman that serve to protect the atman from harm. The five sheaths are like five bodies within which the real body or the real self exists. These bodies include the physical body, the energy body, the emotional body, the wisdom body, and the bliss body. These will be described in detail later in the dissertation. In order to be in touch with the Atman one has to learn about him or herself.

In essence, the Atman constitutes as one's personality. The differences within people can be measured by which sheath or sheaths the Atman is enclosed within. When Atman is expressed through a sheath it is called *jiva*, the individual self, and it is thought to be ignorant of true reality.

A famous saying of Atman is as follows: "know the body to be the chariot, the intellect the charioteer, the mind the reins, and the atman the controller of the chariot" (Bhattacharyya, 2006, p. 139). This quotation illuminates the important role of the atman, for it is the one that is in control of the individual and dictates how the person is to live his or her life. It is the Atman that needs to be released to obtain one's potential because it is a state that is "lucid, contentless, and self-aware" (Peters, 1998, p. 3). Atman holds the power to illuminate the mind by understanding the consciousness (Safaya, 1975). Understanding the atman and learning to express the atman helps one be psychologically healthy. Any problems with appropriately accessing the atman could result in psychological distress because it is what is in control of the person. Thus, it is thought that the "knowledge of psychology and knowledge of Atman are mutually interdependent" (Kulkarni, 1978, p. 28).

The *jiva* is also the true self and it is the conscious part of the self (Sharma, 1964). Like the Atman, it resides in the heart, but unlike the Atman it is affected by the laws of karma and thereby "it feels the consequences of its actions; hence, it feels pain and joy" (p. 212). However, these feelings are thought to be felt only because the *jiva* is considered to be ignorant of being one with Brahman. Interestingly, the atman and the *jiva* are always together and never apart. The *jiva* does the living and the atman does the observing. It is the part of the individual that is reincarnated. That is, it is the person's

soul and it is eternal. The Jiva is ever present in all that one does from a physical act to an intellectual act.

The jiva exists in all states of consciousness including waking, dreaming, sleeping, and turiya (Sharma, 1964). Turiya is a special state of consciousness that encompasses the universal consciousness and is also known as the Atman (Sharma, 1964). Vallabhaneni (2005) explains the three states of the jiva, explaining that it is present in the waking, dreaming, and deep sleep states of mind. It is subject to interpreting material through five sheaths that alter reality in the waking state, through three sheaths that alter reality while in the dreaming state, and in the deep sleep state it does not have any sheaths that alter reality. In addition, the jiva possesses three different qualities: gunas viz. equilibrium and enlightenment (savtta), energy, and passion, inertia; it does deeds and bears fruit; and it is neither male nor female.

Bhattacharyya (2006) reports that *maya* means magic in Sanskrit. It is used to help explain the existence of perceived duality in Hinduism. It outlines the difference between real and unreal, conscious and unconscious, Nirguna Brahman and Saguna Brahman, and so forth. This duality is considered to be simply an illusion that keeps one from seeing reality that everything and everyone is one, the ultimate, Brahman. The jiva is under the control of the maya. The maya has two distinct functions. The first function is the power of concealment where the presence of Brahman is concealed from one's conscious awareness. The second is the power of projection, which allows one to create and perceive the world he or she chooses to reside in. One cannot see, observe, or live in reality unless he or she chooses to become self-aware and seek liberation.

Menon (2005) reports that maya can feel real when one is experiencing it but when one comes to know him or herself then maya becomes unreal. She writes, this happens when 'I' mistake my identity to be defined by the 'other.' When 'I' awake to my true 'self' from the slumber of identity or identities it is seen that the existence of the 'other' no more overwhelmingly defines my existence. (p. 95)

Moksha is liberation from reincarnation and it embodies a complete connection with Brahman; where Brahman, Atman, and Jiva are one. In order to even have a chance at obtaining moksha one has to be born as a human being because humans are considered to be the most evolved creatures and thus, the human birth is considered to be the sacred birth (Bhattacharyya, 2006). Bhaskarananda (1998) explains that achievement of moksha is debated within the Hindu traditions. He reports that some schools of thought feel that one can achieve liberation only after death whereas others believe liberation can be achieved while still alive. In any event, the road to liberation is the same in that one must become self-realized, self-aware, and truly connect with Brahman.

Safaya (1975) reports that rebirth is connected to desires of worldly possessions or relationships. Liberation, he says, occurs when one no longer has any worldly desires. Liberation may also be attained by one who desires to find him or herself and become self-realized.

Ahimsa means nonviolence and it considered to be one of the most important concepts within Hinduism. Gandhi used it in his efforts to gain independence. That is, he utilized a non-violent strategy to defend India against the British rule and was successful. Doniger (2009) reports that ahimsa means "the absence of the desire to injure

or to kill” (p. 9). The concept was originally presented in the Rig Veda and dictates that one not injure the animal being sacrificed nor harm the sacrificer, his family, or his possessions. The ambivalence of sacrificing a life is present even in the early Vedic material as evidenced by acknowledging that the sacrificed animal does not feel pain and is going straight to the Gods.

Hindu Scriptures and Texts

Hindus have accumulated vast amounts of literature over time and devised a complex organization system to arrange volumes of these various scriptures and texts⁴. Bhaskarananda (1998) explains that Hindu scriptures are broadly divided into two parts, *sruti* and *smritis*. *Sruti* means hearing, so it is believed that the information in these texts is heard directly from a divine force. They are believed to be direct revelations from Brahman. The only recognized *sruti* texts are the earliest sets of Hindu scriptures and they are called the Vedas. Vedas is not synonymous with *sruti*, the Vedas just happens to be the only recognized body of Hindu literature that is thought to be composed by sages who directly heard the teachings from Brahman. Many believe that the Vedas hold the key to Hindu philosophy. On the other hand, the *smriti* texts consist of all other scriptures and writings on Hinduism. The main set of *Smriti* texts are the *Puranas*, the books on ancient Hindu knowledge, *Itihasas*, the Hindu epics, and *Darshanas*, the Hindu philosophical literature. These texts are considered to be derived by people and composed to explain the messages of the Vedas. This dissertation could be considered a

⁴ The vastness of the Hindu literature is exemplified by the sheer number of ancient texts that hold the Hindu knowledge. Most literature on Hinduism, in form of books or articles, speaks to the two sections of the Hindu literature, the four Vedas, the Puranas, the two epics of Hinduism, and other bodies of literature (Bhaskarananda, 1998; Bhattacharyya, 2006; Chatterji, 1992; Flood, 1996). Most of the references provided in the reference section of this dissertation provide this knowledge.

Smriti text because it is on the Vedas and explains Vedic ideas, but it would not go into the category of Puranas, Itihasas, or Darshanas.

This section of the dissertation will provide information about the Vedas, including an outline and synopsis of its sections. A detailed look at the last portion of the Vedic literature, the *Upanishads* will be presented in order to highlight the role this section serves in explaining the teachings of the Veda. In addition, more information about the salient Smriti texts will be provided. For the purposes of this dissertation, the researcher will focus on the Itihasas scriptures from the Smriti section because these texts are widely read by most Hindus and they provide the same information presented in the Vedas but in practical and simplistic terms.

The Vedas are considered to be the seed of most Indian philosophies, Hindu thoughts, and Indian psychology⁵ (Jaipal, 2004; Reat, 1990; Safaya, 1975; Vallabhaneni, 2005). Thus, understanding the Vedas assists in understanding the human psyche using the Hindu worldview. Information from the Vedas serves two specific purposes. First, it provides guidelines on how to obtain desired items from the Gods and, second, it provides information about transitioning to heaven after one's death (Johnson, 2002). The implication of the purposes of the Vedas is that if people live their life in accordance with Vedic principles, they will have healthier lives both emotionally and physically (Kulkarni, 1978). Some important points revealed in the Vedas include information on how people are to live their lives (Juthani, 2001). Although the teachings provide strict guidelines for everyday life, they do not introduce rules of practice (Auluck, 2002). For example, they introduce the notion of dharma and the necessity of living life from a

⁵ This notion that the Vedas provide rich information regarding Indian philosophy and psychology is accepted by many Hindu scholars or scholars versed in Hinduism and Indian philosophy and psychology. It would be mentioned in almost all the references provided for this dissertation.

dharmic perspective but do not mandate this rule. As well, they note that practicing religion is more important than understanding religion.

The teachings simply offer a way of life for Hindus. In part, the teachings of the Vedas are what give an identity to the Hindu self. It is considered that living a Vedic life is living in bliss. It allows one to transform his or her life patterns into ones that are healthy, balanced, and blissful (Chatterji, 1992). It reveals that one possesses the power and knowledge to transform oneself and that true knowledge comes from intuition. Ultimately, the importance of introducing the Vedas in this dissertation is that the teachings provide a foundation for Indian psychology, both in theory and in the selection of theoretical interventions.

Like all Hindu scriptures, the Vedas have a very complex categorization system consisting of many books written by different families at different times in history. Krishna Dvaipayana Vyasa collected these writings and compiled them into the Vedas (Bhaskarananda, 1998; Bhattacharyya, 2006). There are four Vedas including *Rigveda*, *Yajurveda*, *Samaveda*, and *Atharvaveda*.

Each set of the Vedas is further divided into two parts including *Karma-Kanda* and *Jnana-Kanda* (Bhattacharyya, 2006). The Karma-Kanda or ritual section contains details of the different rituals, deals with karma, and provides information on how to obtain one's desires on earth and in heaven. The Karma-Kanda has three types of books including samhita, or mantras, which are hymns and prayers contained within each Veda. The *Brahmanas*, which is literature connected to the mantras that gives information on how and when to perform the mantras or the rituals involved in reciting the mantras. Specifically, the Brahmana provides information including the meanings of the mantras,

when where and how to recite the mantras, cautions regarding mistakes that can be made, discusses the intended effects of reciting the mantras, reveals the origins of the mantras and the rituals, and outlines how the mantras and rituals were performed in the past. As well, the Brahmana provide detailed information on the controversies surrounding the mantras and rituals. They can be considered as manuals for priests. These scriptures emphasize the notion of reincarnation and of *Prajapati*, Brahman, and discuss how it is one with atman (Smith, 1990). The Brahmanas are thought to be written by many different authors and ideas of socio-cultural nature were added to them over time (Olivelle, 1996). The third set of books within the Karma-Kanda section are called Aranyaka. They provide a transition between the Karma-Kanda and Jnana-Kanda. Thus, they start to inform one of the significance of the Vedas.

The second section contained in all of the Vedas is called Jnana-Kanda, the knowledge section. This section is known as the *Upanishads* (Bhattacharyya, 2006). These writings were composed between 800 and 600 BCE when the caste system in India had become extremely rigid (Flood, 1996; Singh, 2005). There's a passage within the Upanishads that speaks to dividing the person into parts, where some parts are revered and others devalued. This correlates with different castes within Indian society. There are over 100 Upanishads and the name literally means "sit near someone" (Torwesten, 1991). The teachings of these scriptures are quite different than the Vedas in that they reduce the emphasis on Gods or Goddesses and place the importance on understanding Brahman and Atman (Smith, 1990). These texts also outline and elaborate the main concepts that are found in Hinduism such as reincarnation, karma, and moksha (Olivelle, 1996).

The teachings of the Upanishads are known as higher knowledge because they give meaning to the ritualistic practices and hymns that were presented in the Karma-Kanda section of the Vedas (Torwesten, 1991). They provide a great amount of information about Indian psychological thought and reveal how the soul is connected to the ultimate truth (Flood, 1996; Kulkarni, 1978). Furthermore, Kulkarni reports that the quest in the Upanishads is to find and understand the truth, specifically finding the truth with regard to Brahman, Atman, and Purusa. The connection between the three is referred to as the supreme principle. Safaya (1975) writes about the topics presented in the Upanishads. These topics include: “(i) the nature of reality, (ii) doctrine of Brahman, (iii) doctrine of self, (iv) relation between self and Brahman, and (v) creation” (p. 49).

According to Safaya (1975) self-realization is the Hindu’s goal in life. The Upanishads reveal four important steps for all interested in searching for the truth: (a) explains what truth is, (b) shows how there is ignorance about the truth, (c) tells why it is necessary to know the truth, and (d) explains how one goes about to finding the truth. He also writes,

since such a reference to psychology has always been made in relation to atman, it follows that knowledge of psychology and knowledge of atman are mutually interdependent. The speculation seems tempting that atman (Brahman or person) may itself be a concept of great psychological significance. (p. 28)

Safaya (1975) continues to explain that many points get illuminated by the Upanishads as they relate to the connection between oneself and Brahman. For example, the teachings stress that Brahman is the ultimate reality and everything and everyone is

connected to Brahman. They emphasize that if one knows Brahman then they know everything and that one's mind is a microcosm of the universe. To put it plainly, one can understand the workings of the universe by understanding how his or her mind works. They also discuss the nature of projection, or the idea that one sees only what he or she perceives to be real in the world. In order to actually live in reality, which by Upanishads account is the preferred method of being, one must stop being ignorant. The Upanishads explain that the destruction of ignorance is acquired via intuitive learning.

These teachings have a significant impact on Indian psychological and philosophical thought as well as providing rich information about the psychological understanding of people. Hence, the material presented in the Upanishads will be invaluable in understanding Indian psychology. At this point, the four Vedas will be presented and explained, including a synopsis of the Upanishad books in connection to the Vedas.

Rig Veda. Flood (1996) reports that the Rig Veda is composed of ten books, each of which was written by a different family because each family specialized in a certain aspect of the Veda. Altogether, they consist of 1,017 hymns written for 38 different deities. The deities are assigned to different regions of the universe such as the earth, heaven, and ether and accordingly they possess different natural powers such as fire, wind, and time. Understanding the power of the deities gives information on how to appease them when their help is desired. Smith (1990) reports that the teachings of the Rig Veda emphasize expressing gratitude to beauty and life. This is thought to be evidenced by the prayers and hymns that are to be recited.

Doniger (2009) reports that the Rig Veda is preserved in a strict oral manner. It is described as held “frozen” over the centuries in that it is recited in the same manner with the same intonation every time. She explains that it is important to properly recite the Vedic text because it embodies the experience of the seer to whom Brahman orally recited the knowledge originally. Any deviation is simply a pollutant and needs to be minimized or preferably eliminated. Some believe that reading the Rig Veda is similar to reading notes of music rather than hearing the music.

The oral presentation of this text is deemed vital because it is also viewed as a precaution against the material being commonly available to all people. It is important that the accessibility of the Vedas be exclusive and revealed only to people who are of sound mind and able to understand the material. Therefore, it is necessary to have the material of the Rig Veda imparted by a teacher to a student. It is believed that the teacher can explain the material in an accurate manner ensuring that it is understood authentically. It is important that the student have an accurate understanding of the material so he or she can apply the understanding to his or her life and benefit from it as well as accurately teach it to others.

There are several hymns that exist which are still not interpreted due to the obscurity of language and symbolism. In addition, hymns practiced during the ceremonies use very symbolic language and therefore have many different interpretations (Kulkarni, 1978). Regardless, the teachings of the Rig Veda have been considered to be the origin of Indian Psychology because they are the basis for all Hindu texts and thoughts that follow (Kulkarni, 1978).

The teachings of the Rig Veda reveal the origins of the universe and the nature of humankind. It provides ample information about secular aspects in life, such as marriage and death ceremonies. The information provided poses guidelines to adhere to in order to keep moral order in society (Smith, 1990). Gardner (1998) explains that the Rig Veda is composed of writings about the interconnection between deities, priests, poets, and worshipers. The purpose of the writings is to help the worshiper get what he or she desires from the deities. The poets are there to compose and explain the writings and the priests are there to recite the prayers in an authentic manner that will appease the deities.

The Upanishad books from the Rig Veda are called Aiterya Upanishads and Kausitaki Upanishad. The scriptures speak to two virtues, including truth and humility. Both are considered to be virtues of Brahman. The Aiterya Upanishads speak to creation of the world and human beings. It was believed that Brahman was alone and became lonely and therefore created the universe. It made the Gods, Goddesses and the deities. The text reveals how the deities came to be in possession of the human being. Brahman ordered the deities to enter the human body and reside in different dwellings in order for the body to function. For example, the eyes found their dwelling, as did the mind, and as did the rest. As well Brahman entered all animate and inanimate beings.

The second book in the Rig Veda Upanishads is called the Kausitaki Upanishad. This book makes clear the importance of the mind's function. It is revealed that the mind is the go between for the atman and the living self that is unaware of atman and thereby Brahman. The mind has access to both worlds. The book also reveals that the breath is the supreme deity and therefore it is Brahman. This book introduces the karma construct as well as the notion of reincarnation. It is revealed that rebirth is dependent upon one's

deeds and knowledge, by knowledge it is meant self-awareness. Good deeds lead to liberation or rebirth in a good way and bad deeds lead to rebirth as some undesirable life form. These constructs and ideas will be further explored and developed in the following chapter.

Sama Veda. The Sama Veda consists of songs based on the Rig Veda. It is known as the breath and when the breath is known, it protects (Roebuck, 2003). The importance of reciting hymns with correct pronunciation is stressed and this increases the level of stress surrounding the Sama Veda. The correct pronunciation is deemed vital because it retains the sounds that were produced by Brahman when the hymns were first revealed and, therefore, changing the pronunciation means changing the revelation. There are few individuals who devote their life to study accurate pronunciation of the Vedas and, therefore, the danger of mispronunciation is great. Unfortunately, there are many inaccuracies that exist and being able to distinguish the accurate from the inaccurate pronunciation is becoming increasingly difficult despite the safe guards in the hymns themselves to identify the inaccurate presentations of the hymns. It is important to find the accurate pronunciation so the message of Brahman is kept intact. Additionally, correct pronunciation aids in the message being clear to the Gods or Goddesses when recited by people.

The Upanishads of the Sama Veda include Chandogya Upanishads and Kena Upanishad. These sets of books also emphasize that within one resides the real self, Brahman. In addition, even though the self is minuscule and difficult to find, it is seen as incredibly enormous and it is thought to be the creator of all in the universe. It is revealed that Brahman entered all beings as the self when it created the beings. In

addition the books reveal that “the person is made of intention: as is his[or her] intention in the world, so does the person become on departing from here. He[or she] should form his[or her] intention” (Roebuck, 2003, p. 139). These books also assert that everything and everyone is the result of a combination of three distinct qualities including heat, water, and food. The hue of the heat is red, water is white, and food is black.

The Chandogya Upanishads report the importance of thoroughly understanding the meaning of rituals performed and songs sung during ceremonies. Being knowledgeable of the connections between actions and rituals allows for obtaining the desires for performing the rituals. It is written, “Only what is performed with knowledge, with faith, and with awareness of the hidden connections (Upanishad) becomes truly potent” (Olivelle, 1996, p. 98) and thereby effective. These scriptures also acknowledge that the chants presented in the Sama Veda are based on the verses and teachings revealed in the Rig Veda.

The Kena Upanishads has an emphasis on knowing the real self, atman, and Brahman. This book reports that the mind is the favorite or “the beloved” of Brahman, for it is the closest to it and has access to it. This also makes the mind a powerful force. The Sama Veda is an integral piece that shows the importance of a person being knowledgeable and the importance of maintaining a ritualistic practice.

Yajur Veda. The scriptures of the Yajur Veda are divided into two types of books including the single White book, which includes prose and verses and the three Black books which contain mantras. Griffith (1899) proposes that the division of the texts may be due to having two different Rishis or seers who first learned the Yajur Veda. He continues to remark that the Black Yajur texts are older and appear to be darker and

obscure in nature whereas the white Yajur text has clear content. The writings of the Yajur Veda are based on the Rig Veda and they provide pertinent information on sacrifices and rituals that accompany hymns presented in the Rig Veda. Hence, they provide information on different sacrifices that need to be made to the Gods or Goddesses in devotion (Johnsen, 2002). Proper understanding of the teachings in the Yajur Veda is essential because they provide information used to execute sacrifices accurately and appropriately, which yield desired results (Bhattacharyya, 2006). The purposes of the sacrifice include the ability to communicate with the Gods or Goddesses via the sacrifice as well as showing the wealth and obedience of the individual performing the sacrifice (Morgan, 2001). Smith (1990) asserts that the Yajur Veda supports sacrifices and rituals. Much changed in this Veda in relation to the Rig Veda in the sense that more information about attaining worldly possessions was relayed rather than thanking and appreciating the Gods or Goddesses for all one has. The caste system is strengthened and sacrificing higher caste members is revealed as helpful in attaining greater goods. Thus, the teachings provide detailed information on animal and human sacrificing. Also, Gods or Goddesses are looked at as being helpful in ridding sorrow and sadness and a pursuit is underway for a world without pain. As well there is a strengthening of the God, Prajapati, and lessening importance of other auxiliary Gods and Goddesses.

The Yajur Veda provides a lot of information on the psychological understanding of human beings. The text is known as the mind and it is considered that when the mind is known, it protects (Roebuck, 2003). Brhadaranyaka Upanishad and Isa Upanishad belong to the White Yajur Veda. These texts reveal the importance of self-care, self-love, and realizing the real self (the atman).

Most importantly, the Brhadaranyaka Upanishad makes a clear connection between a person and Brahman. It reveals that there are two forms of Brahman. One form is mortal, it has a fixed shape, and represents everything in the world except “air and the intermediate regions” (Olivelle, 1996, p. 27). This form of Brahman is known as Atman. The atman exists within everything and everyone. Thus, everyone is connected because we all have one self, one atman. The second form of Brahman is immortal, formless, represents “breath and space within the body, [and it consists] of air and intermediate regions” (p. 27). The book reveals that world rests upon air and the air rests upon the intermediate regions. The intermediate regions and thus air and therefore the world and universe are Brahman. It clarifies that there is only one God, Brahman. All other Gods or Goddesses are simply powers of the one God.

This book speaks to the sense of perception of the self. It shows the Atman as the true light of a person. It is with atman that one can see and do his or her work. One oscillates between knowing and not knowing the self and being deeply connected and disconnected from awareness of the connection with atman. This vacillation between the two is concretized by the sleep and wake cycle. When asleep and in a deep sleep, one is connected to Brahman and the atman. Yet, when one is awake, he or she is only as connected as one is able to be depending upon his or her capacity for self-awareness. During the dream state one tries to make sense of both this world and the other world. Thus, the dreams are representative of both worlds, the known and the unknown. Additionally, they are constructed and then deconstructed to help make sense of the two separate worlds.

The Brhadaranyaka Upanishad also speaks vividly about self-love. It notes that nothing can be accomplished or understood without self-love. Thus, being attentive, courteous, good, and loyal to oneself is of the utmost importance. Self-love allows one to be able to care for others because when one loves him or herself then by default he or she is able to care for and be there for others. The person's true self is Brahman, the most important, and thereby should always come first. It is written, that "it is the self that must be seen, heard, thought of and meditated upon, ... [for] when the self has been seen, heard, thought of and meditated upon, all this [knowledge about one's life] is known" (Roebuck, 2003, p. 77) and liberation can be attained. The self can never feel harm. That is, it is beyond any sadness, sorrow, or pain. This is why the task of knowing one's self is difficult. The true self is preserved, hidden, and kept safe from harm yet it holds the knowledge of the universe. Olivelle (1996) writes,

it is one's self (atman) which one should see and hear, and on which one should reflect and concentrate. For by seeing and hearing one's self, and by reflecting and concentrating on one's self, one gains the knowledge of this whole world. (p. 29)

The Isa Upanishad is the other white Yajur Veda, and it covers similar concepts to the Brhadaranyaka Upanishad yet the salient point in this scripture is the revelation regarding "becoming." It is written,

into blind darkness they enter, people who worship non-becoming; And into still blinder darkness, people who delight in becoming, It's far different from coming-into-being, they say, Different also from not coming-into-being,

we're told—so have we heard from wise men, who have explained it all to us.
(Olivelle, 1996, p. 251)

The Katha Upanishad, Svetasvatara Upanishad, and Taittiriya Upanishad on the other hand, belong to the Black Yajur Veda. All these texts praise Brahman and continue reporting that Brahman is everything and that the atman is the embodiment of Brahman. The understanding presented in these texts is shown to be gained from learning about death and human sacrifice. In the face of death, one is pushed to gain understanding and find meaning for life. It is within these scriptures that one begins to gain insight into the meaning of life and understanding of desires.

The teachings of the Katha Upanishads, exclusively relate to ideas about moksha or liberation. They report that reincarnation is bound to happen until one becomes self-realized. Self-realization is defined as awareness of oneself as the embodiment of Brahman. As long as one sees duality in the world, sees him or herself as separate from others and Brahman, he or she cannot obtain liberation. The book reveals that worldly desires are thought to keep one tied to life whereas relinquishing of these desires is considered to give one his or her immortality. This is because worldly desires are temporary and valuing these desires does not provide one with everlasting bliss. Whereas, self-awareness is permanent and connection with Brahman is everlasting and ever present.

Attaining connection with Brahman is a difficult task. One must meet strict guidelines to perform the actions required to become self-aware and understand his or her true self. One must be moral, virtuous, composed, and tranquil to experience in order to know and understand atman and Brahman as the self. As well one must be graced by

Brahman, value self-control, and have a tamed ego in order to understand Brahman. One who sees the world and self in duality is destined to be reborn whereas one who realizes his or her intimate connection with Brahman is destined to become immortal and to connect with Brahman.

Observing the self and looking within for answers and understanding is considered to be the only route to immortality and self-awareness. Looking inward allows one to observe the world and universe from a micro perspective and only through one's mind is he or she able to gain this understanding. It is the path to the real self, to atman. The atman is thought to reside in the heart and is very tiny and small. It needs nothing, wants nothing, desires nothing, and is complete in and of itself. In addition, it reveals that as one lets go of all worldly desires he or she realizes the brilliance and the magnificence of Brahman.

Self-awareness can only come from having been taught, from a relationship with another who is more self-aware. It cannot be learned from someone who is inferior and not as self-aware as the student. Thus intuition and accurately interpreting intuition is a skill because the real-self, the atman, is closely guarded against anything negative.

Like all other books, the Svetasvatara Upanishad praises Brahman and reiterates the importance of understanding one's connection to atman and Brahman. However, it is the first of the Upanishads that speaks to one's individual self, to one's jiva. It is considered to be the embodied self. Olivelle (1996) writes,

when the tip of a hair is split into a hundred parts, and one of those parts further into a hundred parts—the individual soul (jiva), on the one hand, is the size of one such part, and, on the other, it partakes of infinity. It is neither a

woman nor a man, nor even a hermaphrodite; it is ruled over by whichever body it obtains. (p. 262)

Thus, one has access to the jiva, for jiva is the one doing the living. By concentrating on the jiva, one can attain access to the atman and then to Brahman.

Another important piece of information divulged in these scriptures is the name of a seer who first understood and got to know Brahman. This seer was called Svetasvatara. He cautions that the revelation of the truth of life should be reserved only for those who love God and have just as much respect and love for their teacher.

The last book of the black Yajur Veda is Taittiriya Upanishad. This book speaks highly of dharma, explaining that it is of the utmost importance and needs to be practiced. Dharma is described as one's duty. It praises Brahman as everything, especially as food and breath.

The Yajur Veda are one of the salient scriptures in Hinduism because they reveal the connection between the individual and Brahman, they speak to the importance of self-love, and show one how to obtain the goods he or she wants from monetary to transcendental.

Atharva Veda. Finally, the last Vedas, the Atharva Veda was composed in 900 BCE and consists of hymns and magical formulas. Olivelle (1996) reports that this portion of the Vedas was added later to the collection and therefore some consider it to be different and independent of the original Vedic system. He also claims that all the writings that were not part of the other three Vedas were thought to belong to the Atharva Veda. In any event, the Atharva Veda reveals hymns to help people with different life phases, ailments, and difficulties (Johnsen, 2002). It is the source of ancient Hindu

medicine, mental health understanding and practices. The assessment and treatment of physical, emotional, and spiritual imbalances (disorders) that are based on the Atharva Veda principles is called Ayurvedic tradition.

Smith (1990) states that Atharva Veda refers to fire priests. However, this Veda minimizes the appreciation for the Gods or Goddesses that was prominent in Rig Veda and like the Yajur Veda it speaks to using rituals and sacrifices to appease the Gods and rid the demons to attain mental and physical health as well as to attain worldly goods. At the same time, these scriptures denounce the use of rituals and claim they are used only by “imbeciles” who are ignorant and that true growth only comes from learning about Brahman (Olivelle, 1996). Yet, it also says that the truth is only attainable by the means of learning the Vedas and performing the rites. These are a confusing set of ideas and they exhibit the varied collection of ideas in this Veda.

It is believed that the Ayurvedic medicine came into existence when a group of sages meditated together on reasons for ailments in the world. The result of this group mediation was fruitful because it enhanced awareness of Sage Bharadwaj who then was able to understand Ayurveda and its principles (Geuss, 2006). These are the most popular of the Vedas because they provide prayers against illnesses and curses (Panikkar, 1977). Singh (2005) reports that Atharva Veda outlines information on mental and physical illness. For the most part, the sources of mental and physical problems are attributed to demonic possession or other spiritual causes. Yet, there is information about physical and mental problems that are not caused by supernatural means.

Ayurvedic information and principles are widely used within in Southeast Asia (Geuss, 2006). This mode of practice has gained some acceptance in Western

communities as evidenced by schools within the United States that teach and provide certificate and degree programs for Ayurvedic practitioners. For example, the American University of Complimentary Medicine School and Clinic in Beverly Hills, California offers such degrees as well as internship opportunities using the Ayurvedic tradition.

In order to have a thorough understanding of the Atharva Veda and the Ayurvedic principles and treatment, it is essential to provide a complete description of both Ayurvedic medicine and philosophy. It is important to note that principles of the Ayurveda were understood by using the microcosm and macrocosm understanding of one's mind and the world. In other words, it is considered that one's life is the same as the universe or the universe can be used as a metaphor for the self. For example, Krishan (2003, as cited in Geuss 2006) writes,

If human beings were indeed compact forms of the universe itself, then all the laws that govern the universe also govern them. This meant that the same unseen natural intelligence that controlled the rhythm of the seasons also regulated human digestion, respiration, circulation and reproduction. And the intelligence that told a seed to send forth a giant tree also taught a broken bone to heal itself. (pp. 5-6)

Jaipal (2004) reports that one's personality is composed of *dhatu*s. Geuss (2006) informs us that *dhatu*s are psycho-physiological energies and that have to be balanced in order for one to live a physically, emotionally, and spiritually healthy life. There are a total of five elements that include earth, water, fire, air, and ether. When the *dhatu*s are out of balance they are called *dosh*as (Jaipal, 2004). Geuss continues explaining that these *dosh*as always present themselves in a combination of elements. Although

everyone has all these combination of doshas, what combination is primary, or dominant, is individual to the person. One's dominant grouping of dosha is dependent upon the doshas of his or her parents, this is the unchanging dosha, where as the non-dominant dosha which is dependent upon the environment and is subject to change. The former is called *prakriti* and the latter is called *vikriti*. Jaipal reports that dhatus is dependent upon one's gunas, one's qualities, samskaras, and past lives memory traces. It is thought that problems occur when there is too much of one dosha in a person's body. There are only three possible combinations of all the doshas including *Vata*, *Pitta* and *Kapha*.

Vata is a combination of ether and air and it produces the energy of motion. It resides in the colon. Pitta is a combination of fire and water and it produces the energy of metabolism. It resides in the small intestines and stomach. And, kapha is a combination of earth and water and it produces the energy of solidity and structure. It also resides in the stomach as well as the lungs. An Ayurvedic practitioner must do a thorough assessment to figure out the combination of these doshas to adjust them and create balance in one's life.

Geuss (2006) speaks of three main concepts within Ayurveda including *Agni* (fire), *Ama* (built up toxins within one's body), and imbalance. This is because one of the most important things listed in Ayurveda is digestion and thus everything related to digestion becomes very important. It is believed that most physical ailments arise due to problems with digestion. Hence, agni, or fire that aids in digestion, is one of the main concepts within Ayurveda. Agni is also one of the first deities that is paid homage to within the Rig Veda. Ama is another important concept because it refers to the toxins that build up in the body that cause physical or mental blocks. Problems with agni and

ama can lead to an imbalance in one's system. This imbalance is believed to cause mental, emotional, and spiritual problems in an individual. Besides Ama, the other reason for imbalance in one's life is some sort of external change in the environment, such as increase in pollution or climate change due to seasons changing. Imbalance occurs when the body, mind, and or spirit are not connecting and one is not able to listen to other parts of him or herself.

Geuss (2006) reports that good health from the Ayurvedic perspective is when one is living a balanced life, meaning doshas are balanced, digestion is proper, and mind and spirit are equally balanced and clear. Furthermore, she states that imbalance in one can be detected based upon physical complaints or characteristics. For example, there is imbalance of the Vata when one is underweight or has "loss of/interference with movement" (p. 17). Pitta is imbalances when one observes an excess of "heat, inflammation, [or] bleeding" (p. 17) in the body. And Kapha is considered to be imbalanced when one is "overweight, increases in body mass or excessive fluids, i.e., tumors [or] swelling" (p. 17).

I will now introduce the Upanishad books based on the Atharva Veda. These books include Mundaka Upanishad, Prasna Upanishad, and Mandukya Upanishad. These books express that the only route to salvation and immortality is learning and getting to know Brahman, and Brahman alone is all one is required to know. Brahman is known only through learning about the self by meditating on the self and the syllable OM. There is no other way to know the self, not even with the acquisition of knowledge. It also stresses that only the worthy will attain and learn about Brahman. These are the people who are wise, tranquil, and calm.

Olivelle (1996) explains that the Mundaka Upanishad speaks to learning two sets of knowledge. The first being book learning or the learning of the Vedas in a comprehensive manner. This learning includes learning all of the contents of all of the Vedas, the rhythm of the verses, the meanings of the rhythms as well as the metrics, the correct pronunciations of the verses, the rituals and their meanings, the astronomy that is presented, and the etymology of everything. The second set of knowledge, intuitive learning includes what cannot be taught. This intuitive knowledge is thought to be imperishable.

The Prasna Upanishad simply consists of questions and answers about the origins of the world, breath, dream and awake states, and the importance of meditation on the OM syllable. These books do not appear to contribute any new understanding of the Vedas.

The Mandukya Upanishad is the shortest of all the Upanishads and solely provides an explanation of the syllable OM. It is considered to represent everything in the world, the past, the present, the future, and everything else there may be. Furthermore, it is thought to be Brahman and atman itself. OM also represents the different states of being. The states of being are represented in the three phonemes of OM, a-u-m. The “a” represents the waking state and the consciousness that is present in people, and it represents the consciousness that is aware of the outside world. The “a” state is called *Vaisvanara*. The “u” phoneme represents the dream state. This state is representative of the consciousness that is aware of the internal knowing and it is called *Taijjasa*. Finally, the “m” represents the deep sleep state and is called *Prajna*. This is when one is in bliss and experiencing his or her true state of being and true self, the

atman. Furthermore, there is yet another state that is represented by no consciousness at all, it is just there and that too is OM. This is why meditation to OM is paramount.

Additional Hindu texts will also be used to help understand Indian psychology. All additional writings on Hinduism are called smriti. Bhaskarananda (1998) reports that the smriti texts consist of knowledge that comes from people for the people. Smritis means law book and they are sets of books that provide guidelines on how to live one's life as a Hindu. These texts are not as important as the Vedas nor do they have as much authority. Specifically, the smritis include the itihisas, the epics of Hinduism and Puranas, books on ancient knowledge of the Hindus. There are 18 different Puranas that explain the different Gods/deities that exist and their reincarnations, and *Darshanas*, books containing information on Hindu philosophies. For the purposes of this dissertation, the itihisas will be highlighted because they are considered to be appendages to the Vedas.

There are two main epics in Hinduism, the *Ramayana* and *Mahabharata*. They came into existence around 700 BCE and it is believed that the original texts were much shorter than they are today. This is because people added more content to the stories over the years (Johnsen, 2002). Nonetheless, they are considered to be extensions of the Vedas because their content is also considered to have been revealed by Brahman (Bhattacharyya, 2006). These are important texts within Hinduism because they are accessible to the general Hindu population and they explain the Vedas in more comprehensible terms. In addition, they provide straightforward information regarding the Hindu way of life and Indian psychology (Bhattacharyya, 2006).

The *Ramayana* was written by *Valmiki*, a local thief who became a sage by rehearsing a mantra (Bhaskarananda, 1998). Valmiki was obsessed with becoming rich and “stole” a mantra from a sage or priest. By continuously repeating the mantra, he became very knowledgeable and was used by Brahman as a vehicle to construct the *Ramayana*. The story of Valmiki itself explains the power of practicing religion. One does not need to know the deeper reasons for his or her actions but just needs to perform the rituals of the religion to reap the results. For example, Valmiki did not know that he was practicing such a powerful mantra to acquire knowledge but he was able to do so just by the performing the task alone. In addition, the story speaks to how one is able to change his or her karma by using mantras. Valmiki transformed himself from being a thief to becoming a sage by practicing the mantra. This idea of practicing mantras as a way to change behavior will be revisited in chapter four on yoga psychology.

The *Ramayana* depicts a story of a royal family in which the eldest son, *Rama*, is sent into exile by his stepmother in order to make her son the king. Rama goes into exile, deep into the forest with his wife, *Sita* and brother, *Lakshmana*. His wife is kidnapped and from there ensues the story of finding her, fighting a battle to get her back, and finally returning to the kingdom to take his rightful place upon the throne. The story of *Ramayana* gives much information about how a good Hindu must live his or her life. It teaches lessons on how to be the perfect child, spouse, sibling, or leader (Johnsen, 2002).

Bhattacharyya (2006) writes that it is difficult to understand the spiritual and religious concepts presented in *Ramayana* at face value. One has to read other texts, such as the *Puranas*, that explain the deeper meanings and values of the text. For example, the writings highlight the importance of truth and being dishonest is an act of sin. The

writings also explain the necessity of dharma and virtue. Furthermore, it alludes to the ultimate nature of one's life, to become one with Brahman. This is depicted in the story when one sees Rama struggle in his life and feel detached from the world even at a young age. He found everything transitory and found suffering in life. He begins to understand that one feels sorrow in life because one feels that life is not transitory.

Bhattacharyya (2006) writes that the epic *Mahabharata* was written approximately 3000 years ago by Rishi Krsna. The story is about a royal family that fights over attaining control over the throne. The fight, considered by some to be the First World War, is thought to take place around 1500 BCE.

The Mahabharata gives information regarding moral conduct for Hindus including rules on how to live one's life (Johnsen, 2002). It teaches people to be dutiful, virtuous, and full of integrity (Bhattacharyya, 2006). The most important factor that it talks about is the importance and grave need for one to obtain liberation. Ultimately, the Mahabharata is about the "battle between light and darkness" (Johnsen, p. 70).

Reddy (2005) explains that the *Bhagavad-Gita* is embedded within the Mahabharata. It is a part in the epic where Arjuna is about to go to war but becomes paralyzed with anxiety because he does not want to fight. There ensues a conversation between Arjuna and Lord Krishna. Over this conversation, Arjuna realizes the importance of going war as his dharma.

The *Bhagavat-Gita* became popular because it is considered to highlight the teachings presented in the Vedas and the Upanishads (Vallabhaneni, 2005). It tackles moral and ethical issues regarding life and war (Johnsen, 2002). Singh (2005) asserts that the construction of the Bhagwadgita is considered to be in response to the development of

other religions such as Buddhism and Jainism. It is believed people began to be interested in other religions because the Vedas were difficult to understand and not accessible to everyone. The Bhagwadgita is a text that was written in simplistic terms that makes it accessible to all people practicing Hinduism.

These three texts, the Ramayana, Mahabharata, and the Bhagavad-Gita are necessary texts to examine and understand because they illustrate the materials presented in the Vedas in a more concrete and understandable form (Juthani, 2001). The Vedas were restricted texts for a long time and Hindus in general did not have access to them. It was believed that most people could not properly comprehend the teachings of the Vedas unless they were highly devoted or spiritually educated. Therefore, texts such as the Ramayana and Mahabharata were used provide information for the general Hindu population and Indian philosophy. Hence it is important to understand the teachings of these texts in order to understand Hinduism and Indian psychology.

The Goal of Hinduism

Hemenway (2003) and Safaya (1975) explain that the aim of the religion is to increase understanding of human existence. The focus of Hinduism is on learning to transform one's *soul* via self-awareness so that it can become connected with Brahman, the ultimate reality. Hindus believe that greater self-awareness leads to increased connection with Brahman and an increased sense of bliss. Bliss is defined as the absence of joy and sorrow in one's life. The most important goal in a person's life is to be become liberated, free from the world, and reunite with the ultimate Brahman. This liberation, *moksha*, can only be achieved through knowing oneself and thus knowing

Brahman (Bhaskarananda, 1998). Hinduism emphasizes the importance of justice and grace and feels these principles are constantly at work in the universe (Johnsen, 2002).

The writings suggest that there is Brahman, the creator of all and everything, who resides within each being and within a being is known as the Atman. The atman is thought to be one's real self and when it is realized, it is Brahman. The expressed and unaware atman is called jiva. The goal of Hinduism is to help individuals learn about the atman and get to know themselves. This is thought to happen through intuitive understanding of oneself. Plus, there is a need for gurus, competent teachers who can help the student understand and get to know his or her true self.

Conclusion

Information provided in these scriptures is used to develop ideas in Indian psychology. More accurately, the concepts presented within the Hindu scriptures are used to understand Indian psychology. I will introduce ideas on Indian psychology in chapter four. The following chapter is on Indian philosophies, which provides an elaboration on the ideas presented in Hinduism.

Chapter III: Indian Philosophy

Philosophy is an important component in understanding psychology because it provides salient information about the foundation of human thought. For this reason, being aware of different schools of Indian philosophies, or *darshans*, is pertinent to understanding Indian psychology (Ninnivaggi, 2008; Paliwal, 2007). Darshans represent part of the Smriti literature, in other words, literature that was composed by human beings through human thought. Even though these writings are not considered to be from a divine source, they are useful in understanding the ideas and constructs presented in Vedic literature. This is because Indian philosophy elaborates and critically examines the constructs presented in the Vedic literature. Ninnivaggi notes that in India there are seven primary schools of philosophy. These philosophical schools include: Vaisheshika, Nyaya, Mimamsa, Vedanta/Upanishad, Sankhya, Yoga, and Buddhist philosophy. The schools that closely follow the teachings of the Vedas are called *axiomatic* and the schools that do not follow Vedic teachings are called *astika*. Of the seven schools of philosophy, only two, Buddhism and Sankhya are considered to be *astika* philosophies although Sankhya is very much steeped in the Vedic literature (Ninivaggi, 2008). Buddhist philosophy, on the other hand does not reflect the ideas presented in the Vedas and, therefore, is beyond the scope of this dissertation and will not be discussed.

Following is a short presentation of all of the schools of Indian philosophy except for Buddhist philosophy.

Vaisheshika Philosophy

The Vaisheshika school was founded by Kanada and it emphasizes the ontological (knowledge of being) understanding of the world and elaborates on the Vedic

principles (Braud, 2008; Lad, 2002; Paliwal, 2007). For example, it fully discusses the elements that make up the universe and the cosmos including earth, water, fire, air, and ether. Safaya (1975) clarifies that these elements represent atoms (the irreducible force in nature), and when they are combined they take on the appearance of the universe. Hence, every single part of the world or every atom in the world works together to make up the totality of the whole universe. However, this school also contends that consciousness is not irreducible to atoms and is “the property of the soul” (Safaya, p. 165) that is easily found in all animate beings. As can be seen, this school clearly demarcates the difference between matter and soul or consciousness so that there is matter which is represented by a combination of different atoms or elements and there is soul which is represented by consciousness. Thus it speaks to the difference between Brahman, Atman and the physical universe, world, or body.

Ideas from this philosophy clarify the teachings of the Vedas and set the foundation for other schools of philosophical thought. This school also provides information that is used in Ayurveda and Yoga in understanding the world. In Ayurveda, it provided the frame in terms of providing the beginning stages of the dosha and guna understanding. For example, that the doshas are composed of combinations of the five elements found in the universe. In terms of yoga, this school discusses the knowledge of being and yoga is also about understanding one’s being.

Nyaya Philosophy

The originator of the Nyaya ideas is Gautama (Braud, 2008; Lad, 2002; Paliwal, 2007). Ninivaggi (2008) notes the focus of this philosophical school is on the reasoning abilities of individuals. This school believes that an individual’s approach to the world

needs to be one of reason, logic, and thorough investigation (Braud, 2008; Lad, 2002). Ninivaggi writes, Nyaya philosophy “uses deductive strategies and syllogistic reasoning. It is a critical realism that holds logic is the a real way to the truth and, in turn, to salvation” (p. 33). Safaya also indicates that this view supports the existence of Brahman through logical reasoning.

Nyaya philosophy promotes understanding of the true self through logical means. The philosophy offers deductive techniques that can be used to learn the truth. It is considered to be complimentary to Vaisheshika philosophy. Safaya (1975) writes, “both [of these schools] agree with regard to atomic theory of the universe, the nature of the self and the ultimate goal in life” (p. 162). Nyaya provides a way to learn the truth whereas Vaisheshika uses these methods of determining the truth to understand the world and universe.

As in the yogi understanding of the personality, personality from this perspective is a function of the atman (individual soul), manas (mind), and the body. As well, consciousness is thought to be ascribed to the atman and emancipation is thought to be “explained as freedom from pain” (Safaya, 1975, p. 135). Thus, this school of thought provides valuable information for yoga philosophy and it specifically recommends the practice of yoga to attain liberation of the soul. This school also provides solid information on incorporating logical and sequential thinking that is part of the Ayurvedic conceptualization of ailments and treatments.

Mimamsa Philosophy

Mimamsa is a theological philosophy based on the Vedas and founded by Jaimini (Braud, 2008; Lad, 2002; Ninivaggi, 2008; Paliwal, 2007). The focus of this philosophy

is on the karmakanda portion of the Vedic literature (Safaya, 1975). Ninivaggi writes, this philosophy places “an extremely strong emphasis on discipline, religious ritual, service and right action” (p. 34). Performing acts of “right action” is thought to help one get into heaven. Thus, scholars of the mimamsa philosophy are very diligent in the learning the Vedas and pay close attention to the pronunciations and meanings of the literature. Performance of right action is like performing one’s duty, it is following one’s dharma. Thus, Dharma is of most importance and accumulation of dharma is considered to be vital in attaining liberation.

This school of thought contends that concentrating on the internal reality of the individual is useful in understanding the outer reality of the world (Lad, 2002). That is, in order to evolve as an individual one has to study the self. Dharma, of course, takes precedence in this philosophical school as right action and duty are considered to be important components in salvation. Safaya (1975) explains that from this view, the soul which is thought to be separate from the body is the holder of consciousness. However, the soul of Mimamsa is fully present and active in the lives of the individual. It feels pleasure and pain and it experiences the benefits and consequences of its actions.

Vedanta and Upanishad

Vedanta and the Upanishads (both terms refer to the same literature) is a religiously rich philosophical school founded by Vyasa (Braud, 2008; Lad, 2002; Ninivaggi, 2008). Whereas Mimamsa philosophy deals with the karmakanda, the Vedanta deals with the jnanakanda portion of the Vedas (Safaya, 1975). Hence, its main concern is the liberation of the soul. It emphasizes the role of consciousness in the individual and is thought to be a nondualistic school of thought (Braud, 2008). Like

Mimamsa, it concentrates on the internal reality of the individual in understanding the outer reality of the world (Lad, 2002). Thus, these writings speak to the importance of self-knowledge and that the attainment of self knowledge comes from the analysis of the self rather than from book learning (Lad, 2002).

Vedanta holds a monistic view of reality, it believes in the existence of the atman, and it claims that prakriti and purusa are one (Taylor & Sugg, 2008). Therefore, everything in reality is considered to be an idea in Brahman's mind and nothing exists outside of Brahman (Taylor & Sugg, 2008).

There are three different schools of thought within the Vedanta philosophy including the Advaita-vedanta, vishishadvaiata-vedanta, and dvaita-vedanta. Ninivaggi (2008) notes that Advaita-vedanta was developed by Sankara, also called Shankara, and it holds a nondualistic understanding of Brahman. Safaya (1975) writes, there is only "one atman or Brahman or self who exists in the past, present and future, who has no beginning, middle or end, who is the support for everything, and who is Existence, Consciousness and Bliss" (p. 202). Vishishadvaiata-Vedanta was developed by Ramanuja and it also holds a nondualistic understanding of Brahman (Ninivaggi, 2008). Dvaita-Vedanta, on the other hand, is dualistic system and asserts that there is duality between "Brahman, the soul, and the world" (p. 35). It was developed by Madhva who believed liberation was the fruit of ritualistic worship and self love.

Sankhya Philosophy

The founder of Sankhya school of philosophy is Kapila (Braud, 2008; Lad, 2002; Ninivaggi, 2008; Paliwal, 2007). It is important to note that in certain literature, Sankhya is written as Samkhya and that it also goes by the name Nireeshwar (Paliwal, 2007).

Even though Sankhya is considered to be an *astika* philosophy, it does not reject Vedic ideas. The foundation of its principles can be found in the Rig-Veda, Athrava-Veda, and the Upanishads (Ninivaggi, 2008). It also accepts the principles of a “soul, laws of karma, transmigration, devotion and salvation (Safaya, 1975, p. 98). Nonetheless, it does reject the notion of a supreme being. For example, it does not believe in the existence of Brahman as a divine source (Paliwal, 2007).

Sankhya is one of the more famous schools of Indian philosophy because it is closely associated with Ayurveda, Yoga, and Buddhism (Ninivaggi, 2008). All these schools of philosophy are interested in the material world, have a similar understanding of the reasons for suffering, and offer ways in which to overcome the suffering. Sankhya philosophy in particular provides a “framework of the Ayurvedic worldview” (Ninivaggi, 2008, p. 32). Its theory of evolution, and the importance placed on the cause and effects of things, is the crux of the Ayurvedic understanding. Sankhya and Yoga are also very similar philosophies, so much so that yoga at times is called Sankhya-Yoga. The only real difference between the two is that Sankhya philosophy does not believe in the existence of an overarching God or Brahman although it does purport that self-realization is the means to freedom (Rao & Paranjpe, 2008). As well, Sankhya philosophy is also thought to be closely linked to Buddhist thought (Ninivaggi, 2008).

Safaya (1975) explains that the purpose of this philosophy is to clarify the relationship between consciousness (soul) and material (nature) that exists within the universe. These two forces are considered to be the essential building blocks of the universe. Sankhya philosophy purports in the existence of an ultimate consciousness, called *purusa*, that regulates the entire universe and the cosmos. Although *purusa* is not

considered to be a divine power, it certainly is seen as a spiritual power that is all-encompassing. On an individual level, Rao and Paranjpe (2008) state that Purusa is both a witnessing consciousness as well as an active true self that dictates all that happens with a person. It is what “makes awareness possible” (p. 189). Also at an individual level, there are numerous purusa, or souls, in existence. This explains how it is possible for some individuals to become liberated while others remain in bondage to *maya*, the illusion of the world. As well, this accounts for the different experiences of people. Matter on the other hand, is called prakriti, and is composed of five elements including air, water, ether, fire, and earth. Particular combinations of these elements construct the three gunas. The three gunas include sattva, rajas, and tamas. Gunas are considered to represent everything and anything in the universe but not consciousness.

Sankhya is a dualistic system as it supports the existence of both purusa and prakriti. Another purpose of the Sankhya philosophy is to explain how prakriti can connect with purusa. It is believed that the connection between the two allows one to understand the nature of one’s true self and attain liberty. Liberty here means freedom from prakriti. So, despite the existence of both purusa and prakriti, the goal is to release one from the demands and fluctuations of prakriti and fully connect with purusa. Hence, the connection of purusa and prakriti leads to the demise of prakriti and only purusa is left. That does not mean that the matter (prakriti) disappears as matter never goes away, rather it morphs into something else. Nothing is ever lost but simply changed so all things are recycled according to this school of thought (Anjali, 1994). When one is released from prakriti, he or she returns to purusa.

Consciousness can only occur when there is a reflection of purusa on prakriti. For instance, it is believed that as Prakriti becomes conscious of purusa, one begins to have self-awareness. This self awareness can be a source of suffering if purusa is not recognized as the true self. Suffering occurs if consciousness is misunderstood or when ego, or ahamkara, is developed. The concentration of ahamkara determines the radius of consciousness (Lad, 2002). Focus on the one is what creates the Buddhi which is defined as “reasoning capacity, intellect, [and] individual awareness” (Lad, 2002, p. 8). So, the main focus of this philosophy is learning about consciousness and spirit (Ninivaggi, 2008). As well, it is concerned with the material, physical world (Lad, 2002). By material and physical, it is meant that Sankhya tries to explain what this material is, how it is related to consciousness, and how the consciousness can be raised within an individual.

Yoga Philosophy

Yoga is the most known school of Indian philosophy. It is a system of treatment for physical and psychological problems that was developed in ancient India (Sen, 1980). It helps one to move from a place of ill-health to health. Kraftsow (1999) claims that through yoga he has “watched individuals be transformed from condition of illness and dependency to wellness and self-sufficiency” (p. xviii). As well, it also thought to be a pathway to understanding oneself (Kulkarni, 1978). This pathway is created via increased abilities for introspection that is considered to aid in understanding oneself (Sen, 1980). In this section of the dissertation I will explain the nature of yoga, the different types of yoga and how it helps one to heal psychologically.

Prior to embarking further on the discussion of yoga, it is necessary to understand yoga's true identity: Yoga is a religious activity (Sivananda Yoga Vedanta Center, 2008). For many years, Western culture has viewed yoga as a sporting activity and thereby has stripped it of its religious heritage. Thus, the practice of yoga is typically described as a free standing activity but not a religious activity even though the practice of yoga is seeped deep in the Hindu religion doctrine.

It appears that although researchers of yoga, and I suppose some practitioners of yoga, do realize its religious affiliation, they continually undermine this important relationship. For example, Budilovsky and Adamson (2006) write, "Yoga is not a sport. Nor is it a religion" (p. 7). Later in the same article they state "yoga is a path to greater self-knowledge and, ultimately, self-actualization" (p. 7). Furthermore, they report that the yogi is trying to achieve the ideal state called Samadhi. They continue to report that achieving this state requires increased consciousness where "the ego falls away and [one achieves] oneness with the universal force of love and goodness, or Brahman" (p. 7). This ambivalence about yoga's identity is quite strong. For instance, the people who claim yoga is not religiously affiliated would also say that there is a soul and that "yoga philosophy sees the body as a vehicle for the soul in its journey towards enlightenment" (Sivananda Yoga Vedanta Center, 2008, p. 8). Once again, there is an attempt to sever the practice of yoga from its purpose. The explanations offered for putting out these mixed messages include: One does not need to be affiliated to the Hindu religion to attain benefit from yoga practice (Anjali, 1994; Budilovsky & Adamson; Sivananda Yoga Vedanta Center, 2008). This is true, as it is written in the Hindu scriptures that one is free and encouraged to intuitively think about all religious information and come up with

their own interpretation. Nonetheless, it does not make yoga a non-religious activity. For example, I, as a Sikh woman, can attend a Catholic mass and get something from the mass that is useful to me but that does not in any way make that mass not a Catholic activity! Likewise, a non-Hindu's ability to benefit from yoga does not make the act of yoga non-Hindu. Yoga is still seeped in Hinduism and it remains a religious activity. Another reason reported as an explanation for the denial of yoga's religious association is that one gets to choose what they think is true. The claim is that one has the freedom to believe whether yoga is a religion or not (Sivananda Yoga Vedanta Center, 2008). This explanation is as equally absurd as the last one. It is misunderstood as the reality is that one has the freedom to contemplate if the ideas of Hindu doctrine ring true or if yoga is a helpful modality in connecting with Brahman; it does not mean that you can believe that yoga is not religious.

Regardless, yoga has been widely recognized throughout the world as having significant therapeutic impact on its practitioners (Saraswati, 2001). The few published studies, mostly conducted with adult populations and a small number of clinical populations, have demonstrated that yogic practices decrease symptoms of depression ..., anxiety..., anger..., stress management, and reliance on medicine. (Anjali, 1994; Galen, 2005, p. 1)

As well, it is considered to be useful in changing one's characterological functioning as it helps increase one's sense of self-esteem, improves body image, and increases maturation (Anjali, 1994).

Yoga is based on the foundation of Hinduism and embedded within it are the principles presented on Indian psychology. It is important to note that yoga itself means “union” (Anjali, 1994; Clarke, 2008; Galen, 2005; Narayanan, 2007). Some may believe that this “union” refers to the mind, body, and spirit connection (Galen, 2005), but it is actually referring to the union between the true self (the Atman) and Brahman. Yoga is a physiological and psychological treatment intervention program (Anjali, 1994; Kraftsow, 1999; Narayanan, 2007) utilized to assist one in finding his or her true self and ultimately connecting with Brahman. It is also believed that practicing yoga helps unleash one’s potential (Galen, 2005).

According to Indian psychological theory, problems in life occur due to ignorance of one’s true identity, and a lack of understanding that everything is one and one is Brahman. It is believed that ignorance is the root of suffering and by removing ignorance one can have a blissful life and enjoy good physical and mental health (Anjali, 1994). Ignorance is considered to be the main *klesha*, or ideas that obstruct the mind from understanding its true identity. Ignorance in Samkhya Yoga is known as *avidya* and in Hindu religion it is known as *maya*. It is believed that the removal of ignorance can only occur when one’s mind is clear. Thus, “the whole science of Yoga is dedicated to stabilization of the mind so that it can serve as a pure instrument to reflect the Purusa [Atman] clearly” (Anjali, p. 43).

Anjali (1994) explains that ignorance gives birth to other kleshas including egoism, desire, aversion, and fear of death or clinginess to life. Egoism, known as *asmita*, is when the individual starts to believe in the world of maya and sees him or herself as separate from rest of the world. This belief leads to the kleshas of desire (*raga*)

and aversion (*dvesha*). Both desire and aversion are forms of attachment to the world. In terms of desire, the individual is entrenched in the illusionary world by means of identification. In terms of desire, the individual is “identified with pleasurable experiences” (p. 81). And aversion is due to “identification with painful experiences” (p. 81). Finally, the klesha of clinging to life or fear of death is due to ignorance and is also supported by egoism. These kleshas keep one from searching to find his or her true self and thereby keeping him or her from ever achieving liberation.

It is important to note that one’s spirit can never be affected by anything; therefore the “pathology” due to kleshas is only activated at the level of body and mind. Although the kleshas are at times seen as pathologies, they really are not pathological, rather they are necessary struggles in one’s life which help one learn and transcend to higher levels of consciousness (Anjali, 1994).

There are several components within the practice of yoga that allow for one to attain liberation, or union with Brahman. These components include breath, movement, chakras (energy points in the body), diet, and meditation. The practice and use of these components is what is thought to help increase one’s ability to attain a balanced mind, body, and spirit which allows for union with Brahman. These components are outlined below.

Movement is typically associated with yoga. Kraftsow (1999) notes that yoga consists of a series of physical movements that help increase flexibility in the body. These movements are thought to provide physical and psychological relief to people with certain conditions. The movements come out of the Ayurvedic tradition. Originally the

asanas, the yoga poses, were devised to be used “as an integral part of a comprehensive spiritual practice oriented toward purification, accomplishment, and realization” (p. 3).

Every type of yoga includes *asanas*. *Asanas* means “steady pose” in Sanskrit. These are proper exercises that need to be executed in order “to help tone the nervous system, improve circulation, release tension, and increase flexibility” (Sivananda Yoga Vedanta Center, 2008, p. 10). Scientifically, these yoga poses are “thought to stimulate particular internal organs or release energy from stress-prone areas such as lower back and neck” (Budilovsky & Adamson, 2006, p. 6). Thus, it massages the different organs of the body (Kraftsow, 1999). There are 12 basic *asanas*. These poses are meant to impact the entire body and not simply particular muscle groups (Budilovsky & Adamson, 2006).

Not only are these exercises helpful to the physical body, but they are also helpful in increasing mental and spiritual capabilities. The benefits of *asanas* include: physical benefits, they allow for the physical parts of the body to work properly; mental benefits, because they help reduce mental stress as well as aid in alleviating mood disorders such as anxiety and hypochondrias; and pranic benefits, they help increase the proper breathing that allows one to utilize all of his or her faculties.

Another important component in yoga is breath. The importance of breath, *pranayama*, is described in all types of yoga as well. *Pranayama* refers to deep breathing and it is considered to be important because it helps release waste and it rejuvenates physical and mental faculties. “Breath is seen as the outward manifestation of *prana*, the vital force or energy that flows through the physical body but is actually the

astral body” (Sivananda Yoga Vedanta Center, 2008, p. 110). Proper breathing allows one to have more control over his or her mind.

Related to breath and asanas are chakras. Chakras are energy centers within the body which are thought to be strengthened through breathing. The chakras are related to the astral body’s seven energy centers. The goal of increasing energy is to unleash the kundalini, which is the energy potential of the person. The chakras allow for prana to move in and out throughout the body (Budilovsky & Adamson, 2006).

Diet is also a very important component of yoga. The Yogi diet is based on the gunas. However, the yogis feed on the sattvic diet because they believe it to be comprised of pure foods.

Finally, meditation is also included in yoga. For example, Narayanan (2007) notes that sitting cross-legged (a yoga technique) is meditative. All asanas include a meditative function and Patanjali was the first to record all the asanas into a book that is now used by all. He specifically wrote about the eight limbs of yoga: “These categories [or limbs] are: yama (ethics), niyama (principles), asana (physical exercises), pranyama (breathing exercises), pratyahara (withdrawal of external focus), dhayna (concentration), dharna (meditation) and Samadhi (experience of wholeness or oneness)” (Narayanan, 2007, p. 8).

The purpose of yoga is to help the individual become aware of and, or begin to act from their true self (Miovic & Newton, 2004). It helps one connect his or her unconscious mind to his or her body (Kraftsow, 1999). In other words, the goal of yoga is “to bring the physical body under the conscious control of the mind” (Sivananda Yoga Vedanta Center, 2008, p. 8).

Ultimately though, samadhi is the goal of yoga which is simply a state in which an individual becomes one with Brahman (Budilovsky & Adamson, 2006). Thus, it is about linking together and uniting one with his or her real self (Narayanan, 2007). This is thought to happen with the connection to the 5-koshas (Narayanan, 2007). And understanding the 5-koshas and connecting with them allows people to experience an increased understanding of the self and decreased feelings of anxiety and depression (Narayanan, 2007).

According to Anjali (1994), the goal of yoga really is to reverse the human evolution. She writes that “The entire methodology of yoga psychology is aimed at reversing the process of evolution (i.e., the enfoldment of creation as a movement from subtle expressions to increasingly grosser forms of physical manifestations) in order to return to the source of being” (p. 41). It is the meditation that allows one to reverse this process. It is necessary to return to the undifferentiated state. The acts of yoga help to quiet the mind and thereby allow people to begin looking at their mind and start to see illusions and dispel them. This allows one to understand the gunas and one’s personality, to bring one into balance and move forward.

Again, the goal of yoga is to assist individuals to become integrated and identify with Brahman (Anjali, 1994). However, it is believed that individuals are already integrated and connected to Brahman but are simply unaware of the connection due to a clouding of the mind (Anjali, 1994). Thus, yoga allows for “clearing” of the mind that makes connection or “union” with Brahman possible. A particular kind of yoga that will be discussed in this dissertation is called Patanjali yoga. It has been practiced in India for

many years and “represents the Hindu Clinical psychology as it stood 2,000 years ago” (p. 36).

Anjali (1994) purports that consciousness helps create the change that is necessary for a shift in thinking and behavior in yoga psychology, for it is the shift in consciousness that allows for change in one’s perspective.

The practice of yoga assists one in caring for his or her mind and body because the practice allows for the mind to be clear which allows for the mind, body, and spirit connection. This is because

yoga psychotherapy involves a process of enabling the client to (a) still the mental modifications so that the mind can clearly reflect the Self, (b) transcend the pull of the dualities, for example, desire and aversion, (c) cultivate non-attachment, and (d) develop the ability to be a witness of the drama of the mind-body complex and the outer world. (Anjali, 1994, p. 95)

Kraftsow (1999) reports that yoga helps to restore the balance that was interrupted by disease; disease refers to any issue the client come into therapy for. The basic theory is that because everything is interconnected: mind, body and soul, that change in one area can impact change in other areas as well. As Kraftsow continues, there are two separate operations at play in yoga: the *viyogo* and *Samyoga*. *Viyoga* refers to separating from the unhealthy things in one’s life. This may be anything from separating from unhealthy emotions to unhealthy relationships. *Samyoga* on the other hand refers to connecting to healthy things in life. This may be anything from healthy relationships to developing positive qualities in people.

Yoga is not what helps one integrate him or herself, the individual is already integrated, what yoga does is it helps clear the distorted mind allowing one to see his or her integrated self (Anjali, 1994).

A number of conditions must be met in order to achieve change from practicing yoga. Srivastava (1964) outlines four such pertinent conditions: for one, the student of yoga must be connected to and receptive of a competent guide. Two, there needs to be an appropriate level of contact between the guide and the student. However, Srivastava does not specify what this appropriate level of contact would be. Three, the environment the student resides in must be one that allows for change to occur. Lastly, the guide needs to use both speech and touch to assist the student. As well, the guide must not take advantage of the student in any manner.

Srivastava (1964) also writes about the characteristics of a good guide. He notes that the job of the guide is to help the student progress forward, not just give him or her an illusion of what is helpful. The guide must be humble, not someone who is caught up in his or her own greatness. And finally, the guide needs to be in a healthy mindset himself or herself in order to help the student become healthy.

Narayanan (2007) writes that India has begun to use yoga psychology in its otherwise traditional medical facilities. For example, it has been noted that 2,958 medical hospitals use yoga and other Ayurvedic treatments. Narayanan continues to note that understanding yoga requires an understanding of the self. It is vitally important to recognize that the self is a multidimensional entity and not a one-dimensional system, in the sense that it is comprised of the mind, body, and spirit. Understanding of self as multidimensional also has implications for treatment. For example, the necessity of

incorporating breath work, yoga technique and meditation into a single treatment is important because there is need to attend to different aspects of the person's self in order to produce health.

According to the Sivananda Yoga Vedanta Center (2008), there are four major paths of yoga. The different paths of yoga are described as the roots of a banyan tree which has deep roots that sprout everywhere and look individual but the tree is not an individual at all. Hence, all the different paths of yoga are one and need to be developed. The four major paths to yoga include: Karma Yoga, Jnana Yoga, Bhakti Yoga, and Raja Yoga.

Karma yoga is also called the active path because it involves service where one does not get anything in return from it. This altruistic action allows one to wash the negative karma collected in his or her lives. Thus, the altruistic action permits the mind to become purified quickly and become ready for transcendence. The individual practicing karma yoga has to work tirelessly in both mental and physical cleansing.

Jnana Yoga is known as the philosophical path where the goal is to dispel illusion and live in reality that the world is one. This is a difficult path to be on because it requires a high intellect in order to understand reality.

Bhakti Yoga, also known as the devotional path, is the path on which one practices the religion through chanting, praying, and reciting mantras. It is said that individuals who are excessively emotional could benefit from this type of yoga because it teaches people to sublimate their emotions rather than repress them. For example, "emotional energy is channeled into devotion, turning anger, hatred, and jealousy in a positive direction" (Sivananda Yoga Vedanta Center, 2008, p. 7).

Finally, the Raja Yoga, also called the scientific path, is a psychological approach in understanding oneself. This type of yoga includes many other types of yogas. For example, “Hatha yoga is a form of raja yoga [because it] emphasizes posture and breath control” (Sivananda Yoga Vedanta Center, 2008, p. 7). Anjali (1994) notes that raja yoga also includes ashtanga yoga meaning eight limbs. Raja yoga, based on the Patanjali’s Yoga Sutras, is considered to be helpful in transforming one’s conscious awareness and progressing people from one state of consciousness to a higher more conscious state.

Even though only four paths of yoga were highlighted earlier, there are many types of yogas that exist. Budilovsky and Adamson (2006) outline nine different kinds of yoga practices: hatha, raja, kriya, karma, bhakti, jnana, tantra, mantra, and kundalini. The goal of hatha yoga is to help control one’s body in order to become enlightened. The focus of raja yoga is on helping the person learn how to meditate and control his or her breath. Also, in order to practice raja yoga, being intellectually disciplined is emphasized. The concentration of Kriya yoga practice is on “quieting the mind” using various meditative techniques as well as breath work. It is believed that kriya yoga is used to stimulate the energy that is at stored at the base of one’s spine. Karma yoga, as mentioned earlier, is about doing selfless service. The practice of Bhakti yoga is focused on one being devotional. Jnana yoga is there to use intellect to understand the concepts of the self. Tantra yoga is more ritualistic where the rituals are used to help channel ones energy in order to become enlightened. Mantra yoga is the discipline of reciting prayers and hymns that evoke spirituality. And finally, kundalini yoga is concerned with moving the energy that is stored at the base of the spine up the spine. The goal of all these types of yoga is to help one achieve enlightenment and liberation.

Hatha Yoga. There are forms of yoga that are more regularly used than others, one of which is Hatha Yoga and therefore this type of yoga deserved more of an in-depth look. The practice of Hatha Yoga is composed of six different steps: Asanas, Pranayama, Kriyas—which are cleansing procedures, Mudras—gestures, Bandhas—seals, and Dhyana—which refers to meditation (Rao, 2003).

Patanjali's Yoga. One of the psychologically therapeutic types of yoga offered is called Patanjali's yoga. Anjali (1994) explains that most of the yoga understanding today comes from Patanjali, who comprised the yoga into a single text, the Yoga Sutras. This is an eminent text composed of four distinct chapters. Chapter one speaks to the reasons for devising the treatment modality, so it tackles the question of utility and purpose of transforming one's consciousness and the prerequisites required to begin the work of this transformation. Chapter two focused on the process of the yoga. Chapter 3 provided information on the side effects of yoga practice: the development of psychic and paranormal powers. However, Patanjali (as cited in Anjali, 1994) cautioned against these powers saying that they are simply a distraction to becoming self-realized and therefore should not be given importance. Finally chapter four outlines "psychological analysis of the nature of the transformation of the mind-body-spirit and the liberation attained through yoga practice" (Anjali, 1994, p. 58). In addition, the fourth chapter include eight stages or limbs of yoga: "(a) yama or moral observances, (b) niyama or rules for self-purification, (c) asanas or physical postures, (d) pranayama or breathing practices, (e) pratyahara or discipline of the senses, (f) dharana or concentration, (g) dhyana or meditation and (h) Samadhi or self-realization" (Anjali, 1994, p. 5). These stages are the

process by which one becomes self-realized and connected with the universe, the ultimate, Brahman.

Anjali (1994) reports that Patanjali did not create yoga but wrote, codified, the yoga text. She writes, “yoga psychology purports that the presence of mental health or psychopathology is a result of an individual’s internal attitudes, level of consciousness, and degree of personal evolution rather than external determinants” (p. 61). The Vedas, or the Upanishads to be in particular, are the roots of yoga psychology and yoga itself. Patanjali yoga is also known as Raja Yoga (yoga of the royals) and Ashtanga Yoga (the eight limb yoga). These limbs are not considered to be linear.

I will now describe the eight limbs of yoga as presented by Anjali (1994). Yama is the first limb and it includes: non-harming, being truthful, not stealing, seeking the true self, and not being greedy. Niyama is the second limb and this limb ask for strengthening the following characteristics: pursuit of purity, contentment, austerity, studying spiritual books and being dedicated to Brahman. The third limb is asana, the term for yoga positions. The practice of hatha yoga is emphasized; hatha “means the union (Yoga) of the sun (ha) and the moon (tha) within the individual” (p. 148). This is because it allows one to become aware of his or her bodily sensations which may give them more awareness of his or her emotions. Furthermore, finding a comfortable pose that can be sustained for long periods of time is the actual purpose of this limb. Understanding of different positions allows one to find poses that can be utilized when practicing meditations. The fourth limb of yoga is called pranayama, which is breath work. This is the first action in yoga starts to link the body and mind. The breath work regulates the prana which is considered to be one’s vital energy. Prana practice is thought to destroy

the veil of maya which covers one's inner light. The fifth limb is called pratyahara, which is the practice of disciplining the senses and creating tranquility in life. The sixth and seventh limbs are called dharana and dhyana (see Figure 1). Practice of these limbs of yoga allows one to increase their feeling of inner peace and they are thought to prepare the soul for returning to union with Brahman. Finally, the eighth and last limb of yoga is called Samadhi, this is a state in which one is in union with Brahman.

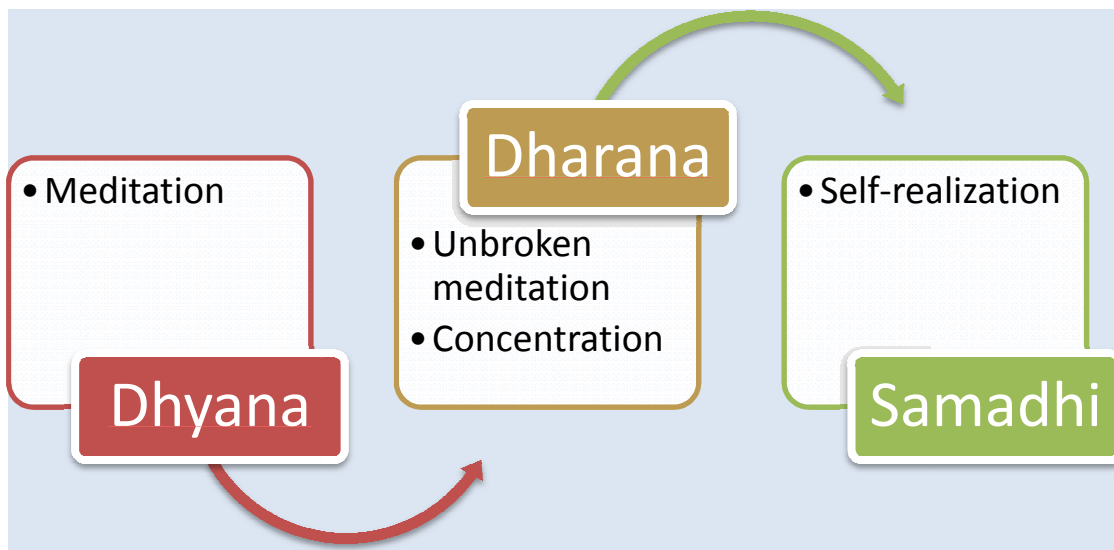


Figure 1. Last Three Limbs of Yoga and Their Interaction

Although I have already described the five-koshas in the last chapter, I will briefly outline them again in this section given their pertinent importance to understanding yoga. Even though Patanjali did not connect the koshas to the eight limbs of yoga, there seems to be a connection. The information presented on the sheaths comes from the works of Narayanan (2007).

Kosha means sheath and the first sheath is the physical sheath called Annamaya Kosha. In this sheath it is important for a person to become one with the body: this means that one must be fully able to understand his or her body. For example, one must

be able to tell direction or shift his or her body position in different asanas with eyes closed. One is said to achieve this level of awareness if he or she is able to be attuned to his or her body continuously as to what is eaten, how it feels, and the subtle shifts and changes in it. Yoga puts one in direct contact with the body. It encourages one to listen to the body and be aware of it. Corresponding parts of the yoga at this sheath include yama, niyama, and asanas. All these limbs of yoga allow one to attune better to his or her body (Anjali, 1994).

The second sheath is the subtle body, vital sheath or Pranamaya Kosha. This is also known as the energy body. This is the most vital of all bodies because it is considered to be the single source of all health and illness. A blockage to any part of the body at the energetic level leads to physical and psychological illness. This is a difficult sheath to describe. This energy flows through the chakras and is ever present in everyone. It is considered to be the heating and cooling agent in the body; where stress is thought to produce heat, relaxation is thought to produce cooling in the body and via breath one is able to control this system. Thus, in order to achieve awareness at this sheath, one needs to be aware of his or her breath. Besides breath work, other ways to impact this sheath is by “chanting, visualization and the practice of yoga asanas” (Narayanan, 2007, p. 25). The corresponding limbs of yoga at this sheath are pranayama and pratyahara which include breath work and sensitivity to the discipline of the senses (Anjali, 1994).

The third sheath, called the Manomaya Kosha is the mental sheath. This is the sheath that most human beings reside in. The purpose of the yoga is to help quiet the mind. Although the mind incorporates emotions, the emotions are considered to be the

effect of the combination of the gunas and their balance/imbalance. I will not discuss the gunas again in this section because this information has been discussed in previous sections. However it is to be noted that “at a basic level, awareness of the states of mind simply means being aware of one’s emotions. At an advanced level, the yoga practitioner is reported to be able to impact and affect his or her states of mind using breath, asanas and thoughts” (Narayanan, 2007, p. 34). The first step of course is awareness of the mind itself. The corresponding limb of yoga at this state is dharana which is defined as concentration.

The fourth sheath is the Vijnanamaya Kosha, which is the sheath of wisdom. This is the sheath within which the self resides and there is some awareness of the self. For example, an individual is able to know that the self exists and the self has thoughts and can be reflective. Achievement at this sheath allows one to have self-reflective abilities. This sheath also allows one to understand his or her samskara. There are two parts of the mind within the Vijnanamaya Kosha: the buddhi and the viveka. Buddhi is the part of the mind that allows for the access between the conscious and the super conscious. It is believed that “in the yoga tradition, awareness of the Buddhi leads to a quieting of instinctual drives and consequently a reduced use of defences” (Narayanan, 2007, p. 49). Viveka is the part of the mind that is clear and unconditioned awareness. The corresponding limb of yoga at this sheath is dhyana, the ability to meditate.

Finally, the fifth sheath, the Anandamaya Kosha, is the bliss sheath. This is the last sheath that needs to be accessed. Achievement of this sheath allows for eternal bliss due to the “integration of mind, body and spirit” as well as integration of all the different

layers of the self, or all the sheaths (Narayanan, 2007, p. 65). The limb of yoga associated with this sheath is Samadhi, which is oneness with Brahman.

Kraftsow (1999) notes that emotions tend to fluctuate between balanced, excessive and deficient. When emotions are balanced it could be said that the individual is in a sattvic state. However when emotions are excessive they can be related to the rajasic personality type. This individual tends to be hyperactive, aggressive, engaging in aggressive behaviors, easily agitated, impulsive and angry. Breath work and brahmana/langhana type of yoga can be helpful in reducing the anxiety state in this person. A deficiency in emotions can be due to having a tamasic personality. These individuals tend to experience inertia, lack motivation or desire, are dull of mind, feel helpless and depressed. Individuals with a tamasic personality can be considered depressed which can also be helped with practicing brahmana/langhana yoga.

Geuss (2006) reports that one's dosha type can determine what types of yoga postures need to be practiced. Her examples include: (a) Vata types can be helped by backward bends (offset coolness), (b) Pitta types find forward bends useful (increase coolness), and (c) Kapha types feel relief by doing body twists (help stimulate digestion).

Integrative Yoga. Another type of yoga gaining significance is the Integrative yoga therapy. This therapy modality was created by Joseph Le Page in 1993 (Le Page, n.d.). This is a holistic type of yoga that uses the principles of the koshas, kleshas, and the eight limb yoga to understand the individual and develop a holistic treatment program to help them with their physical or psychological disturbances. This therapy believes that healing needs to occur in different areas in order to be effective; hence, it is a multidimensional program. There needs to be balance at all levels of the koshas, all eight

limbs of yoga are thought to be important and need to be worked on in order to heal; it is important to heal spiritually, and work through the kleshas the individual is having trouble with. This holistic understanding and treatment of the individual is considered to be helpful in effectively treating the individual patient.

Conclusion

Yoga is one therapeutic method that has been as the practical aspect of Indian psychological theory. Understanding of yoga philosophy comes from Vedic literature as well as the other schools of Indian philosophy that were described. The next chapter will outline Indian psychology. The following chapter will discuss assessment in relation to Indian psychological theory. Following which I will discuss possible treatment intervention utilizing yoga and other methods of treatment.

Chapter IV: Indian Psychology Constructs That Are Derived From Hinduism

The academic history of Indian psychology is relatively young in comparison to Western psychology. This is with respect to published academic literature presenting Indian concepts and a theory of psychology from a Hindu worldview. The first academic writings on Indian psychology appeared in the last century even though its ideas and the scriptures from which these ideas arise, such as the Vedas, have been in existence and used by pundits and Hindu priests for many centuries (Safaya, 1975). At the present time, one can find many scholars who write extensively about Indian psychology⁶.

Rao (1988) describes Indian psychology as “psychological theory and research derived from, and relating to, Indian thought and ethos” (p. 37). It is “a science of the mind or self,” it is practical, and spiritual (Sharma, 1964, p. 211). The understanding of Indian psychology is based on the principles presented in the Vedic tradition that try to explain the processes of the human psyche. Menon (2005) writes that Indian psychology provides tools that “are designed to enhance and uplift human experience in and while in a participatory world” (p. 87).

As reported in chapter two, the primary aim of Indian psychology is to help one form a connection between the mind, the body, and the universe. The emphasis is on learning to transform one’s *soul*, the *jiva*, into one that is self-aware and connected with Brahman, the ultimate consciousness (Hemenway, 2003). In the process of forming this connection, one comes to realize his or her real self and thereby begins to operate in the world from an aware and conscious perspective. Thus, this connection helps facilitate the

⁶ There is a long list of scholars who have devoted their work to understanding and writing about Indian psychology. These scholars include: Ahktar, 2005, Auluck, 2002, Cornelissen, 2003, Jaipal, 2004, Juthani, 2001, Kulkarni, 1978, Kumar, 2006, Menon, 2005, Pandey, 1969, Rao, 1988, Safaya, 1975, and many more.

development of a strong self-identity, which ultimately can help one unleash his or her potential. This “deeper awareness... can lead... to self-knowledge, a better understanding of human nature, improved relationships, and increased effectiveness” in all areas of one’s life (Butler-Bowdon, 2007, p. 1).

Even though the Hindu religion is about liberation, Indian psychology is more geared towards helping the client find his or her real self. A clarification between psychology and religion is presented by Viktor Frankl (Butler-Bowdon, 2007). Frankl explains, “religion by nature is about salvation, whereas [therapy] is about mental health” (Butler-Bowdon, 2007, p. 103). Of course there may be Indian clients who are searching for salvation or liberation, but the practical implementation of Indian psychology can be useful to even those clients who are not seeking salvation but rather adequate mental health.

In this chapter of the dissertation, psychological data sifted from various Hindu texts will be presented. Thus, information in this section is psychologically based and comes from researchers who have studied the Vedas and other Hindu scriptures in a comprehensive manner and distilled the psychological understanding from the writings. Information on the psychological understandings gleaned from the Upanishads will be provided in a separate section within the chapter. It is believed that this material is in concordance with the Hindu worldview and thus will provide a sound theoretical foundation for Indian psychology.

Hindu Texts and Scriptures and Psychology

The Rig Veda is the first set of books on Hinduism and some believe this collection of books provides psychological understanding of the Hindu people (Doniger,

2009; Reat, 1990; Smith, 1990). Hindu philosophers and scholars such as Sri Aurobindo and Safaya believe that embedded within these prayers and guidelines of the Rig Veda is symbolic awareness of Indian psychology (Smith, 1990). For instance, Sri Aurobindo (Smith, 1990) asserts that

the Rig Veda conceals spiritual and psychological knowledge... in a veil of concrete and material figures and symbols which [protect] the [senses] from the profane and [reveal] it to the initiated. Thus, it is a secret mystical system deliberately disguised to appear naturalistic. (p. 3)

These writings reveal prayers and offerings that can be made to the Gods or Goddesses in order to alleviate physical and psychological distress. These writings also broach topics of the self and illuminate approaches to finding one's true self (Rangaswami, 1996; Reat, 1990).

The Rig Veda introduces words and concepts that are used to understand psychological constructs presented in Indian psychology (Gardner, 1998; Reat, 1990; Smith, 1990). For example, Smith reports that the Rig Veda speaks about atman, manas, karma, and reincarnation. Atman is expressed as the breath and wind, it is considered to be of the utmost importance because it is believed that one needs the atman to live. This is because the atman is one's soul. In later writings, it is explained that finding one's atman is essential because it is the individual's true self and once it is found and understood, the individual begins to feel bliss. The manas, on the other hand, are meant to define feelings and thoughts. It is one's mind and it is thought to be the key factor in understanding the connection between the jiva and the atman. Thus, it is mind that holds

the connection between the two worlds: the world of the spiritual and that of the personal. The mind connects the individual self to the ultimate self, the atman to the Brahman.

Karma and reincarnation are two concepts that allow one to become self-aware. Partaking in positive karmic acts allows one to progress and become an enlightened soul. As well, positive karma can lead the individual to be born into lives that allow him/her to collect positive karma. As well, these concepts help develop and maintain order within society and close relationships. If everyone is governed by the laws of nature, then the world becomes fair and honorable. These concepts are later elaborated on in the Upanishads and given a fuller understanding in terms of their importance in Indian psychology. They will be discussed again in the Upanishad section of this dissertation.

In addition to the terminology, the Rig Veda presents vital constructs that are helpful in understanding psychology. For example, it introduces the notion of the heart as the seed of emotions, encourages appreciation of all that is good in the world, and speaks to the importance of having a knowledgeable teacher. In terms of emotions, the Rig Veda acknowledges both positive and negative emotions. Let it be noted that appreciation for everything in life can help increase contentment in life. Plus, having a teacher that is knowledgeable in the literature is vital because then the teacher is able to understand the material accurately. A knowledgeable teacher is analogous to having a competent and knowledgeable therapist. Thus, it can be surmised that having a competent therapist would be essential in helping Indian individuals to find their true selves.

Roebuck (2003) writes that the Rig Veda is considered to be speech and when the speech is known, it protects. By speech, I think the seers meant communication because

speech is used to communicate with others in the world. When one is able to communicate in a healthy manner, then he or she is able to learn more and be able to protect him or herself as well as others.

The Sama Veda, even though strictly based on the Rig Veda, puts forth meaningful and important messages. It explains that in order to achieve the benefit of one's prayers and rituals, one must understand the reasons for their practice. I think this in itself puts forth the notion that one must be mindful of his or her actions, thoughts, feelings, and behaviors. This knowledge allows one to benefit from self-awareness.

The Yajur Veda provides important psychological information. Its emphasis on self-love is pertinent to understanding the self because it shows the importance of self-esteem and self-worth. The writings show that an increase in self-care allows one to be in a space where he or she is able to be creative, engaged, and happy. The teachings of this Veda also explain the difference between real and permanent things versus transitory things. Kumar (2006) explains that "permanent things" refers to a state of consciousness in which one experiences bliss and happiness without any external input whereas "transient things" are external objects that people may become attached to. An example of a permanent thing may be positive self-esteem whereas an example of a transient object may be money or a pair of shoes. The teachings explain that happiness is achieved through gaining permanent things rather than transitory things.

The Yajur Veda also reveals that intuition is explained to be the only way of understanding and getting to know oneself. The use of this procedure is reported to be the only way to gain self-knowledge and self-awareness of one's true self. As with the

Rig Veda, this scriptures also emphasizes the importance of having a self-aware and knowledgeable teacher who can help one accurately come to know oneself.

The Atharva Veda is the most prized Veda of all because it provides pertinent information about human mental and physical health (Fabrega, 2001; Geuss, 1999; Juthani, 2001; Rangaswami, 1996). The holistic healing practices of the Atharva Veda are called Ayurveda (Singh, 2005). Rangaswami asserts that it “gives detailed description[s] about types of normal behaviors, mental illnesses, and therapeutic methods to cure” abnormal behaviors (p. 70). This veda also provides an explanation for mental illnesses: Unnikrishnan (1964) writes, “doshas of the body (Vata, Pitta, Kapha) and the mind (Rajas and Tamas) when disrupted obstruct the sensory pathways and affect the brain resulting in the derangement of mental functions” (p. 30). Furthermore, Rangaswami (1996) notes that Ayurveda provides solutions for problems with obsessions, compulsions, phobias, and poor self-esteem. He also notes that a thorough understanding is provided of the limits of normality versus abnormality as it relates to psychological health. In addition, it offers remedies for psychological ailments after assessing one in a holistic manner (Fabrega). At times these remedies include reciting prayers, performing rituals, or balancing the connection between mind, body, and spirit.

Fabrega (2001), Juthani (2001) and Unnikrishnan (1964) report that most of ancient India’s knowledge about mental functioning comes from Caraka, an ancient physician that the eighth book of the Atharva Veda, Caraka Samhita, is named after. Juthani states that the Caraka Samhita describes “the function of the mind as direction of senses, control of the self, reasoning and deliberation” (p. 127). This text speaks clearly about mental illness and reports that there are different reasons for mental illness.

Fabrega notes that even though the Atharva Veda originally assigned causes of mental and physical illnesses to spiritual possessions, these notions were later recanted.

Although there are still persons who continue to believe that spiritual possessions do occur, others view them as resultant of somatic and humoral conditions.

Unnikrishnan (1964) explains that mental illness or insanity is called *unmada* and it is divided into two categories: exogenous and endogenous. Exogenous or accidental insanity is thought to be caused of incidental or physiological factors due to gaining or losing possessions that are either desirable or undesirable. This category is further divided into two types of illnesses: *Adhijan* and *Vishajam*. Individuals with exogenous insanity may exhibit more personality dysfunction as evidenced by inflated sense of self and hyper-emotionality. On the other hand, endogenous or constitutional insanity is thought to be caused by intrinsic or subjective factors due to states of dosha being provoked. There are four types of endogenous insanities: *Vatonmadam*, *Pittonmadam*, *Kaphonmadam*, and *Samipathonmadam*. Individuals with endogenous insanity exhibit symptoms that are severe in the sense they have a quality of a break from reality and may exhibit auditory and visual hallucinations, disturbed sleep and appetite patterns, hyperactivity, and lack of personal care. When one major area of an individual's life is affected, it is believed that all areas of his or her life are out of balance. Likewise, all illnesses are thought to have a somatic component.

According to Ayurvedic principles, mental illness arises out of imbalance of the person's doshas and gunas. Doshas are elements that are found in the universe which correspond to the elements found in each person (AyurBalance, 2003; 2004; 2005).

Dosha elements include air, fire, water, earth, and ether (Juthani, 2004). A combination

of these universal elements makes up a person's physiology. Jaipal (2004) reports that there are three types of major combinations of the elements called *dhatu*⁷ which include vata, pitta and kapha. Vata is made up of the combination of air and ether. Pitta is made up of the elements water and fire. Finally, kapha is made up of earth and water. Geuss (2006) adds that the mind also corresponds "with the five elements/doshas. The five levels with their corresponding elements are Ego (Earth), Sense Mind (Water), Intelligence (Fire), Inner Consciousness (Air), and Higher Self (Ether)" (p. 17). Jaipal (2004) explains that imbalance of the doshas is considered to be one cause of mental illness. This is because the imbalance of the physical affects one's mental functioning. It is also believed that mental functioning can affect the doshas; hence, the two are closely related. If either the mental or physical functioning is compromised by an imbalance of doshas, one's spiritual self is also suffering.

The balance of dhatus is important and the imbalance is due to many different causes. For instance, Jaipal (2004) notes that doshas are affected by samskaras, the traces of one's past lives that continue to be part of the individual. Doshas are very affected by the environment of the person so the temperature, climate, and pollution levels affect the doshas. As well, a person's diet, relationships, and lifestyle also affect the doshas (AyurBalance, 2003; 2004; 2005).

One's personality and emotional tendency is thought to be influenced by his or her combination of doshas. Hence, one's mood is dependent upon balance or imbalance of his or her doshas (Jaipal, 2004). Different personality constellations are thought to exist and depend upon the particular combination of the doshas.

⁷ Dhatus is defined as balanced universal element combinations whereas doshas are unbalanced element combinations (Jaipal, 2004).

On the healthy side, Geuss (2006) describes persons under the Vata umbrella who tend to be creative, enthusiastic, free willed, generous, joyful, and full of vital energy. Persons with Pitta energy tend to be ambitious, confident, courageous, knowledgeable, and intelligent. And, persons who possess the Kapha pairing tend to be caring, centered, compassionate, faithful, grounded, stable, and tender (p. 18). On the unhealthy side when the doshas are imbalanced, persons with Vata energy tend to be fearful, self-doubting, indecisive, impulsive, and insecure. Pitta types tend to be hot-headed, destructive, aggressive, angry, and self-centered. Finally, the kapha types tend to be motiveless, slow, quiet, and listless.

Geuss (2006) asserts, that the imbalance in the doshas from an emotional level is thought to be caused by suppression of emotions. The emotions are thought to be suppressed due to an underdeveloped or undeveloped consciousness. It is believed that once the blocked emotions are expressed, the emotions change and disappear. So, if one is able to understand him or herself then his or her emotions and mind become clear to him/her. Hence, when one has awareness of his or her mind then the mind is clear and consciousness is increased which leads to good emotional health.

Balanced doshas or dhatus are vitally important. It is to be noted that balance of the doshas does not correspond to equal amounts of each dosha (AyurBalance, 2003; 2004; 2005). A balance is defined as the combination of doshas one is born with, so the original dosha levels that belongs to the person (AyurBalance, 2003; 2004; 2005). One's dhatus is dependent upon his samskara and gunas.

Gunas are qualities of action, qualities of the jiva, states of mind, and attitudes people hold which bind them to the world (Church of the East, 2001; Jaipal, 2004;

Safaya, 1975). They are said to be found everywhere in the universe and they determine one's personality characteristics (Jaipal, 2004; Rangaswami, 1996). They are formed by the environment in which one is born and the attitudes of the individual's parents (Geuss, 2006). They are inseparable from the world as they are a part of everything and everyone. Juthani outlines three qualities or factors that underlie and contribute to the mind: *sattva*, *rajas*, and *tamas* (Kumar, 2006).

Bhaskarananda (1998) reports that before the creation of life these qualities -the *gunas* existed in equilibrium. However, when the world was created they became imbalanced and have since been striving to regain balance. In the meantime though, they vie for the dominant position and bind one to the world (Church of the East, 2001). Only when they are balanced can there be harmony.

Safaya (1975) notes that when the *gunas* become imbalanced, the individual begins to see duality in the world. That is, the person sees the phenomenological world. Safaya continues, "when one *Guna* becomes predominant, the others remain latent" (p. 101). Menon (2005) notes that the combination of the *gunas* as well as the imbalance of the *gunas*, can create "unconscious mental impressions" (p. 94). The first is *sattva*, which "includes self-control, self-knowledge, and an ability to discriminate or make thought out of choices" (Kumar, 2006, p. 127). Kumar describes it as having the quality of illumination. It is associated with goodness, calmness, and clarity (Church of the East, 2001). It is believed to bind one to knowledge and happiness (Church of the East, 2001). The second quality of mind is *rajas*, which Juthani (2004) reports "is indicated by violence, envy, and authoritarianism" (p. 127) but Kumar calls it energy. It is energy that is devoted to selfish activity (Church of the East, 2001). For example, it is activity and

energy in pursuit of material goods and egocentrism (Church of the East, 2001). Thus, the individual becomes bound to the world by means of work and action. Finally, the third quality of mind is *tamas*, which Juthani describes as a quality that “reflects dullness and inactivity” (p. 127). Kumar agrees and describes *tamas* as inertia. Predominance of *tamas* binds one by laziness, ignorance, and too much sleep and it hides knowledge from the person.

Kumar (2006) reports that even though all *gunas* are present within all people, different personality types are associated with different qualities of the *gunas*. However, when one of the three qualities is in excess then an individual’s personality is strongly affected by it and he or she begins to act in accordance with the *gunas* that is high. The personality associated with *sattva* is called *sattvic* and these individuals tend to be more thoughtful, knowledgeable, and fair. The personality associated with *rajas* is called *rajasic* and these people are more passionate and motivated by desires and struggles. Finally, the personality associated with *tamas* is called *tamasic* and these individuals tend to be introverted and depressed.

Ultimately, an Ayurvedic understanding of psychology puts forth the idea that one is capable of helping him or herself heal properly and that the role of therapeutic help is to assist the client in understanding this. Hence, it speaks to the importance of self-love, self-compassion, and self-importance, and self-esteem (Geuss, 2006). The Ayurveda asserts that the assessment of mental functioning should be done in a holistic manner. This is because “Caraka advanced a holistic view of life that included physical, social, ethical and spiritual aspects of health and disease” (Juthani, 2001, p. 127).

The Atharva Veda presents information vital in understanding Indian psychology. It presents a theory of mental illness (mental illness occurs due to an imbalance in the person's mind and or body or the connection between the mind and body), the interconnection between the mind (Gunas) and the body (Doshas), and that the curative factor of the Indian psychological theory being is creating a holistic balance within the individual. The researcher will further discuss the assessment of Gunas in chapter 5.

The Upanishads and Psychology

The Upanishads are a crucial set of texts necessary for understanding Indian psychology because they illuminate the meaning of the prayers and rituals presented in the Vedas (Kulkarni, 1978; Safaya, 1975; Vallabhaneni, 2005). For this reason, some scholars such as Kulkarni consider "the Upanishads ...[to be] the most reliable and authentic datum for the study of Indian psychological thought" (p. 27). Thus, they are a vital inclusion in this dissertation. It is to be noted that the psychology of the Upanishads includes both bio-psycho-social aspects of people as well as spiritual ones (Kumar, 2006).

Upon reflection, it becomes clear that the psychology presented in the Upanishads is really about the study of the self and wellbeing. Kulkarni (1978) asserts that understanding the real self is of the utmost importance in Upanishad psychology. It is believed that one is only knowledgeable of his or her pseudo-self and requires much discipline and practice to find his or her real self. The real self is described as one's atman and understanding the atman is difficult because of its elusive quality. Yet, the full awareness of the atman (the real self) is vital to being a well functioning person as well as to obtaining spiritual liberation.

The Upanishads show that an individual's true self exists in three different forms: as the jiva, the atman, and Brahman (Kulkarni, 1978; Safaya 1975; Sharma, 1964). All three forms of the self are identical but appear different because they represent different levels of one's conscious awareness (see Figure 2). The jiva is only conscious of its personal self and sees itself as an individual, separate from the rest of the universe. Yet, the jiva is not an individual but an entity intrinsically connected to all that is in the universe. Safaya notes that the jiva is composed of a combination of different types of information: It encompasses the understanding of one's mind, the impressions left by ones past life, the karma collected in the past life, and the individual's sense of self. The atman has a higher level of consciousness and is aware of its true identity; that it is Brahman in a personified form. One can start to be conscious of the atman by making use of meditation, intuition and yoga. Of course, Brahman is the ultimate consciousness or the super consciousness.

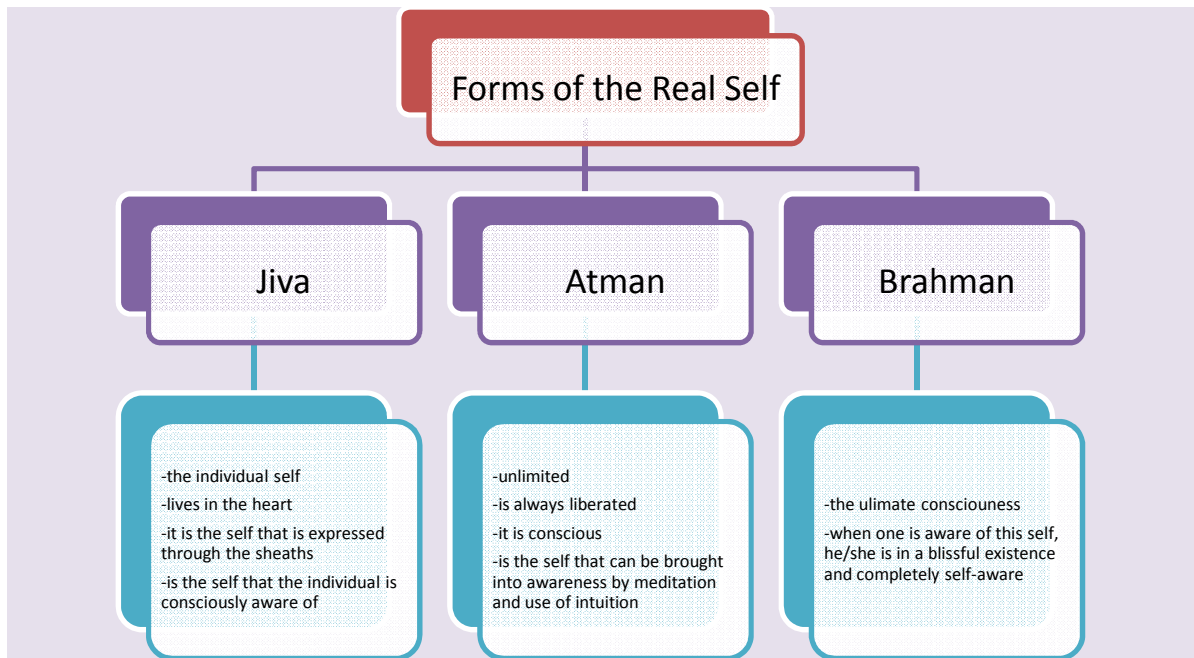


Figure 2. Forms of the Self.

The Upanishads discuss the importance of developing a real, authentic, and perfect self that is self-aware and connected to Brahman. Vallabhaneni (2005) explains that the atman is considered to be the microcosm of the universe that exists within everything and Brahman is the macrocosm. Thus, learning the true nature of the atman is vital to gaining a deeper understanding of Brahman, and thereby an understanding of the universe (Safaya, 1975; Vallabhaneni, 2005). It has been noted that simply reading the Upanishads “helps the student attain supreme wisdom, which leads him closer to self realization” (Vallabhaneni, p. 369).

Vallabhaneni (2005) reports that the Upanishads contend that the transformation of the self occurs over many lifetimes with vigorous religious practice. Thus reincarnation is necessary for one to gain understanding of his or her true self. One needs to have accumulated enough positive karma over several lifetimes in order to begin his or her journey towards self-realization.

Sharma (1995) speaks about the different kinds of karma as well as their relationship to Samskara and reincarnation. This section will define and talk about four types of karma. Sinchit Karma is all the samskara (impressions of life) collected over the individuals past and current life. Thus, sinchit karma would be represented by the entire pie chart in Figure 3. Samskara is the impressions of life that the karma channels into action. Samskara dictates the karma that will be expressed and or retained during a particular life-time.



Figure 3. Interaction of Karma, Samskara, and Reincarnation. Content from Sharma, 1995.

Sinchit karma is divided among different subtypes of karma. One subtype is *Prarabdha* karma, which is also known as the dominant karma, and is the karma from the person's past life that is directly affecting his or her current life. This subtype of karma directly affects an individual's personality. The second subtype is recessive karma, it is the karma one has been collected over lifetimes but it does not affect the person's current life. It stays stored up until the individual can make use of it. Thus, the recessive karma might take affect many lifetimes from the current one. Finally, there is *Kriyamana* karma which is the impressions that are being developed in the current life that may or may not affect one's next lifetime. Karma and samskara are constantly developing internal structures that impact one's personality, functioning, and the ability to become a self-realized. Both samskara and karma change in each lifetime depending on the actions (expressed karma) of the individual which affects his or her personality in the next lifetime and so forth. Understanding of the intricate connection between these constructs is crucial because it shows a process through which the jiva is thought to become self-aware and self-realized.

Becoming self-aware is important because it allows one to have freedom from suffering and it generates bliss (Vallabhaneni, 2005). Unfortunately, souls that are not self-realized do not obtain freedom from suffering. The cycle of rebirth ends once the self is aware and knowledgeable of its connection to Brahman. This mode of thinking allows the suffering in one's life to take on a meaningful purpose and therefore suffering is considered to be crucial in helping one become self-aware. One who reaches this level of self-awareness has come to a point where his or her Atman is aware of its connection with Brahman. Eventually, one comes to realize that his or her atman is Brahman.

Safaya (1975) writes about the Advaita Vedanta, a philosophical school of thought based on the Upanishads. It is interpreted by Sankara, a seer, and his followers. It is concerned with understanding Brahman, attaining knowledge about moksha, and highlighting the ultimate Hindu goal in life. This philosophical thought emphasizes a monolithic view of Hinduism where Brahman, Atman, and Jiva are identical. It purports that the reason for a dualistic view is *maya*, an illusion that makes one see duality rather than singularity. The tenets of philosophy include: the only reality is Brahman and existence; what does not exist is not considered real. Since it is Brahman that exists, Brahman is the only reality. What one sees to be true in the universe, outside world, is only an illusion constructed by ignorance. All but Brahman is *maya*. Another important aspect of the philosophy is that the universe was created by an intelligent and conscious creator.

Vallabhaneni (2005) continues to discuss this philosophy from Sankara's perspective who asserts that only Brahma is real and since the Atman is the extension of Brahma, it too is real. He believes that the Atman has two levels of consciousness. One level called *Paramatma*, God, is all knowing and always present but has a passive presence where as the other level is called *Jeevatma*, the jiva, which has limited powers but an active presence in one's life. The process of self-realization in this theory is how the Jeevatma comes to realize that it is Paramatma itself. In order for the Jeevatma to know itself as Paramatma, it must shed a number sheaths in which it is enclosed (Kumar, 2006). Again the transcendence of the soul or the transformation of Jeevatma to Paramatma can occur via acts of meditation and yoga. However, Vallabhaneni reports that problems arise when the Jeevatma begins to think that it is the real self and acts

according to seeing individuality in the world and not recognizing the connection with all beings and things. In order for the Jeevatma to truly become self aware it has to shed its five sheaths: material principles, vital forces, mind, knowledge, and bliss⁸.

Sharma (1964) speaks of Samkara and his views on self and consciousness, Samkara does an analysis of the self and has a strong belief that the self is always present regardless of one's state of consciousness and that one always knows that he or she exists. What one is not knowledgeable of does not exist because it is one's mind that constructs the meaning of the world. In reality, the object may exist but for the one who is not aware of its existence, it does not exist. One cannot even know that an object does not exist without the knowledge of the object. Sharma writes,

according to Samkara there are two elements in perception—*Bodh* and *Vratti*. *Bodh* is self-proved, permanent, seer and witness. *Vratti* is *Agantuka*, changing, unstable, and object. In the states of deep sleep and *Turiya* there is no *vratti*, but *bodh*. Hence they are not unconscious states. They are conscious, but not self-conscious, because of the absence of *vratti*. (p. 215)

This reasoning shows that Brahman is real because it is thought of by self-awareness; since one continues to be aware of oneself even in deep sleep shows the existence of Brahman.

Safaya (1975) notes that in understanding transcendence (moving towards knowing the real self and liberation) and human personality it is important to understand the notion of *koshas* or sheaths (see Figure 4). It is believed that one's real self, or the *atman*, is enclosed within five different sheathes which affect one's personality. These

⁸ The sheaths that the Jiva is enclosed within will be discussed shortly in this dissertation. For now, it is important to know that the Jiva is enclosed within these sheaths and needs to shed them in order to connect with its true self, with Brahman.

sheaths represent different levels of consciousness from within which the jiva is expressed. As one's jiva gets closer to being expressed through the inner most sheath, one becomes more self-aware and more connected to atman and thereby Brahman. An individual is self-awareness at each level of the koshas and consciousness emanates outwards from the true self. Please be advised that the kosha model is not a linear model, one does not progress through the stages of the koshas but one begins to gain a deeper sense of self awareness and consciousness as the individual becomes more connected at each layer or sheath.

There are five sheaths or koshas in total. The outer most sheath is called *annamaya kosha*, it is one's physical body including senses and it is represented by food. The next sheath is the *paranamaya kosha*, the vital sheath or the life sheath, this sheath helps create motion. *Manomaya kosha* is the sheath that involves mental functioning and it is the sheath within which most people reside. Pande and Naidu (1992) assert that this level of consciousness allows one to receive and perceive information from the world as well as allowing one to interpret this information and provide a response to it. Kumar (2006) adds that these three sheaths are responsible for feelings of happiness and sorrow. It is believed that most people have access to these three sheaths only and live their life accordingly. With discipline, yoga, meditation, and intuition people can transcend to deeper layers of consciousness. The following two layers of consciousness are states in which one experiences only bliss. The *vijnanamaya kosha* holds intuitive and intellectual faculties; this is the sheath from which a person continues to see duality in the world. The final sheath, the *ananda kosha* is the state that is blissfulness and it is the state that is connected to Brahman. In this sheath, one no longer sees duality but sees everything and

everyone as one. Each of these koshas or sheaths are known to correspond to a personality type.

Although the Upanishads stress the importance of finding oneself and advocate for transcendence and becoming liberated, the writings also acknowledge different ways of achieving happiness in life. They scriptures provide a way of thinking about different approaches to happiness.

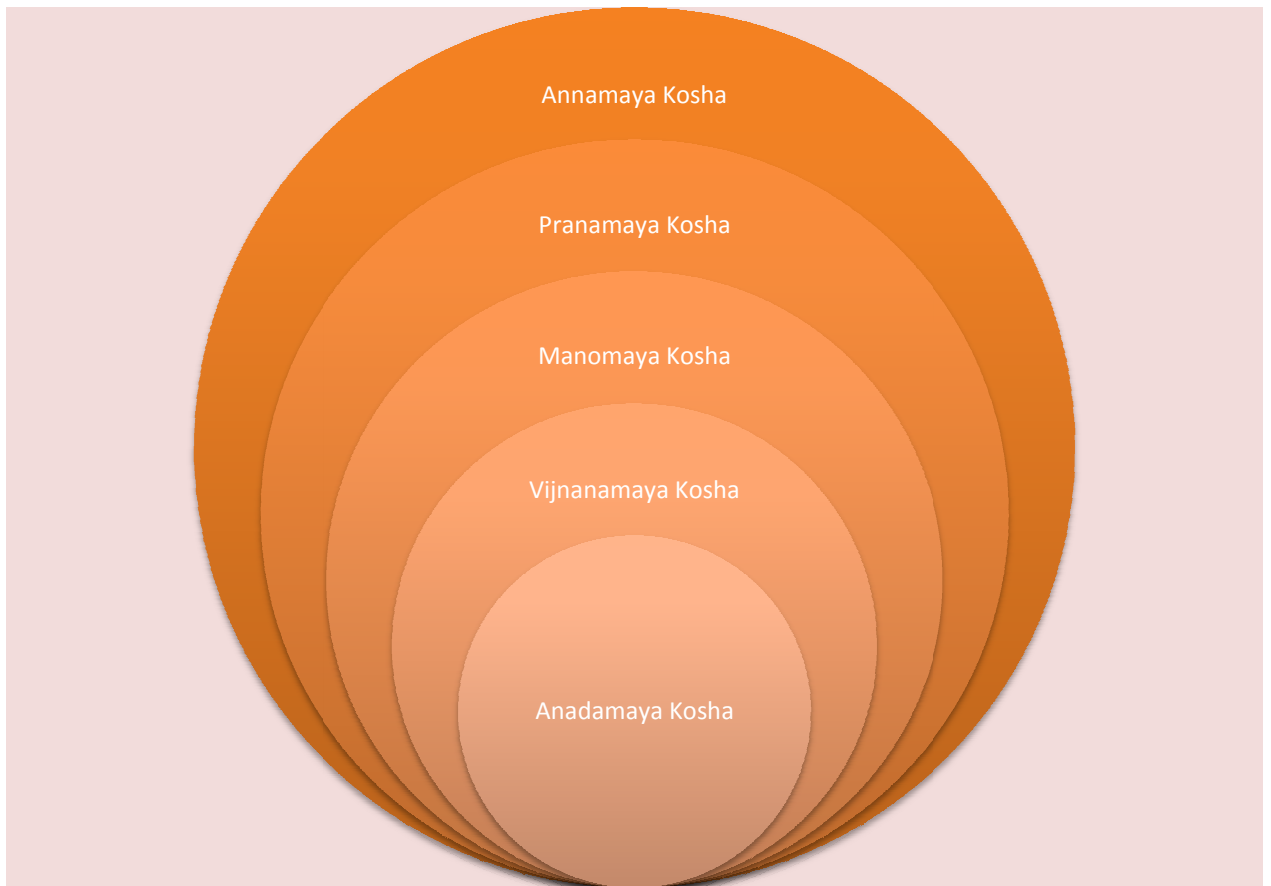


Figure 4. The Koshas.

Taittiriya Upanishads on Happiness and Well-Being

Kumar (2006) discusses the concept of happiness and well-being based in the Taittiriya Upanishads. The Taittiriya Upanishads are the books that correspond with the

black Yajur Veda. He notes that Hindus have many different perspectives about happiness and well-being: the hedonistic, collectivist and transcendental perspectives. First, Kumar talks about the Hindu God Brhaspathi who is also known as Charvaka. Charvaka is the understanding that a person only has one life to live and he or she must live this life to the fullest and fulfill all hedonistic pleasures. It acknowledges money as the key to obtaining pleasure and demands an individual to acquire wealth using any means possible, whether unethical, immoral or illegal. However, it does warn against illegal actions and because the goal is to increase pleasure and avoid punishment, it encourages people to be intelligent in the use of illegal action as to not be punished by the law. Laws of state are the only governing body one needs to be concerned with because universal governing systems such as dharma, karma, or liberation are denied existence. This is known as the hedonistic perspective to happiness and well-being.

However, the longevity of material pleasure is called into question. Especially since ancient sages and seers report the value of eternal truths. They believe that liberation leads to pure happiness and joy because it is everlasting and blissful. This is supported by knowledge that economically poor countries have equally as content and satisfied people as economically rich countries (Kumar, 2006). Hence, material possessions do not contribute to the happiness and well being of individuals. So meaning in life is embedded within the permanent and eternal principles of life. This understanding is said to lead one to liberation and become one with Brahman. It is the connection with Brahman that yields eternal bliss, happiness, and well being. Kumar calls this the transcendental perspective to happiness and well being.

Still another route to maximizing one's feeling of happiness or well being is understood from the collectivistic perspective (Kumar, 2006). This is a perspective that hovers between the transcendental perspective and the hedonistic perspective. It is based on the understanding of dharma. The aim of dharma is to secure "the material and spiritual sustenance and growth of the individual and society. [Furthermore, it] stands for the fundamental order in social affairs and in moral life and is a principle which maintains the stability of society" (p. 108).

How one attains the happiness and well being he or she yearns for is dependent upon what he or she wants and where he or she is on the scale of evolution. The scale goes from animal to human to the divine. It is considered that ones with the hedonistic perspective are more in touch with their animal instincts and will attain happiness and well being from hedonistic measures. Those who hold the collectivistic perspective, a perspective held by the majority of the human population, gain happiness and well being from following the laws of dharma. On the other hand, people who ascribe to the transcendental perspective are considered to be divine and attain happiness and well being by becoming in touch with Brahman. In any event, all perspectives are valued parts of humanity and accepted within the society.

Finding the Self

Auluck (2002) outlines a number of steps required for understanding the real self. She reports that one can become self-realized, that one can find his or her true self or understand his or her true self but first one must destroy his or her identification with the ego. This is because the ego is not the real self and in order to come to know the real self one must shed the ego. The ego in Indian psychology refers to the jiva's feeling that

it is a singular, independent entity which is separate from the universe. This confusion occurs because the mind is conditioned to feel separate from others and view the world in a dualistic manner which allows the ego to feel individualistic. One has to de-condition the mind in order to even begin the journey of self-realization. Auluck believes that reconditioning

requires dispassionate examination of one's feelings, thoughts and actions. This is a process of preparing/purifying oneself. The seeker has to cultivate the requisite qualifications and then alone he/[she] can sustain the rigour of thinking and reflection required to grasp the truth. (p. 16)

This might be the place of psychological intervention where talk therapy could be utilized to help the individual begin to understand the true self.

Auluck (2002) highlights ways to accomplish such a task. It is important to examine the following points: understand the difference between the transient and non-transient states, start to care less for or completely stop caring for transient states, and attain the following six virtues: controlling mental levels, body, and sense, being mindful of one's duties and being efficient and resilient, developing faith in the teachers, gurus, and developing the mind to be able to engage in deep concentration/meditation and allowing oneself to focus on a single point for long periods of time, and having the virtue of developing genuine desire for knowledge and liberation may be useful in motivating the individual to seek his or her true self.

The preceding sets the stage for one to understand and learn about Brahman and then communicate his or her learning to others. In order to impart such important information one must have accomplished the following three steps: (a) learned the

teachings of the Upanishads, (b) reflected on the teachings, and (c) searched the truth and through deep reflection assessed the truth to impart the acquired self-knowledge.

Sen (1980) writes,

self-knowledge or *Atmajnana* has been the characteristic objective of Indian cultural pursuit and again and again new approaches and processes were discovered and evolved or a way of *Sadhana* (spiritual discipline) for the realization of the spiritual truth and reality. (p. 93)

This notion asserts that there are methods available to assist one in attaining self-realization. These methods can be utilized to help develop psychological interventions that can then be used by clinicians to assist clients of Indian descent. The interventions devised will require an attempt to help clients make a mind-body-spirit/universe connection.

Although there are different methods set forth to attain happiness in the Upanishads, it is necessary to remember that the scriptures are simply devoted to the pursuit of finding one's true self and connecting with Brahman. These scriptures discuss the connections between different constructs such as the connection between the jiva, atman and Brahman as well as the connection between karma, samskara and reincarnation. They describe the barriers to being connected and offer some ways to breaking the barriers.

The Bhagavad Gita and Psychology

The Bhagavad Gita is an important and influential Indian philosophical text with pertinent information on psychological understanding of people (Menon, 2005). This is because the Gita illuminates the ideas that were presented in the Vedas for the lay

population. The Bhagavad Gita presents Vedic and Upanishadic knowledge in an easily digestible form. Thus the Gita can be understood by most people and depending on the person reading the text; it can be interpreted from various perspectives. For example, one can interpret it from the concrete perspective where only the story presented in the Gita is discussed. Another can interpret the Gita from a metaphorical perspective where people in the story represent different levels of consciousness and or different representations of the self.

A lot of useful information about the human psychology and condition can be learned from the Bhagavad Gita. For instance, the Gita acknowledges that life has both positives and negatives and that one has to learn to cope in all situations and not let the situation dictate how the person feels or behaves. Furthermore, the Gita puts forth the *anjeneya complex* which refers to the notion that “one’s own mind has a preventative and a curative function” which enables it to heal him or herself (Hoeche, 2006, p. 120). Rangaswami (1996) speaks to the counseling nature of the Bhagavad-Gita. He notes that the information in the text helps “guide, resolve conflict, get clarification, assurance, enlightens the individual to achieve adequate ego strength” (p. 65). Furthermore, he asserts that it can be used in crisis management and that it helps to decrease guilt as it increases morale.

The Gita also shows the importance of forgiveness, which is considered the epitome of Hinduism because anything can be forgiven with prayer. However, there are always consequences even with forgiveness. Another important factor presented in the Gita is the importance of keeping certain human emotions to a minimum. Emotions that need to be kept to the minimum include the need for sex, greed, arrogance, and hurting

other. The Gita states that when one eliminates these emotions then his or her problems go away. There is an intense need to live within the norms and regulations of society. In order for one to do well in heaven he or she needs to do well in life on earth because one's way of living is always the same. It speaks about arrogance and how detrimental that is to living well. The Gita stresses the importance of being a friend to oneself; hence, having positive self-esteem is vital to being healthy. It also talks about the necessity of having empathy. The Gita states that empathy is a way to God and hence happiness.

Hoecke (2006) speaks about the guru-chela, therapist-client relationship within the Gita. He reports that the relationship is depicted between Lord Krishna and Arjuna, where Lord Krishna is in the role of the therapist and Arjuna in the role of the client. He reports that the role of the therapist is to help the client realize his or her potential and become aroused and motivated to change. The relationship of the therapist needs to be supportive and directive at first and move towards being dynamic and non-directive towards the end. Thus, the role of the therapist is actually to help the client understand that he or she can heal him or herself and that he or she has great potential. Essentially, the therapist is to “understand the speaker... know the smeller... [and] understand the thinker” (p. 122). In essence, the therapist is the “instrument of change” and thus must be someone who him or herself possesses adequate mental health functioning.

Menon (2005) believes that the discussion in the Gita is truly about “a connection between anxiety, depression, and performance” (p. 84). This also makes sense given that the character Arjuna in the story had much difficulty going to war due to experiencing feelings of anxiety and depression. Arjuna was unable to perform and this allows the readers to see how depression and anxiety can be debilitating. As well, the Gita shows

how Arjuna's conversation with Lord Krishna helps him move past his emotional difficulties and be able to perform. The story in itself shows the importance of talking with a knowledgeable teacher who is able to clarify one's thoughts and help the person move out of a debilitating state into a performing state.

Pande and Naidu (1992), discuss one of the main concepts presented in the Gita called *anasakti* meaning non-attachment (see Figure 5). It is believed that one who is not attached suffers less than someone who is attached. Attachment in this sense is delegated to the attachment one may feel towards his or her success. Factors associated with *anasakti* include "outcome vulnerability, attachment, effort orientation, endurance and equipoise, [and] physical-sensual non-identification" (p. 94). This is because this sense of attachment is felt by the ego and the goal of a Hindu's life is to tame or eliminate the ego and liberate oneself from a mundane existence.

Anasakti is a state where nothing matters, one's anxieties are minimized, and one is free to live his or her life without the concern of its affects on others or the concern of success or failure. Having this freedom results in one being able to attend to complete his or her task more effectively and efficiently. Pande and Naidu (1992) conducted a study in which they found that those who scored high on *anasakti* exhibited lower levels of stress than those who scored low on *anasakti*.

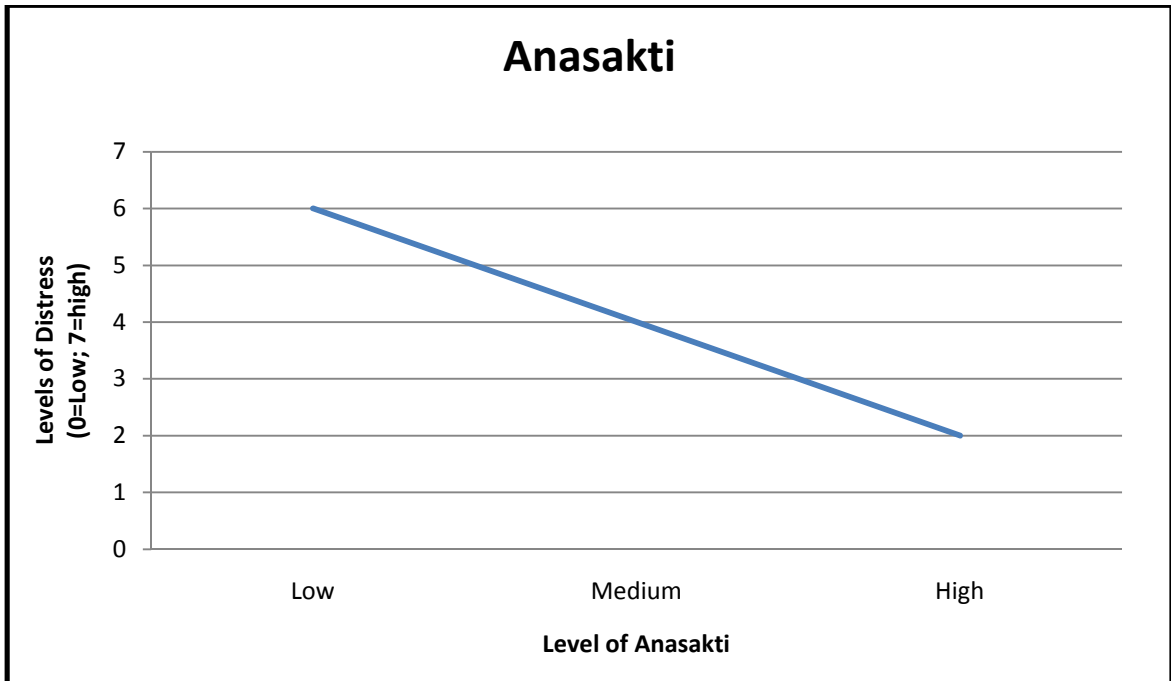


Figure 5. Levels of Distress Compared to Levels of Anasakti. Content from Pande & Naidu, 1992.

Bhattacharyya (2006) asserts that the Gita is thought to illuminate the ideas of the Upanishads. This includes expressing the importance of the Atman, reincarnation, karma, dharma, anasakti, and liberation. In terms of karma, the Gita emphasizes the necessity of performing acts of kindness that are helpful to others without the thought of personal gain. It stresses the importance of dharma and living a just life.

Main Concepts in Indian Psychology

Indian psychology presents many complex ideas and concepts that help provide a strong theoretical understanding of the psyche (Rangaswami, 1996). The following list of ideas and concepts is not exhaustive but sufficient in providing an overview of central ideas within Indian psychology.

Rao (2005) believes that the focus of Indian psychology is always on examining, analyzing, and carefully looking at the person, the jiva, and one's consciousness. Rao

acknowledges that although one is constantly immersed in consciousness, it does not necessarily mean that the person understands their consciousness. The difficulty in understanding consciousness takes place because it is considered to be separate from one's mind and or brain. It does not interact with the physical self of the individual. However, consciousness is thought to be essential in helping one understand him or herself through introspection. Consciousness is connected to the self but through one's Atman and it is the catalyst for the frontal brain activity; the part of the brain that synthesizes the information that the brain receives.

Indian psychology differentiates between many levels of consciousness, including the subconscious, conscious and the ultimate conscious (Cornelissen, 2003; Varma, 2004). The level of consciousness depends on the self-awareness of the individual; as the individual becomes more self-aware, his or her level of consciousness increases. Thus, there is a consciousness of the jiva, of the atman, and then the consciousness of Brahman.

Hindus believe that one is always in a state of consciousness regardless of what he or she may be doing (Sharma, 1964). Sharma describes two elements of perception that are at play in consciousness: One is Bodh, which is "self-proved, permanent, seer and witness," (p. 215) it is present in deep sleep. The other element is Vratti which is "changing, unstable and object," (p. 215) it is present while one is waking or sleeping but not present during deep sleep. These two constructs are important because it is the goal of Indian psychology to get individuals to move from the vratti state of existence to the bodh state, because the bodh state is closer to being self-aware and being one with Brahman.

Cornelissen (2003) notes that becoming aware of the different levels of consciousness allows one to be more in control of his or her life because then he or she is more self-aware. increased level of consciousness makes the experience of freewill possible and without self-awareness one is living a life that is determined for him/her. This allows one to live a meaningful life; one in which an individual is able to feel love, joy, harmony, and oneness (Varma, 2004).

Miovic (2004) outlines different dimensions of consciousness. He asserts that consciousness is separated into three different categories including the inmost being, the inner being, and the outer being. The inmost being encompasses the psychic being, it is the evolving soul that everyone has. The inner being category includes the inner mental, inner vital and inner physical sense. The outer being consists of one's cognitive, affective, emotional, libidinal and biological urges. This corresponds to the levels of the self; the jive, atman, and Brahman. Miovic explains that behind the "psychic being stand the [jiva] and Atman" (p. 117).

Miovic (2004) note that Sri Aurobindo feels that consciousness grows when a person concentrates on one particular thing at a time and ruminates over it for a long period of time. Human beings use rumination, meditation, and introspection to increase their ability for understanding the different levels of consciousness. Furthermore, he feels that consciousness is developed similarly as biological human evolution. He feels that human beings have yet to achieve their full potential and they will achieve their potential as evolution of consciousness evolves.

Rao (2005) illustrates that the evolution of consciousness is difficult because it requires self-realization and there are many obstacles to becoming self-realized. For

example, he reports the mind can masquerade as the real self and confuse one into thinking he or she is self-realized even if he or she is not. Although the mind is considered to be consciousness of the outside or external world, it is not consciousness (Sen, 1964). Rao notes that even though the mind is material like the brain, it is not localized like the brain. This means that the mind does not occupy a specific space within the body but it is throughout the body and has the ability to be connected to what is outside the body as well. For example, it has access to the larger consciousness within the world via its ability to communicate with the atman. The mind also has access to the brain and it has the ability to access and retrieve information from the consciousness. The purpose of the mind is to serve as a connecting force between the brain and the consciousness.

Auluck (2002) divides the mind into four parts: One part is *manas*, this is the part of the mind that is very unsteady and it holds “perceptions, feelings, doubting, [and] desires” (p. 18). Another part of the mind is called the *buddhi*, this is “the faculty to determine the nature of things; it contains, discerns, discriminates, and judges” (p. 18). Then there is a part called *chit* which is a collection of memories and it also holds the ability for recollection. Finally, there is *shankar*; this is the part of the mind that is the ego. It has the “sense of individuality arising from identification with the body, mind and intellect” (p. 18). Shankar, also known as the ego, can be harmful to the individual if not properly developed. It is considered to be the “root of all problems and sorrows” (p. 18). This is because it begins to feel like it is alone and independent, it deviates from Brahman, and therefore it suffers. In other words, the ego (Shankar) suffers when it starts

to feel that it is alone, it becomes lonely and upset because it is unaware of its true nature. So when the ego returns to the awareness that it is connected with Brahman, it feels bliss.

Sharma (1995) discusses how personality is formed based on Indian psychology. He speaks to the concept of *samskara*, which is “an impression left by the action done by the agent” (p. 51). Everything we do has an imprint and once we engage in the act, thought, or feeling there are remnants of that that are left behind. For example, someone who is able to play the piano brilliantly without any formal training might have had some impressions of playing the piano remaining from his or her past life. Determining factors of personality include: (a) *Prarabdha*, which is part of karma; it is the part of the personality that is determined by one’s past life. This part of the personality is what colors, interprets, and filters the information that one perceives from the world at large. Thus one always perceives reality through his or her accumulated knowledge and therefore constructing his or her own reality, (b) *Jagat* which means the world; so there is a part of the personality that is determined by the environment. Despite one creating his or her own reality, the forces of the environment also have a strong impact on his or her personality, and (c) *Purusa* which refers to the self accounts for one’s personal freedom; so one has some freewill that allows him/her to play an active role in his or her life. Purusa, Sharma believes is there to “liberate and uplift the individual” (p. 52). According to Kumar (2006) “purusa represents ‘being’ and is a generic term, which when used with the suffix in conjunction with each of the sheaths represents the self-sense associated with each of them” (p. 110). It is somewhat bound by karma but not so much so that it cannot break free and enjoy freedom from karma. Therefore, there are two aspects of the self—the liberated self and the bound self. One’s personality is dependent upon the

interaction of all three parts described. Sharma came up with a mathematical formula that accounts for all the part: $K = J \{j (p)\}$. Where K= karma or action; J= jiva, it is bound and inherited; p is purusa, the liberated self; and j= jagat, the environment. This equation shows that human behavior is a function of different things such as one's karma, the environment and the person's self (Sharma).

Sri Aurobindo (Miovic, 2004) explains the different part of personality. He claims that there is the inner being, outer being, and the psychic being. The inner being resides between the psychic being and the outer personality. It is the part that is easier to connect with than the psychic being. Sri Aurobindo believes that it is at the nexus between the planes of consciousness where psychological disturbances occur (whether this manifests as defense mechanisms, psychological disorders or somatic disorders). Furthermore, Sri Aurobindo recommends that the inner being and the psychic being be merged or integrated first before the outer personality is integrated into the other planes of consciousness. He fears that doing so (attempting to integrate the psychic being first with the outer personality) will lead to some sort of psychological disturbance.

Thus, there are different selves at play in a person and in psychology the important thing is to help one express his or her real self. The Jiva is also believed to be the individual's real self and it needs be recognized and expressed. The jiva is what can actually enjoy and feel life. It is the eternal part of the individual. It feels pain because it is ignorant but when it learns, it is no longer suffers (Sharma, 1964). It can also be considered to hold one's personality. The individual first has to understand the jiva and the connection between the atman and Brahman before there can be a realization that the jiva is identical to Brahman.

Why Problems Occur

Cornelissen (2003) report, that the core belief in Indian psychology is that everything and everyone in the world is perfect and full of potential. This belief makes him wonder why people suffer if everything is supposed to be perfect. It is essential to identify reasons for psychological imperfections or suffering in order to devise interventions and strategies to ease that suffering. Indian psychology speaks of numerous reasons for the suffering of people and all reasons relate to problems within the spiritual sphere. This is because mental illness is not viewed as something being inherently wrong with the individual in treatment. It is believed that one suffers because he or she is disconnected from Brahman and therefore unable to tap into his or her potential. The disconnection from Brahman has many reasons which include the following: imbalance of doshas and or gunas, mental trauma due to emotional dysfunction or physical trauma, insulting Gods or ancestors, possession states, self identified ego, food or diet issues, and relationship with others (Fabrega, 2001; Juthani, 2001; Pande and Naidu, 1992; Rangaswami, 1996; Unnikrishnan, 1964).

It is believed that one suffers or lacks success because he or she is subjected to or vulnerable to *nazar*, the evil eye, *jadoo*, black magic, or *jinn*, possessed by evil spirits (Hussain & Cochran, 2002). For example, the person is not successful because he or she has been the target of someone's evil eye, or someone's put a spell on him/her, or that he or she is possessed by evil forces. Another similar reason for suffering includes having inadvertently or deliberately making the Gods or Goddesses or the ancestors angry which results in them causing pain and suffering in one's life. Suffering in one's life can also occur as result of bad karma; one might be reaping the negative consequences of his or

her actions from a past life. Juthani (2001) states, an imbalance in Dharma may yet be another cause for suffering. In all these instances outside sources are thought to be the cause of pain and suffering in the individual (Fabrega, 2001). These issues keep one from feeling good and living life in a happy and joyful manner.

Safaya (1975) outlines overarching reasons for suffering: people suffer due to mental and physical issues/problems, problems caused by animal or inanimate objects, or problems caused by problems within the environment. This dissertation will focus on the suffering caused by mental disorders, problems, or issues.

Rao (2005) believes that suffering according to Indian psychology occurs because one's consciousness becomes clouded when he or she is not self-aware. In other words, one loses his or her mind-body connection and is disconnected from the spiritual world or the universe. This may lead one to individuate from others and disconnect from the world and universe. Should this occur, one is more vulnerable to feelings of isolation and detachment from Brahman thereby causing suffering. Also, individuating from Brahman may cause one to seek attachment with other people which also can make one vulnerable to suffering. It is considered that suffering happens because one is too attached to the world and people in it (Rao, 2005). Close relationships with others may result in some dysfunction or disorder in the relationship causing suffering (Rangaswami, 1996). As well, one suffers in relationships because he or she starts to become attached to the transitory things in life rather than permanent things.

Singh (2005) points out that suffering alone is not the definition of illness within Indian psychology. One that is not suffering or experiencing any physical or psychological ailments may also be considered ill. This is because illness is described as

an imbalance in one's mind, body, and or spiritual connection. A healthy individual is one that is balanced and experiences a "higher level of human functioning that involves spiritual awakening, enlightenment, or liberation (moksha)" (p. 43).

Regardless of the reasons, suffering is understood in terms of being a catalyst for positive change (Menon, 2005). Suffering allows one to be thoughtful about his or her actions and feelings and it may result in positive changes in one's life. It may also be necessary to learn about oneself and grow psychologically (Singh, 2005).

Goals of Indian psychology

The goal of Indian psychology is very much dependent upon what the client is seeking in treatment. Generally, there are two paths in Indian psychology that can be taken depending on who is seeking therapy or help with their life. Understanding the differences in the paths allows one to judge the needs of the client he or she is working with.

The first path is taken by clients who are seeking to get rid of their distress but are not concerned about or ready for self-awareness or connection with Brahman. These clients are exclusively interested in symptom reduction or for some reason are not ready to seek liberation. It may be that these clients need to build more positive karma and be reincarnated before they are ready to be on the path to liberation. It is only via accumulation of positive karma over several lifetimes is one ready to seek liberation, learn about his or her true self and understand his or her unity with Brahman. Nonetheless, these clients can be helped by Indian psychology. Goals in treatment for these clients may include helping the client overcome constraints in their lives that keep them from reaching their potential (Rao, 1988). Another goal may be to help them

connect to religion or spirituality but without the emphasis on understanding the religious practices; just experiencing the increased connection will help generate better karma and thereby improve the client's outlook on life (Rao, 2005).

The second path is for those clients who want to increase their connection between the mind, body, and spirit/universe. Their goal in therapy is to increase self-aware and become self-realized (Rangaswami, 1996). In order to be on this path of self-discovery, these clients must question their suffering and have a curiosity about their life; for example, they should question where life comes from and what happens after death.

The goal of therapy in this path is in service of helping these clients express their true self and connect to the universe in order to obtain liberation (Menon, 2005). This goal is considered to be helpful to the individual because it helps one avoid feelings of loneliness, provides one with meaning and purpose in their life, promotes healthy attachment, encourages interdependence and group harmony, and gives importance to taking responsibility when performing one's duty (Rangaswami, 1996). In addition, increased self-awareness allows the client to be in control of his or her own life; it increases one's ability to play an active part in his or her life (Cornelissen, 2003). These goals are not surprising given the collective nature of Indian society. Furthermore, these goals of Indian psychology, self-realization and liberation, are actually considered to be goals in Hindu life (Mathew, 1986).

Menon (2005) notes that ultimately it is necessary to understand that Indian psychology is interested in helping the individual heal through a process of self-healing. She further explicates that "healing is not [done] by cathartic methods, according to their referent, but by creating transpersonal ideas, visions, thoughts, experiences, goals, world-

views, and most importantly self-identity. Spiritual healing is unfolding one's potential" (p. 89). This allows one to acquire self-knowledge and become self-aware. Thus the change that is required to occur is in the states of one's mind and in one's self-identity. Analysis and experience are considered to be fundamental in transforming oneself. It is noted that self-reflection and intuitive thinking are necessary components of analysis. Furthermore, analysis of one's early experiences does not alone foster change but is germane to developing insight which leads to further exploration of the self.

Conclusion

Rangaswami (1996) writes "all sages and gurus were serving as guides, counselors, and therapists" (p. 64). Thus they held a certain amount of information and understanding of human nature and theories of mental illness as well as treatment. Their understanding of the human condition came from thoroughly studying the Hindu scriptures such as the Vedas, the Upanishads, the Bhagavat Gita, and more. Knowledge from these scriptures coalesces into a robust theory of mind that can be useful in helping reduce the psychological suffering of peoples (Indian peoples) in need.

The Upanishads are essential in providing an integrated understanding of a theoretical formulation of Indian psychology. The Upanishads show the connection between the jiva, atman, and Brahman. They reveal that the atman is the personification of Brahman. They further show that the jiva is also atman but is expressed through sheaths that mask its true identity as the atman and Brahman. Thus, all ailments are thought to occur due to the ignorance of the jiva to understand its true identity. The Upanishads also explain that through meditation, yoga, and use of intuitive understanding one can begin to learn his or her true identity.

The Atharva Veda provides information on the inner working of personality development thus it is necessary to be knowledgeable about in order to help change people's mental functioning. These scriptures discuss the importance of balance and describe ways to achieve balance in the internal structures described in Indian psychology. These internal structures include the gunas and doshas; the mind and body. The scriptures also explain how the different constructs such as karma, dharma, samskara, and reincarnation relate in order to develop these internal structures. An individual has to regain balance in these structures in order to find his or her true self. The Atharva Veda is also helpful in that it provides a system of diagnosing the imbalances that may have caused the suffering. Like the Upanishad, the Atharva Veda also explains treatment options that range from a healthy diet, yoga, massage, and meditation.

The following chapters of this dissertation will focus on assessment of the gunas and describing the treatment modalities that arise from the Indian formulation of mental functioning. Chapter five will focus on personality assessment based on the theory of gunas. Chapter six will focus on interventions and treatment options based on the Indian psychological model. The final chapter, chapter seven will provide a critique of the literature presented in the dissertation.

Chapter V: Personality Assessment and the Gunas

Prior to defining interventions and techniques that can be utilized to help an individual attain a connection between mind, body and spirit, it is necessary to examine and understand Indian psychology ideas regarding personality structure. Assessments can be highly useful in presenting a deeper understanding of one's behavior as well as objectively outlining the personality structure of the individual (Drummond, 1996). The goal of Indian psychology is to create characterological change or create space for characterological change to occur in the individual who seeks treatment. It is, therefore, crucial to discuss the existence and possibility of assessment in Indian psychological theory.

Personality measures need to be grounded in a theoretical base which allows for interpretation, conceptualization, and understanding of the test-taker's behavior (Drummond, 1996). Furthermore, the creation and the implementation of these assessment tools are essential in the progression of Indian psychology from a theoretical into the practical realm. This is because Indian theories require their own set of assessment tools that are reflective of the theory at hand. Even though India is one of the countries with the "most active movements of indigenous psychology" only a few measures of personality assessment based in Indian theory exist (Cheung, Cheung, Wada and Zhang, 2003, p. 280). Assessments are also necessary and important in helping the individual understand the changes that need to occur in order to achieve health (Ninivaggi, 2008). For example, a personality assessment rooted in Indian psychological theory would give ample information regarding the individual's diet, lifestyle, and other treatment that may be required for change (Ninivaggi, 2008). Thus, there is a need for

review of the assessment methods and tools available for clinicians wishing to practice using the Indian psychology orientation of treatment.

Understanding of an Indian personality structure comes from the theory of the triguna. Ninivaggi (2008) notes that individuals from the Indian perspective are understood in three intimately connected domains called gunas. Collectively these domains constitute the triguna or other times called the maha gunas; individually, they represent three distinct personality structures. A particular personality structure is formed by the dominance of one of the domains of personality. These domains or gunas are sattva, rajas, and tamas.

Definition of the Gunas

The gunas represent parts of prakriti, and prakriti is everything and anything that is in the universe and the cosmos. Defining the gunas is difficult because although there is general understanding of the definition of a particular guna, a sustained, universal definition is not available. Researchers have defined the concepts as they saw fit for their particular study by concentrating on the elements and qualities they were examining (Murthy & Kumar, 2007). However, one can begin to have a more complete picture of the construct when all the different qualities presented in the different literature are pulled together into one section. This researcher will describe the gunas individually by incorporating the different definitions presented in other studies. Information for this section is collected from the following sources: Bhal & Debnath, 2006; Lad, 2006; ShyPERTT, 2005; Stiles, 2000; Wolf & Abell, 2003.

Sattva is thought to be the natural inclination of the personality. Hence, Lad (2006) describes it as “the underlying nature of the mind—universal or individual mind”

(p. 153). Sattva is described as pure light with the power of illumination, enlightenment, and goodness. It functions as thought and the ability to think which helps with the clarity of mind. It is believed that once the mind is clear, an individual becomes concerned with taking the right action and obtaining a spiritual purpose in his or her life. An individual with the sattva dominance tends to be alert, attentive, egoless, understanding, pure, compassionate, cooperative, harmonious, truthful, and disciplined. These individuals are untainted by evil, unmoved by success or failure, and rate high on existential well-being. A dominance of sattva allows for inward peace and happiness, an increase in consciousness abilities, and an increase in discriminating intelligence. Although there is much positivity associated with dominance in the sattva guna, the Ayurvedic literature sees it as problematic and associated with feelings of arrogance and narcissistic qualities. Nonetheless, it is noted that to gain happiness in this guna quality, one must practice spirituality and be in touch with his or her higher self. An individual with a dominant sattva would be aware of his or her spirituality and practice positive elements of faith.

The rajas gunas, on the other hand, is not the natural inclination of the individual but it is a necessary component of the personality. It is generally associated with active energy, aggressiveness, and passion. On the positive side, individuals with a dominant rajas tend to be ambitious, action oriented, hard working, enthusiastic, and competitive. However, on the negative side, individuals with a dominant rajas tend to be self-centered, restless, and envious. These individuals lack peace, they experience volatility of the mind, they are solely interested in satisfying their desires, their spiritual pursuit hinges on the possibility for self-gain, and they are attached to the results of their activities.

Happiness when this guna is dominant is achieved by satisfying worldly and bodily pleasures.

Similarly to rajas, a dominance of tamas is not a natural inclination of the individual and is also an important aspect of the personality. Individuals with increased levels of tamas tend to be passive, dull, delusional, confused, sad, depressed, lazy, ignorant, inattentive, inactive, insensitive, angry, fearful, and lethargic. These individuals tend to hold narrow worldviews, have insomnia or sleep in excess, and feel helpless. There is no information provided about the positive aspects of the tamas quality but perhaps the ability to sleep, rest and care for oneself are important and positive elements of this guna also making it a necessary component of the personality. Even so, it is vital to report that the tamas personality is described as conditions under “severe types of mental deficiency (idiocy)” (Dube, 1978, p. 211). Individuals with the tamasic personality type also gain happiness via satisfying worldly and bodily pleasures.

Understanding the gunas separately is helpful because it allows one to differentiate between the different gunas. It also highlights the difference between the positive and negative aspects of the guna dominance. However, personality is developed by the constitution of all three gunas (Dube, 1978). So, all three domains (sattva, rajas, tamas) are present within an individual at all times and it is simply the dominance of the guna that is different. Furthermore, according to various Indian scriptures and literature it is believed that psychological disorders are due to an imbalance of the gunas, in particular the dominance of rajas or tamas guna (Bai, Murthy, & Nagalakshmi, 1975).

Giving an individual a diagnosis of a psychological disorder is not the main purpose of the personality assessment, rather it is figuring out the constitution of the

gunas that is deemed vital. The clinical understanding of the individual is considered to be important because everyone is thought to have a different guna presentation than the others, so it makes it necessary to treat the person and not the disease. Nonetheless, diagnostic categories of mental disorders do exist and are considered to be useful in understanding the individual. The Ayurvedic literature provides comprehensive information regarding different mental illnesses (Dube, 1978; Sharma, Chondola, Singh, & Basisht, 2007). Dube outlines disorders of the mind presented in the Ayurvedic literature and provides information on the equivalent disorder in the western frame.

Assessment of the Gunas

The assessment section of this dissertation will focus on the assessment of the manas prakriti, which described earlier is the combination of the three gunas. This decision is based on the role of the gunas in the psychological make-up of an individual. As noted earlier, from the Indian psychological perspective the gunas are determinant of one's personality. For example, one's personality traits and character are reflective of the guna that is dominant in the individual. The Vedas, the Ayurvedic literature, and the Gita show the gunas to be the main concepts of personality functioning. For that reason, the balancing of the gunas will be the focus of this dissertation rather than the balancing of doshas.

Indian theory and history has many methods of assessments that are available and used by the population. These assessments are grounded in the Ayurvedic tradition. However, the focus of the Ayurvedic assessment is the physical body even though Ayurveda itself encompasses many difference disciplines related to one's health, including psychiatry. In addition, writing a complete Ayurvedic assessment is a very

comprehensive and complicated undertaking that involves a thorough understanding of one's physical body and its functioning. Therefore, the Ayurvedic assessments are mainly geared more towards discerning one's physical health. Lad (2002) reports, "Ayurveda is a medical science and its purpose is to maintain the quality and longevity of life" (p. 1). Life is seen as the holistic balancing of the body, mind, and spirit (Lad, 2002). Although in Indian psychology one's physical health is vitally important to one's psychological health, it is outside the scope of this dissertation to discuss a complete Ayurvedic assessment.

There are many different methods that can be employed to assess for the guna constitution. These methods include traditional Ayurvedic method of assessment, questionnaires/inventories, and direct observations and clinical interviews. These methods will be briefly reviewed. Even though much reverence exists for the Ayurvedic method of assessment and there is plenty of information on different inventories/questionnaires that exist, the clinical interview will be emphasized because it is one of the most viable and informative strategies for assessing gunas.

Ayurvedic Assessment: The Pulse Diagnosis

It is possible to assess for guna constitution using pulse diagnosis. Pulse diagnosis is a revered method of assessment for the constitution of the doshas and gunas in the Ayurvedic tradition. In fact, it is considered to be the most valid method. It entails taking the pulse of the client in a systemized manner and analyzing it to determine the dosha/guna constitution of the individual. Although this measure gives information on the physical understanding of the individual, Lad (2006) reports that the mental constitution can be examined using the 6th level of the pulse diagnosis. This assessment

is completed to determine the flow of consciousness as it relates to the energy level of the chakras. Although there are texts available that provide comprehensive instructions to take and analyze the pulse, there simply is not enough information available on this procedure to adequately discuss it in this dissertation. Therefore, the use of the pulse diagnosis is not recommended by this researcher unless the clinician has proper training in Ayurveda. The researcher included this method of assessment in the dissertation to be inclusive and not deny the existence of indigenous methods of assessment that are available. However, as mentioned earlier, there is insufficient information available to make this assessment method a viable option.

Questionnaires and Inventories

Another form of assessing the different gunas is the guna questionnaires and inventories. Personality inventories are simply questionnaires that inquire about the client's thoughts, actions, or beliefs. Drummond (1996) writes, that "the most popular and widely used technique to assess personality is the personality questionnaire. It can be administered to individuals or to groups and is easily administered and scored" (p. 212). To date several personality inventories have been developed based on the triguna model (Das, 1987; Elankumaran, 2004; Lad, 2006; Marutham, Bolodhi & Mishra, 1998; Mathew, 1995; Pathak, Bhatt & Sharma, 1992; Singh, 1971; Wolf, 1998). They range from instruments constructed to measure gunas for sake of measuring personality alone or measuring gunas as they may be useful in determining work ethics or work involvement.

It is vital to create well constructed assessments so that accurate interpretations about the individual can be deduced, and for test developers to provide a comprehensive

guide to their assessment measure (Drummond, 1996). Drummond also notes that a guide must include an information manual and set of norms, as this is important in providing accurate information about how to administer the test, how to score the test, and how to interpret the test. Furthermore, a guide should have information on how the test should be used and ways in which the test may be misused. Groth-Marnat (2003) lists a number of questions to answer that can be used to evaluate a psychological measure. She stresses the importance of taking a critical look at psychological tests by asking questions about the theoretical orientation, practical consideration, standardization, and reliability and validity of the measure in question.

In Indian psychology, mental disorders are thought to arise from the predominant rajas and tamas personalities which can give rise to a lazy, restless or distracted mind (Shyprtt, 1986). Hence, knowing which guna is dominant is important. It appears that the triguna theory is sought after and used to understand work related issues. For instance, which guna personality type shows greater ethics, work involvement attitudes, and used to find appropriate work placement (Elankumaran, 2004).

Drummond (1996) discusses the importance of validity when determining the effectiveness of an assessment measure. A valid testing measure is important because it indicates that the testing measure does in fact measure the construct, idea, or theory that it claims to measure. There are several different kinds of validity including content validity, criterion validity, and construct validity. Reliability is another measure that is necessary to determine prior to administering the test to the general public. Drummond reports that the reliability of the test is reflective of “the degree to which test scores are consistent, dependable, and repeatable” (p. 45).

Murthy and Kumar (2007) analyzed different measures of personality structure using the triguna model, and found many inconsistencies with the inventories that have been presented in this dissertation. They report that guna constructs differ in every study, different instruments are used to measure the gunas, and the guna inventories themselves are quite different. The inventories differ on the number of items required to assess for the guna dominance, as well there is difference in the number of categories or subscales needed to measure the constructs, and they differ in how the gunas are regarded. For example, are the gunas dependent or independent of one another, are they three distinct constructs or do they interact? Murthy and Kumar also note that the developers of the inventories frame the understanding of the gunas in a western lens and therefore do not use the Hindu or Indian lens to understand the terms.

Much research is still needed before the inventories can actually be used despite some of them having good reliability and validity scores. It might be helpful for researchers to be mindful of the measures in existence when attempting to construct more empirically sound inventories that can be utilized by the population at large. In any event, the clinical interview process may provide the clinician with enough information on the presentation of the three different gunas that a learned therapist could judge the predominance of a particular guna. However, the clinical interview approach is also problematic in that it assumes the clinician would be knowledgeable about the theory of the gunas or the guna qualities. There still needs to be much more research conducted and training provided to be done prior to the use of any instruments to measure the gunas. Nonetheless, if the clinician is knowledgeable then the clinical interview and observations might be the best method possible to measure the constitution of the gunas.

The Clinical Interview

The clinical interview is a highly valuable method of assessment and is utilized by many Ayurvedic practitioners, yogis, and other mental health professionals. In western psychology, the clinical interview is thought to be the core of assessment regardless of other measures used to assess the individual. This is because it provides vital information that is necessary to confirm or refute the findings of the measures used. It also provides important information about the client that is useful in treatment. Thus, it is a powerful and important part of assessment and one that can also be used in Indian psychology. Although a structured interview would not be appropriate when using the Indian psychological perspective, there are certain guidelines that can be followed in gaining pertinent information from the client. Furthermore, an interview appears to be one of the preferred methods of assessment particularly when the therapist is working from the Indian perspective but is not sufficiently trained in Ayurvedic forms of assessment.

Anjali (1994) describes a holistic approach to assessment used by yoga practitioners. The yogi assesses the individual's belief system, thinking style, ability to link actions and consequences of behaviors, and learns about the client's presenting problem and history. As well, the yogi pays attention to the client's "appearance, mannerisms, interaction, behaviour, manner of movement, voice, intonations, comfort in interaction, and attitude, particularly as the client discusses presenting problems" (p. 103). All this information is very important because it gives the therapist information on how to specially work with a particular client.

However, guidelines for the clinical interview are somewhat loose because information about the client is expected to be collected in an organic manner. The client

is encouraged to share his or her experiences with the therapist. Likewise, the therapist is encouraged to critically observe the client and inquire further about the client's experiences, feelings, history, and or thoughts. In terms of observations, the therapist may want to pay particular attention to the client's disposition, current state, physical and psychology abilities. This is especially important in initial phases of the treatment as it provides vital information that can be used to determine the guna dominance, current level of conscious-awareness, and the karmic and dharmic levels experienced by the client.

The following section will describe some information that needs to be collected from the patient. The acquisition of information will be divided into two sections: background information collected from all clients and specific information collected to assess for the client's level of conscious awareness of the client's self.

The background information allows the clinician to know the client; it helps the therapist learn the client's patterns, ways to thinking, client's social interactions (with the family, friends, co-workers, and society at large), and the personal history (schooling and work) that contributes to the client's current position. In Indian psychology, it is important to learn about at least four generations of the client: the client him or herself, the parents, grandparents, and if there are any children then the children. This investigation provides knowledge of the karma that might be at play in the individual's life. Change cannot occur unless the karmic levels are positive. It is important for the therapist to gain information from the client about the following items: the client's background, current life situation, relationships, and information regarding the presenting problem. Although these inquiries are similar to the ones that are used when working

from a western psychological perspective, they also provide the basic information that is required to work from an Indian perspective as well. However, the reasoning and depth of information will dramatically change when working from an Indian psychological perspective.

In addition, the therapist is also gathering information that helps to reveal the dominance of the gunas. According to Mohan and Sandhu (1986) this can be done by paying particular attention and inquiring about the client's diet, friends, recreational activities, conduct, thoughts regarding religion, social interactions, interactions with peers, colleges, and others, and the clients emotional reactions. Misra, Suvasini, and Srivastava (2000) report that paying attention to the feelings and desires involved in task performances is also important. When the rajas is dominant, the individual performs acts and duties as a means to end. The differences relate to the dominance of the gunas and hence, the client's personality. Thus it is the gunas that help determine the personality of the individual.

The most important piece of information that needs to be collected is the client's current level of conscious-awareness (level of conscious-awareness will be discussed momentarily). This is important because it will dictate exactly how to approach the client and the types of goals that need to be set in order to for the client to become conscious and self-aware. Thus, it provides pertinent information required to formulate treatment planning. Also the more aware the client is, the less he or she experiences suffering. This is also when the clinician must attain information that is specific to the individual.

In order to organize the clinical interview process, the kosha theory will be used. The kosha theory and the triguna theory are closely related. An individual has

fluctuations in the gunas at each stage of the koshas. Having balanced gunas, or having a higher sattva dominance, allows the individual to do the necessary work to become self-aware at each kosha. The kosha theory will be used to generate areas of inquiry for the clinical interview because it provides a comprehensive understanding of the self at each level. It allows for an easier manner to categorize and assess the awareness of the self and level of an individual's consciousness. To briefly revisit the material, the kosha theory notes that the true self of the individual resides within five different sheaths or koshas. The five sheaths include: the annamaya kosha, the pranamaya kosha, the manomaya kosha, the vijnanamaya kosha, and the anandamaya kosha. Consciousness and self-awareness is present at each level of the koshas but as the individual becomes more self-aware, he or she increases his or her levels of consciousness and self-awareness allowing him/her to become connected to his or her true self. It is also important to remember that it is not a linear progression but a simultaneous one where the client is becoming fully aware of his or her self at each level. Understanding where the client is on the level of self-awareness, it makes it easier to assess the needs of the client and understand how the client needs to become more self-aware.

The purpose of determining the client's present level of consciousness is to understand the level of the client's psyche. For the purposes of a clinical interview, the koshas will be divided into three categories of the mind that are described by Sri Aurobindo⁹: the outer mind (which includes annamaya, pranamaya, and manomaya koshas), the inner mind (which consists of the vijnanamaya kosha), and the innermost mind (that is represented by the anandamaya kosha). This is done because it provides a

⁹ Sri Aurobindo was an Indian philosopher who used and prolifically wrote about yoga psychology.

richer understanding of the client, especially when assessing for the client's psychological functioning.

There are many things to consider at the level of the outer mind; the client's physical sheath, vital sheath, and the mental sheath. Assessing the client's physical and vital levels separately would be out of the scope of the therapist's knowledge even though they are important domains of the individual. Thus, combining the annamaya kosha, pranamaya kosha and the manomaya kosha is able to give a better picture of the client's functioning. Even if the client was not fully aware of their physical or vital connections, they would be able to understand at the level of the manomaya kosha.

The Outer Mind. As mentioned earlier, the outer mind includes the physical, vital, and mind sheaths. It is important to assess if clients are aware at each of the sheaths. Most individuals have self-awareness up to the manomaya kosha or the mind sheath even if the individual is not fully aware at each level of consciousness. The physical sheath is important because it allows the individual to connect to his or her body and be aware of his or her own bodily needs, reactions, and feelings. Narayanan (2007) reports that to assess at the physical level, the therapist can inquire about the client's understanding of his or her own body process, does the individual realize how his or her body will react to certain situations and stimuli, is the individual aware of the body's cycles (for example, the sleep/wake cycle), and is the individual able to recognize when he or she is beginning to feel a physical illness approaching. The therapist might also want to observe the physical body's healthiness and fitness, learn the client's physical health, and learn about the client's perceptions of his or her body.

Assessing one's awareness at the level of the vital sheath is also important because it is believed to be the connection between the body and the mind. Also gaining the understanding of the breath of the client allows a yoga or Ayurvedic practitioner to help the client in ways to relieve stress and gain better understanding of the vital sheath (Narayanan, 2007). Thus questions at this level may include: Is the client able to make a link between mind and body? Does he or she see a connection? Does the client breathe properly? What does his or her breathing tells the therapist about the client.

Finally, the awareness at the mental sheath is of the utmost importance for it is necessary in gaining liberation and for living in a participatory world. Thus, the manomaya kosha is one of the most important layers of the individual because it is thought that most people operate from this level of consciousness. The manomaya kosha refers to the mind; it is about understanding the thoughts, action, feelings, and emotions of the individual.

It is believed that individuals who primarily function from the outer mind do not possess higher intellectual faculties as described by Indian psychology. These individuals typically have rajas and tamas dominance (Misra, Suvasini, and Srivastava, 2000).

The Inner Mind. The inner mind is comprised of vijnanamaya kosha, the intellectual sheath. Misra, Suvasini, and Srivastava (2000) note that there are certain prerequisites needed to be attained prior to becoming intelligent according to the Indian theory. These include: "an awareness (of the existence) of absolute reality, an understanding of the nature of absolute reality, a whole new insight into the phenomenal

world within which one is embedded and a sharp differentiation between the two realms” (p. 17).

At this level of consciousness the individual is able to reason and interpret events clearly. When one is aware at this level the individual does not engage in defensive behaviors or is vulnerable to psychological defenses, has a strong sense of self-worth, and has increased abilities for insight (Narayanan, 2007). So the questions to determine a client’s ability at this stage would be to fully understand the client’s intellectual, reasoning, and discriminating abilities.

Misra, Suvasini, and Srivastava (2000) reports that the Bhagavat-Gita views one that is aware at the intellectual sheath to be

Learned, knower of absolute truth/seer of truth, intelligent person, great soul, sage, self realized, sober, liberated/liberated in supreme, mystic transcendentalist, undeluded, knower of Supreme Brahman, one in complete knowledge, one in divine consciousness, devoted soul, self controlled, introspective sage, man of steady intelligence, one who sees with equal vision, and one who has conquered the mind. (p. 22)

There are several areas to inquire about from this sheath. A clinician may want to inquire about the way in which the client views his or her successes or failures, how the client experiences feelings of bliss, and the client’s locus of control. In conjunction with these inquiries, the clinician may also want to understand how the client experiences happiness and what kinds of things or factors that make him/her feel happy. Other areas of questioning may include: the client’s experience of suffering, client’s judgement and his or her ability to interpret situations, and the client’s reasoning abilities.

The Innermost Mind. The innermost mind is comprised of the anandamaya kosha, the closest sheath to the true self. An individual that is able to access and be aware at this level is thought to be a blissful being.

The therapist would also need to inquire about and come to understand the things and or people the client is attached to. Knowing who and what the client is attached to gives ample information regarding the guna that may be dominant. If the client has attachments then he or she is certainly dominated by rajas and tamas. The level of attachment may be indicative of the guna dominance as well it. Also exploring attachments would include an investigation into how the attachments got formed and what they mean. The level of attachment is thought to impact the feeling of contentment (Singh, 2001). At this point, the therapist might want to inquire if the client is content with his or her life and is the client unhappy but lacks any motivation to change.

All the questions or inquiry of the client would be regarding the karma and dharma in one's life. Possible questions for the clinical interview come from the articles on the guna inventories. From Bhal and Debnath (2006), the questions include 1. Questions regarding judgment, how the client handles different issues and emotions, and their motivation.

The therapist will also need to ask questions regarding the presenting problem. These inquiries include asking about the symptoms of the problem, history of the symptoms, ways in which the client has attempted to cope with the symptoms thus far, and the understanding of the symptoms. Questions during this stage can also be about learning how the client views his or her experience of tragedy, success, and failure.

Conclusion

This chapter highlighted some ways in which a clinician can assess for the level of self-awareness in a client. These methods included Ayurvedic methods as well as methods readily used by clinicians such as the clinical interview. The next chapter of the dissertation will focus on the treatments that help people to balance the doshas, increase the sattva, and find his or her true self.

Chapter VI: Treatment Modalities and Clinical Intervention in Indian Psychology

“*Om Namah Shivaya*” is a famous and readily used mantra in Hinduism (Ferrand, 1997-2009; Stiles, n.d.). Meanings of mantras are never literal and instead must be realized by the individual reciting the mantra. Thus, this mantra does not have a literal translation, but can be roughly translated into “*Om* and salutations to that which I am capable of becoming” (Ferrand, 1997-2009). Swami Mukhtananda believes that “*Om Namah Shivaya*” means “With great love and respect, I honour my heart, my inner teacher. *Namasta*” (Stiles, n.d.). This understanding of *Om Nahah Shivaya* is the pinnacle of Hindu understanding about the self; for the individual him or herself is considered to be his or her own greatest teacher and even his or her own greatest healer. Swami Mukhtananda’s assumption about this mantra has strong implications for psychological understanding of the self in that it dictates that the client him or herself is capable of self-treatment, at times with the help of a therapist.

Secular Versus Sacred Healing

Prior to going further, it is necessary to make a distinction between sacred and secular practices of Indian psychological interventions. Sacred understanding of the procedures, techniques, and interventions from the Indian perspective is solely concerned with self-awareness and connection with Brahman or some higher form of reality. Secular understanding, in distinction, can be considered to be the applied part of the practices that aid in better social, personal and cognitive functioning of the individual (Rao & Paranjpe, 2008). This dissertation is going to deal with the secular understanding of the theory and practice given that the main objective is to help alleviate psychological ailments whereas liberation may only be a secondary goal or side effect of the treatment.

Nevertheless, it is important to note that the secular understanding is steeped in and comes from the Vedic, religious spear. Thus, treating a client at the secular level will also have implications at the sacred level for it is important to have a positive and well functioning secular life in order to gain access to higher levels of consciousness required to attain liberation at the sacred level.

Prevention

The first and foremost thing to remember about Indian psychology is that it can be utilized as a means of preventative measures against illness and to maintain a physically and psychologically healthy life. Thus the key to treating illness in the Indian tradition is prevention (Mishra, 2004). This can be attained by a dedicated practice of Ayurvedic principles such as diet, lifestyle, and positive interactions with others as well as participation in yoga practices such as Patanjali's yoga. Treatment itself is thought to have a restorative function, so it is used to create balance in the individual rather than cure the individual.

Treatment

Ninivaggi (2008) notes that practices of Indian psychology tend to "facilitate the refinement, integration, and expansion of consciousness" (p. 231). As well these practices help to increase life force (Prana), increase desire for intellectual pursuit (Tejas), and increase the individual's endurance (Ojas). There are a myriad of ways in which these goals can be achieved. At a concrete level, the only goal in Indian psychology is to restore balance of the gunas. Regardless of the intervention or the aim of the treatment being rendered, one is always balancing the gunas. The attainment of this goal offers many benefits such as an increase in consciousness, a shift in the

personality structure of the individual, and a greater awareness of the true self. These changes lead to better functioning, involvement, and appreciation in the world. These changes also help decrease the perception of one's suffering.

One agent of change in Indian psychology is the increase in levels of consciousness. Consciousness can be increased "by practices that regulate and enhance both bodily health and mental health functioning" (Ninivaggi, 2008, p. 221). As such, all interventions or techniques assist in the increasing of the consciousness because an increase in the level of consciousness is a direct result of the balanced gunas (Stiles, 2000). For that reason, an increase in conscious awareness is only possible when the gunas are balanced or if one possesses the sattvic personality type. Therefore it can be argued that it is the personality structure of an individual that needs to be changed in order to gain mental health. Since the natural inclination of the individual is the sattvic personality, the individual with a strong sattva is considered to know one's true self. By the standards of Indian psychology, a healthy personality is characterized by the individual knowing his or her true self (Sharma, Chondola, Singh & Basisht, 2007). Veereshwar (2002) shows how personality can be changed with the use of yoga. He notes that yoga allows for purifying the body, emphasizes adhering to a strict moral code, helps to bring the senses under the control of the mind, and it also helps control the intellect, in addition to increasing the level of consciousness. Thus, yoga helps increase the sattva and a sattvic personality is also associated with clarity of mind.

Another agent of change in Indian psychology is increased levels of sattva quality within people. Elankumaran (2004) shows that an individual is better able to accurately perceive his or her work environment, is conscious of his or her duties, and thereby

shows greater effectiveness at work if he or she has a dominance of the sattva guna.

Increasing the clarity of mind is also helpful because it allows one to resolve “superficial conflicts by a deeper knowledge into this real self and then finally resolving the basic conflicts by still deeper knowledge and positive emotional experiences that result from resolving superficial conflicts” (Singh, 1971, p. 152). Using this knowledge allows one to become self-aware but aware of all parts of the self, even the parts of the self that are repressed and despised (Singh, 1971). There is more freedom in self-knowledge. A number of steps can be taken to uncover one’s true self. Ninivaggi (2008) outlines three basic steps that are necessary in learning about oneself. These include:

The first step, *shravana*, included serious study through a focused attention by means of reading, listening, and observing. The second step, *manana*, denoted a critical testing, analysis, and contemplation of the material observed through *shravana*. The third step of this process, *nidi-dhyasana*, denoted the insights achieved by manas of ongoing meditation in order for the studied and contemplated information to refine itself into a faculty capable of advanced discrimination... and clarity. The functioning of Manas, the mind, was gradually purified through these efforts. The functioning of *Manas*, the mind, was gradually purified through these efforts. (pp. 231-232)

Ninivaggi’s (2008) first step, *shravana*, was discussed in the previous section. It involves assessment of the individual. Once a thorough assessment is conducted and the therapist has a firm comprehension of the individual then the therapist is able to use the information to accurately interpret the individual and decide ways in which the individual can be best helped. Finally, the third step gives information about the kind of

information that would be beneficial for the client to have and the types of treatments that can be administered to help increase levels of sattva. Of course, this is something the client may be capable of doing for him or herself should he or she choose. However, if one does not possess the dominance of sattva quality, he or she can be helped by another person or by other measures that allow one to have conscious awareness. Rao and Paranjpe (2008) write,

...material objects unable to reflect purusa by themselves might do so with help from a mind external to it. In association with a mind, a gross material object may manifest its information content. The sensory apparatus that the mind makes use of in its information processing endeavour renders the sattva component of the object of its contact salient. Such salience enables the mind to pierce through the veil of tamas and take on the form of the object. This is accomplished by establishing sensory contact with the object. When the contact is made the manas collects the information and conveys it to buddhi via ahamkara. Then buddhi is transformed to take on the form of the object. When purusa shines on buddhi, there is awareness of the object. (p. 200)

Therefore, the role of the therapist would be of utmost importance. The therapist needs to be well versed in the theory of Indian psychology and be someone who is self-aware and able to see reality in the world. Veereshwar (2002) notes that even in ancient Indian times, the Rishis and practitioners of Indian psychology were well trained and asked to be learned; hence, the training of the therapist is paramount. Present day practitioners should also be versed in Indian psychology, physiology, anatomy, and yoga in order to competently practice from an Indian psychology orientation of therapy (Kornfeld, 2010).

It is incumbent on the therapist to attain this training as there are no official licensing requirements in place for practitioners to work from the Indian perspective (Kornfeld, 2010).

As alluded to earlier, treatment is dependent upon the individual who is seeking help (Anjali, 1994). This is because the type of treatment provided to the client would depend on the individual's level of self-awareness, level of consciousness, and personality type. So if the individual has a tamasic personality type, he or she could not treat him or herself, nor could he or she be treated with interventions that would be useful for someone with a sattvic personality type.

Ninivaggi (2008) highlights several prerequisites needed for change to occur at the personality level. These prerequisites can help inform the type of treatment that would be most useful to the individual. For example, it is necessary to answer the following questions: is one ready to work on characterological change or is he or she in need of simple symptom reduction? The individual must come to understand that his or her suffering has a purpose and that the suffering occurs to inform the individual about necessary changes that need to take place in his or her life. So, the individual must come to understand the role of suffering in his or her life. As well, the individual must possess the capacity to deal with trauma, intense pain, and suffering. Thus, his or her level of tolerance and resilience is vital in this type of treatment that calls for major change in the personality. Moreover, the individual must be persistent in his or her pursuit of enlightenment, consciousness, and self awareness. Furthermore, the individual must be willing to take care of him or herself and be serious about his or her desire to put him or herself first. Additionally, the individual must have a strong desire to change. Finally,

the most important prerequisites of all is that the individual have a guide that is trusted, knowledgeable, and self-aware to help him or her along the journey.

Prior to describing treatment interventions, it is important to remember the theoretical underpinnings of Indian psychology. The theory rests on the understanding that everything and everyone in the world is intimately connected. When one is able to realize this connection then he or she becomes healthy and self-realized. In terms of a basic theoretical understanding of humanity, different literary sources in Hinduism, Indian philosophy, and Indian psychology are similar. However, there are many types of treatment interventions and modalities stemming from the singular theory of humanity. Yet, the treatment practices and interventions come from a variety of different literary sources within Hinduism, Indian philosophy and Indian literature. One source is the Ayurveda literature, which is considered to be a health care system that promotes a preventative measure against disease and illness. Another source is yoga and tantric systems of health. Overall, treatment in Indian psychology typically includes: living a healthy lifestyle, consciousness enhancing programs, psychotherapy, “nutritional programs, herbal medicines, hatha yoga, and other exercises, meditation, and detoxification and rejuvenation techniques” (Lad, 2002; Ninivaggi, 2008; Stiles, 2000; White, 2000, p. 674). Thus, Ayurveda and Yoga are two main systems used to aid in psychological health.

There are some fundamental differences between the Ayurvedic traditions versus yoga philosophical traditions. For one, Ayurvedic literature advocates for balancing the gunas because it is believed that only balanced gunas lead to psychological health and spiritual liberation. The literature reports that even the dominance of the sattva is

unhealthy for it leads to feelings of superiority whereas balanced gunas lead to actual health. On the other hand, the yoga philosophical tradition reports that health is gained when the sattva guna is in dominance. This literature contends that if one has sattva guna dominance then he or she is in good psychological health and able to easily overcome any short comings that may be present.

Talk psychotherapy is another form of therapy that can be utilized when working from the Indian psychological perspective even though it is not birthed from Indian philosophy or history. Miovic (2008) points out different examples of the use of psychotherapy in the Indian literature. For one, there are reference to “talk therapy” in the Bhagavad-Gita. Krishna (analogous to a psychotherapist) assists a man (potential client) assuage his anxiety about going to war through a conversation that allows the man to gain perspective and insight into his situation. There is also a reference to psychotherapy in the Mahabharata when a yogi goes on a journey and finds many hurdles and struggles with demons that he overcomes to find his way. Miovic also explains that the definition of psycho is “soul, spirit, and breath of life” and the definition of therapy is “to attend or treat” thus, the aim of psychotherapy is “to attend to the soul and spirit” of the client/person/individual (p. 452). This is aligned with the goals of Indian psychology—to attend to the soul. Psychotherapy can be seen as “a means toward self-development and self-realization” (Ninivaggi, 2008, p. 253).

The treatment section will be organized in the following manner. The treatment modalities and intervention techniques will be divided into five distinct sections based on the Kosha theory. There are five layers of sheath or koshas in which the true self exists. Kornfeld (2010) writes, there are “five *koshas*, or layers of consciousness, in yoga:

physical, energetic, mental-emotional, wisdom and bliss. Each *kosha* represents one aspect of our existence or consciousness and can potentially be open and accessible to the individual, or blocked” (para. 10). One must transcend each of the stages to be connected to his or her true self. This also allows one to gain and maintain balance in the gunas. The koshas include: Annamaya, Pranamaya, Manomaya, Vignanamaya, and Anandamaya. These koshas can be transcended with the use of the eight different limbs of Patanjali’s Yoga Sutra and with Ayurvedic treatment techniques. Patanjali’s Yoga limbs include: yama, niyama, asanas, pranayama, pratyahara, dharana, dhyana, and samadhi (Anjali, 1994; Mohan, 1993). Ayurvedic techniques include: mantra vidya, ashvasan and upchar, dairya havan chikitsa, and prayaschittani. The koshas, yoga limbs and Ayurvedic treatment all work in tandem to help an individual. Other treatment modalities can also be utilized to assist in the transcendence of each kosha such as psychotherapy.

Anamaya Kosha. The first kosha, the outer most skin/sheath of the individual is called Anamaya kosha. It is represented by one’s physical body. To transcend this sheath one must start to understand the subtle differences in his or her body, understand the relationship of the body with food, namely that the body is food, understand that one’s body is the representation of the universe at large, understand that the “physical body is part of nature and the food chain,” (Narayanan, 2007, p. 10) and understand ways in which he or she can manipulate his or her body to assume the various asanas used in yoga therapy. At this level the individual has to become aware of food he or she eats and his or her body. One of the most important interventions at this level of functioning would be the paying attention to one’s diet.

The three limbs of the Patanjali's eight limb yoga that require attention at this stage are yama, niyama, and asanas (Anjali, 1994; Mohan, 1993). Yama is the moral observances of the individual and the individual is encouraged and taught to not engage in self harm or steal, he or she is asked to remain truthful, seek Brahman, and not be greedy. Adherence to this step is important in the social integration of the individual in the family and society. Niyama is concerned with self-purification of the individual. The purpose of this step is to help the individual be able to self-regulate by accurately observing his or her behaviors, emotions, and feelings. As well, this step helps one to become more self-disciplined by attempting to pay attention to purity and contentment. One is asked to study spirituality and try to be dedicated to the supreme Brahman. Adherence at this level allows for a functional integration of the individual. Finally, asanas is the last limb that is associated with the annamaya kosha and asanas refer to the physical postures that are used during yoga practice. These postures allow one to become stable and increase endurance which helps to build a healthy and strong body. Adherence to this step allows one to become integrated at the structural level. The purpose of this step is to help the individual find body postures that are comfortable and relaxing. All the steps have behavioural and cognitive components.

Bodywork is also thought to be useful at this kosha level and there are many methods that can be utilized (Rao, 2003). These methods can involve the individual manipulating his or her body to help it or someone else massaging the body to treat it. The methods include: therapeutic touch, massage, somatics, and exercise. Somatic therapies include Rolfing, Alexander Technique, Feldenkrais, Rosen method, Hakomi,

Sensory Awareness and continuum. It is believed that these therapies work because they help the individual be less blocked, restricted, constricted, and structurally in balance.

Ayurveda at this kosha level would indicate the following treatment options: proper diet, nasal therapy, and panchakarma. A proper diet is one of the hallmarks of Indian treatment of both physiological and psychological illnesses.

Sreelakshmi and Manay (2006) note that “food is condensation of cosmic energy and provides the psychological qualities or Gunas of vibrations” (p. 187). Food is considered to be vital and the function of food is thought to be greater than its nutritional value. It is thought to provide one with strength when consumed in the appropriate manner, but weakness when improperly consumed. The role of food in one’s life is to help build, balance, heal, and cleanse the physiology and psychology of the individual. A healthy, sattvic diet is considered essential for yoga practice. Shyprtt (2005) writes that a clean diet aids with having a healthy body and mind, thus the diet of a yogi is sattvic and includes greens, vegetables, and fruits.

Sreelakshmi and Manay (2006) note that food takes on the qualities of the gunas and is therefore impactful on the gunas. Sattvic foods tend to be fresh, natural, and whole-foods composed of good qualities. Examples of sattvic foods include: fruit and milk. These foods promote well-being and state of harmony. They help increase energy, happiness, and are sustaining. Rajasic foods on the other hand tend to be bitter, sour, and dry. These types of foods include: coffee, tea, tobacco, alcohol, and spices. Finally, tamasic foods are unsavoury; they are tasteless, spoiled, and rotten. The foods one consumes affects the person’s personality. So for example, when one consumes sattvic foods, he or she tends to reflect a sattvic personality. It is noted that “consumption of

sattvic food had clear positive effect contributing to the well being of the” individual (p. 194).

Another type of Ayurvedic treatment recommended at the annamaya kosha is *Nasya*. *Nasya* is nasal therapy where the nasal passages are cleansed using a substance. Sharma, Chondola, Singh and Basisht (2007) inform the readers that nasya can be useful in decreasing the symptoms of anxiety. This treatment is thought to stimulate the base of an individual’s brain by smell which affects the mind-brain balance. When one experiences balance, the anxiety lifts. This treatment is also used in treating Alzheimer’s disease.

Panchakarma is a set of cleansing procedures in Ayurvedic treatment that are related to the chakras system of the body. These procedures are thought to cleanse the system so the chakras continue to work at an optimal level. There are several panchakarma treatment options that can be utilized at the anamaya kosha level, however, as these procedures are used to cure physical disease and ailments they are not the focus of work in this dissertation (Ninivaggi, 2008). A specific panchakarma treatment called shirodhara is thought to relieve sleep disorders (Sharma, Chandola, Singh, & Basisht, 2007). Shirodhara is performed by pouring oil over one’s forehead. This treatment has also been shown to reduce hypertension. When treating hypertension, steamed milk is poured over the forehead. Finally, it has also been shown to be effective in treating Parkinson’s disease. Gourie-Davi, Ramu and Venkataram (1991) found preliminary evidence that symptoms of Parkinson’s disease show improvement after being administered Ayurvedic treatment interventions.

Pranamaya Kosha. The pranamaya kosha is the energy and vital sheath and constitutes as the second sheath of the body. It is represented by the vital life force, similar to the breath. This sheath, along with the anamaya kosha, is very important to individuals because it structurally holds the individual together. The pranamaya kosha is responsible for providing energy to the anamaya that allows the anamaya kosha to sustain functioning (Frawley, 2000). The pranamaya is important because it is the energy that breathes life into the body (Frawley, 2000). Frawley continues to explain that the pranamaya kosha separates and connects the mind and body; on the one side is the body and the other side is the higher intellectual domains of the individual. He also notes that this sheath helps the individual understand the internal workings of the mind. For example, once the individual is able to comprehend how the breath is affecting the body and how breath can be directed by thought then he or she becomes open to observing how other things in his or her life are also affected by and under the control of the mind. In addition, Frawley writes, “on a psychological level, Prana governs our receptivity to positive sources of nourishment, feeling and knowledge through the mind and senses. When deranged it causes wrong desire and insatiable craving. We become misguided, misdirected and generally out of balance” (para. 36). Blocked prana contributes to a host of psychological issues such as unhealthy attachment, greed, possessiveness, hatred, isolation, feelings of alienation, and arrogance.

Narayanan (2007) explains that this kosha is made of the life force and holds the energy source of the body. Prana is the life force that is within all living beings and it is transported throughout the body via vein like tubular pipes called nadis. There are two sets of nadis: ida, ones that are located on the left side of the individual and they transport

relaxing, cooling energies whereas pingala are ones that are located on the right side of the body and they transport heating energies. Prana enters the body via food source, breath, or the heart. Prana has seven main psychoenergetic centers called chakras. The chakras are associated with psychological, somatic, and emotional functioning of the individual. Understanding and controlling breath work allows one to alter the temperature of the individual so that the individual can either increase or decrease heat and energy resulting in relaxation or activation. It is important to note that prana is the first thing to be disturbed when a person becomes physically or psychologically unhealthy.

The unblocking of the vital energy can happen in many different ways. In addition to proper nutrition and appropriate life style choices, one could use the help of yoga techniques. Patanjali's yoga limbs that are represented at this level of koshas are: Pranayama and Pratyahara. Pranyama helps to regulate breath through breathing exercises and practices (Anjali, 1994). The purpose of these exercises is to help one become stable and not be restless. Frawley (2000) reports that these exercises also help to purify the nadis; particularly, when one practices breathing from alternate nostrils because this allows for the balancing of cooling and heating energies. Breathing practices help with functional integration of the body and they help to relax the individual and gain a sense of feeling tranquil. The individual at this level learns to bring his or her breath under control and through the process of breath work, one begins to awaken the power of the kundalini. Pratyahara is the fifth step of the yoga and it refers to "withdrawing the mind from sense objects" (Shyptertt, 2005, p. 41). Essentially, this is when one is withdrawing from external sources (Narayanan, 2007). Lasatar (2005)

explains this state by referring to the last portion of the yoga class where clients are asked to assume the savasana position, where clients are asked to lie on their back on the floor and then the clients start to be in touch with their internal state rather than external states and stimuli. At this level, one must be concerned with disciplining of the sense (Anjali, 1994). In addition, interventions at this level would include the breath work described in yoga practice, as well as asanas, chanting, and visualization (Narayanan, 2007). Similar to yama, niyama and asanas these steps of the yoga are also behavioral and cognitive.

The researcher did not find any Ayurvedic treatment techniques that were found to be useful at the pranamaya kosha in the literature that was reviewed for this dissertation. Similarly, psychotherapeutic interventions that could be used to assist the client at the pranayama level were not identified. However, there are implications for the use for use of psychotherapy at this level, especially when focusing on the pratyahara level of yoga practice. The important factor would be to be to help the client decrease the experience of extreme emotions. For example, someone with anxiety problems would be required to calm his or her senses and feel more at peace. Alternatively, someone with depressive feelings would still need to calm his or her senses to again feel at peace. Thus anything to help regulate the experience of the client can be considered useful at this stage.

Manomaya Kosha. Narayanan (2007) explains that the manomaya kosha is “the mental dimension of the self” (p. 34). It holds information about the mind and emotions as well as the body. This sheath of the body is responsible for inputting and interpreting the information that one is gaining from interactions with the external world. As well, this sheath is getting information from the intuitive parts of the self, like the vijnanamaya

and anandamaya koshas, and interpreting that as well. Thus, the mind is able to communicate between the body and the higher levels of consciousness like one's intellectual and spiritual abilities. It really is referring to the mind of the individual. An individual must transcend all these koshas: anamaya kosha, pranamaya kosha and manomaya kosha in order to get to the next stage of consciousness. Thus, treatment at this stage is necessary to the progression of the individual. The mind is a very important construct in Indian psychology because in most situations, it is the mind that needs to be cleared in order to attain good psychological health.

Gurudatta (2009) reports that treatment at this level incorporates many different techniques. These include living a holistic and balanced lifestyle, having a positive outlook on life, and functioning well at an emotional level. Emotional functioning can be improved by the use of aromatherapy, counselling, acupressure, acupuncture, meditation, prayers and healing massages, herbal therapies and using a holistic diet. An individual can also transcend the manomaya kosha by the use of yoga, Ayurveda, and psychotherapy. This is because to transcend this kosha one has to become aware of his or her emotions. One holds his or her trauma and pain in the body and thus when the body is helped to recover the individual him or herself also recovers.

Patanjali's step that is necessary to work through this level is dharana. Dharana refers to the ability to concentrate on a particular thing or focus on a particular topic with unwavering attention. The purpose of dharana is to keep the mind from wandering and the practice of dharana helps to increase a sense of inner peace. It is thought that gaining control over the previous Patanjali's yoga steps would help the individual be ready to work on being able to pay attention.

Psychotherapy can also be very useful at this stage. If the client was unable to focus, much of the work would involve understanding what inhibits the client from attaining focus. Ninivaggi (2008) notes that increasing one's ability for conventional thinking can increase the level of consciousness one has. And focused attention comes from a state of being present and conscious as well. So, helping the client become better at conventional thinking would be useful in increasing consciousness and the ability to focus. The therapist may need to take a transpersonal approach to treatment.

Vijnanamaya Kosha. This is the kosha that is concerned with wisdom and awareness. To transcend this kosha, the individual has to start accepting him or herself and be able to reflect on his or her own thoughts and actions (Narayanan, 2007). In addition, this stage is for increasing awareness of one's defences, increasing psychological insight, and increasing mindfulness (Narayanan, 2007).

Patanjali's yoga limb at this level of kosha is dhyana. Dhyana is meditation or contemplation. Bond et. al. (2009) report that there is no definitive definition of meditation. This is because there are many different kinds of practices and techniques that are called meditative: these techniques include transcendental meditation, relaxation response, mindfulness-based stress reduction, and vipassana meditation. However, after consulting with an expert panel of seven individuals who have knowledge, understanding, and training in meditative practices, Bond et. al. found essential components necessary to have in any meditative practice. These essential components include: a defined technique, understanding the logic of relaxation, and presences of some type of self-induced state. In addition, they found other components that were

helpful with meditation. These included the participant being able to be self-focused, have a mystical type experience, or have spiritual or philosophical base.

In Indian psychology meditation is seen as a means to liberation. It is important to note that in this context, meditation has always been considered to be not only a mode of spiritual practice but also a way to help alleviate certain ailments of the mind and body. Lad (2006) writes, “liberation, which is true enlightenment, comes when the seeds of our karma get roasted in the fires of meditation. In the flame of attention, all the seeds of sanchitta karma can be roasted and roasted seeds do not sprout” (p. 154). Meditation is awareness. Thus, meditation is thought to be the key to ending the karmic cycle. The goal of meditation is to get rid of the ego or lose personal identity (Kumar & Raj, 1999).

In the Ayurvedic tradition, meditation functions to develop and integrate a “holistic functioning of the nervous system” (Sharma, Chondola, Singh & Basisht, 2007, p. 1013). It provides space to reconnect with the real, authentic, inner self, the atman or purusa which in turn helps to increase the individual’s level of consciousness.

One of the most important benefits of meditation is that it reduces the sensory noise one hears without the practice (Rao & Paranjpe, 2008). This is done by taming attention, and allowing one to be able to concentrate on one thing. These different types of meditations can be grouped into two categories. One category of meditation is concentrative meditations (Kristeller & Rikhye, 2008). These types of meditations are performed by a repetition of a focal object which can be a mantra, breath, or even a picture. The practice of the meditation is to first engage in repetition of the mantra, breath, or picture and then as repeating disengage from anything else whether it’s a thought or action. The other category of meditations is mindfulness meditations. The

researcher will not elaborate on the mindfulness meditations even though they are practiced readily because they come out the Buddhist tradition and the researcher is writing about the Hindu or Indian tradition.

Meditation allows one to have contact with oneself that is not possible otherwise (Ninivaggi, 2008). It forces one to look inward and become aware of his or her internal world and the individual's "innate intelligence (Buddhi) is uncovered that brings profound wisdom (Prajna) and compassionate empathy (karuna) to the fore" (Ninivaggi, p. 235). Meditation is thought to be able to change one's quality of soma (Lad, 2002). Since soma is the key ingredient in developing the gunas, meditation serves to transform the gunas and actually affect the balance of the gunas and change the individual's consciousness (Lad, 2002).

It is the level of consciousness that increases with the practice of meditation. Ninivaggi (2008) highlights six qualities that are psychological in nature which aid in the expanding of the consciousness: (a) Buddhi, this the same as spiritual/consciousness awakening, (b) iccha, desire, (c) dvesha, aversion, (d) sukha, happiness, (e) dukkha, suffering, and (f) prayatna tenacity.

Meditation has been shown to be effective in treating a variety of mental disorders such as depression, substance abuse, and excessive anxiety; and meditative work is thought be a useful adjunct to psychotherapy and social work (Wolf & Abell, 2003).

Wolf and Abell (2003) did a study on the maha mantra meditation described in the Vedic literature and its affect on the levels of stress, depression and the three gunas. The maha mantra comes from the Vedic literature and is as follows: "hara Krishna hara Krishna Krishna Krishna hara hara/ hara rama hara rama rama rama hara hara" (p. 34).

They divided 93 participants into three different groups the maha mantra group, the alternative mantra group, and the control group. They measured the participants level of stress, depression, and the three gunas at a pre-test, post-test (4 weeks after pre-test), and follow-up (8 weeks after pre-test). The results confirmed the researcher's hypothesis. Specifically, they found a reduction in levels of stress, depression, and the tamas guna. They also found that the levels of sattva increase from pre-test to post-test. However, they did not find that the levels continued to increase at follow-up. They believe this is because the affects of the maha mantra on sattva only lasts as long as the individual is practicing/reciting the mantra. Alternatively, the researchers did not find any change with levels of rajas. They attribute this finding to the theory that the guna tamas must have elevated to rajas and original rajas to sattva thereby not resulting in the change of the rajas guna. This may mean that meditation is a useful tool. The study showed that there was an effect on all levels of the gunas, the tamas qualities were increased to become rajas and rajas qualities increased to become sattva.

The practice of meditation can be useful in many respects to the individual. This would indicate that meditative practices could be considered to be a good adjunct to social work or psychotherapy (Wolf & Abell, 2003).

Anandamaya Kosha. The anandamaya kosha is the inner most sheath. It represents the bliss sheath and within it lives the atman or purusa, the true self of the individual. Awareness at this kosha is the knowledge of the bliss, that "all experiences of pleasure and pain come not from the outside but are the interpretation of our own mind" (Anjali, 1994, p. 65). Once the individual is at the anandamaya kosha, he or she is knowledgeable about his or her connection with Brahman and is enjoying the highest

level of conscious awareness. Narayanan (2007) explains this as the “experience of wholeness and oneness” (p. 8). This is the level at which the person becomes self-realized (Anjali, 1994). Narayanan describes this as “the blissful dimension of the self” (p. 65). Since this is the level of self-awareness, there are no modes of treatment. However, Patanjali does emphasize the practice of the last step of yoga at this level, which is Samadhi. The definition of Samadhi is self-realization and it refers to a deep and intense level of meditation. This is a state at which the jiva, atman, and Brahman are all one and the individual is consciously aware of this connection. This truly is the state of complete psychological integration.

Therapists Who Practice Indian Psychology

The writings and teachings of Indian psychology provide a theoretical framework and methods of assessment and treatment of clients. This orientation requires a holistic approach to treatment and therefore may include a team of treatment providers that assist the client. For example, a client may need to meet with a psychotherapist for talk therapy and a yoga therapist for physical realignment. Any therapist who plans to work from the Indian psychological perspective must undergo proper education and training prior to treating or healing clients.

A therapist or healer who works from the Indian perspective must have a particular personality regardless of the type of services he or she provides. He or she must be of the sattvic personality and he or she must have self-awareness at the vijnanamaya kosha or the anandamaya kosha levels. This is because this personality constellation allows for the therapist to accurately assess the client and provide adequate care. The therapist or healer must believe in a holistic healing method and he or she must

believe in a divine power or consciousness that is controlling the universe, cosmos, and the people within it (Rioux, 2002). Furthermore, the therapist must be ethical, nonjudgmental, and intelligent.

All therapists practicing this type of therapy should also have proper education and training to be able to practice. Psychologists and psychotherapists already have strong educational institutes, training programs, and regulatory agencies that are a part of their education and training. However, yoga therapists and Ayurvedic practitioners have yet to establish licensing practices in the United States. Seitz's (2010) notes that regulatory systems are important because

these structures serve to promote safe and effective practice, strengthen the field's legal status, expand professional opportunities, increase the profession's political influence, and legitimize a field in the eyes of potential patients, potential students, governmental entities, and the healthcare industry. Self-regulatory structures can also set the groundwork for professional licensure and other types of external recognition. (p. 1)

I will now note the requirements that may be useful to the Ayurvedic and Yoga therapists.

The Ayurvedic assessment and treatment methods described are to be implemented only by Ayurvedic physicians. These physicians go through much training in learning about Ayurveda. Ayurvedic practitioners are educated and trained at reputable institutions in India and the United States. At these institutions, the students learn about anatomy, physiology, and allopathic medicine, Sanskrit, and yoga (Rioux, 2002). In addition, they learn about allopathic treatment alongside the Ayurvedic

treatments (Rioux, 2002). As well, Geuss (1999) reports that the Ayurvedic physician must have sufficient knowledge of the different branches of Ayurveda which takes six years of training at an Ayurvedic college. Some schools of Ayurveda require that their students pass medical entrances exams prior to commencing training. However, it is important to note that Ayurvedic practice is not sanctioned and one does not require a license to practice (Rioux, 2002). There are many people who are practicing Ayurveda who have not really been trained in the tradition. Thus it is important to choose an Ayurvedic practitioner with some caution.

Similar to Ayurvedic physicians, the yoga therapists also require much training to be able to practice. They must also be knowledgeable about anatomy, physiology, and nutrition. Most of the literature emphasizes the personality of the yogi to be most important rather than other types of trainings. As mentioned before, the personality of the yoga therapist would be sattvic and the therapist would be self-aware at the vijnanamaya and anandamaya kosha. For the purposes of treating the client from the Indian psychological perspective, the yoga therapist would have to be well versed in Patanjali's Yoga sutra.

It would be difficult to find one therapist or healer that would be able to assist the client with Ayurveda, psychotherapy, and yoga. Thus, there may be a team of therapists who work collaboratively to help the client return to health and balance. All therapists would need to be apprised of the work that is being done by their counterparts in efforts to collaborate and assist the client.

Conclusion

The world, from the Indian perspective, is constructed in a way that the true self of the individual is hidden. This is done to protect the true self, the atman. However, as one gains conscious awareness and self awareness, he or she realizes the power associated with knowing the true self and that his or her true self is a microcosm of the entire cosmic universe. This knowledge allows one to connect with him or herself and live a blissful life. In this chapter, a complex yet organized system has been presented to help one achieve mental health, that is the attainment of a healthy connection with one's true self. Different types of treatment modalities and interventions have been examined to demonstrate how an individual can come to realize him or herself. These modalities include yoga, Ayurveda, and psychotherapy. All of these interventions help to either increase the level of the sattva guna in the individual or balance all levels of the gunas which allows one to know oneself.

The next chapter, the final chapter, will be the concluding chapter to the dissertation. It will outline a summary of the chapters in the dissertation, discuss the experience of working on this dissertation, and provide direction for future studies.

Chapter VII: Summary of the Work

As the East Indian population grows in Canada and the United States the need for psychological theories and intervention techniques formulated using the Indian worldview become essential. Consequently, an attempt was made in this dissertation to outline culturally appropriate intervention techniques for the members of the East Indian community.

Much of the current literature on working with the East Indian community is lacking. It either provides interventions guidelines that are based on the western frame and thereby is somewhat limited for this population, or the literature is not comprehensive enough to be deemed helpful. At other times, when researchers do recommend treatment options based on the Indian psychological foundation, they only use “pieces of the intervention” (Narayanan, 2007, p. 46) and pass it on as the full understanding of the intervention. Thus, the information is not useful for the purposes of this dissertation. Hence, it became apparent that a theory of Indian psychology needed to be developed and outlined before attempting to develop intervention techniques.

There is a movement towards developing indigenous theories and practices of Indian psychological understanding in India using the Hindu worldview (Geuss, 1999; Manickam, 2008; Rao, 2008). At first glance, it may appear to have a large literature base; however, there is only a small number of studies that actually discuss and or measure Indian psychological concepts and theories (Manickam, 2008). In addition, the literature that is available is repetitive so the volume of the literature is not reflective of the amount of literature that actually is in existence. Even though there is minimal literature available, there is sufficient amount of literature to produce this dissertation.

Much of the religious literature on Hinduism and Indian philosophy provides ample information for the development of the Indian psychological orientation. It is important to note that this literature, although readily available requires much effort to attain. For instance, one must read about Hinduism and Indian philosophy to understand the foundation of Indian psychology. One must read previous dissertations that are on Indian psychological concepts and constructs. The other dissertations provide a wealth of knowledge and understanding on the subject matter. Finally one must find access to journals of Indian psychology to be able to learn about Indian psychology. There are only a limited number of books that can be found on various internet book sites but the ones that are available are very useful and informative. So, it takes time to sift through the literature to gain knowledge that has already been there for a very long time.

Chakkarath (2005) writes,

For over 3000 years, Hinduism has provided a vast literature on various systems of philosophy that involves elaborate conceptual frameworks, critical thinking concerning the mind and the body, theoretical analyses of the human personality, introspective methods of observing psychological phenomena, various therapeutic techniques designed to help individuals cope with the difficulties of human life and reach higher levels of development, as well as broad range of social institutions that reflect, facilitate, and structure the kind of personality growth that Hindu culture regards as the basis for well-being and fulfillment. (p. 34)

Luckily, the researcher was able to find abundant information on Indian psychology; complete with information on its origins and treatment modalities that can be used from an Indian psychological orientation.

Methodological Issues

The researcher decided to use a qualitative method to review the literature that was already in existence regarding Indian psychology, assessment, and intervention. This was an effective mode of engagement, given the lack of recent comprehensive literature reviews on Indian psychology. There have been successful attempts by many researchers to deeply understand available literature. For example, the work of Safaya (1975) in his book titled “Indian Psychology” and the comprehensive work by Lad (2002; 2006) in his books “The Complete Guide to Ayurvedic Assessment”. However the lack of strong and long standing interest in Indian psychology and the marginalization of “minority” theoretical orientations in the psychology community have kept these works from being in the mainstream understanding of psychology. The aim of this dissertation was to help resuscitate interest in this theory. This interest has been increasing over time evidenced by work such as the “Handbook of Indian Psychology” edited by Rao, Paranjpe and Dadal (2008), that clarifies Indian psychology. The researcher feels quite supported by these works and others that are used in this dissertation; these works have been very influential in guiding and shaping the current work.

Major Insights

It was necessary to understand the roots of Indian psychology before trying to make sense of the different theories and concepts that have been presented on the topic. One important reason for examining the root of Indian psychology is because much of the

psychological literature used in India is from the western frame; it lacks use of Indian literature in developing psychological theories. Indian psychologists do not practice Indian psychology and Indian universities do not teach Indian psychology (Rao, 2008). Even the literature that claims to provide guidelines to work with Indian clients does not reflect the body of knowledge that exists in Indian psychology.

Upon reflection, it was apparent that religion, philosophy, and psychology are inseparable when looking at Indian psychology. The foundation of Indian psychology is based on Hindu ideas and doctrine. Therefore chapter two of this dissertation was devoted to understanding the concepts in Hinduism. Chapter three was devoted to understanding the primary Indian philosophies based on Hindu ideas. Hindus have accumulated vast amounts of literature over time and devised a complex organization system to arrange volumes of these various scriptures and texts. Hindu scriptures are broadly divided into two parts, *sruti* and *smriti*. *Sruti* means hearing; the materials contained in these texts are considered to be handed down to rishis (Hindu Priests) directly from Brahman. These texts hold information on the philosophy and psychology of India. *Smriti* texts are a collection of works written by human beings and they encompass all texts and materials written about Hinduism other than the Vedas. These writings explain the teachings of the *Sruti* texts.

The Vedas, texts that comprise the *sruti* literature, are considered to be the seed of most Indian philosophies, Hindu thoughts, and Indian psychology (Jaipal, 2004; Reat, 1990; Safaya, 1975; Vallabhaneni, 2005). Thus, understanding the Vedas assists in understanding the human psyche using the Hindu worldview. This notion that the Vedas provide rich information regarding Indian philosophy and psychology is accepted by

many Hindu scholars or scholars versed in Hinduism and Indian philosophy and psychology. There are four sets of Vedas: (a) Rig Veda is the first, it has hymns and mantras; (b) Sama Veda is composed of chants; (c) Yajur Veda has more ritualistic information; and finally, (d) the Atharva Veda reveals information on healing practices.

The texts themselves are divided into two parts: the karma-kanda and the jnana-kanda. Karma-kanda are texts that describe the ritual section of the Vedas: (a) Samhita (mantras), Hymns and prayers; (b) Brahmana, “Theory and practice of sacrificial rites” connected to the mantras, gives details of how and when to perform the rituals; and (c) Aranyaka that provides the transition from the karma kanda to the jnana kanda. Jnana-kanda on the other hand, are texts that contain information on philosophy and knowledge; and they give one knowledge of Brahman and Atman and discuss how to obtain liberation–moksha! These texts contain the Upanishads which give meaning to the material presented in the Karma-kanda portion of the Vedas. Furthermore, the Upanishads reveal four important steps for all interested in searching for the truth: (a) they explain what truth is; (b) show how there is ignorance about the truth; (c) tell why it is necessary to know the truth; and 4) explain how one goes about to finding the truth (Safaya, 1975).

The literature on Hinduism and Indian philosophies has many concepts to help with the construction of the main concept in Hinduism—that Brahman is the supreme consciousness and it is existence. One could say that Brahman is the Hindu God. Brahman, atman and jiva are three main concepts. These represent consciousness and the self. All three are the self of the individual. Brahman is the ultimate consciousness and the true identity of everyone and everything in existence. Atman is the personified part

of Brahman. It is part of the Brahman that exists within everything that exists in the universe. Jiva is the expression of atman through different layers and sheaths. Jiva is the unconscious aspect of the self, or the part with the least amount of consciousness. The overall goal is to achieve connection with Brahman and be conscious and live in a blissful state.

According to the scriptures, only human beings are able to understand their connection with Brahman and that is why the life of the human is considered to be sacred. One is thought to have reincarnated millions of times before getting to be born as a human being and that one is to value this life and use it to connect with Brahman and achieve moksha, liberation. Moksha allows one to leave the cycle of reincarnation and return to be one with Brahman. It is also important to note that a person is considered to be a microcosm of the universe.

Moksha is associated with the jiva coming to know of its connection with atman and thereafter Brahman. The jiva itself is comprised of four different components: the sense of self, karma, samskaras, and the mind. All these components are useful in seeing how the real self is not understood by people. In order to see the real self, one must have positive karma (perform actions that are healthy and good), positive samskaras (the accumulations of positive life karma over lifetimes), and a clear mind. The mind is considered to be the most important part of the jiva because a clear mind allows for one to get to know the real self. Thus, moksha depends on having a clear mind.

Another factor in a clear mind is the need for the jiva to transcend several sheaths (Koshas) to get to the real self. There are five sheaths altogether. The koshas represent the sheaths under which the true self is hidden. Jiva is expressed through these sheaths.

Therefore, in order to realize the true self, one must break through these sheaths. There are five koshas: annamaya kosha, the physical sheath; pranamaya kosha, the vital sheath; manomaya kosha, mental sheath; vijnanamaya kosha, wisdom sheath; and the anandamaya kosha, which is a bliss state. Bliss, in the Indian sense, means the absence of sorrow or happiness. As the jiva transcends these sheaths, it starts to get closer and closer to the true self as the mind becomes more and more clear.

Thus the road to moksha or liberation is through clearing the mind and getting closer to one's true self. This is similar to the goals of Indian psychology: to find your true self and live a life of tranquility and happiness. Chapter four of the dissertation outlines Indian psychology and the reasons one does not have good psychological health.

Indian Psychology Principles

Indian psychology is, as Rao (1988) describes it, a “psychological theory and research derived from, and relating to, Indian thought and ethos” (p. 37). This truly has its foundation in Hinduism. It is claimed by the theory that one is psychologically healthy when he or she is in touch with his or her true self. Consequently, psychological disorders are thought to be due to lack of connection with the true self; the more disconnected, the more severe the psychological disturbance.

Psychological disorders are written about and explained in Ayurveda. The disorders are divided into two categories: endogenous and exogenous. Exogenous or accidental insanity is thought to be caused of incidental or physiological factors due to gaining or losing possessions that are either desirable or undesirable. This is a type of insanity that is caused by the self; collection and expression of bad karma. This distress can be physiological; for example, head injury resulting in cognitive problems.

Endogenous or constitutional insanity is thought to be caused by intrinsic or subjective factors due to states of dosha being provoked. Many specific reasons are given for the emergence of mental ailments including: mental trauma due to emotional dysfunction or physical trauma, insulting Gods or ancestors, possession states, self identified ego, inappropriate food or diet plans, problems in relationship with others, and imbalance in the doshas or gunas. Overall, the disorders are thought to be due to the imbalance of the gunas and that explains the other reasons for problems in the mental realm. There are three gunas: sattva, rajas, and tamas. The guna that is dominant determines the personality of the individual. It is the sattva guna that is associated with being the personality type of the individual who is able to and does recognize his or her true self. Thus, the goal of therapy would be to balance the gunas or increase levels of the sattva guna to help individuals be in a space to alter oneself and realize his or her true self.

Assessment Issues

Chapter five of the dissertation describes the different assessment tools available to assess for the constitution of the gunas. Knowing the current constitution of the gunas helps one understand what treatment would be used to help the individual. There are three ways to assess for guna constitution: (a) a clinical interview that is thorough and has the client talk about the presenting problem, the history of the presenting problem, the client's personal, social and familial history, sleeping and eating cycles, work and school history—allowing for the clinician to get information on the client and judge the type of personality he or she possesses; (b) the pulse diagnosis, a type of assessment rooted in the Ayurvedic literature—the idea that when the pulse is looked at the 6th level, it measures the guna constitution; and finally, (c) personality questionnaires and inventories that have

been developed to assess for the guna constitution. Several inventories exist but most are not empirically tested and the ones that are tested are still require additional testing to be used with the general population. Thus, one of the best methods of assessing for the manas prakriti is the clinical interview by a learned clinician who knowledgeable about the theory of the triguna.

Treatment Insights

The assessment is helpful for determining the appropriate types of treatment for the individual. As well, it lets the clinician know how close or far the person is from realizing his or her true self. There is a complex system for determining the treatments that can be utilized with the clients. Chapter six of the dissertation attempts to collate different pieces of information together to help the individual find his or her true self. Chapter six outlines a systematic way in which the client can transcend the five layers of koshas that surround the true self. For example, the clinician can use Patanjali's Yoga, Ayurveda techniques, and psychotherapy to help clients realize their true self.

Implications

This dissertation provides strong implications for the real world. To begin, it shows a theory of psychology that is better able to be used with East Indian clients. This theory is fundamentally different that the western psychology counterpart. It is rooted in spirituality and religion. The goals coincide with the religious and spiritual aim of human life within a Hindu worldview. For instance, the focus is on helping the individual connect with his or her true self which is considered to be Brahman, the ultimate consciousness. The core of human being is considered to be a healthy, loving and all knowing consciousness and any psychological ailment is seen as a block from

understanding the true self. Thus all people are good and healthy at the core and simply need interventions that can help them understand their true nature.

To date, there are a large number of books, specifically self-help books that discuss the importance of finding one's true self; however they do not outline a method to achieve this realization. Indian psychology provides a longstanding approach as shown in yoga and Ayurvedic treatment that can be helpful in one being able to "find" his or her true self. The world is thirsty for this knowledge; even people who are not of Hindu descent.

I also believe that this literature shows a different manner in which to view the practice of yoga and meditation. It provides more richness and depth into these practices that have infiltrated into society. There is lack of understanding and appreciation for the rituals and practices that being utilized by people who do not know the real meaning of their actions. It is uncertain if the instructors of the practices are also as ignorant of true nature of yoga and meditation or simply choose not to share the truth with their clients.

There is more interest in these eastern ideas than there was before. People have become accustomed to using the practices and there are some who are truly interested in learning about the meaning. There would not be such interest in books such as *Eat, Love, Pray* by Gilbert (2006) if it was not for the desire of the larger society for something more, a soulful life.

Recommendations

One recommendation is for clinicians to begin to use culturally relevant theories with clients of diverse ethnicities; and to take time to learn about the philosophical nature of the individual and devise a theory and interventions to work with that client.

Other recommendations are for future research. It is critical to devise and conduct studies with adequate research designs to test the concepts and study the effectiveness of this theory with East Indian populations. Therefore, it is important that researchers become sufficiently knowledgeable about the constructs they are studying to help them design studies that actually measure the construct they are claiming to measure.

It would be beneficial to devise quantitative literature that accurately compares and contrasts the psychology of the west with Indian psychology. Although there are some fundamental differences, there are similarities too. Information from one body of knowledge can be found useful in understanding the other and vice versa. Western theory has an immense amount of literature that can be useful in further understanding Indian psychology. For instance, the concept of intersubjectivity in the western psychological frame is fascinating (Balbernie, 2007). That the clinician and client can be so in sync that the client's clinical material would be understood by the unconscious working of the clinician's mind ties in well with the Indian psychological perspective. From the Indian psychological perspective this makes perfect sense since the clinician is thought to be attuned to him or herself, he or she can pick up on the nuances of the client. The client's material that resonates with the clinician does come to consciousness.

Yet still, there is much to be learned from Indian psychology. It is a holistic approach that requires examination at the level of the physical, mental, and spiritual. Rao (2008) writes, "psychology in the Indian tradition has much wider and more inclusive perspective than the West. It draws from a verity of sources and permits multiple interpretations" (p. 1).

Miovic (2008) talks about many issues that Indian psychology could help illuminate in the western school of thought. It could be very helpful with further explicating the study of transference and counter-transference. Indian psychology can teach psycho-spiritual practice to become inwardly still. It's called the yoga practice of *samata*. This practice awakens the witnessing consciousness. Indian psychology can also help elaborate the client-therapist relationship and more subtle modes of communication. Miovic writes,

communication is transpiring [between the client and therapist] through the inner mental and vital planes of consciousness during the session but still behind the veil of frontal awareness; or such inner impressions sink down into the subconscious and arise later in dreams, or again the contact may happen in the inner mental or vital planes during sleep and later be recalled as such.
(p. 458)

Thus, there might be a finer understanding of the psychic being. Miovic writes, the psychic being “has the capacity to purify and refine emotional experience that the inner mind does not” (p. 458). This is an important part that the therapist must first cultivate within him or herself. Indian psychology can also add to the western theory of dreaming. Indian literature provides much information on different levels of consciousness (Cornelissen, 2008). It differentiates between subliminal consciousness and sub-consciousness. Subliminal consciousness consists of the inner mental, vital, and physical sheaths of consciousness; whereas, sub-consciousness is the literature prakriti (Rao & Paranjpe, 2008). Information can be exchanged during the dream states that allow one to become more aware of his or her deeper consciousness.

Limitations

Writing about Indian psychology that is based in Hinduism was a very challenging undertaking. There were many issues that came up that made it difficult to quickly and adequately work on this dissertation topic. The problems ranged from having difficulty with the material at hand to personal issues that conflicted with the work on the project. Overall, I have very mixed feelings about this work.

At the onset of the project, I had much to learn about the theory and the religion. I learned by reading as much as I could about Hinduism and Indian philosophy. I contacted the different Hindu priests in Surrey, B.C. to gain further understanding and clarity on the literature. As well, I began to meditate and think about the different concepts and ideas. By practicing these exercises, I slowly began to internalize the concepts and constructs presented in the literature.

Despite my effort, there still were issues that made the process of learning about Indian psychology difficult. Manickam (2008) notes that some of the complications are due to language differences; all the ancient literature is written in Sanskrit and Pali. He notes that the researchers used western terminology to describe Hindu concepts and therefore the terms become confusing. The terms are also confusing because some of the terms are still in Sanskrit and Sanskrit has many different meanings for one term. Additionally, the terms that were in Sanskrit or Hindi were equally difficult because there is no English equivalent to the term and so problems occur at the level of translation. Thus, much time is needed to accurately comprehend the terms and concepts. Manickam also notes that “a student in psychology, trained from the western psychological

perspective, might find these terms confusing” (p. 493). I can relate to feeling confused by the literature early in my work on the dissertation.

Another major obstacle in the research is the lack of communication between researchers (Manickam, 2008). There is so much literature that discusses the same topics and issues. It would be helpful to have literature that embarks upon additional issues, or developed the concepts and constructs on a deeper level. Networking with different disciplines and within the discipline would be very useful to this effort. Although it may be important to note that since there aren't any classes and programs readily available that teach Indian psychology, the researchers for the most part are left to learn this on their own. Therefore, it is not surprising that information on the same concepts and theories is presented over and again. One can only progress after knowing the basics. Thus, there is a need for developing programs that offer courses and degrees in Indian psychology that the students from these programs can then engage in conducting studies that approach more in depth understanding of Indian psychology.

In order to help myself, my task became to learn about the religion and the Indian psychological theory and present it in a non-complicated, easily digestible manner. I think I have been able to do that in the document; however, I worry that the presentation is diluted and does not show the complex nature of the psychological structure imbedded in Indian psychology. It is simply hard to consolidate all the different ideas into one functioning theory and therapeutic practice. Yet they do belong together and their interaction is needed to be understood in order to take hold of the fullness of the approach presented. Moreover, having some knowledge about the literature would have been

helpful in paring down the topic to something more realistic where there could be an in depth understanding of the topic.

This work was also limited by the lack of available literature on all components of the dissertation. On the theoretical front, there was a lot of material that was easily accessible that could be used. However, this changed when it came to finding information on assessment measures and intervention techniques. This is because there is a lack of good empirical research in regard to Indian psychology and assessment instruments (Mautham, Balodhi, & Mishra, 1998). I guess there really has not been that much emphasis on assessment and technique and perhaps that is a good direction for future studies.

In addition, a difference of language also presented an issue in the dissertation because the researcher does not understand Sanskrit, the language that the Hindu scriptures are written in. This made it a necessary for the therapist to reinterpret the interpretations of the Hindu scriptures made by other scholars. This presents a particular limitation because the findings can only be based on what others have already surmised and not the researcher was able to understand the material for herself. Thus, this required using many different texts to understand the original scriptures.

Another limitation is my concern with how this review will be utilized by others. There are many instances where ancient seers cautioned against someone unlearned or undisciplined getting hold of the material presented because they thought the work may be used for inappropriate means or simply misunderstood that would cause more havoc than good. That trend seems to have already taken hold; studies that show how the guna theory and understanding of the guna techniques can be used for employment purposes.

However, the original purpose of the theory was not to determine who to employ but how to help individuals better take care of themselves and live a productive, meaningful life. Thus, the theory is about making one better and achieving positive goals, being psychologically healthy and working towards becoming liberated. Equally important is to not use this information to push others or oneself to transcending koshas before one is ready. Simply having the information does not mean having the ability in the moment to know one's true self. An individual who is still trapped in the annamaya kosha, the physical sheath, should not feel pushed to transcend to the anandamaya kosha, the bliss sheath. It is simply not possible and it causes distress in the individual because they are unable to see the connection between Brahman and atman, let alone the connection between jiva and Brahman. Literature that is disseminated to the masses needs to be ethically responsible and provide guidelines that help an individual travel through their journey of transcending koshas.

There were some delimitations to the study as well. The researcher did not discuss Buddhist philosophy and did not fully explore the Ayurvedic literature because these areas were outside the scope of this particular dissertation. Buddhist philosophy has its own origins and history that is complex and immense. It was not the focus of this dissertation. Similarly, information regarding Ayurveda was not added because Ayurveda provides a full physical understanding of the individual that was not the focus of this study.

India is home to many different religions including Buddhism, Catholicism, Christianity, Islam, Jainism, Judaism, Sikhism, and Zoroastrianism (Daniel, 1999-2005) to name a few. It is true that most of the country's population practices some form of

Hinduism and that Hinduism is a growing religion in the world. However, it is not the only religion and it does differ from other religions that are practiced in India. Thus, claiming that a theory that is steeped in Hindu doctrine is Indian may overstep.

I am a Sikh woman, so a member of a minority religion practiced in India. Sikhism has been consistently marginalized in society, literature, film and any other aspect of the larger culture that constitutes Indian. I wonder if I too am marginalizing my culture and religion by focusing my study on Hinduism. I wonder how using this theory while working with Sikh clients would not be applicable. I don't know enough about Sikhism that I could easily discern the commonalities and differences with its relationship with Hinduism.

The only way I can make peace with this is that the Hindu theory does provide a rich and thoughtful manner of understanding humanity, its problems and ways in which to help relieve the suffering. Thus, it seems to be a useful model that might help broaden the ways various cultures and religions conceptualize psychology. As well, I know that there are some who claim that the root of Sikhism is Hinduism (Robinson, 2006). The truth is never so easily described because others claim that Sikhism is an amalgamation of Hinduism and Islam (Robinson). Thus learning about Hinduism and the psychological perspective may be useful in understanding the Sikh population. At the same time it is clear that one would also have to learn about Islam, Sikhism and the political, social, and culture of time in which Sikhism developed.

Despite the limitations, it has been a productive, useful, and enlightening endeavour. Manickam (2008) really captures the emotional progress of studying Indian psychology. He writes a quotation by Vivekananda,

if a foreigner takes up our literature to study, at first it is disgusting to him; there is not the same stir, perhaps the same amount of go that arouses him instantly. ...However those who delve into this area develop a passion for the concepts and as you... go on studying them they fascinate you; you cannot move; you are bound; and whoever has dared to touch our literature has felt the bondage, and is there bound forever. Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world. (p. 496)

It is certainly the way I feel about having embarked on this journey to find interventions to treat members of the East Indian community. I got a lot more than I could ever have hoped for because I never imagined learning so much about myself.

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APPENDIX A

Different Personality Inventories Based on the Triguna

Following are the different measures that have been constructed and in some cases used. It is important to note that this is not an exhaustive review of the different guna inventories in existence to date.

Guidelines for Determining Ayurvedic Mental Constitution

Lad (2006) developed a chart to help measure the constitution of gunas based on one's manas prakriti. This chart, *Guidelines for Determining Ayurvedic Mental Constitution*, is presented in English and covers a large range of one's functioning based on 23 distinct categories. The categories include spiritual practice, spiritual power, mental clarity, mental peace, satisfaction, behavior, communication, commitment, concentration, willpower, knowledge, memory, forgiveness, cleanliness, sexual activity, donations, depression, emotions, love, speech, sleep, physical activity, and exercise. Based on these categories, Lad asks one to make observations about themselves on 39 items. For example, one observation on the chart is pride and the test-taker is asked to rate his or her behavior on one of three choices: little –under sattva, moderate –under rajjas, and much –under tamas.

Mathew IAS Rating Scale (1995)

The Mathew IAS rating scale was developed by Mathew in 1995 (Multani, 2009; Psychology4all, 2001). This inventory is written in English and it measures one's personality on three behavioral tendencies including inertia, activation, and stability. These tendencies correspond with the triguna: inertia is tamas, activation is rajjas, and

stability is sattva. The gunas are measured using 35 subscales of personality. The measure is reported to have high reliability and construct validity (Multani).

The inventory measures the level of inertia, activation, and stability on 35 different personality subscales including activity level, energy, speed and accuracy, punctuality, perspective, mentality, risk taking, temperament, courage, approach to life, motivation, adjustment, emotionality, will, rights and duties, leadership, assertiveness, anger, fairness, relation to people, relation to possessions, self-concept, values, aggression, attitudes to strangers, sociability, speech making, opposite sex, conformity, friendship, group identification, conscience, beliefs, notion of reality, and determinism (Psychology4all, 2001).

Guna Inventory – Based on Classification of Personality on Tridimensions of Gunas

This inventory is developed by Pathak, Bhatt, and Sharma in 1992. They used information about the triguna theory of personality as understood in Samkhya philosophy. The items for the test were developed using various literature sources that discussed the gunas. The assessment can be administered in both English and Hindi to individuals or groups. The inventory is designed for the adult population.

Scoring of the inventory requires one to tally up the points and produce raw scores indicating sattva, rajas, and tamas. The test-taker is asked to rate using a five-point scale how applicable the item is to him/her. Each response is given a numerical value: 5-points for “very much”, 4-points for “much”, 3-points for moderate, 2-points for “little” and 1-point allotted for the “not at all response.” The raw score is calculated by adding the number of points on each response within each category.

Vedic Personality Inventory

Wolf (1998) developed a Vedic Personality Inventory (VPI) to assess the validity of the guna constructs. The basis of the inventory is the guna theory as it is understood from the Vaisnava philosophical school of thought that comes from the Vedic literature. The items for the instrument were developed using the verses in the Bhagavat-Gita. At first, 50 items were constructed for each factor with a total of 150 items. Many items were eliminated after consultation with five Vedic scholars who had 20 plus years of experience in teaching and studying the Vedic literature in order to increase the construct validity of the instrument. The final number of items came to 90 and they were divided as such: 30 items indicative of sattva personality, 28 of rajas, and 32 of tamas personality.

The responses to the items are on a 7-point likert scale. The test-taker is asked to choose one of the following responses to the items presented: 1-very strongly disagree, 2-strongly disagree, 3-somewhat disagree, 4-neutral, 5-somewhat agree, 6-strongly agree, or 7-very strongly agree. Scoring for the inventory is done by adding the numerical values of all the responses and then dividing that number by the number of items in each guna. Thus when assessing for sattva, one would divide the added values of responses by 30 because sattva is represented by 30 items. Dominance of the guna is determined by which score has the higher value, sattva, rajas, or tamas.

The Inventory of the Mahabharata

The Inventory of the Mahabharata was developed by Singh in 1971. He used the understanding of the gunas from the Mahabharata as the basis for inventory and understanding of mental health (Singh, 1971). This is a short inventory consisting of 39 items and attempts to assess several things such as location of the area of inner conflict,

the test-takers adherence to projection, rationalization, arrogance, and retro-reflection. However, the researcher stresses that the inventory can only be utilized to assess the composition of the gunas and how the gunas are described in the Mahabharata. As well, the balancing of the gunas is only considered to reflect a healthy mental state when one is able to realize his or her true self. Without realizing the self, even balanced gunas are translated into mental instability or ill-health. For example, a person with a sattva dominance which is typically associated with good mental health can be unhealthy if the individual does not realize his or her true self, in this instance the sattva would take on the presence of an overly active and critically harsh superego. There is not much information given on the scoring of the inventory.

Sattva, Rajas, Tamas (SRT) Inventory

Marutham, Bolodhi, and Mishra (1998) developed the Sattva, Rajas, and Tamas (SRT) Inventory to assess one's personality based on the Triguna theory. The understanding of triguna theory comes from the writings of the Bhagavat Gita and Sankhya Karika. The items are directly taken from this literature and they are reworded to make them more direct and relay only one meaning.

The Gita Inventory of Personality

The Gita Inventory of Personality was developed by Das in 1987 and later standardized in 1991 also by Das in 1991. In 1987, Das outlined the three different personality types and showed that the qualities were separate and distinct from one another. As well, he found the content validity to be high but recommended further research to study the gunas.

Das (1991) later renamed the inventory as the ‘G’ Inventory of Personality in order to take away the bias associated with the term Gita. The ‘G’ Inventory consists of 10 items and has 3 responses to each item. Each response to the items corresponds with a particular guna. For example, item B sentence stem is: *If I am compelled to choose one from among the following three alternatives I would like to spend my leisure hours mostly by* – the responses to this sentence stem include: (a) *playing games and or visiting friends* which would be considered a sattva response. The second response (b) *sleeping or idling away the time*, would be thought to be associated with the rajas personality trait. And the third response (c) *reading books on philosophy and or religion* is considered to be a tamas response.

In scoring each type of response is given a numerical value. The sattva responses are worth 3 points, the rajas’ 2 points, and the tamas responses are given a value of 1. Das (1991) normed the inventory on 400 people and found that people who score below 24 indicate a tamas personality, people who score between 24 and 28 represent a rajas personality, while those who score 28 and higher represent the sattva personality.

The Guna Questionnaire

The Guna Questionnaire was constructed by Elankumaran in 2004 to assess personality type based on a spiritual dimension. The researcher presumed that psychology tends to ignore the spiritual aspects of people and thereby is unable to understand the individual in his or her totality. Elankumaran suggests that the level of spiritual evolvment would be indicative of one’s presence in a job situation. Thus, the researcher developed a Guna Questionnaire to identify a personality type based on a

spiritual understanding played a role in one's job involvement. Bhagavat-Gita and Sankhya philosophy was used to understand the Guna Theory.

Items in the questionnaire come from verses of the Bhagavat-Gita. Originally, the questionnaire had 45 items in total with 15 items targeting each guna. However two items were eliminated due to being too religiously specific. This is because the questionnaire is meant to be used with members across religious backgrounds and therefore the items were discarded. Then additional items were removed after judges (people knowledgeable of the Bhagavad-Gita) had difficulty identifying the item as it related to a specific guna. This process resulted in the final questionnaire being 14 items with three response sets each. The numerical value of the responses is 3-points for sattva, 2-points for rajjas, and 1-point for tamas.

Scoring of the questionnaire is based on the values one receives after tallying up all points. Therefore, if an individual scores 36 on sattva and lower on both rajjas and tamas, the individual has a sattva personality type. Finally, the study found that people with a tamasic personality have less job involvement.

Further information on these inventories can be found in article that presented the study.