

SYMPOSIUM XIII

Advances in Indian Psychology: Theory, Method, and Practice

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Symposium on Advances in Indian Psychology: Theory, Method, and Practice

Indian Psychological Movement started more than a decade ago, and the field of Indian Psychology (IP) has been growing rapidly with the publication of many articles, books, a handbook, and regular course offerings at universities and other venues. In this symposium, we cover such topics as *satyam*, *Rtam*, *bRhat*, *svabhAva*, and *adhyAtma*, from the *vedas*, *upaniSads*, *sAGkhyakArika*, *bhagavadgItA*, *zivasutra*, and other texts. We also cover *samarpaNa*, mindfulness, and Yoga-Based Practices (YBP). Papers presented in the symposium illustrate how to develop indigenous constructs from texts. It also illustrates how to employ qualitative research methods for doing research in IP. Through the six presentations and the discussion, we hope to make a small contribution to the IP Movement.

ABSTRACT-I ID0206NAOP2017

**Understanding Yogic Anatomy and the Implications of the
Vedic Triad of *Satyam*, *Rtam* and *Bṛhat***

Anuradha Choudry

One of the significant contributions of the Yoga tradition is its detailed understanding and analysis of the gross and subtle anatomy of the individual which includes the physical as well as its psychological aspects. This in-depth examination of the different components of the being also enabled them to see the varying dynamics between them. Their insights into the multi-layered structure of human nature in turn allowed them the possibility of gaining greater mastery over it and optimising its functioning by seeking to re-channelize its diverse parts towards its potential inherent alignment and integrated working. The Vedic Triad of *Satyam* (Truth), *Rtam* (Right) and *Bṛhat* (Vast) was one such framework that offered its practitioners ways of achieving that alignment effectively. This paper will present the Vedic concepts of *Satyam*, *Rtam* and *Bṛhat* and show its implications in helping an individual discover practical guidelines for a more integrated living.

ABSTRACT-II ID216NAOP2017

***Svabhāvaḥ adhyātmaṁ ucyate: Defining human personality through Sāṁkhya*
Kumar Alok**

I offer a *Sāṁkhya*-based interpretation of the *Bhagavadgītā* (VIII.3) to advance *svabhāva* as an Indian conception of human personality. I draw from the *Yuktidīpikā* commentary of the *Sāṁkhya Kārikā* to develop important distinctions between *bhāvasarga* and *pratyayasarga* as well as *sāṁsiddhika* and *prākṛtika bhava*. Based on these distinctions, I define *svabhāva* as an individual-specific arrangement of *prākṛtika* and *vaikṛtika bhava*. The idea of *svabhāva* brings important insights to personality studies including an apparent resolution of the long-standing person-situation debate. I conclude by arguing that emic approaches to *Sāṁkhya* studies may be preferable to imposed etic studies for developing its fuller understanding.

ABSTRACT-III ID0294NAOP2017

A Qualitative study of Indian Culture: *Go with the flow* or *Samarpan*

Richa Avasthy and Rajen Gupta

The literature on Indian culture fails to provide a coherent view of Indians. So the current study collects qualitative data to capture how Indians look at their reality. Inductive theory building brings out similar aspects of Indian culture such as family orientation, individuals, *jugaad*, paradoxes, contradictions and duality. The paper synthesises these aspects using an abductive approach and derives '*Go with the flow*' or *samarpan* (devotion) as the deep-rooted philosophy that influences Indian values and practices. Based on Schein's layers of culture, the paper ends by proposing multiple layers in Indian culture namely, basic assumptions, values and artefacts. *Samarpan*, Vedic or Upanishad principles are basic, deep-rooted assumptions that are the source of Indian values and practices. Typical Indian values are faith in God, paradoxical mindset, family orientation, contextual sensitivity, and tolerance. The physical artefacts are *jugaad*, adaptability, visit to temples, prayers, fasting, yoga, meditation and tolerance for ambiguity.

Key words: World view, India, Indian culture, Go with the flow, *Samarpan*, Qualitative research

ABSTRACT – IV ID0482NAOP2017

Mindfulness: The Lower and Higher Dimensions of It

AcArya Satya Chaitanya

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The heart of mindfulness as we ordinarily understand it is being one with whatever we are doing at the moment, which requires that our attention be fully focused on the now and here and nothing from within us or from outside distracts our mind. Our attentional focus here is on what is being done by us; or on something that is intrinsic to us, such as our breath, feelings or sensations; or on what is happening at the moment, like the sunrise or the flow of a river.

However, ancient Indian texts like the Upanishads, the Bhagavad Gita, the Shiva Sutras and numerous others speak of a different kind of mindfulness. In this higher mindfulness, we distance ourselves from our actions, become a witness to them. We do not focus on something external or intrinsic to us, but on ourselves – on our true selves as non-doers, non-enjoyers [akartā-abhoktā]. And this focus, this awareness, should not be confined to the waking state alone, but should extend to the dream and sleep states as well.

Indian understanding says that it is only when we experience and identify ourselves with this non-doer, non-experiencer self while we are engaged in all kinds of activities that mindfulness reaches its culmination, leading to awakening. The Bhagavad Gita [4.18] calls a man who has reached this state of perpetual awareness the true yogi, the true man of wisdom, one who has achieved the highest. My paper explores these lower and higher dimensions of mindfulness.

Key words: mindfulness, awareness, Upanishads, Bhagavad Gita, Shiva Sutras

ABSTRACT-V ID0431NAOP2017

What has Yoga got to Do with Positive Psychology? Studies of the Connections and

Associative Mechanisms

Ashish Pandey

In view of the wide-ranging influence of Yoga on human well-being and the significant overlap in its objectives and promises with positive psychology, we have examined the impact of Yoga-Based Practices (YBP) on various Positive Psychological outcomes amongst the sample of the healthy youth population. YBP impact the human psyche by enhancing mindfulness, subjective vitality and self-transcendence and results in enhancement of the level of moral reasoning, psychological capital, and engagement in studies. This presentation is a narrative of three major studies on the interface of Yoga and Positive Psychology.

Key words: Yoga-Based Practices (YBP), Positive Psychology, well-being, self-transcendence, mindfulness

ABSTRACT-VI ID0432NAOP2017

adhyAtma: Indian Perspectives on Spirituality

dharmā prakāśa śarmā bhāwuk

In the *bhagavadGītā*, *adhyAtma* appears eight times in verses 3.30, 7.29, 8.1, 8.3, 10.32, 11.1, 13.11, and 15.5. A rich nomological network of constructs like *brahman*, *adhyAtma*, *karma*, *adhibhūta*, *adhidaiva*, and *adhiyajJa* are provided by these verses, which is used for delineating the indigenous construct of *adhyAtma*. Examining *adhyAtma* in the context of the Indian concept of self, it is proposed that *adhyAtma* is an inward looking process of self discovery that helps guide daily behavior by balancing the material and the spiritual worldviews, neglecting neither. The implications of *adhyAtma* for global psychology as well as daily living are discussed.