

Research Vidyapith International Multidisciplinary Journal

(International Open Access, Peer-reviewed & Refereed Journal)

(Multidisciplinary, Monthly, Multilanguage)

* Vol-2* *Issue-6* *June 2025*

Perspective and Concepts of Ancient Indian Thoughts on Emotion, Cognition, Personality and Motivation

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Abstract

The purpose of this study is to present a comprehensive review of the ancient Indian thought on Emotion, Personality, Cognition and Motivation and their related disorder. By Indian thought systems, we mean to explain the famous Vedas, Upnishads, Ramayana, Bhagwat Gita, and reactions to these ancient Indian scriptures that includes in psychology, religion, and philosophy. Various different concepts such as Triguna, Rasa and Bhava, Ahamkara, Krodha and Purusharta are also described here. The age old techniques which are related to those four concept such as yoga, meditation, music and Vipassana are being rediscovered. This review tries to explain some of those techniques and their effectiveness while dealing with psychological problems and also tried to put a light on how these techniques can be utilized in modern world.

Keywords: Ancient Indian Thought, Emotion, Cognition, Personality & Motivation.

Introduction:

Indian Psychology is a very old discipline. It is as old as the Indian civilization but its history as a modern discipline is also as old as that of the western psychology in India. There is a huge collection of ancient Indian thought system, which describes the human experience and behavior and explain. By Indian thought systems, we mean to explain the famous Vedas, Upnishads, Ramayana, Bhagwat Gita, or reactions to these ancient Indian scriptures that includes in psychology, religion, and philosophy.

The nature of perception and emotion under the various schools of Indian philosophy like Buddhism, Jainism, Nyaya, Mimamsa, Sankhya, and Vedanta, the indian psychology was based on introspection and observation. It was not empirical or experimental, but was, based on metaphysics. Indian psychology is “the psychology grown out of Indian thought and ethos” (Rao, 1988). This thought and ethos is concentrated in the vedic literature that originated between 1500 BCE and 500 CE.

The new rising of Indian Psychology in the modern times can be, considered in the work of Swami Vivekananda, Ramana Maharishi, and Sri Aurobindo, in the early part of the last century.

In this review, we have tried to approach and focus on ancient Indian perspective and concepts on Emotion, Personality, Motivation, Cognition, and their related disorders. An emotion is a complex psychological state that involved in three distinct components: a subjective experience, physiological response, and behavioral or

expressive response. On the other hand, Cognition is a

term referring to the mental processes that involved in gaining knowledge and comprehension. These processes include thinking, knowing, remembering, judging, and problem solving. Personality refers to individual differences in characteristics pattern of thinking, feeling, and behaving. In the end, the 'Motivation' defined as the process that initiate, guides, and maintains the goal-oriented behaviors. Motivation is what causes a person to act; either it is getting a glass of water to reduce its thirst, or reading a book to gain knowledge.

Emotion:

Emotions are important ingredient of life and play an important role in our day-to-day life. All our routine action is, governed by our emotional experiences. Emotions play a significant role in our life because it prepares us for our future action. Our emotional experience, influence our social interaction too. Emotions have defined as feelings having both physiological and cognitive component. In western culture emotion is hard term to define. According to Nairne (2000) "An emotion is a complex psychological event that involves a mixture of reactions a physiological response (usually arousal), an expressive reaction (distinctive facial expression, body posture), and some kind of subjective experience (integral thought and feeling)". But in the Indian philosophical texts and scriptures detailed description of emotions are not available nor are dealt with as a separate concept. They are seen as a component of personality arising out of the contact of ego or ahamkara with the external world.

According to Jain, (1994) this could be because "emotions remained something to be transcended in order to achieve the ultimate goal of life." Emotions are viewed in the context of the ego (ahamkara) and the true self (atman). It is an experience that represents the relation between the ego and the outside world.

According to Taittiriya Upanishad (TU), man is being a part of consciousness (Atma - Soul), wrapped in 5 layers known as Panchkosha. Kosha means sheath and they are five in number namely, Physical body (annamaya kosha), Energy body (pranamaya kosha), Mind body (manomaya kosha), Intuition Body (vijnanamaya kosha), and Joy Body (anandamaya kosha).

Corresponding to each of the five sheaths Taittiriya Upanishad speaks of annamaya purusha, pranamaya purusha, manomaya purusha, vijnanamaya purusha, and anandamaya purusha. The term purusha literally means man, but when used as a suffix it connotes the self-sense associated with each of them. In the language of modern psychology each sheath can be considered as a dimension of self (Sinha & Naidu, 1994). Based on the relation between different purushas and koshas, Salagame (2003, 2006) has argued that there is an integral relation between our sense of identity and the experience of happiness and well-being.

Ordinarily people construe their identities or self-sense in terms of annamaya or pranamaya or manomaya kosha and remain established at that level. The evaluation of ill-being and well-being happens within this limited framework. Trpti (satisfaction of sensual pleasures) relates to annamaya kosha. Harsha (excitement associated with some events), ullasa (feeling of pleasantness associated with the experience of natural beauty, a good breeze, etc.), and santosha (being pleased by some interpersonal interaction) relate to pranamaya and manomaya kosha. Ananda (moments of bliss) relates to vijnanamaya kosha, and anandamaya means pervaded by bliss. According to Taittiriya Upanishad on the other hand, happiness, joy, and well-being are those moments when there is unobstructed manifestation of ananda, which is our original nature. According to Upanishad the framework of panchakosha, our happiness and well-being are ultimately a matter of accessing anandamaya kosha, which is blissful

in itself. (Kumar, 2003, 2006)

Rasa and Bhava:

Rasa theory has been the sheet anchor of Indian traditions of dance and drama till date. Rasa theory discusses the ways and means of producing nine different types of rasanubhavas (aesthetic experience)—sringara (love), hasya (comic), karuna (pathos), raudra (furious), vira (heroic), bhayanaka (horror), bibhatsa (odious), adbhuta (marvellous), and Shanta (tranquil) in the spectators.

Misra (2004) has developed a conceptual model based on the rasa theory. According to this, rasanubhava happens when sthayi bhavas are excited in the mind of the spectator by the acting of an actor. 'In this process determinant or exciting causes (vibhava), and ensuing action tendencies (anubhava) and accessory emotions (vyabhicari bhava) existing in the actors who try to simulate them by their abhinaya skill. It excites sthayibhava in the spectator that leads to rasa. In this way somatic, affective, perceptual, social and self-related processes are involved in it

He also characterized vibhava as determinants and eliciting causes and produced rasa, and makes them enjoyable. Vibhava are of two types namely, alambana and uddipana. Alambana is the primary activating factor. For example, for a man presence of a woman is the primary activating factor of erotic feeling and vice versa. A garden, moonlight, and spring serve as strengthening factors of erotic feeling uddipana (Sharma, 1964).

Cognition:

Cognition is defined as the set of all mental abilities and processes related to knowledge. These processes include thinking, knowing, remembering, judging and problem solving. These are higher level function of the brain and encompass language, imagination, perception and planning.

The concept of cognition has a detailed description in all the six indian philosophies but they have a slight differences between each other. Cognition has been described to have key role in the right means of knowledge. The two kinds of knowledge associated with transcendental and empirical are rooted in two major kinds of cognition namely, pratyaksha jnana and paroksha jnana. Pratyaksha jnana is direct cognition, of an intuitive nature, and is known variously as yogi pratyaksha and aparokshanubhuti in yoga and Vedanta parlance. Paroksha jnana is indirect cognition, mediated by sensor—intellectual apparatus. Modern psychology depends chiefly on paroksha jnana. On the other hand, in the Indian tradition psychological insights are developed based on both parokshajnana and pratyaksha jnana. Pratyaksha jnana involves direct cognition of the nature of things in the universe also.

Thus, the Indian thought systems have 'experiential-cognitive' bases. Methodologically speaking, adhyayana (study) or swadhyaya (self-study), abhyasa (practice), anubhuti (experiencing), and pramana (demonstration) are important ingredients of any study. According to Gupta (1999) the emphasis on the practice and experiencing accompanied by analysis makes Indian systems demonstrative, which is the kernel concept of Indian epistemology. The accounts of self-realized people also facilitate attaining a certain state that may be authenticated by applications, self-practice, and training.

Concept of Cognition in Upanishads

Upanishads are the first major works relating to psychological phenomena. It is in the Upanishads that those seed ideas have been extensively developed. The nature of mind and its functions and different psychological phenomena normal, abnormal, pathological, paranormal are not the primary focus of Upanishads. The primary focus of Upanishads is shuddha caitanya, pure consciousness that is the ultimate reality.

Thus all empirical knowledge psychological or otherwise are considered valid only in a limited sphere and is regarded as false (mithya), in the sense that it keeps changing (anithya) and is not absolute. Therefore in the tradition, Upanishadic and Vedantic teachings are known as jñana yoga or jnana marga, because they emphasize on discriminating between true knowledge (satya) and false knowledge (mithya). If abhyasa and vairagya are the basis of yoga, vicara, enquiry and viveka, discrimination is the key in Vedanta. In case of disharmony or imbalance of the emotion and cognition may lead to the following Disorders:

Ahamkara

In Indian culture, notions of self and identity are understood in transcendental, empirical, and psychological categories. Atman, Purusha, Jiva, Dehi, Ksetrajña, Ahamkara, Ahambhava,

Asmita, Jñata, Bhokta, and Karta are different terms with specific meaning but they all refer to self and identity. The transcendental self, atman, is distinguished from empirical self, jiva, and the psychological sense of 'I am' experience, which is known as Ahamkara. Many investigators have addressed these concepts (Auluck, 2002b; Banerjee, 1994a; Bhattacharya, 1993; Dhawan et al., 1995; Naidu, 1994; Raj, 1993; Saksena and Sen, 1998; Salagame et al., 2005; Salagame & Raj, 1999; Y. Sinha, 1994). Banerjee (1994a) presents a comparative study of two concepts—nescience/ignorance (avidya) and egoism (ahamkara) as found in the Samkhya-yoga systems and psycho-analysis. It is noted that ignorance and egoism produce bondage with their concomitant consequences, sorrow, and suffering.

The concept ahamkara is more matches to many of the modern psychological concepts related to self and identity, such as locus of control, self-efficacy, self-esteem, individuality, relational self, individualism—collectivism, ego-boundary, autonomy, and many more. The concept has implications for psychopathology and psychotherapy. It is possible to hypothesize certain mental problems, particularly of neurotic kind and personality disorders, as manifestations of under- or over- emphasis of one or the other component of ahamkara.

Krodha

Krodha is anger, fury to be precise, and anger management is one of the important areas of psychological intervention nowadays. According to the Bhagavad Gita, the root of anger is kama, 'desire'. Frustration of our desires causes anger that leads to destruction. Desires happen at the three levels—intellect, mind, and body. The pure nature of desire (or kama) is to know reality, which is at the intellectual level. However, it is through the human body that one satisfies one's desire. Therefore, physical needs (e.g., food, sleep, and sex) and emotional desires (e.g., security, love, and esteem) require satisfaction. Satisfying needs and desire at these levels are descriptive of our functioning towards the goal of transient happiness ('sukha'), paving the way to the final goal of bliss ('ananda'). Kama gives rise not only to attraction/attachment to the objects of desire but also to anger and fury ('krodha') when desires get frustrated. Kama, predominantly at the body level, causes greater anger and leads to adverse consequences at the level of psychophysiology.

Dukkha

Dukkha or suffering is an important Indian concept, which is being discussed in the context of illness and, health and stress research (Palsane & Lam, 1996; Verma, 1994). Some have enquired into the nature of suffering and healing (Anand et al., 2001; Paranjpe, 1998b), and of stress and coping (Lam & Palsane, 1997) from Indian perspective. The Indian way of approaching a problem is to go to the very root of the problem by delineating its causes and identifying the underlying processes.

It involves a search for enduring solutions rather than temporary solution. The reasons for sorrow are: (a) the conception of a limited self, (b) the emergence of the quality of restless mobility or rajoguna, (c) dependence on external objects as sources of sukha (pleasure), and (d) fear of separation from the source of sukha.

One of the major sources of Dukkha is craving. This mental process is based on an unrealistic, reified distinction between self and others or between subject and object more generally as being absolutely separate and unrelated. Craving is concerned with acquiring or maintaining some desirable object or situation for “me” and “mine,” which may be threatened by “the other.” Craving is therefore an unrealistic way of engaging with the world, and it is harmful. Craving disrupts the balance of the mind, easily giving rise to anxiety, misery, fear, and anger; and it is unrealistic in the sense that it falsely displaces the source of one’s well-being from one’s own mind to objects.

Hatred is the second of the fundamental disorder of the mind and is a reverse reflection of craving. That is, hatred, or malevolence, is driven by the wish to harm or destroy anything that obstructs the selfish pursuit of desirable objects and situations for me and mine.

The third, most fundamental disorder of the mind is the delusion of grasping onto one’s own and others’ reified personal identities as real and concrete. However, people habitually obscure the actual nature of the self by superimposing on reality the concepts of permanence, singularity, and autonomy. As a result of misapprehending the self as independent, there arises a strong sense of the absolute separation of self and other. Then, craving naturally arises for the “I” and for what is mine, and repulsion arises toward the other. The erroneous belief in the absolute distinction of self and other thus acts as the basis for the derivative mental afflictions of craving, hatred, jealousy, and arrogance. Such toxins of the mind are regarded, in Buddhism, as the sources of all mental suffering.

Personality:

Personality refers to individual differences in characteristic patterns of thinking, feeling and behaving. Personality is very indigenous to the Indian description of personality and temperament. In Indian psychological thought the term ‘personality’ has not been used in strict sense, instead, the concept of Swabhaava referred in scriptures, it covers all aspects of personality. Swabhaava is the essential quality. It is that speed of spirit which manifests itself as the essential quality in all becoming. “Dharma, says the Gita, is action governed by Swabhaava, the essential law of one’s nature and this Swabhaava is at its core the pure quality of the spirit in its inherent power of conscious will and in its characteristic force of action.”

In Yoga and Samkhya, a person consists of two “components,” one material and one not (Dasgupta, 1930; Chatterjee and Datta, 1984; Puligandla, 1997; Jha, 2008; Rao and Paranjpe, 2008). The material one, prakriti (roughly meaning nature), is composed of three “qualities,” the three gunas: sattva (purity), rajas (energy), and tamas (inertia). Prakriti, in the form the three gunas, is the essence of the universe as well as the basis for the personality of a given person. The specific personality, as well as everything material (including the mind), is the product of a “mixture” of the three gunas.

Sattva guna is the “spiritual quality” when sattva guna is dominant a person has inherent desire to be good and caring. There is a resolute constancy of mind and senses. Sattvic intellect clearly understands the difference between desirable and undesirable, undutiful and dutiful action. When sattva is dominant a person does his work as a duty. An action is done with calm understanding and the person is free from doubts.

Rajas guna is the “active quality”. Rajas guna is considered to give rise to passion and desire, it causes greed, activity, undertaking of works, restlessness, and desire.

Rajas dominant person is full of attachment, full of longings for fruits of action. Due to dominance of self-interest, the intellect gives distorted picture of right and wrong. Enthusiasm, interest, and activity are some of the attributes of this guna. People with a high level of rajas, in contrast, have difficulties relaxing and prefer actions that bring them short- term pleasure or relief but may be harmful in the end. Moreover, they tend to have an unhealthy lifestyle and tend to waste their energy.

Tamas guna is the “material quality”. Tamas arises from hopes and illusions. Tamas produces ambiguity, idleness, fantasy, and persistence. Characteristics of Tamas guna dominant people are cautious, apprehensive, and revengeful. When Tamasic guna is dominant, a person derives happiness which originates and ends in self-delusion and miscomprehension. The positive manifestation of Tamas guna is willingness to work very hard. One of these limitations of these attributes are attachment to possessions and self-centered tendencies. People with a high level of tamas are dissatisfied with their lives and are most likely to neglect their health. However, the mixture of the three energies is not seen as necessarily stable: Increasing the level of sattva is generally seen as a desirable goal. And only if sattva is dominant in a person will this person be able to achieve extraordinary spiritual aims.

Motivation:

Motivation is what drives or inspire people to perform specific action or indulge in specific behavior and attitudes to achieve or gain something. It may arise either from inherent condition or an external situation. It makes life meaningful and purposeful. The modern theorists are more focused on psychological and physical aspect of human motivation but the ancient indian philosophers seen motivation as a much broader perspective.

In the Vedic times, the seers of India inspired into human behavior to understand the forces that drove people to indulge in specific action, behavior, goals, attitudes and salvation.

The seers of vedic times identified the following four major motivating factor which satisfied the most basic needs of humans and contributed to their peace and prosperity as well as the orderly progression of the world and society. 1. Dharma (righteous action), 2. Artha (Wealth), 3. Kama (sexual desire), 4. Moksha (total freedom to be). These four major motivating factors are collectively known as Prushartha. According to Vedas, a man have to achieve the above four chief objective (purushartha) in his successful life. The first three belongs to the realm of universal values; the fourth is supreme value that is Moksha. The seers of vedic times thought about not only the materialistic aspiration of humans but also their spiritual and ethical concerns, beliefs and values.

Purushartha

Purushartha is important concept of Indian thought, which refers to the motivational aspect of human behavior. According to Hiriyanna (1975) the term Purushartha means, ‘what are desired by man’ and so he uses the term ‘human values’ as its English equivalent. According to him, the distinguishing aspect between man and animals, which also pursue ends like the former and strives to satisfy the desires, is the definite awareness of it on the part of human beings.

Indian tradition has distinguished between four primary values of life namely, dharma, artha, kama, and moksha. Dharma represents value-orientation. Artha represents material wealth. Kama represents all types of desires. Moksha represents liberation and freedom from the cycle of birth and death. The Indian tradition holds that human beings have to pursue artha and kama, material wealth and pleasure guided by dharma, values, and strive towards moksha, liberation, like a train travelling

to a destination being pushed from behind and pulled forward.

The ultimate and supreme goal of human existence, paramapurushartha, is moksha. This is a teleological conception. The first three encompass all the concepts and theories of motivation, from hedonic to eudemonic (Ryan & Deci, 2001), available in modern psychology but the last one, moksha, is unique to Indian tradition, and it is rooted in the understanding that human beings have the inherent capability to transcend the limitations imposed by nature and attain freedom in an absolute sense. Self-actualization and transcendence are perceived to be at the top of the hierarchy of motives in the Indian context. Beyond self-actualization and transcendence, spiritual pursuit and union with the universal self are considered to be ultimate aim of life.

Indian Perspective on Management:

As we have discussed above disorders of ancient India the following classical management techniques have been widely used by ancient Indian people.

Ayurveda: Sushruta Samhita a well-known ayurvedic text defines swasthya with reference to body, mind, and spirit. Not only that it specifies health as a condition of balance of bodily elements (sama dhatu), body humors (sama dosha), body energies (samagni), and unhindered eliminative process, it also insists that one should have pleasant disposition in his/her sensory functioning, mind, and self (prasanna atma indriya manaha).

Yoga: Besides Upanishads and Vedanta, perhaps the only system of Indian tradition, which has attracted the attention of laypersons and of researchers all over the world, is yoga. It is postulated that yoga helps in the management of stress and anxiety by its down regulating effect on the hypothalamic-pituitary-adrenal (HPA) axis, which gets triggered in response to physical or psychological stressors. Yoga modulates the stress response systems by reducing perceived stress, which in turn reduces physiological arousal, ex, reducing the heart rate, lowering blood pressure, and easing respiration. Evidence suggests that yoga practices improve heart rate variability, indicating improved ability to deal with stress (Sengupta, 2012).

It is widely accepted that the teachings of Samkhya darsana are the philosophical foundations for yoga, which is a practical discipline. The scope of meditation and yoga ranges from simple relaxation to profound realization (Feuerstein, 1989a, b; Murphy & Donovan, 1997). For more than a decade courses on Psychology of Yoga and Psychology of Upanishads are offered in California Institute of Integral Studies, San Francisco, USA, which was founded by Haridas Chaudhari, a disciple of Sri Aurobindo, and in other institutions. In this process, yoga is Westernized, globalized, and is no more Indian; like English language and computers are no more Western.

With the worldwide recognition of yoga in management of stress and positive mental health, studies from India and the west have evaluated its usefulness in various psychiatric disorders. A recent meta-analysis included studies which have evaluated Hatha yoga, Iyengar's yoga, Sudarshan Kriya yoga, and different types of meditative yoga for management of various psychiatric disorders. This meta-analysis demonstrated that yoga therapy is an effective adjunct treatment for depression, anxiety, PTSD, and schizophrenia, with a significant pooled mean effect size of 3.25 ($P = 0.002$).

Yoga based practices may provide relief for symptoms left untreated through common treatments such as psychopharmacology and psychotherapy. Yoga breathing can be extremely useful in the treatment of anxiety and PTSD. Considering the usefulness of yoga and acceptance of the same by many patients, advising the patients to practice the same under the guidance of an expert may be very useful as an adjunct to other modalities of treatment. (Cabral P., Meyer H., 2011)

Meditation: Meditation is a state of state of deep peace that occurs when the mind

is calm and silent. It is the means of transforming the mind. Several studies have indicated a positive impact of meditation in reducing stress and enhancing general wellbeing. (Carmody J, Baer RA., (2007), Chesney MA et al. (2005), Carrington P. et al. (1980), Goleman D, Schwartz G. (1976), Michaels R, Huter M, McConn D. (1976), Speca M, Carlson LE, Goodey E, Angen M.

(2006;12). Several studies have also suggested that meditation can be helpful for the treatment of anxiety, (Evans S, Ferrando S, Findler M, et al., 2007), addiction, (Benson h, Wallace RK. 1972). Aggression, (Singh NN, Lancioni GE, Winton AS, et al. 2007), Suicidality (Williams JM, Duggan DS, Crane C, Fennell MJ., 2006) and depression (Finucane A, Mercer SW. 2006).

Other studies addressing meditation's impact on medical illnesses have indicated a possible role for meditation in the treatment of chronic medical illnesses, (Bonadonna R. 2003) including chronic pain (Kabat-Zinn J. 1982), insomnia (Woolfolk RL, Carr-Kaffston L, McNully TF, Lehrer PM. 1976) and hypertension (Benson H., 1975).

Vipassana: Vipassana means to see things as they really are. It is ancient Indian meditational technique. It was discovered by Gautam Buddha more than 2500 years ago. This technique aims for the total eradication of mental impurities and result in highest happiness. It is a way of selftransformation through self-observation. It focuses on the deep interconnection between mind and body. It is this observation based, self-exploratory journey to the common root of mind and body that dissolve mental impurity, resulting in balanced mind full of love and compassion. (Nazir, 2016).

Music Therapy: Music therapy is an emerging discipline in India that warrants more researches in this area to make it evidence based. The potential of the ancient healing roots of Indian music like Nadayoga, Vedic chanting and Ragachikitcha have been recognized by various medical professionals, psychologists and music therapists (Sairam, 2004).

The antiquated arrangement of Nada Yoga has completely recognized the effect of music on body and psyche and put into practice the vibrations radiating from sounds to elevate one's level of consciousness. By fortifying the states of mind and controlling the cerebrum wave designs, ragas could act as a corresponding medicine. According to an old Indian text, Swara Sastra, the seventy-two melakarta ragas (Raga is a succession of chose notes) control the 72 vital nerves in the body. It is trusted that if one sings with due dedication, sticking to the raga lakshana (standards) and sruti shuddhi, (pitch immaculateness) the raga could influence the specific nerve in the body in an ideal way (Nazir, 2016).

Future Implication: There are numerous Ancient Indian techniques which had utilized for treating individuals who experiences diverse issues from many centuries yet these methods was torpid and dormant till the medieval periods. The scientific researchers had not done enough work on these techniques in order to bring these techniques out of dark ages. It Might be possible that, they looked into and new logical scientists had put light on these procedures and appeared their significance and approve their adequacy. Every one of these systems had opened another part in psychotherapy for treating individuals adequately and effectively. Mostly there had been tremendous drive in Europe and America who made scientific studies on these ancient techniques and came out with wonders in healing humans. Now the time has come to incorporate these time old but tested and wonderful techniques with psychotherapy to cure humans. From the Ancient times, Indian believed are exceptionally commonsense and can be connected to day by day life and making life more rich and serene. These considerations and ideas might change one's mentality while performing the obligations, figuring out how to keep up a condition of passionate steadiness being in the materialistic

world. This methodology is exceptionally applicable in the present fast and stressful life. If Indian psychology and Western psychology are brought together 'we may be in a better position to understand the unity and nexus between mind, body and consciousness' (Rao, 2005).

It is now well known that ancient Indian techniques were very powerful and in modern world these techniques have been adopted by the whole world for ex. Yoga is adopted by the whole world even Unicef announced International Yoga Day (21st June). More and more researchers taking interest in ancient Indian techniques and more and more people are adopting Yoga, meditation, Vipassana, Music Therapy and also taking very much interest in ancient Ayurveda.

Yoga: Clinically oriented studies among the above-mentioned, have evaluated the outcome of yogic practices in relation to autonomic parameters like heart rate, blood pressure, respiration rate, rate of oxygen consumption, body weight, serum cholesterol, plasma prolactin, cortisol level, quality and amount of sleep, and such other physiological and biochemical indicators. Generally it is reported that these parameters show improvement in the physical health status and well-being of practitioners.

In contrast, negative emotions like anxiety, depression, dysthymia, hostility, neuroticism, and stress have shown decrement. One of the main problems in evaluating the therapeutic efficacy of yoga is the lack of commonality in the procedures followed. 'Yogic life style', 'Induced Yogic Relaxation Training', 'Yoga Nidra', 'Yoga Based Isometric Relaxation', 'Sudarshana Kriya', 'Yoga practice', and 'Yoga training' are some of the phrases used by different researchers, which involve one or more techniques. As almost all researchers report improvement in the health and well-being of the participants, it looks as if anything and everything of yoga seems to have a beneficial effect. It is difficult to assess precisely what are the core components or competencies of yoga that bring about such a result.

Mindfulness Meditation: The Mindful meditation is the psychological process of bringing one's attention to experience occurring in the present moment. Mindfulness meditation is to be distinguished from concentrative meditation, where awareness is concentrated upon a single stimulus, such as mantra or the breath. Psychology developed a number of therapeutic application based on mindfulness for helping people who are experiencing a variety of psychological condition. For ex. It helps in reduction of depressive symptoms, anxiety, and treatment of drug addiction. Its famous techniques are Mindfulness based stress reduction (MBSR); Mindfulness based cognitive therapy (MBCT), Acceptance and Commitment therapy (ACT), and Dialectical behavior Therapy (DBT), Mindfulness relaxation.

Integral Psychology: Indra Sen was the first to speak of Integral Psychology by publishing a book, later Haridas Chaudhari, a disciple of Sri Aurobindo who went to the United States under the instruction of his master to spread the message, established Asian Institute of Integral Studies in San Francisco.

Now it is California Institute of Integral Studies. Haridas Chaudhari has been instrumental in the development of Integral Psychology, and Integral Psychology Counselling Programme first offered by Paul Harman. Shirazi (2001) has been actively working in developing Integral Psychology in the West. Wilber (2000) has also spoken about Integral Psychology inspired by

Sri Aurobindo's thoughts, but he includes many other developments within Western psychology.

Integral vision of Sri Aurobindo not only emphasizes on individual evolution of consciousness, but also emphasizes on the evolution of consciousness at a collective and cosmic level. He spoke about the different 'levels of mind' in modern times, which

seem to justify the idea of levels of cognitive development beyond Piaget, though Sri Aurobindo's concept of level of mind is much more broader and encompasses many other aspects.

The Major Tasks of Integral Psychotherapy are:

- (a) To restore order among the parts of the being by moderating the inherent disturbances of the various parts.
- (b) To facilitate the positive influence of the inner personality to pervade the entire being.
- (c) The most significant ingredient of the intervention is to help the client understand his/her nature, its various parts, and their relation to one another.
- (d) The intervention provides the client with the knowledge of the source of the problems confronting him/her.
- (e) Facilitates adopting an appropriate attitude to deal with them. (f) Also provides techniques that he or she could practice to get relief from them in a systematic manner.

Distant Intercessory Prayer: A number of studies provide positive evidence linking intercessory prayer with beneficial health outcomes. It involves praying for others' benefit. In some of these studies, the patient did not know that someone was praying for them. Yet their condition seemed to have improved compared to the controlled group of patient who did not have the benefit of someone praying for them. (Miovic, 2004).

Aroma Therapy: Aroma therapy is the practice of using the natural oils extracted from flowers, bark, stems, leaves, roots or other parts of a plant to enhance psychological and physical wellbeing. The inhaled aroma from these "essential" oils is widely believed to stimulate brain function. Essential oils can also be absorbed through the skin, where they travel through the bloodstream and can promote whole body healing.

Preksha Dhyana: It is the education of the life. Preksha Dhayana means to see "see deep". This technique was given two decade ago. This method emphasizes more on the concentration of "thought" because perception is more important than thinking in the realization of truth. Several experiment such as deep breathing, alternate breathing, perception on different part of the body, meditation, colours, relaxation etc. are conducted in the Preksha Dhayana all these processes have direct impact physical, mental and emotional plane and spiritual synergies are enhanced and enriched. This method is given by Anuvrat Anushasata Shri Tulsi and Acharya Mahapragya.

This method is really helpful in reducing stress, tension, relief in drink, drug.

Conclusion:

The purpose of above study was to describe several ideas concerning human motivation, Personality, Emotion, Cognition, and their related disorders. In this study we tried explore the ancient Indian theories of cognition, emotion, personality and motivation which may co-related with modern theories and mainstream Western psychology.

While a large portion of the Indian theories was mirror in contemporary Western conceptions of these four thoughts, there is something, new in the predictions that could derived from these systems.

The ancient Indian systems contained some hypotheses that are not a part of mainstream Western academic psychology and they provide starting points for theoretical explanations for phenomena that have researched in the West. They may provide some new hypotheses about means to improve one's life and the expected outcomes thereof and can take as a basis for a comprehensive theory of Meditation,

Yoga, Vipassana, Music Therapy etc. Moreover, they proposed a different or extended view of reality by postulating a higher form of consciousness rarely dealt with, so far, in Western psychology.

At last it may be concluded; that the ancient Indian thoughts on Emotion, Cognition, Personality, and Motivation and their related disorders and therapies are very important for modern psychology and need to merge with modern psychology. Most of the world psychologists recognized the ancient Indian disorders and techniques and adopting the thoughts of ancient India, taking more interest in research of ancient Indian thoughts. It is now time to explore new and wide research and study of ancient Indian thoughts to make a better world.

Author's Declaration:

I/We, the author(s)/co-author(s), declare that the entire content, views, analysis, and conclusions of this article are solely my/our own. I/We take full responsibility, individually and collectively, for any errors, omissions, ethical misconduct, copyright violations, plagiarism, defamation, misrepresentation, or any legal consequences arising now or in the future. The publisher, editors, and reviewers shall not be held responsible or liable in any way for any legal, ethical, financial, or reputational claims related to this article. All responsibility rests solely with the author(s)/co-author(s), jointly and severally. I/We further affirm that there is no conflict of interest financial, personal, academic, or professional regarding the subject, findings, or publication of this article.

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Cite this Article-

'Priyadarshshini singh Rajawat', 'Perspective and Concepts of Ancient Indian Thoughts on Emotion, Cognition, Personality and Motivation', Research Vidyapith International Multidisciplinary Journal (RVIMJ), ISSN: 3048-7331 (Online), Volume:2, Issue:06, June 2025.

Journal URL- <https://www.researchvidyapith.com/>

DOI- 10.70650/rvimj.2025v2i600014

Published Date- 09 June 2025