

## Methodological Issues in Psychological Pursuits of Indian Origin

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Psychologists in India are engaged in laying the foundations of a psychology that aims to explore human experiences in a distinct way and significantly contribute to theory building and application. The primary activity in a new area such as Indian Psychology entails abstraction of concepts; the next important task is acquisition, innovation, and discovery of appropriate methods of enquiry. The presumption is that these methods, in comparison to others, would make Indian Psychology truly an Indian contribution for the exploration of human consciousness in all its manifestations. This process involves three initiatives. First requirement is to underline some important methods, and then describe them in minute details even if they are available in Indian schools of thought. Second urgent task is the improvisation of linkages of the psychology departments of universities and colleges with the centers of spiritualism and religion in India. Lastly, these efforts would require a change in the investigator's mindset—to imbibe an ethos conducive for a mind-science of Indian origin.

**Keywords:** Indian Psychology, Psychoanalysis, Supernatural, Consciousness

The resurgence of interest in Indian philosophy and religion among psychologists is a visualization of a nascent branch in an ancient banyan tree (*vat vriksha*). In this quest, psychologists in India envision splendid growth of a beautiful tree which will eventually stand on its adventitious roots as Indian Psychology of consciousness. In this way Indian Psychology is envisaged as an independent system of enquiry into human experiences, sharing with academic psychology a goal that the knowledge gained about human mind will be universally applicable. If there is similarity in the goal of Indian Psychology and academic psychology, how do they differ from each other? Obviously, the differences are to be sought in the concepts of Indian Psychology, its propositions of human mind, and more importantly, in the ways of enquiry. And lastly, it is also important to think about whether the knowledge gained will have universal application? Astonishingly, the last aspect may not be a problem, as the knowledge of

Indian origins which forms the basis of Indian Psychology, is already in use almost all over the world in various shades. The challenge for the Indian Psychology therefore is to make new additions in understanding human psyche.

For any discipline to emerge as an independent system of knowledge it is imperative to deliberate on its conceptual and methodological issues. Over a decade, noticeable attempts have been made to outline the concepts of Indian Psychology, and the presumption is that methods would follow. Although compilation of concepts may perhaps not been a formidable task since it involved frugal use of Indian schools of thought, a disquieting aspect is the extraordinary confidence on the use of methods for exploring human mind. This apparent trivialization of actual practice of methods is a matter of concern as it is bewildering for a student of Indian Psychology. Not only is the student unclear about how to begin the exploration of human

mind, there is a danger of superficiality, for an experience of breathing becomes flow of ions.

Indian Psychology needs to deliberate on some important issues at this crucial juncture. The proponents of Indian Psychology are agnostic to the method of science. Not only this, they think that the material assumption of mind is not tenable in the exploration of human consciousness. Apparently there should be no disagreement about it, however, there are always several ways of exploring a phenomenon. Consider, for example, human inquisitiveness about the mind of monkeys. There are vivid descriptions of Sri Ramakrishna personifying as a monkey to appease the beloved deity Lord Hanuman (Nikhilananda, 2008). The stories of Kipling on *bandar log* have wonderful insights into the minds of these frolicking simians. Penetrating observations of Zuckerman on the complex social life of these macaques display their mental complexity. The experiments of Harlow have shown how these beautiful cousins of man form hypotheses to solve problems. Every kind of knowledge enriches the representation of a monkey in our minds, yet the personification with *bandar* adds an inimitable dimension. In cognitive development stories are as much important as are scientific explorations. Although it is laudable that Indian Psychology aims to apprehend consciousness uniquely, being agnostic to other ways is unwise. It is also important to note that this anecdotal reference to Sri Ramakrishna mimicking the actions of monkeys to appease Lord Hanuman has an important message in it. For, it is a unique practice and also a way to measure the level of consciousness, and has methodological importance to Indian Psychology, which is a matter of concern here.

The basic tenet of Indian Psychology ought to be a respect for all ways of

knowledge. But it is quite possible that the human needs interact with these pursuits of knowledge and create imbalances in our perceptions of various disciplines. Since science is able to solve human survival needs, its proliferation surpasses our imagination. It is irony that rationalists have generated ambiguity about science as well as religion in common man's mind. In their anti-religious stances the rationalists involve science, but at the same time, rationalists are agnostic to scientific paradigm. An understanding of this ambiguity is important for Indian Psychology lest it fall in a trap like the psychoanalysis. The latter is trying to salvage itself after a century or so (Shedler, 2010; Westen, 2006). Therefore at the outset, from an applied psychological perspective, it is in order to reflect upon the apparent similarities of Indian Psychology with the practice of psychoanalysis in India.

#### ***Inside view: Indian Psychology and psychoanalysis***

That psychoanalysis belongs to a tradition of healing in the West and has continuity with religion may have important lessons for Indian Psychology. However, the closeness of psychoanalysis with rationalism, on the one hand, and interest in spiritualism and religion (Davar, & Bhatt, 1995; Kakar, 2009; Vahali, 2009), on the other hand, is a paradox that Indian Psychology cannot afford to overlook. Furthermore, there is already good evidence on psychoanalytic incursions into the great and little traditions of India (Kakar, 1982; Nandi, 1998). Like psychoanalysts, the proponents of Indian Psychology are also proclaiming indifference to scientific paradigm without realizing that psychoanalysis has already taken remedial steps in this direction, as pointed out above. Further complication arises when personal obligations seem to override the responsibility towards the discipline and this is true for Indian Psychology as well as psychoanalysis in India. Whereas psychoanalysts and

psychiatrists in India have made persistent efforts to develop indigenous insights, which has a basis in Indian schools of thought, about human mind in general (Nand, 1961; Ramanujan, 1983; Rao, 2002 a, 2002b) and to enhance clinical expertise in particular (Hoch, 1977; Neki, 1977; 1984; Raguram, Venkateswaran, Ramakrishna, & Weiss, 2002), Indian Psychology is at a beginning stage.

Indian Psychology has to observe more cautiousness in proclaiming the universality of its findings due to the embedding of its concepts in particular religious ethos. Psychoanalysis began with an atheistic stance to develop universal principles of psyche yet the claim is controversial. It is also significant to note that psychoanalysts have gone much deeper in applying psychoanalytic formulations to Indian psyche but Indian Psychology has to test its methods and practices of exploring human mind. Besides the spiritual and religious issues of Indian origin, psychoanalytically oriented work in India on social issues, such as religious violence (Nandi, 1998), is even more compelling. Therefore, Indian Psychology has to give more emphasis on including social issues on its agenda. Moreover, Indian Psychology may have to bear the burden of social discrimination, which is part of the religious practices in India. These issues, namely caste and gender, are embedded in the religious past of Indian psyche. Therefore Indian Psychology may not be looking into human experience anew, its contributions are likely to be evaluated in the context of the contributions of academic psychology, psychoanalysis, and psychiatry in India.

Here one finds an important similarity between psychoanalysis and Indian Psychology that has to do with the use of first-person approach in understanding human experience. Both seem to adhere to first-person approaches at the cost of lowering objectivity and reproducibility of observations. Although psychoanalysis has a long history

of using first-person approach, the Indian Psychology may claim even longer tradition and wider range of these practices (Dalal, & Misra, 2010; Rao, 2001). But it is a fact that a student of Indian Psychology has no direct access to these methods due to linguistic and cultural alienation, and in this scenario, the work of western investigators remains a dependable source. Therefore, for a student aspiring to begin an investigation in Indian Psychology, the first important task is to gain access to a knowledge base by becoming familiar to Indian language and culture. Then only the investigator may be able to come in terms with the nuances of the first-person methodologies. Moreover it would require mutually respectful association between the investigator and the institution of religion. This association also has significance for a change in the investigator's mindset, a primary step in the accomplishment of the task. This mindset attains significance because of the fact that Indian Psychology adopts concepts of Indian spiritualism and religion. For example, consider the dissonance occurring in the mind of a student of Indian Psychology due to contradictory propositions of Soul/no-Soul, God/ no-God, natural/supernatural, and mortality/immortality. He may have to develop new insights into spirits, souls, deities and a host of other non-material entities. Psychoanalysis, due to its authoritarian stance in understanding human psyche, did not face this problem. It is indeed this area where Indian Psychologists are likely to be at loggerheads with Indian psychoanalysts. For, the mindset to view Sri Ramakrishna's spiritual contribution may differ from Kripal (1998) to Cornelissen (2001). On similar lines, the mindset of Kakar (2006) towards Mira Behn is radically different from Pirta (2005). It is imperative for Indian Psychology to comment on these issues.

A significant point is that whereas modern science has strong reservations about psychoanalytic concepts and

interpretations (Gazzaniga, 1994; Kandel, 1999), there is resurgence of interest about religious phenomena among scientists (Kazdin, 2009). Several groups of scientists are exploring concepts and practices that have origins in Indian schools of thought. Investigations on Buddhist meditation and Transcendental Meditation clearly show the importance of scientific paradigm in understanding the effects of these practices on human mind and behavior. If we adhere to first-person approach, it should be made clear who is going to be that 'first-person', the investigator himself or somebody who has already undergone through those experiences by being member of a particular Indian religious tradition. And this would require a closer association between the psychology departments and the institutions of spiritualism and religion in India.

The remaining paper has two major parts. In the first part, the focus is on some methodological issues, whereas the second part highlights the need to foster relationship with the centers of Indian schools of thought, and along with this the development of a mindset conducive to a mind-science of Indian origin.

#### ***Ancient practices and ways: some methodological issues***

The methodological issues need to be understood in two broad ways. First, to acquaint with the practices that create unique changes in the consciousness which are not ordinary or mundane; and, second, to identify methods for understanding the changes in cognition, physiology, and behavior due to the change in consciousness. The following section takes up *five* problems related to the practices as well as methods.

**A. Nature of practice:** An important issue about some exceptional changes in the individual's consciousness pertains to the long duration of meditation in isolated caves (*tapasya*). Are these practices possible in mundane life, or is it possible to import this

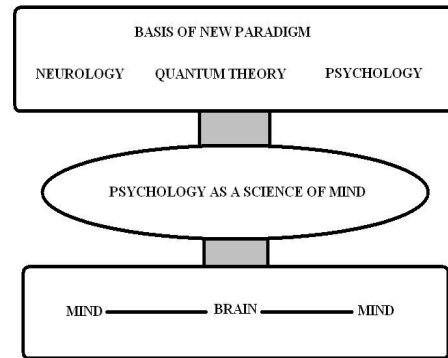
'technology' to investigator's room? Studies on Buddhist monks who have spent a large part of their life meditating in the remote monasteries of the Himalayas show such endeavors (Crook & Low, 1997; Lutz, Brefczynski-Lewis, Johnstone, & Davidson, 2008). Perhaps it is essential to clarify, whether the practices assumed to cause exceptional changes in the consciousness are feasible under normal life conditions. In other word, whether these practices and the philosophy associated with them are in harmony with the prevailing scenario? If not, are investigators ready to modify these practices? There are examples of meditational techniques that have been adapted to modern life, one such case is the Transcendental Meditation.

**B. The ways:** One more problem is that investigators confound the techniques of producing changes in consciousness with the measures of the effects of these changes. In other words, when one explicitly states that the objective is to understand consciousness (see Hussain & Bhushan, 2010), in fact, it turns out a study of the effects of consciousness. The study does not mention a single sentence about investigator's conceptual or theoretical standpoint on consciousness. Moreover these studies pay scant attention towards the practices that create these changes, be it yoga or meditation. It may not be incorrect to assert that traditionally these practices are highly specific and has a long tradition of *Guru-Shishya parampara* (Neki, 1984; Tai Situpa, 2005). One needs to refer to these lineages and describe the procedures in detail (Jacobs et al. 2010). A more important issue, however, is related to the assumptions behind these practices, which are intended to bring changes in the agent, for example, a universal consciousness or *atman*, which is an unchangeable element. The last section deals with this issue in context of need for a mindset in an investigator about these non-material or supernatural aspects.

**C. Matter and mind:** Each culture has its own views about matter. The science has also been evolving views of matter. These views somehow developed a close link with the concept of reality in our minds. It so happened that people began to believe that the view of science about matter is the closest approximation of the reality. Since scientific paradigm successfully tests predictions couched in material propositions, the belief about material notion of reality derives evermore strength, to the extent that all other conceptions of reality appear unreal. Now when science is evolving methods to deal with the concepts or phenomena other than material objects, the belief in the reality of matter is fading (Ranganathan, 1995; Sudarshan, 1982, 1995). Perhaps the misconception that science deals only with matter is still lingering on in Indian Psychology and needs amendment.

It may be added that our understanding of matter is our mind's creation and is changeable. Those who begin their enquiry with this assumption are in a better position to contribute to human knowledge than those who almost dogmatically believe in the words of some eternal entity. The theory of evolution espoused a view of our existence, ever changing and evolving. Sri Aurobindo added a new dimension to it and needs contemplation. To contrast matter with consciousness is a futile exercise. The alternative is to integrate the two views, and assume that there is an inseparable association between mind and matter or mind and brain (Misra, & Sudarshan, 1977; Schwartz, Stapp, & Beaugard, 2005). The medical science accepted it at the beginning of twenty-first century, the physics realized this union of mind and matter while laying the foundation of quantum physics, and in social sciences, the movement towards post-modernism assumes the unity of mind and matter. Thus the new paradigm in psychology—mind-brain-mind—has special significance in the context of the role of

supernatural elements in human well-being (Figure 1).



**Figure 1.** A new paradigm for psychology.

**D. View from within:** The investigator has two options, to begin the enquiry from matter and proceed towards mind (or consciousness), or to begin the enquiry from mind and proceed towards matter. But it is also possible that investigators confine their enquiries to either material or mental domains. However, there may be enquiries that situate their theoretical assumptions in material or mental fields and then cross to opposite sides, for example, to study the effect of mindfulness on heart rate. If one accepts the unity of mind and matter, there is hardly any problem in crossing from one side to the other. But when the assumption is that the matter and mind are separate, the jump from one side to the other is objectionable.

A related issue involves the problem of supremacy of mind over matter or matter over mind. The credibility achieved by psychology using method of science, or acceptance of psychology as a branch closer to basic sciences (Kazdin, 2009), is a moment of joy for all of us who are at the mental end of the spectrum of phenomena around us and within us. As proponents of Indian Psychology, we too are in the same domain as psychology. The claim that we have '*solid and well worked-out procedures to improve the quality and reliability of subjective*

*knowledge*', (Cornelissen, 2001), is no doubt laudable, however, it needs implementation and testing at the ground level. Investigators have to scrutinize procedures of subjective knowledge about human experience and see whether they are universally applicable. Some Indian Psychologists want to use first, second, and third-person approaches to uncover human experiences (Dalal, & Misra, 2010). Those in physical sciences do use these approaches, except that the third-person approach is more suited to the enquiries they undertake. On the other hand, it is also possible to acquire reliable knowledge about nature, without involving first-, second-, and third-person approaches. The two eloquent examples are the quests in quantum field of physics, and the developments in theory of evolution in biology.

**E. Subjectivity-objectivity:** The issue of subjectivity-objectivity is given unnecessary importance to the extent that it is perceived as an insurmountable problem. For any enquiry to begin with, subjectivity is inescapable (Sudarshan, 1982, 1995). As the knowledge spreads among people, for various reasons, objectivity becomes desirable. The real problem, however, lies on both ends of the continuum that is to refine methods and practices of subjectivity as well as objectivity. A student needs precise descriptions of practices to achieve subjective states of consciousness, along with the criteria of evaluation of these states (Varela, & Shear, 1999). Once the student acquires the efficiency in these practices to achieve the desired status of consciousness, it is possible that he/she will be able to discover new practices, modify the present, or collect others. Another perspective of subjectivity-objectivity is beautifully explained by Tinbergen (1973) in his Nobel Lecture in physiology and medicine. He along with Lorenz and Frisch revived the old method of observation, and made it more objective. Half of his Nobel Lecture describes how

observation can be directed outward to record significant aspects of the behavior of autistic children, and in the remaining part of his speech Tinbergen explains that observation when consciously directed inward, for example in Alexander Therapy, may have healing effects. A student may find a more eloquent example of this approach in Ramachandran's (2010) observations on hundreds of patients afflicted with a great diversity of neurological disorders.

At the initial stage, it is vital to invite experts from various schools of Indian thought, and also visit their institutions. A selection of reliable readings of these subjective practices is also essential. The output of these two efforts will be an objective description of the wide spectrum of practices to achieve higher states of consciousness from the cultural landscape of India.

The following section highlights the need for building linkages between the centers of Indian tradition and the departments of psychology in the universities and colleges. These linkages may serve several purposes for Indian Psychology, but above all, it may help to develop a mindset conducive for our enquiries.

***Inner transformation: relationships and mindset***

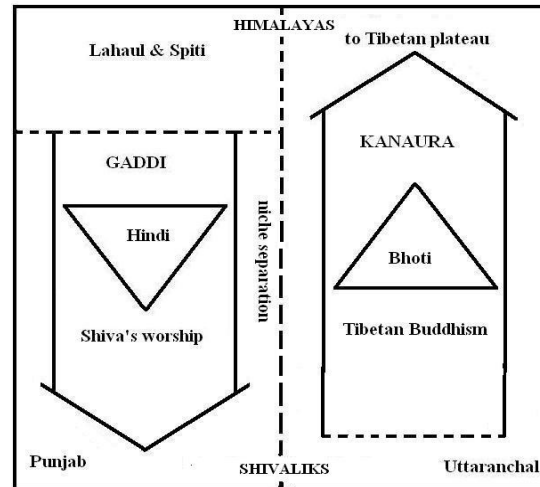
The Indian Psychology is distinct in its contribution as its conceptual basis lies in the tradition that evolved in the landscape known as *Bharatvarsha*, now known as India. The aim of the enquiry of Indian Psychology echoes in the words of a Gandhian Vimla Thakar '*A human revolution which consists in freeing oneself from every kind of personal, national, racial and ideological preoccupation*' (Thakar, 1989; p. 50). If the roots of this transformation, lies in consciousness there is need to scrutinize the substance of consciousness. The transformation of consciousness requires development of a mindset conducive for the refinement of practices and ways to achieve it. Practices

are all those inventions leading to higher states of consciousness. Investigators may need certain criteria to assess these states of consciousness. Another important issue is to evaluate the overall impact in the inner transformation, characterized by bliss, happiness, positive wellbeing, and so on. It may have associated physiological, behavioral and social changes in the individual. These aspects were taken in the preceding sections, and here the focus is on the issues related to the relationships conducive in creating a mindset for higher level transformations in human consciousness. Among the contemporary psychologists, the work of Crook and Wallace, illuminate these relationships and mindsets (Crook, 1995, 2009; Wallace, 2009; Wallace, & Shapiro, 2006).

In a study of two pastoral groups, the Gaddis of Chamba and the Kanaoras of Kinnaur, in Himachal Pradesh, we find interesting example of linkages and mindset in the context of ecology. The Gaddis worship Lord Shiva and has linkages with the great tradition of Hindus, whereas the Kanaoras are followers of Tibetan Buddhism and have monasteries (Figure 2).

### Relationships

Indian Psychology assumes that the long tradition of schools of thought in India have unique conceptual basis to answer the questions of human existence, which in turn has its basis in consciousness. These questions include, for example who am I; why I came; and, where I will go. The innovation of special practices to acquire the higher states of consciousness has to do broadly with exploring the preceding questions. To build this mindset, we may have to foster relationships with centers of Indian thought (*great tradition*) and the institutions of deities (*little tradition*) spread in the countryside of India. Some examples of inner transformation are very briefly referred here to sensitize the inquisitive student on these two important



**Figure 2.** The linkages and mindsets in two groups of pastoralists in the Himalayas.

His Holiness the fourteenth Dalai Lama, foreseeing that humanity needs transformation at conscious level, opened the doors of meditating monks to scientists, but at the same time did not close the option of a change from non-material to material (Dalai Lama, 2000; Davidson, 2006). In fact the varieties of experiences brought about by meditational techniques of Buddhist monks provide a unique material of human consciousness for the inquisitive minds from scientific disciplines (Davidson & Lutz, 2008). Examples of such openness are available in the Maharshi Mahesh Yogi's Transcendental Meditation (Shear, 1990).

An experience of transformation has been beautifully described by Thakar (1989) when her life took an inward journey while she was engaged in an outward revolution during the land-gift mission of Vinoba Bhave. The new dimensions which these transformations add to human consciousness, at individual and collective level, are focus of the writings of Krishnamurti (2000). A unique feature of this approach is not to look away from the problems of real world, but keep the dimension of consciousness open for a complete freedom of the being. This strain of thought was at

the core of an indigenous movement known as Chipko. Tikekar (1988), a philosopher and Gandhian was instrumental to imbibe this spirit among common folks through her new interpretation of Bhagvat Kathas in the context of environment. Though as a women, according to the Indian tradition, she was forbidden to be an exponent of scriptures, Swami Chidananda, a *Vedanti sanyasi*, blessed her for taking up this task of human survival. The anger in the hearts of social activists towards the ‘development’ thrust upon the natives of the Himalayas, which was making their life more miserable, was awaiting such a transformation at the inner level. Because they believed that the conscious spiritual transformation gives them inner strength, as one finds in the feelings of Sunderlal Bahuguna on the 70<sup>th</sup> day of his repentance fast for the wounds inflicted on Nature (Pirta, 2005, 2007).

Such transformation can be seen in the life of Bhagat Puran Singh of Pingalwada, Amritsar. Concepts of *bhiksha* (alms) and *seva* (service) were crucial instruments for building an institution (pingalwada) for the care of mentally weak people in the society. He owed this transformation to the teachings of the Sikh Gurus (Anand, 2001; Singh, & Sekhon, 2001).

**Mindset**

A perplexing issue arises when the creator of change may have to create change in itself. The phrase, that Indian Psychology ‘requires psychologists to be yogis’ (Cornelissen, 2001) aptly conveys this. One way to view this problem is that the unique changes in consciousness of the individual (or investigator) are likely to change the consciousness of the individual, and then the individual as whole, and finally his relations with the society. A kind of transformation is expected in the agent’s consciousness and the system around it, the body and the environment. This is apparently easy to comprehend, for example, take the case of a machine or an organ of the body. In the process of creating change, when the machine cools the room or the heart pumps blood, the process causes changes in the machine or the organ due to wear and tear in it that may decrease its functioning over a period of time. Now consider a learning agent that enhances its functioning as a result of experience, but it is also prone to wear and tear. Yet, in Indian Psychology one assumes an unchangeable Agent (the Self or Consciousness) that creates changes in the consciousness of mind that embodies a living system (the body). It is possible to assume

		TYPES OF CONSCIOUSNESS	
		Pure Consciousness	Body Consciousness
NATURE OF CONSCIOUSNESS	Non-material	SAMKARA'S ADWAIT VEDANTA ? INDIAN PSYCHOLOGY	? PSYCHOANALYSIS ? INDIAN PSYCHOLOGY
	Material	? E C G SUDARSHAN'S QUANTUM THEORY	NEUROLOGY QUANTUM THEORY PSYCHOLOGY

**Figure 3.** Confounding the nature of consciousness with the type of consciousness.



such an Agent at the mental level, and additionally propose that such an Agent is approachable through certain mental practices. This proximity or touch with the Agent is transformative for the agent in the body (individual's consciousness). A student of Indian psychology must be aware of these assumptions behind the practices of consciousness (Figure 3).

There are some social issues, which have bearing on practices and methods. One may agree with Cornelissen (2001) that carving out a statue from a crude rock need a mental map, but there is another important question here. The statue, through a ritual, becomes 'the sacred'. This is entirely hidden in the formulations of Indian Psychology. In this ritual the creator or sculptor gets lost, like the masons retrieving the crude rock to the workshop. It is possible to overlook this social aspect, but an important transformation occurs during the ritual. The statue enlivens in our consciousness and assumes the power of a deity, and there is an emergence of psychologically significant relationship, of a deity and the devotee (Thapar, 2002).

One may have no dispute in accepting that consciousness has taken a physical form. But why does it become sacred for some, discriminating for others, and remains neutral to a large section of society. They are challenging issues for psychology in general and Indian Psychology in particular. For example, the conflict between Shavites and Vaishnavites did not escape the notice of an atheist like J B S Haldane. For him, this issue was as deep as the emphasis on competitive or co-operative tendencies among evolutionary biologists. To overlook the rituals, associated with the practices of consciousness, which are rich in material element, is therefore an important issue. These rituals are located in place. Although it is not difficult to accept that Rama is universal, it is not easy to accept that He has no association with the Ayodhya. In this

context, psychologists also joined historians to sort out this issue but the efforts were futile. That these mental issues assume concrete material forms, in this case even bloodshed, only ascertains inseparableness of matter and mind. Indian Psychology emphasizes that the true (or high) knowledge comes through intuition, revelation and inspiration (Cornelissen, 2001; Dalal & Misra, 2010). These ways are not alien to other systems of knowledge acquisition. What is needed and expected is a specific reference to credible sources.

Lastly, it may be added that the intuitive, revealing, and inspiring ethos is alive in the infinite deified spirits of common folk living in the vast countryside of India (Carstairs, & Kapur, 1976; Pirta, 2007, 2009). Unfortunately, neither academic psychology nor Indian Psychology have shown interest in this mental treasure, rich in content and variety of supernatural elements. The Indian Psychology identifies with the great tradition of India. This stance is refined by the linguistic sophistication and is further emboldened by the discipline of psychological enquiry. The little traditions of countryside, lacking this finesse, are therefore not included as contributors to this knowledge base, the Indian Psychology. These traditions are alive in the villages of India, contributing immensely to arts and social sciences (Sax, 2009; Singh, 2003), academic psychology throws them in the dustbin of superstitions, and for Indian Psychology they appear untouchable. That the Indian Psychology may not become the psychology of the dominant urban elite, it needs to be inclusive. This is also necessary to avoid the allurements of political refuge, and the danger of political castration. One way to avoid such a trap is not to eye upon the pot of *amrita* by churning the ocean of supreme consciousness but sip nectar from little flowers of consciousness, the institutions of deities and other spirits thriving in the village communes of India. For, the great tradition

of India has survived on the infinite little traditions of village deities, and *vice versa*. Moreover, in mundane life we are likely to find the ethos for intuitions and revelations through lived experiences.

### Conclusion

If somebody wants to measure the contribution of an investigator, the former should be allowed to use his yardstick. Alternatively, a method of measurement common to all is an ideal choice. To insist that others use our measure to assess our contribution is unconvincing. Indian Psychology appears to fall in the trap of rationalists. On the one hand, it raises voice against the method of science, and, on the other hand, draws upon the assumption of religious and spiritual base of India. The trap is alluring, and may ultimately harm Indian Psychology. If the aim is to explore consciousness in all its manifestations, it is imperative to respect all the ways that lead people in that direction, though an investigator may choose only one of them.

The transformation of consciousness requires development of mindset conducive for the refinement of practices and ways to achieve it. Practices are all those inventions which take people to higher states of consciousness. There is, however, need of certain criteria to assess these states of consciousness. Another important issue is to evaluate the overall impact of these practices referred here as inner transformation, characterized by bliss, happiness, positive wellbeing, and so on. It may have associated physiological, behavioral and social changes in the individual. Some investigators hypothesize that the changes in the individual's psychology, physiology and behavior resulting from these specialized practices may be due to some remedial processes in the wear and tear of the body systems. Do these studies come in the fold of Indian Psychology? Because in these studies, there is no assumption of the higher

level of Consciousness or some such principle which is unchangeable but is the Creator of change. Or, take another example, a person performing yoga without mental contemplation, but the effects are beneficial for the body and mind of the individual. Does this fall under Indian Psychology? These are the issues that may arise in an investigator's mind and may need clarification in the planning of an enquiry.

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