CHAPTER VI

DISCUSSION

The main objectives of the present study were to assess the prevalence of Asakti-Anasakti and to study the association between Asakti-Anasakti and components of well-being viz. subjective well-being, psychological well-being and the three orientations to happiness viz. pleasurable life, engaged life and meaningful life. And, further to examine the predictive efficiency of these positive psychology variables for Asakta-Anasakta tendencies among general and yogic groups separately.

6.1 Prevalence of Asakti-Anasakti among Yogic Group and General Group across Gender and Socio-Economic Status

Percentages were derived after converting Asakti-Anasakti scores into categories specified by Bhushan and Jha (2005). Individuals with a score of 112 and above constituted the High Asakti group, individuals with a score between 79 and 111 constituted the Moderate Asakti-Anasakti group and those with a score below 78 formed the High Anasakti Group.
6.1.1 Yogic Group

75.38% of youth in the Yogic group were found to be high on Anasakti (Fig. 1). This means that majority of individuals in the yogic group were high on Anasakti and rest of the individuals displayed moderate tendency towards Asakti-Anasakti (24.61%). Interestingly, no individual in this was found to have been high on Asakti. The yogic sample comprised of individuals who had joined ashram for the ultimate goal of self realization, led a pure yogic lifestyle and practiced meditation regularly. Ashram life is based on the principles of a healthy yogic lifestyle, advocating simplicity and self-discipline to support personal growth and self-discovery. A typical day in the ashram life incorporates regulated sleep and work hours, rising early, morning Yoga class or self practice, talk or discourses and satsangs, hands-on activities in the departments of the ashram, Yoga Nidra (deep relaxation practice), meditation, chanting (of Vedic mantras), singing devotional songs, gardening or agriculture and personal time. In short, they lead a highly structured and disciplined life.

*Bhagavad Gita, Chapter 6, Verse 16* of also depicts the essence of Yoga and Yogic lifestyle:

| naty-asnatas 'tu yogo 'sti na caikantam anasnatah |
| na cati-svapna-silasya jagrato naiva carjuna |
TRANSLATION

“There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.”

It appears from the results that Yogic lifestyle facilitates development of Anasakta attitude.

With the ultimate goal of self realization, yogic practices help in making an inward journey, in attaining emotional equipoise and mental serenity through relinquishment of worldly desires and in total commitment to the tasks without nurturing concerns regarding success or failure, loss or gain, likes or dislikes. Apparently with this as the guiding philosophy, Yoga channelizes the individuals towards Anasakta way of life.

Patanjali states in his Yoga Sutras that the aim of yogic practices and yogic way of life is to control the wandering of mind (yogashchitta vritti nirodhah). The cognitions and thoughts are reoriented by yogic practices so that the practitioner develops viveka (wisdom) and a lessening of sensorial desires. Thus, he develops anasakta bhava (feeling of nonattachment), which makes his actions and behaviour self-enjoying. The yogic literature states that transformation in attitude and cognitions develops gradually through yogic practices, being reflected in attainment of the mental states postulated in hierarchical order like moorha mana (ignorant mind), kshipta mana (fluctuating mind), vikshipta mana (oscillating mind).
mind), *ekagra mana* (concentrated mind) and *niruddha mana* (non-attached or transcendental mind). The literature says that moorha mana is dominated by Asakti and *tamoguna* and *niruddha mana* by Anasakti and *sattwa guna*. The yogic practices aim to achieve this highest state of a non-attached and quietened *niruddha mana*. The other three are intermediate states of transformation which gradually take place during yogic sadhana.

*Bhagavad Gita*, Chapter 6, Verse XVII establishes link between yogic practices and development of anasakta attitude.

\[
\text{yuktahara-viharasya yukta-cestasya karmasu}
\]
\[
\text{yukta-svapnavabodhasya yogo bhavati duhkha-ha}
\]

**TRANSLATION**

"He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains/attachment by practicing the yoga system."

The findings of the present study are supported by various researches that indicate relationship between practice of meditation in any form and development of attitude of non attachment/Anasakti. For instance, *McIntosh's (1997)* integrative review of Zen theory and social psychological research suggested that mindful attention and awareness as part of meditation may have its beneficial effects through insight into present realities, a loosening
of attachments to outcomes and to a solid sense of self and greater clarity in thought and action.

Hoffman (2007) asserts that there are many forms of meditation practice, and they share many of the same subjective outcomes, such as equanimity, non attachment, and clearer sensory perceptions.

In his study, Hoffman (2007) found that length of time meditating to be positively related to the overall non attachment scores on the NAS (Non Attachment Scale) score \( r = .23 \).

6.1.2 General Group

Among individuals of the general group, contrary to the expectations due to current societal trends only 9.10 percent were found to be high on Asakti (Fig. 2). According to Bhushan (1994), individuals with high Asakti possess tendencies of raga (attraction), dwesha (hatred/repulsion) and ahamkara (arrogance). Raga is manifested in possessiveness, fear of loss, perception of raga objects as unique, frequent expectations of reward, ego involvement and identification with the raga objects. Important manifestations of dwesha include withdrawal, negative perception and attitude towards dwesha objects, display of power/authority, aggressive behavior and violence etc. Ahamkara results in a high need for recognition, egoism, arrogance, and narrowing of the area of oneness. These descriptions imply that about one tenth of the
youth under study manifested material desires, hankering for sensual gratification, passion, ego involvement, reward aspirations, lust and pride. **The 9.10% of individuals forming the extreme Asakti group can be explained as representative of a small section of materialism driven youth with consumerist tendencies. This group shows a higher level of influence of the current competitive global scenario that apparently values materialistic aspirations, reward orientation and hankering for power and fame.**

Interestingly **11% of the youth population (at a relatively early age) exhibited high anasakta tendencies.** Attributes of individuals high on Anasakti as described by **Bhushan (1994)** include task involvement, widening the area of consciousness, sama bhava (equipoise), and egolessness of mind. A person high in Anasakti is dedicated to his duty and enjoys doing work without caring for any additional incentive. He is self-confident, but does not carry pride in his performance. Delving into the probable explanation for 11% of the youth who formed the high Anasakti group it appears that due to the influence of ancient scriptures and yogic literature Anasakti is still withheld and maintained Indian value. Indian value system, in general, not only promotes detached outlook towards life and effort orientation but looks down upon excessive materialistic tendencies, too much familial attachments as well as reward orientation. **Thus, the high Anasakti group that forms 11% of the total general sample is apparently representative of those individuals coming from families which**
are still more rooted to the Indian value system despite fast paced competitive life abound with materialistic allures.

A perusal of result also conveys that the majority of individuals (80.02\%) fall into the moderate Asakti-Anasakti category. Moderate level of Asakti-Anasakti is representative of rajas guna manifested in Kshipa i.e. fluctuating or wavering state of mind, involvement with expectations, conflicts and other forms of adjustment problems. This particular aspect of the results was expected in the sense that it is in line with the previous findings by Bhushan (2005) that that every individual is a combination of different degrees of Asakti and Anasakti. Some are very high on Asakti while some on Anasakti and most of the population is in between the two. Also, commenting on the prevalence of the constructs Jha (2002) stated that it presents a normal distribution like any other personality characteristic. **Majority of youth population seems to be divided between the demands of current competitive society promoting materialistic aspirations (asakta tendencies) while maintaining the value system with its emphasis on Anasakti.**

### 6.1.3 Males and Females of the General Group

Male and female subjects showed similar pattern of some being very high on Asakti while some on Anasakti and most of the population in between the two (Fig. 3 and 4). However, female sample had more individuals falling into the high Anasakti category
being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires. A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace."

While on one hand yogic literature establishes positive relationship between Anasakti and wellbeing, it also talks about how Asakti is negatively related to wellbeing. In Yoga Sutras it has been explained and revealed that real happiness does not lie in the acquisition of material gain and sensuous excitement both of which manifest Asakta tendencies. This is because a mad rush for wealth and external stimulants ultimately results in frustration, agony, discontentment and personal, social tension. Real happiness lies within and can be achieved by caring for the spiritual aspect of self and living a life with transcendence and Anasakti (Bhushan, 1994).

_Bhagavad Gita, Chapter 16, Verses 13-16:

\[
\text{idam adya may\text{\textperiodcentered} labdham im\text{\textperiodcentered} pr\text{\textperiodcentered} psy\text{\textperiodcentered} manoratham} \\
\text{idam astidam api me bhavi\text{\textperiodcentered} yati punar dhanam}
\]

\[
\text{asau may\text{\textperiodcentered} hata\text{\textperiodcentered} satsur hani\text{\textperiodcentered} ye c\text{\textperiodcentered} par\text{\textperiodcentered} an api} \\
\text{i\text{\textperiodcentered}\text{\textperiodcentered}\text{\textperiodcentered}\text{\textperiodcentered} svaro \text{\textperiodcentered} ham aham bhog\text{\textperiodcentered} siddho \text{\textperiodcentered} ham balav\text{\textperiodcentered} an sukhi}
\]
"The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance. Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell."

_Bhagavad Gita, Chapter 16, Verses 10-15:_

\[\text{kāmam āśritya duspūram dambha-māna-madānvitāḥ} \]
\[\text{mohād grhitvāsad-grāhān pravartante śuci-vratāḥ}\]
"Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent. They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification."

Although the research evidence relating Asakti-Anasakti with subjective well being is limited, we do have some studies that establish the link.

In a study by Krishna Mohan (1999), the spiritual experiences reported by 200 Hindus in India were investigated. After their spiritual experiences that included a state of Anasakti, participants reported greater positive affect (i.e., happiness, peace) and lower depressed mood. The researcher holds that although data are scarce, it would be reasonable to hypothesize that...
principles found within the Hindu religion could influence the Subjective Well Being of Hindus as they cope with major stressors.

The correlational findings by Jha (2002) also indicated that Asakti is significantly and positively correlated with insecurity, depression, anxiety, hostility, as well as tamas and rajas gunas. Negative correlation was found with religiosity and sattva guna. Bhushan and Jha (2005) together found relationship between Asakta tendencies and Mental illness.

Agarwal (2004) in a paper titled Nishkama Karmayog and Anasakti: Motivation for Self-realization, outlined the motivational concepts of nishkama karmayoga and Anasakti as espoused in Srimad Bhagavad Gita. The researcher directly explored the relation between anasakta attitude and ease in recovery from illness. He found that detachment leads to faster recovery of patients who have undergone surgery. He also showed that among healthy people, doing ones duty without worrying about the results produces greater satisfaction and subjective well-being.

Recently constructed Non Attachment Scale (NAS) by Hoffman (2007) was an initial attempt to combine the complex theoretical constructs of attachment, wisdom, moraity, and mindfulness into one scale. This was also a first attempt at conceptualizing these complex constructs as a higher order construct, making the nonattachment construct large and complex. It was predicted that the Nonattachment Scale would correlate positively, with instruments that measure mental health and emotional intelligence. It was also predicted that overall NAS scores
would correlate negatively with measures indicating mental ill health and measures indicating health worry, low energy level, and dissatisfaction with life, depressed mood, low emotional-behavioral control, and feelings of anxiety. Results indicated that higher levels of nonattachment were associated with a measure of life satisfaction, one of the most common measures for Subjective Well being (Tiberius, 2006). Overall higher levels of nonattachment ($r = .25$, $p<.05$), and also the components of NAS viz. fewer attachments ($r = .25p<.01$), higher levels of wisdom ($r = .33$, $p<.01$), and higher levels of morality ($r = .21$, $p<.05$) were related with higher levels of life satisfaction. All of these relationships were significant. Additionally, results indicated that all domains of the NAS except Mindfulness had a significant relationship with a measure of depression. Thus, overall higher levels of nonattachment ($r = -.42$, $p<.01$) and also its components viz. fewer attachments ($r = -.21$, $p<.05$), higher levels of wisdom ($r = -.48$, $p<.01$) and morality ($r = -.36$, $p<.01$) were all associated with having less depression.

There is some evidence indicating relationship between Detachment (a loose parallel of Anasakti) and Subjective Well being.

Recently we have witnessed a building interest in psychological detachment from work and its role in inducing a state of positive affectivity.

Sonnentag and Bayer (2005) defined Psychological detachment from work as the off-job experience of "switching off" mentally. It was hypothesized that psychological detachment from
work is positively related to well-being. Sonnentag and Bayer surveyed eighty-seven employees working in consulting, in distribution services and at pharmaceutical and computer software companies—more than a quarter of them in supervisory positions. Over three working days, the workers reported on their workload, work hours, on-the-job time pressure and well-being when at home. For example, at bedtime they indicated whether “upon returning home from work, I was rather irritated” or “I got angry easily.” Multilevel analysis showed that Psychological detachment from work was associated with positive mood and low fatigue. The negative relationship between psychological detachment and fatigue was particularly strong on days with high time pressure.

Research by Sonnentag et al. (in press) also revealed that on days when persons succeeded in detaching themselves from their job after work, they enjoyed higher levels of positive and lower levels of negative affective states.

Empirical research has shown that persons who detach from work during off-job time experience higher levels of life satisfaction and better well-being (Sonnentag & Fritz, 2007) whereas continued preoccupation with one’s job during after-work hours and inability to switch off from one’s job is part of an unhealthy pattern characterized by high levels of fatigue, sleep complaints, and other indicators of poor well-being (Grebner, Semmer, & Elfering, 2005; van Hooff, Geurts, Kompier, & Taris, 2007).

In a study by Jimenez, Garrosa, Pastor, Munoz and Vergel (2008) the moderating effects of psychological detachment and
thoughts of revenge in workplace bullying were examined. A total of 523 individuals were surveyed. Results revealed that psychological detachment moderated the relationship between role conflict and workplace bullying. Psychological detachment also moderated the relationship between bullying and psychological strain.

The research on Financial Detachment in relation with Happiness and Wellbeing has been another current development.

Cherrier and Mumoz (2007) examined the link between financial detachment and consumer happiness. A survey was sent to 300 individuals in the Midwestern United States. Two-hundred and sixty-one individuals returned the completed survey. Respondents were aged between 25 to 89 years of age with an average of 56 years old. The survey contained questions that measured an individual’s level of happiness, financial detachment, spiritual reflection, and care for others. Each of these four concepts was analyzed, using structural equation modeling, to understand how they related to each other and the specific concept of happiness. The researchers found financial detachment to be a significant predictor of consumer happiness. Also, financial detachment was significantly related to happiness. And, Spiritual reflection had positive effect on happiness through financial detachment and care for others had positive effect on happiness through financial detachment.

Since spirituality and meditation are very closely linked to development of Anasakta attitude, studies relating practice
of spirituality or meditation in any form have been reviewed in relation to subjective wellbeing in this section and psychological wellbeing in subsequent section.

In a study by Kabat-Zinn, Lipworth and Burney (1984) ninety chronic pain patients were trained in mindfulness meditation in a ten week Stress Reduction and Relaxation Program. Statistically significant reductions were observed in measures of present-moment pain, negative body image, inhibition of activity by pain, symptoms, mood disturbance, and psychological symptomatology, including anxiety and depression. Pain-related drug utilization decreased and activity levels and feelings of self-esteem increased. Improvement appeared to be independent of gender, source of referral, and type of pain. A comparison group of pain patients did not show significant improvement on these measures after traditional treatment protocols. At follow-up, the improvements observed during the meditation training were maintained up to 15 months post-meditation training for all measures except present-moment pain. The majority of subjects reported continued high compliance with the meditation practice as part of their daily lives.

Psychological symptoms that have been demonstrated to be reduced with meditation include anxiety (Kabat-Zinn, 1982; Miller, Fletcher, & Kabat-Zinn, 1995; Pearl & Carlozzi, 1994) and depression (Miller, Fletcher, & Kabat-Zinn, 1995; Teasdale et al., 2000; Teasdale et al., 2002; Eppley, Abrams, & Shear, 1989; Williams, Teasdale, Segal, & Soulsby, 2000).
Fehring, Brennan, and Keller (1987) demonstrated the positive impact of spiritual well-being, existential well-being, and spiritual outlook on negative moods in response to life stress.

Statistical meta-analyses have compared the effects of various forms of meditation and relaxation and found that practice of the Transcendental Meditation technique is associated with significantly greater autonomic stability (Dillbeck & Orme-Johnson, 1987); significantly greater self-actualization (Alexander, Rainforth, & Gelderloos, 1991); significantly decreased trait anxiety (Eppley, Abrams, & Shear, 1989); and significantly reduced substance abuse, i.e., cigarettes, alcohol, and illicit drugs (Alexander, Robinson, & Raintforth, 1994).

We have studies that establish inverse association between spirituality and negative affective symptoms (e.g., Pargament, Cole, Vandecreek, Belavich, Brant, & Perez, 1999; Duncan, 2000).

Fabricatore and colleagues (2000) utilized a personal spiritual involvement measure, the Spiritual Involvement Scale (SIS; Fenzel, 1996, 2002) to examine spirituality as a moderator between life stress and portions of affective well-being.

Any one of several personal spiritual orientations often buffers against negative affective outcomes (Simoni & Ortiz, 2003; Fabricatore, Handal, & Fenzel, 2000). For example, Bush and colleagues (1999) found positive spiritual coping styles to be associated with improved positive affect.
6.3.1b Psychological Wellbeing

The results also revealed significantly negative correlation between Asakti-Anasakti and psychological wellbeing for the general group \((r = -0.206)\), yogic group \((r = -0.26)\), male sample \((r = -0.220)\) as well as the female sample \((r = -0.182)\). Thus, the results supported the hypothesis that psychological wellbeing is negatively related to Asakti-Anasakti scores. This means that increase in the scores of psychological wellbeing is linked with decrease in the Asakti-Anasakti scores which according to Bhushan and Jha (2005) signifies increase in Anasakti.

Further, this has been found true irrespective of groups (general and yogic) and gender (males and females). Therefore, the probable explanations for negative relationship between psychological wellbeing and Asakti-Anasakti in the form of yogic literature, empirical evidence and observations of society would be common for all the sub groups of the sample.

The results imply that the Anasakta tendencies of the present youth sample are associated with their experience of personal fulfillment through growth and development of their full potential (psychological wellbeing). Pallant (2000) has argued that perceived control over one’s internal states (thoughts, feelings and actions) may be critical for our psychological wellbeing and for each of its six distinct dimensions viz. ‘autonomy’, ‘environmental mastery’, ‘personal growth’, ‘positive relation with others’, ‘purpose in life’, and ‘self-acceptance’ proposed in the theoretical model by (Ryff and
For logically linking Anasakti with psychological wellbeing it would be important to closely observe the effect of Anasakta tendencies on an individual's thoughts, feelings and actions. Anasakti has been implicated to help the individual to maintain greater emotional equipoise in the face of consequence, be it good or bad, desirable or undesirable, to have weak concern for desired outcomes and to remain unaffected in the face of the trials and tribulations of life (Saraswati, 1984). All of these attributes imply that Anasakta attitude enhances self-awareness and the capacity to "witness" one's thoughts, feelings and actions rendering perception of control over our own reactivity and internal experiential states. Thus, putting everything together it appears that Anasakta attitude; by giving the individual a sense of control over one's internal states enhances the sense of psychological wellbeing.

Interestingly, results of factor analysis done by researchers also suggest that cheerfulness, optimism, playfulness, self-control, a sense of detachment and freedom from frustration; anxiety and loneliness have been accepted as indications of psychological well-being (Tellegen, 1979; Sinha and Verma, 1992). According to Yogic thinking also, psychological well-being unfolds in form of rigorous self examination, performance of duty and expression of self beyond the ego. Further, an obvious colligation of Anasakti and psychological well being can be seen if we take a close look at the following descriptions of Anasakti. Naidu et al. (1986) an Anasakta person is not guided by impulses rather he uses his moral and ethical sense to discriminate between right and wrong (emphasizing
Swami Chimayananda (1975) quoted that person possessing Anasakta tendencies is not influenced by the results of his actions rather he performs his actions in the form of duty without ego involvement (stressing upon performance of duty and expression of self beyond the ego). Thus, it follows from here that the practice of Anasakta way of life naturally incorporates in itself the three aspects of psychological well being mentioned above.

According to Ryff and Keyes (1995) personal growth and mastery are key components of psychological well being.

*Bhagavad Gita* chapter 3, verse 7 exhibits how Anasakti is related to excellence, mastery and growth.

\[
\text{Yastivanindreyani mansa nyamyarhaterarjun} \\
\text{Karmendriya karmayogamasakta sa vishishyate}
\]

**TRANSLATION**

“He who controlling the senses with the mind, O Arjuna, initiates the yoga of action with the senses of action, he, unattached is distinguished and experiences a sense of personal growth.”

We have empirical work that authenticates the positive relationship between Anasakti and psychological wellbeing.

The doctrine of karma as mentioned above is closely linked with Anasakti. It illustrates a relatively unique dimension of

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Hinduism that may have important implications for psychological well-being and coping. It is indicative of Anasakta way of life.

**Dalai and Pande (1988)** examined the role of karmic beliefs in the psychological recovery of temporarily and permanently disabled accident victims in India, 1 week and 3 weeks after the accident. Results indicated that psychological recovery of both groups of disabled Hindu patients was significantly correlated with greater causal attribution to karma.

**Distress is often considered a key element in whether someone has good quality of life and whether the individual experiences psychological wellbeing.**

**Work done by Pande and Naidu (1992) can be taken as the actual starting point of the direct empirical validation of the construct of Anasakti.**

They had hypothesized that if the *Bhagavad-Gita*’s approach is correct, those who manifest higher levels of non-attachment should feel less distressed in stressful situations than those with lower levels of detachment. There were 465 subjects (230 males, 235 females) ranging in ages from 30-50, with a mean age of 38.14 for males, and 32.44 for females. It was found that those subjects who scored high on nonattachment scored low on perception of distress (r = -.14; p < .01). Although both high and low scorers of nonattachment were equal in the amount of stressful events that they had in their lives, nonattachment was negatively correlated with experienced stress and strain (r = -.12; p < .01). Although
these correlations are modest, they do suggest that nonattachment may be helpful in coping with stressful situations and indicate that a scale that measures nonattachment could be useful. Thus their empirical findings show that persons high on Anasakti experience significantly less strain and stress based on subjective ratings of distressful events than those who are low on it. It was also found that the contribution of Anasakti in predicting strain was greater than the contribution of stress scores.

The researchers explained that since the intrusive cognitions and emotional excitations are crucial in the reaction to stressors, it can be argued that greater concentration and absorption in the task at hand will eliminate task-irrelevant thoughts such as anticipations about the nature of outcomes. This will perhaps result in task excellence. On the other hand, emotional stability acquired through mentally dissociating oneself from the outcome will protect the individual from emotionally succumbing to the experience of failure. Therefore it seems that Anasakti will help the individual in such a way that he does not perceive life events as stressors.

Tripathi et al. (1993) have found that those high on Asakti scores are characterized by higher Type A personality, which includes depression, fear and guilt.

In a study on Anasakti and Mental health in the specific context of women, Tewari (2001) developed a sample, which consisted three types of women; namely, the housewives, the working women and the leader women. The three groups of
women—when compared with each other, revealed that the working women and the leader women did not differ on Anasakti but they scored higher on this variable in comparison to the housebound ladies. Another objective of the study was to assess the nature of inter correlations among the variables in the specific context of women. In the results, it was found that higher Anasakti was associated with better mental health and psychological wellbeing.

Brown & Ryan (2003) constructed the Mindful Attention Awareness Scale (MAAS) which was found to be positively correlated with the Psychological Well being variable of Competence ($r = .39$ to $.68$).

Hoffman (2007) in his study found positive correlation between NAS (Non Attachment Scale) scores and Psychological Wellbeing. Additionally, significant relationships were also found between NAS scores and Mood Repair which is a component of Emotional intelligence. Higher levels of mood repair were associated with higher overall Nonattachment scores ($r = .40$, $p<.01$), and its components viz. higher levels of mindfulness ($r = .38$, $p<.01$), morality ($r = .25$, $p<.05$), and wisdom ($r = .43$, $p<.01$).

Results supported the hypothesis that non attachment is related to positive mental health.

Coffey and Hartman (2008) conducted an investigation on the relationship between mindfulness and psychological distress. They found that nonattachment and rumination were directly
associated with each other, such that nonattachment was associated with less rumination. This finding replicates earlier research on these constructs (McIntosh & Martin, 1992; McIntosh, Harlow, & Martin, 1995) and is consistent with the hypothesis that unfulfilled attachments fuel ruminative thought (McIntosh & Martin, 1992). The writers contend that nonattachment is negatively associated with psychological distress because it leads to less rumination, which in turn decreases psychological distress.

As mentioned above western studies on Detachment are indicative of some aspects of Anasakta attitude and hence been included in this review.

We have research that indicates Detachment and Self Control as important components of Psychological Wellbeing.

Results of factor analysis of Psychological well-being done by various researchers confirm that cheerfulness, optimism, playfulness, self-control, a sense of detachment and freedom from frustration, anxiety and loneliness are accepted indications of Psychological Well-being (Tellegen, 1979; Sinha and Verma, 1992).

Studies quoting a relation between Spirituality / Meditation and Psychological Well being are given below and the reason of inclusion of these studies in this review is stated above.
Frew (1974) found that compared to non-meditating students, practitioners of the Transcendental Meditation technique reported improvements that were statistically significant: greater job satisfaction ($p < .01$), improved job performance in terms of output ($p < .01$), greater job stability ($p < .05$), better interpersonal relationships ($p < .05$), and decreased orientation to climb "the corporate ladder" ($p < .01$). The direction of these findings was confirmed by supervisor and co-worker reports.

In a recent development, meditative practices from oriental traditions such as Zen Buddhism, Vipassana, and Yoga, without their original religious, cultural, and ideological forms, have been introduced into some therapeutic settings as strategies for self-regulation (Shapiro, 1980; Deatherage, 1975; Shapiro and Giber, 1978; Kutz et al., 1985a,b) and have also become the focus of systematic research efforts (Benson, 1975; Burns and Ohayv, 1980; Davidson, 1976; Maliszewski, 1981; Walsh, 1977, 1978, 1983; Woolfolk, 1975).

In a study titled The Clinical Use of Mindfulness Meditation for the Self-Regulation of Chronic Pain' Kabat-Zinn, Lipworth, and Burney (1984), Ninety chronic pain patients were trained in mindfulness meditation in a 10 week Stress Reduction and Relaxation Program. Statistically significant reductions were observed in measures of present-moment pain, negative body image, inhibition of activity by pain, symptoms, mood disturbance, and psychological symptomatology, including anxiety and depression. Pain-related drug utilization decreased and activity
levels and feelings of self-esteem increased. Improvement appeared to be independent of gender, source of referral, and type of pain. A comparison group of pain patients did not show significant improvement on these measures after traditional treatment protocols. At follow-up, the improvements observed during the meditation training were maintained up to 15 months post-meditation training for all measures except present-moment pain. The majority of subjects reported continued high compliance with the meditation practice as part of their daily lives. The researchers further discuss that training in detached observation of sensations through mindfulness meditation techniques could greatly enhance the positive effects of the experiment. In terms of chronic pain, the results of our study suggest that the systematic cultivation of a flexible attentional capacity for detached observation of proprioception can enhance patient's coping strategies and reduce the level of distress.

Reed (1987) in his study related Spirituality and Resilience behavior. He found people with a deep sense of spirituality reported less use of medical services, less minor illness, and more complete recovery from minor illness than the national averages. Those patients with greatest spirituality, even though their illnesses were terminal, showed resilient emotional health which is an indicator of psychological wellbeing.

Gustavsson (1992) then compared meditating and non-meditating employees and found significant improvements in psychological health, reduced time for onset of sleep, and reduced
risk for cardiovascular disease (p<.001 to p<.03). Compared to the previous year, there was a 14% decrease in absenteeism rate in the experimental group.

In medical settings, research suggests that patient spiritual beliefs wield a significant influence over health beliefs (Furnham, 1994), and some spiritual beliefs may have a direct effect on clinical outcomes (King, Speck, & Thomas, 1994).

Many systematic reviews and meta-analyses have quantitatively shown that religious/spiritual involvement is an epidemiologically protective factor (Levin, 1997).

Weil (1998) found that meditation can reduce chronic stress that weakens immune system, raises blood pressure and results in other stress related disorders.

Studies exploring end-of-life care and physician-assisted suicide reveal that both patients’ and physicians’ spiritual and religious beliefs affect attitudes and behaviors that impact patient care (Ganzini, Johnston, McFarland, Tolle, & Lee, 1998; Meier et al., 1998).

Spirituality has been found to be an important and unique component in patients’ ability to cope with serious and chronic illnesses (Brady et al, 1999; Ehman et al, 1999; Pargament, 1997; Roberts et al, 1997). Data suggest that spirituality may be protective against physical and psychological illness as well as important tools for coping with life stressors (Hill, 2003; Miller, 2003).
It is now recognized that religious/spiritual beliefs may have a role in buffering against the adverse consequences of mental and physical illness (Lee et al, 2005; Rosner, 2001). In a paper titled ‘Examining the Effects of Meditation Techniques on Psychosocial Functioning’, Wolf and Abell (2003) conducted an experiment to determine the effects of chanting the maha mantra on stress, depression, and the three gunas-sattva (enlightenment), rajas (passion), and tamas (inertia)-described in the Vedas as the basis of human psychology. Primary hypotheses of the study were that the maha mantra group would increase sattva and decrease stress, depression, rajas, and tamas significantly more than the other groups. Participants were tested at pretest, posttest, and follow-up, with testing times separated by 4 weeks. Participants were randomly assigned to a maha mantra group, an alternate mantra (placebo) group, and a control group. MANOVA results supported these hypotheses from pretest to posttest at p < .05 for all dependent variables except rajas.

Study by Shapiro, Astin, Bishop and Cordova (2005) examined the effects of a short-term stress management program, mindfulness-based stress reduction (MBSR), on health care professionals. Results from this prospective randomized controlled pilot study suggested that an 8-week MBSR intervention may be effective for reducing stress and increasing quality of life and self-compassion in health care professionals.

A number of studies (Black, 2006; Leigh, 2005; Lindberg, 2005; Thune-Boyle et al, 2006) have acknowledged that
spirituality and the cultivation of spiritual health can have an influence on physical, mental, and emotional health.

6.3.2 Anasakti - Anasakti and Orientations to Happiness

6.3.2a Orientations to Meaningful Life

The results revealed significantly negative correlation between Asakti-Anasakti scores and orientation to meaningful life for the general group (r = -0.105) the yogic group (r = -0.46), females (r = -0.147), males (r = -0.080). This implies that increase in the scores of orientation to meaningful life is associated with decrease in the Asakti-Anasakti scores which according to Bhushan and Jha (2005) represents increase in Anasakti.

Orientation towards meaningful life is based upon the premise that people should develop what is best within them and then use these skills and talents in the service of greater good including in particular the welfare of other people or humankind at large. Dominance of Anasakti is also reflected in transcendence of love as well as benevolence and unselfishness (Naidu et al, 1986). In a paper titled 'Attachment, autonomy and intimacy' in the British Journal of Medical Psychology, Holmes (1997) acknowledges that non-attachment contributes to the development of integration and meaning in life. Thus, there exists a convincing overlap between the descriptions of Asakti and Anasakti in the yogic literature.
and that of Orientations to Happiness in the recently
developed literature of Positive psychology.

_Bhagavad Gita, Chapter 3, verse 25_ highlights the essence of
the assertion stated above

\[\text{saktah karmany avidvamso yatha kurvanti bharata}\
\text{kuryad vidvams tathasaktas cikirsur loka-sangraham}\]

**TRANSLATION**

"As the ignorant perform their duties with attachment to
results, the learned may similarly act, but without attachment,
for the sake of leading people on the right path."

_Bhagavad Gita, Chapter 18, verses 36-37:

\[\text{sukham tv idanim tri-vidham srnu me bharatarsabha}\
\text{abhyasad ramate yatra duhkhantam ca nigacchati}\
\text{yat tad agre visam iva pariname 'mrtopamam}\
\text{tat sukham sattvikam proktam atma-buddhi-prasada-jam}\]

**TRANSLATION**

“O best of the Bharatas, now please hear from Me about
the three kinds of happiness which the conditioned soul
enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.”

Supportive data collected by Kasser and Ryan (1993,1996) showed that the relative centrality of self acceptance, affiliation and community feelings were positively associated with greater wellbeing, whereas centrality of financial success, social recognition and physical attractiveness (manifestations of Asakti) were associated with negative wellbeing such as lack of vitality and more physical symptoms.

On similar lines Diener, Lucas and Oishi (2003) asserted that characteristics such as non attachment and love are cardinal elements of satisfaction and fulfilled experience. They assert that although there are other desirable personal characteristics that result in generating pleasurable experiences, wellbeing actually goes beyond pleasurable life; and peace, contentment and serenity are key ingredients of good life.

6.3.2b Orientations to Engaged Life

Negative correlation between Asakti-Anasakti and orientation towards engaged life were found for the general group (r=-0.003) as well as the yogic group (r=-0.02), females
(r =-0.004), males (r=-0.100). This implies that increase in the scores of orientation to engaged life is associated with decrease in the Asakti-Anasakti scores which according to Bhushan and Jha (2005) represents increase in Anasakti. It appears that youth with anasakta tendencies draw their happiness by fully engaging themselves into activities that resulting into the experience of flow.

Chinmayananda (1975) holds that Anasakti or non-attachment is a state of self-forgetfulness where a jiva (living organism) gets intoxicated with activities undertaken in the present to live vitally, fully and entirely with all the best is in him. Most people experience it when they are involved in work and extra curricular activities like dancing, skiing, playing and academic pursuits with their full attention and full self-absorbtion in the activity without concern of result. This description distinctly reminds one of Csikzentmihalyi’s concept of ‘flow’ that is represented by Orientation towards Engaged life. In the writings of Csikszentmihalyi (1990), flow has been defined as the psychological state that accompanies highly engaging activities, time passes quickly, attention is focused on the activity the sense of self is lost. The aftermath of flow experience is invigorating. This gives us a fair picture of convergence of the concepts of Anasakti and orientation towards engaged life.

Hoffman (2007) asserts that Buddhist psychology too acknowledges that when one is nonattached, one can fully appreciate the experience of the moment, three levels of functioning get integrated to facilitate our concentration, creativity and output.
efficiency with the recognition that the moment is temporary and fleeting. It is an identity based on the flow of life, and living in the present moment. On the same lines, in the paper titled “Optimal Functioning: the Eastern Ideal in Psychotherapy”, Keefe et al. (1978) write that from reducing motivation or hindering involvement, non-attachment permits our full attention, or absorption of our attention, in the activities at hand. Frederick Perls coined the phrase response-ability, to illustrate an ever present capacity to respond to the conditions that confront us in the present moment. An undistracted present time attentiveness implied in Pearl’s phrase is similar to the non-attached attitude.

*Bhagavad Gita*, Chapter 3, verse 26 is reflective of the link between the western construct of orientation toward engaged life and eastern construct of Anasakti

\[
\text{na buddhi-bhedam janayed ajnanam karma-sanginam}
\]

\[
\text{josayet sarva-karmani vidvan yuktah samacaran}
\]

**TRANSLATION**

"So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in
the spirit of devotion, he should engage them in all sorts of activities.

Pande and Naidu (1992) also cite studies showing that emotional and cognitive distractions can impede performance on a task. They suggest that adopting an Anasakta attitude by focusing on process rather than outcome may reduce such distractions and lead both to superior performance and enjoyment of work.

In a working paper by Sonnentag, Mojza, Binnewies and Scholl (2008), over the course of four working weeks, 159 employees from five organizations completed weekly surveys twice a week. Hierarchical linear modeling showed that a person's general level of work engagement and the week-specific level of psychological detachment from work during off-job time jointly predicted affect at the end of the working week. As expected, work engagement moderated the relationship between psychological detachment and positive affect. These findings suggest that both engagement when being at work and disengagement when being away from work are most beneficial for employees' affective states.

Brown & Ryan (2003) constructed the Mindful Attention Awareness Scale (MAAS) which was found to be positively correlated with attentiveness (r = .15 to .20) and mindful engagement (r = .33 to .39).
6.3.2c Orientations to Pleasurable Life

The results revealed significantly positive correlation between Asakti-Anasakti and orientation to pleasurable life for the general group (r=0.083) as well as the yogic group (r=0.18), females (r=0.094), males (r=0.074). This implies that increase in the scores of orientation to pleasurable life is associated with decrease in the Asakti-Anasakti scores which according to Bhushan and Jha (2005) represents increase in Anasakti. It becomes evident that those individuals who have high anasakta tendencies have shown lesser preference for engaging into pleasurable pursuits as a pathway to happiness.

It is clearly spelt out in the Indian yogic literature that Asakti arising out of Vishayakara Vritti (dwelling on self and sense objects of the external world) leads to dependence on sense objects for deriving excitement and pleasure. Interestingly, the Orientation to Pleasurable Life too, endorses sensory gratification and maximizing pleasure as a route to happiness. Additionally, Swami Rama (1985) in his famous commentary on Bhagavad-Gita highlighted the futility of seeking pleasure through senses. He asserted that contact with the objects of the world gives one only limited and momentary pleasure. He further elucidated that the senses trying to attain the boundless pleasures cannot succeed because senses are limited and objects that give pleasure are not permanent. Surprisingly, some of the recent revelation in the area of positive psychology is that 'immutability of our ability to experience
pleasure explains why its pursuit is futile' (Csikszentmihalyi, 1999).

Verses 28 and 29 of Chapter 3 of Bhagavad Gita illustrate this point aptly.

\[
\begin{align*}
tattva-vit tu maha-baho guna-karma-vibhagayoh \\
guna gunesu vartanta iti matva na sajjate \\
prakritet guna-sammudahah sajjante guna-karmasu \\
tan akrtsna-vido Mandan krtksna-vin na vicalaye
\end{align*}
\]

TRANSLATION

"One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results. Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge."

Bhagavad Gita, Chapter 6, Verse 4:

\[
\begin{align*}
yada hi nendriyarthesu na karmasv anusajjate \\
sarva-sankalpa-sannyasi yogarudhas tadocyate
\end{align*}
\]
"A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fructive activities."

_Bhagavad Gita, Chapter 18, Verse 38:_

\[
\text{visayendriya-samyogad yat tad agre 'mrtopamam pariname visam iva tat sukham rajasam smrtam}
\]

**TRANSLATION**

“That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.”

Csikszentmihalyi and Rochberg-Halton (1981) described terminal materialism as desiring objects for themselves. They suggested that terminal materialism is negatively related to happiness.

Argyle (1986) reports that even lottery winners gain only temporary boost in reported subjective well being and then return to the baseline.
An excessive focus on material and financial well-being tends to result in a self defined by what we have rather than what we are able to do (Belk 1988a; Kasser and Ryan 1993).

Wallendorf and Arnould (1988) and Richins (1994) find that those who are high in materialism tend to value possessions for their prestige value, while those low in materialism instead value possessions for the friends and family members with whom they are associated (e.g., gifts) or for their spiritual significance.

The Eastern philosophical critique of pleasures drawn from attachment to sense objects has been indirectly supported by current research finding that wealth does not predict lasting happiness (Diener et. al, 1993; Inglehart, 1990).

Myers and Diener (1995), after years of research on happiness, concluded that ‘satisfaction is less a matter of getting what you want than wanting what you have’, a statement in accordance with the principle of non attachment.

Several studies have shown that more people focus on material goals, the lower is their well-being and people who strongly desire wealth and money are unhappy than those who do not. This result has been confirmed both in the developed countries such as United States and Germany (Kasser and Ryan 1996, Schmuck et al. 2000) and in less economically developed nations such as Russia and India (Ryan et al 1999).
6.4 Regression Analysis

After gathering valuable information regarding the strength of association between various parameters of well being and Asakti-Anasakti, next important step was to find out the relative predictive efficiency of recently conceptualized western “emic” constructs of Subjective Wellbeing, Psychological Wellbeing and Orientations to Happiness towards ancient Indian “emic” construct of Asakti-Anasakti.

6.4.1 Asakti - Anasakti and its Predictors for Yogic Sample

The Step-wise regression analysis for the Yogic sample (Table 5.5a) for the prediction of Asakti-Anasakti revealed that only one variable turned out to be relevant and was retained as the predictor.

Beta Coefficients for orientation towards meaningful life is -.449. Negative beta value indicates that orientation towards meaningful life is a predictor of Anasakti specifically in the yogic group (based on the interpretation of scores of test of Asakti-Anasakti by Bhushan and Jha, 2005)
F test shows that for the criterion measures of Asakti-Anasakti only the variable Orientation to Meaningful life is significant beyond .01 level (See table 5.5a). From these results it may be inferred that only this variable is significant predictors of Asakti-Anasakti in the Yogic group.

\[ R^2_{AA} = M \] gives the proportion of variance of the criterion measure of Asakti-Anasakti to be .20 attributable to the conjoint effect of Wellbeing and Orientations to happiness. Independent proportion of variance for Asakti-Anasakti (Table 5.5a) is as follows:

\[ R^2_{AA} = .20 \]

This implies that 20% of variance of the criterion measure of Asakti-Anasakti is attributable to Orientation towards Meaningful life.

Thus, the results reveal that orientation towards meaningful life has alone contributed to the criterion variable of asakti-anasakti. This further highlights that among the Yogic sample anasakti is predicted by Orientation to Meaningful life which according to Seligman is characterized by having a belief that one's life serves a higher purpose, working for the benefit of other people, owning the responsibility to make world a better place and finally having faith that one's life has a lasting meaning. This further sheds light on the fact that for the Yogic sample, Anasakti is not predicted by Psychological and Subjective reports of happiness and wellbeing as well as the other two orientations to happiness viz. pleasure and engagement although Anasakti is related to all these
variables. Existential psychologist Viktor Frankl too believed that the creation of meaning in life— not happiness—must be the major criterion for the good life and the yogic sample in the present study has perhaps incorporated this element of good life.

It is likely that with the Anasakta way of life manifested in actions, thoughts and feelings and spontaneous and effortless orientation towards meaningfulness in life that contributes towards maintaining the Anasakta attitude, the Yogic group is motivated for movement towards self realization.

### 6.4.2 Asakti – Anasakti and its Predictors for General Sample

The Step-wise regression analysis for the General sample (Table 5.5a) for the prediction of Asakti-Anasakti revealed that five variables turned out to be relevant and were retained as predictors.

Beta coefficients for Life Satisfaction, Negative Affectivity, Psychological Wellbeing, Pleasure Orientation and Meaningful Orientation are -.244, .178, -.124, .125 and -.085 repectively. It may be noted here that negateive beta values indicate that Life Satisfaction, Psychological Wellbeing and Meaningful Orientations are predictors of Anasakti specifically (based on the interpretation of scores of Test of Asakti-Anasakti by Bhushan and Jha, 2005).

\[
R^2_{AA} = (LS + NA + PWB + M + P)
\]
gives the proportion of variance of the criterion measure of Asakti-Anasakti to be .127
attributable to the conjoint effect of Wellbeing and Orientations to happiness. Independent proportion of variance for Asakti-Anasakti (Table 5.5a) is as follows:

\[
R^2_{AA} = .060 + .031 + .014 + .015 + .006
\]

= .127

This implies that 6% of variance of the criterion measure of Asakti-Anasakti is attributable to Life satisfaction, 3.1% to Negative Affectivity, 1.4% to Psychological Wellbeing, 1.5% to Orientation towards Meaningful life and almost 0% to Orientation towards Pleasurable life. The value of multiple correlation \( R = .356 \) is higher than the individual correlations which are:

\[
\begin{align*}
r (A-A), LS &= -.245 \\
r (A-A), NA &= 0.197 \\
r (A-A), PWB &= -0.206 \\
r (A-A), M &= -0.105 \\
r (A-A), P &= 0.083
\end{align*}
\]

F test shows that for the criterion measures of Asakti-Anasakti, all the variables viz. Life Satisfaction, Negative Affectivity, Psychological Wellbeing, Orientation to Meaningful life and Orientation to Pleasurable life are significant beyond .01 level (See table 5.5a). Thus, it may be inferred that all these variables are significant predictors of Asakti-Anasakti in the general group. Further, between components of Subjective wellbeing and Psychological well being, the components of Subjective wellbeing have higher predictive efficiency than Psychological wellbeing.
Among the orientations to happiness, Orientation towards Meaningful life has higher predictive efficiency than other orientations to happiness. On the whole Life satisfaction is the highest contributing factor followed by Negative Affectivity, Psychological Wellbeing, Orientation to meaningful life and Orientation to Pleasurable life to the Asakti-Anasakti among general group.

The comparison of predictors of yogic and general sample reveals that there is a difference in the understanding of Anasakti among the two groups. For the general sample leading a grihastha life (family life), Life Satisfaction i.e. having contentment with life circumstances contributes towards moderate Asakti-Anasakti (as majority of youth population falls under this category). This is probably a limited understanding of leading an Anasakta way of life. On the contrary, Orientation towards Meaningful Life has emerged as the major predictor of Anasakta tendencies from the yogic group. Thus, it is apparent that the understanding of Anasakti in the yogic sample is far deeper and more enriched due to exposure of this group to spiritual discourses and life style. They apparently come to understand Anasakti as being linked with developing Meaningful Orientation towards Life.

The conjoint effect of the independent variable is higher than their separate predictors.

Pande and Naidu (1992) in their research had hypothesized that if the Bhagavad-Gita’s approach is correct, those who manifest higher levels of non-attachment should feel less distressed in
stressful situations than those with lower levels of detachment. It was found that those subjects who scored high on nonattachment scored low on perception of distress ($r = -0.14; p < .01$). Although both high and low scorers of nonattachment were equal in the amount of stressful events that they had in their lives, nonattachment was negatively correlated with experienced stress and strain ($r = -0.12; p < .01$). It was also found that the contribution of Anasakti in predicting strain was greater than the contribution of stress scores.

Shaw (1995) in an attempt to establish relationship between eastern construct of Anasakti and Western constructs of perception of control, justice, hope, conducted a study on Lillooet community using both structured and semi structured questionnaires. Specifically, the relationships between the constructs of locus of control, just world and Anasakti (Indian construct of non attachment) were elucidated. The study also determined the extent to which these constructs were predictive of hope. Analysis revealed significant correlations between Anasakti and locus of control ($p<.001$) and locus of control and Anasakti contributed significantly to the prediction of hope for the entire sample ($p<.001$).

This section has given an insight that in order to promote an Anasakta way of life among general population; one has to develop a meaningful orientation as described by the Positive Psychologists in the form of having a belief that the life has a higher purpose and working for the welfare of others.
Figure 14: Summary Conclusions Of Correlates And Predictors Of Anasakti Among The Yogic Sample
Figure 15: Summary Conclusions Of Correlates And Predictors Of Anasakti Among The General Sample
6.5 Assimilating Wellbeing, Happiness And Anasakti: Uniqueness And Commonality Between Eastern And Western Thought.

The current study has aimed at drawing meaningful insights by establishing an interface between eastern wisdom and western empirical conceptualization. The results of the present investigation give adequate evidence of link between Asakti-Anasakti, the core concept of the east with currently popular positive psychology concepts (through significant coefficients of correlation). As far as contribution of western constructs in prediction of eastern construct is concerned, the results revealed that the contribution ranged from 12- 20% (about 13% for the general group and 20% for the yogic group). It can be inferred from the findings of this study that there is an overlap between the Eastern and Western constructs but this convergence is limited perhaps because western understanding of well being and orientations to happiness as framed in the measurement tools is still far from the eastern understanding of the same and if the predictors had been purely eastern, they would have accounted more in predicting Anasakti.

It may be noted that Eastern thought meets the western thought at one level and then it goes beyond the western conceptualization of psychological and subjective reports of experience of wellbeing and paths to achieve happiness. This is because while western psychologists have communicated authentic happiness as being comprised of just optimal human
functioning and experience of positive emotions, East has all along called for a spiritual pursuit to turn one’s thoughts inwards, to quieten one’s mind and to develop the state of niruddha mana i.e non attached mind leading to the highest state of everlasting happiness, “nirvana” or supreme bliss among normal individuals.

This state of “nirvana” or supreme bliss is understood in the East as the highest and purest form of existence where one’s natural happiness arises from within and does not bind him. As per yogic and Upanishadic texts such a state is within the reach of the ordinary man and as an individual experiences this state, it pools and spreads into every aspect of his life.