



1. Advaita Vedānta

1.1. Introduction

Advaita Vedānta is a philosophical sub-school belonging to the orthodox (Sanskrit *āstika*) system of *Vedānta* or *Uttara Mīmāṃsā*. According to the traditional Indian perspective, the field of Indian philosophy is divided into two main branches, namely the orthodox (*āstika*) and the heterodox (*nāstika*). The orthodox branch is traditionally divided into six systems of thought (*darśanas*), namely *Nyāya*, *Vaiśeṣika*, *Sāṃkhya*, *Yoga*, *Pūrva Mīmāṃsā* and *Uttara Mīmāṃsā* or *Vedānta*. The heterodox branch consists out of three systems of thought, namely Buddhism, Jainism, and *Cārvāka*. The two branches differ from each other in that the orthodox systems fully acknowledge the authority of the content presented in the *Vedas*, while the heterodox systems do not acknowledge the *Vedas* as a reliable source (Sraakar, 2014; Sarma, 2011).

Vedānta as a soteriological philosophical system of thought is established on the three main textual sources, often referred to as “the threefold path” (*prasthānatraya*). The first source derives from the last part of the corpus of the *Vedas*, called the *Upaniṣads*, which are usually dated somewhere between 1000 B.C.E. and 300 B.C.E. This source presents the first metaphysical attempts of exploration into the nature of the ultimate reality (*brahman*) and its correlation to the manifested universe and the human being (Radhakrishnan, 1923/1948; Hume, 1921). The second textual source is the condensed philosophical dialogue presented in the *Bhagavadgītā*, which is a part of the epic of *Mahabharata*, composed somewhere between 500 B.C.E. and 200 C.E. (Yogananda, 2007; Yandell, 1999; Deutsch & Dalvi, 2004). The *Bhagavadgītā* further develops the metaphysical explorations observed in the *Upaniṣads* (Auro-

bindo, 1997) and it clearly outlines the soteriological path of knowledge (*jñāna mārga*). It also reformulates the ethics of duty described in the non-Upaniṣadic parts of the *Vedas*, into the ethics of release, for which the experiential knowledge of the ultimate reality (*brahman*) stands as the highest possible good one can ethically achieve (Deutsch & Dalvi, 2004). The last among the sources of classical *Vedānta* is regarded to be the Bādarāyaṇa’s *Vedāntasūtra*, also known as *Brahmasūtra* or *Śārīrakamīmāṃsā-sutra* composed between 200 B.C.E. and 200 C.E. (Yandell, 1999b; Radhakrishnan, 1960). It stands as a first serious attempt at consolidation of the manifold expressions of ideas presented in the first two sources of *Vedānta* (Radhakrishnan, 1927/1948). It offered a sufficient level of conciseness and precision in terms of systematization, which allowed *Vedānta* to establish itself as a full-fledged unique soteriological system (Deutsch & Dalvi, 2004).

From the reflection on the above-mentioned textual sources, different commentaries began to appear out of which the major sub-schools of *Vedānta*, namely *Advaita* (nondualistic), *Viśiṣṭādvaita* (qualified nondualistic) and *Mādhva* (dualistic) *Vedānta* began to evolve and take shape (Sarma, 2011).

1.2. Main philosophical characteristics

Advaita Vedānta’s ontology is established on the postulate that the ultimate reality (*brahman*), described as “undifferentiated being, [...] pure, unqualified consciousness [...] (or) qualityless reality” (Deutsch & Dalvi, 2004, p. 393), is not different from the manifested universe (Paranjpe & Rao, 2008). Further, it postulates that the ultimate reality (*brahman*) is not different from the Self (*ātman*), encompassing the human being. From the psychological perspective, the Self (*ātman*) permeates the body-

mind complex as “consciousness-as-such”, which is according to Rao “essentially non-intentional. It has no content, and consequently is not an object of cognition. It is non-relational and yet foundational for all awareness and knowledge” (2005, p. 10). The experience of the unqualified consciousness (*brahman*) manifested in the human being can be described as *sat-cit-ānanda* or pure existence, pure consciousness, and pure bliss (Śaṅkarācārya, 2003; Rao, 2002/2005). According to *Advaita Vedānta*, this experiential quality of non-difference between the Self (*ātman*) and the unqualified consciousness (*brahman*) is usually not experienced in the daily life of human beings due to the primeval illusion (*māyā*) (Paranjpe & Rao, 2008). The concept of *māyā* outlines the falseness of the cognitive interpretations of the experiential qualities perceived through the body-mind complex and its limiting adjuncts (*upādhis*). According to Śaṅkarācārya (ca 700 C.E., traditionally 788–820 C.E.), one of *Advaita*’s most influential thinkers, the primeval illusion (*māyā*) manifests itself in the human experience through the projecting power (*vikṣepa śakti*) and the veiling power (*āvr̥ti śakti*) of the human cognitive apparatus. The first characteristic produces man’s experiential inclination towards the outer world, and the second characteristic presents the worldly manifestations experienced by the human being as something else than what they really are (Śaṅkarācārya, 2003; Deutsch & Dalvi, 2004; Yandell, 1999a).

Advaita Vedānta establishes its epistemology on five valid means of knowledge (*pramāṇas*), namely perception (*pratyakṣa*), inference (*anumāna*), comparison (*upamāna*), presumption (*arthāpatti*) and valid testimony (*śabda*) (Sarma, 2011), which serve as a soteriological tools in the process of elimination of ignorance (*avidyā*) produced by countless false superim-

positions (*adhyāsa*) of the human cognition onto the pure, qualityless consciousness (*ātman*) present at the core of every human experience (Indich, 1980/1995; Karapatra, 2002). The ignorance (*avidyā*), which perpetuates the experiential perception of difference (*bheda*) between the qualityless consciousness (*brahman*) and the human Self (*ātman*), is the root cause of human suffering according to *Advaita Vedānta*. Hence, from the soteriological perspective it proposes the path of knowledge (*jñāna mārga*) through which one can resolve the existential tension present at the core of the object-subject relationship that is usually established in the everyday human experience of the world and oneself, as being a part of it.

Resolution of [...] subject and object lies [...] in a knowledge of the unreality of the separation of perceiver and perceived, knower and known, and so forth, through seeing the process through which the mind creates the notion of itself as a perceiver separate from the all-pervading *ātman* through qualifying infinite, self-luminous consciousness. (Milne, 1997, p. 181)

1.3. Anthropological characteristics

In order to overcome human suffering present in everyday experience *Advaita Vedānta* focused on an in-depth analysis of human nature and its constituents. As a consequence of this philosophical endeavour an outline of many different psychological aspects emerged, among which two are relevant for this discussion and need to be elaborated, namely the concept of person (*jīva*) and the concept of the inner psychological/experiential organ (*antaḥkaraṇa*).

1.3.1. *Jīva or the concept of the person*

Advaita Vedānta conceptualizes the person (*jīva*) as the psychophysical conscious entity. The term *jīva*, usually translated as “a person”, “a living being” or “an embodied consciousness” (Paranjpe & Rao, 2008), has an important place in the system of *Advaita Vedānta*, since it is the person who is suffering and is in bondage, and thus, understanding the person and the sources of its manifested relationships with the phenomenological world has the potential to reduce and ultimately eliminate the suffering experienced by the person (Rao, 2005).

According to *Advaita Vedānta*, the person is constituted of three bodies, namely the physical body or the gross body (*sthūla śarīra*), the astral body or the subtle body (*sūkṣma śarīra* or *lingadeha*) and the causal body or the seed body (*kāraṇa śarīra*) (Paranjpe & Rao, 2008; Dash, 2008; see Figure 1). These three bodies are related to the Advaitic theory of consciousness (Rao, 2002/2005), which derived from a raw but precise phenomenological survey of human experience and as such outlines four states of consciousness that constitute human being's existence, namely the wakeful state (*jāgrat avasthā*) experienced through the physical body (*sthūla śarīra*), the dream state (*svapna avasthā*) experienced through the subtle body (*sūkṣma śarīra* or *lingadeha*), the deep sleep state (*suṣupti avasthā*) experienced through the causal body (*kāraṇa śarīra*) and the last one, termed only as the “fourth” state (*turiya avasthā*) in which the consciousness “is neither extraspective [*bahīḥ prajñā*], nor introspective (*antaḥ prajñā*); it is not directed to any objects whether real or imaginary” (Paranjpe & Rao, 2008, p. 258) and can be most precisely described only as *sat-cit-ānanda* or pure existence, pure consciousness, and pure bliss (Śaṅkarācārya, 2003).

Furthermore, *Advaita Vedānta* also outlines the person (*jīva*) as being comprised out of five hierarchically arranged concentric layers (*kośas*) namely the food-sheath (*annamaya kośa*), the vital sheath (*prāṇamaya kośa*), the mental sheath (*manomaya kośa*), the cognitive sheath (*vijñānamaya kośa*) and the bliss-sheath (*ānandamaya kośa*) (Paranjpe & Rao, 2008). Each one of these layers also corresponds to one of the three bodies (see Figure 1).

The food-sheath (*annamaya kośa*) is described by Śaṅkarācārya as “a mass of skin, flesh, blood, bones, and filth” (2003, v. 154) and represents the biological matter of the physical body. The vital sheath (*prāṇamaya kośa*) is constituted out of the vital airs (*prāṇa*) and the five organs of action (*karmendriyas*), namely the hands, the legs, the organ of speech, the organ of excretion, and the organ of generation, and represents the biochemical processes that activate and sustain the constituents of the physical body. The mental sheath (*manomaya kośa*) incorporates the mind or the central processor (*manas*), the memory (*citta*) and the five organs of knowledge (*jñānendriyas*), namely the eyes, the nose, the ears, the skin and the tongue, and acts as a translator of the biochemical processes into the experiential content. The cognitive sheath (*vijñānamaya kośa*) consists of the intellect or executive system (*buddhi*), the ego (*ahaṁkāra*) and also of the already-mentioned five organs of knowledge (*jñānendriyas*). It represents higher cognitive processes, such as decision-making, discrimination, interpretation of the presented experiential content, construction of the perceived reality and the emergence of the notion of the “I”. (Śaṅkarācārya, 2003; Dash, 2008; Paranjpe & Rao, 2008). The bliss-sheath (*ānandamaya kośa*) is the closest to the existential core or the Self (*ātman*) and as such, represents the

various experiential notions of joy, namely “*priya* (the joy experienced when looking at the liked object), *moda* (the greater joy experienced by possessing the liked object), and *pramoda* (the greatest joy experienced while enjoying the liked object)” (Dash, 2008, p. 342). According to Śaṅkarācārya, “it makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which

every corporeal being derives great joy without the least effort (2003, v. 207). In the innermost center of the person (*jīva*) is the Self (*ātman*), the consciousness-as-such, “the knower (*kṣetrajñā*), the seer (*dṛṣṭa*), the witness (*sākṣi*), the immutable (*kutasthā*)” (Jha, 2008, p. 357) that permeates the five sheaths and the three bodies and at the same time is not biased or affected by them.

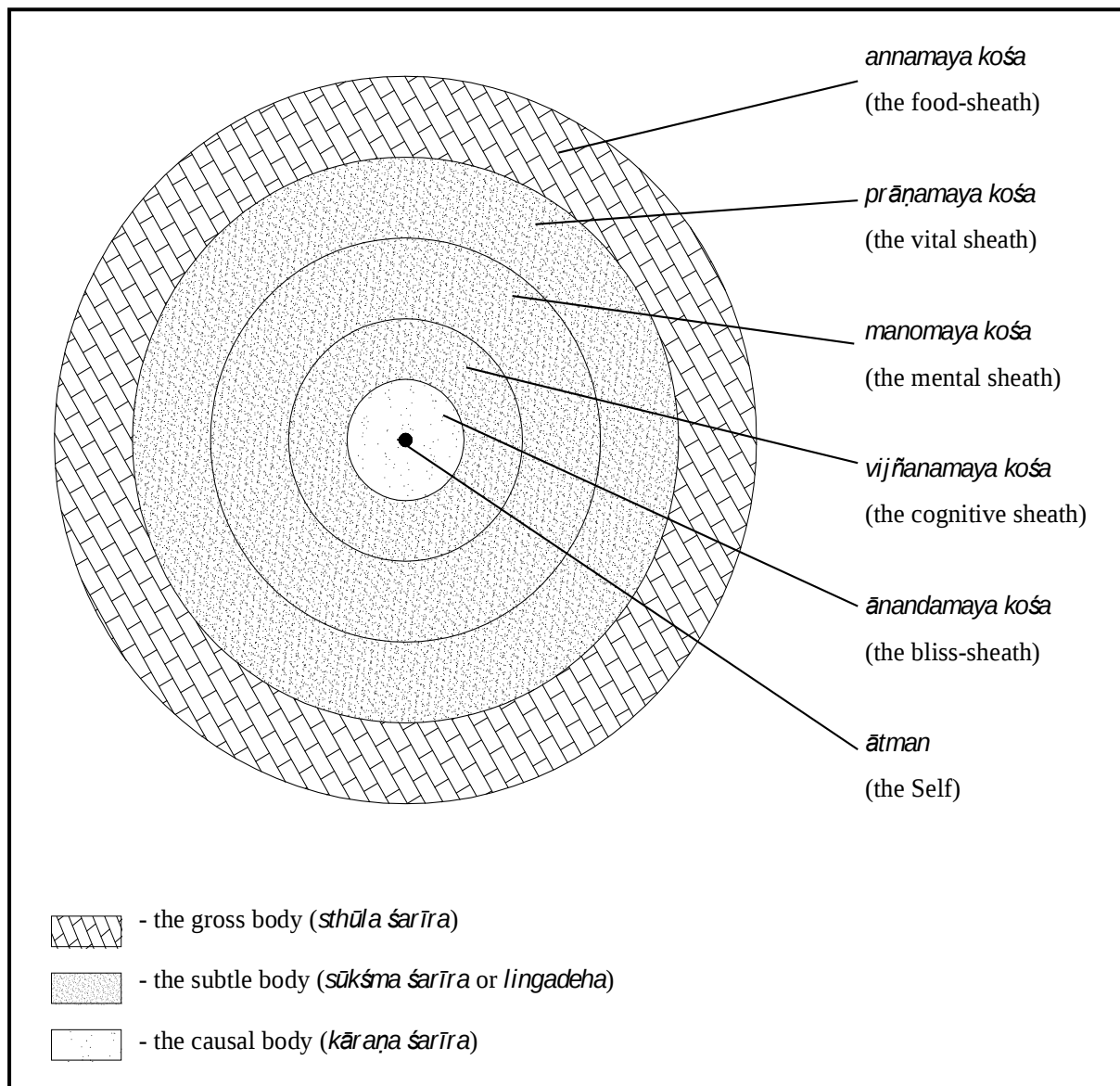


Figure 1. The Advaitic concept of the person from the dualistic perspective (since ultimately, *ātman* encompasses all the outlined layers and is not different from them, but rather, constitutes them): the three bodies and the five sheaths of the person

An important aspect of the concept of *jīva* is that it is perceived as “a knower (*jñāta*), enjoyer/sufferer (*bhoktā*), and agent (*kartā*)”, and thus it “is seen as being in possession of three fundamental capacities: cognition, emotion, and action” (Paranjpe & Rao, 2008, pp. 268, 253). These three fundamental capacities also refer to the subtler aspect of the person in the social context, namely “an individual with rights and duties” (Paranjpe & Rao, 2008, p. 268). Since the *Advaita* system holds the “voluntarist position” and shows a “strong support of the doctrine of free will”, “the conception of persons as responsible for their actions[,] is implicit in the Advaita conceptualization” (Paranjpe & Rao, 2008, pp. 253, 272, 268).

1.3.2. *Antaḥkaraṇa* or the inner instrument

The second relevant concept is the inner instrument or the totality of the mind (*antaḥkaraṇa*), which according to Rao, is a “composite of awareness and response systems” dependent upon the “sensory-motor system” also known as *jñāna-karma indriyas* or the five organs of perception and the five organs of action (2005, p. 15). The inner instrument (*antaḥkaraṇa*) has an important soteriological function in the system of *Advaita Vedānta*, since it is a first-person phenomenological outline of the experientially distinct features of the four bearers of the human being’s experience, namely the mental processor (*manas*), psyche (*buddhi*), ego (*ahaṁkāra*) and memory (*citta*) (Paranjpe & Rao, 2008; Rao, 2005).

The first aspect called the *manas* is often translated into English as “mind”. But one should be aware that the *manas* is described as “the central processor” (Paranjpe & Rao, 2008, p. 262) and is only an aspect of the totality of the mind called *antaḥkaraṇa*. The word “mind”, as usually understood and used in western languages, has the potential to confuse the reader in the

context of *Advaita Vedānta*. Thus, although the word “mind” is often, in translations of different Advaitic works, interchangeably used for the *manas* and the *antaḥkaraṇa*, it is important to differentiate between the two.

The central processor *manas* “is involved in *saṁkalpa* and *vikalpa*, cognitive integration and differentiation” (Paranjpe & Rao, 2008, p. 262). It “continually attends to, filters, analyses, and assimilates the inputs received from sensory sources” (Rao, 2012, p. 134). As such “it refers to a variety of *mental processes* such as desiring, determining, doubting, confirming, feeling afraid and so on. [...] [These different mental processes are perceived] as a movement (*vṛtti*) or modification/manifestation of the mind” (Paranjpe & Rao, 2008, p. 262).

The second aspect called *buddhi*, is usually translated as “intellect”. Paranjpe and Rao observe that this translation “is an approximate [one]”, whereas “‘psyche’ is a more appropriate term” (Paranjpe & Rao, 2008, p. 264). “*Buddhi* is the mirror that displays consciousness in different forms.” Since it “has the closest affinity with consciousness”, it is, “in association with ego” (Rao, 2012, p. 134), described as an “executive system” (Rao, 2005, p. 15). As an executive system it “is involved in making decisions, or choosing among alternatives (*nīścayātmikā buddhiḥ*)” (Paranjpe & Rao, 2008, p. 264). From it also derives the experience of a “unified awareness” (Rao, 2012, p. 134), manifested as that which links one’s past experiences into a single personal continuum.

The third aspect is called the *ahaṁkāra* or “the ego function that appropriates the processed inputs and engenders the sense of ‘me’ and self-consciousness” (Rao, 2012, p. 134).

[...] The ego involves an identification of the self with not only the body and its ways

of relating to the world through the senses and the intellect, but also with the name and form of the body as well as the position one is assigned in family and society. More specifically, it involves identification of one's self as a doer (*kartā*) or agent of one's actions, and as enjoyer (*bhoktā*) of fruits of one's actions. (Paranjpe & Rao, 2008, p. 263)

This evolving process of identification is part of a broader "process of individuation". "As the ego misconstrues itself as the self, [...] [the] self-referral becomes the central feature in organizing awareness. [Thus] [a]wareness and self-awareness become intertwined" (Rao, 2012, p. 137). As a consequence of their intertwined relationship, the "tendencies toward attachment (*rāga*), aversion (*dveṣa*) and self-love and self-preservation (*abhiniveśa*) [are being manifested]. [...] [T]hese tendencies are not only products of error (*avidyā*), but also the causes of misery in life (*kleśa*)" (Paranjpe & Rao, 2008, p. 263).

The last aspect of the *antaḥkaraṇa* is called the *citta* or "memory". It contains all the "memories of the past instances of success or failure", and thus, is actively engaged in "the processes of planning, exploring, inspecting, arranging and so on" (Paranjpe & Rao, 2008, p. 264).

The *antaḥkaraṇa* or the totality of the mind, which operates with the aid of the sensory-motor system, is determined and limited by the very nature of its own constituents.

Consciousness as reflected in the mind is in some ways distorted. The reflection is embellished in proportion to the imperfec-

tions inlaid in the *buddhi* which is the reflecting surface [...]. [T]he mind is saturated with the sensory inputs it receives and the internally generated images which acquire the characteristics peculiar to the processing instruments, the senses. Consequently, what is reflected in the mind is not consciousness as-such; rather is the concocted or constructed sensory image that is illuminated by the reflection of the consciousness. The world as experienced under these conditions is not reality as-such. What are seen are not things-in-themselves, but sensory objects as constructed and construed by the mind. (Rao, 2012, pp. 135–136)

2. Logotherapy

2.1. Introduction

Logotherapy is a meaning-oriented form of psychotherapy, developed by Viktor Frankl in the 20th century. Its name is based on the Greek word *logos*, which has multiple translations, and is in this context translated as a word for "meaning" (Frankl, 1986). Logotherapy's theoretical foundation is the postulate that "*being human means being conscious and being responsible*" (Frankl, 1986, p. 5). From this ontological postulate derive three concepts which further formulate and outline the basic tenets of logotherapy's philosophy, anthropology and psychotherapy, namely "the freedom of will, the will to meaning, and the meaning of life" (Frankl, 1988, p. 16).

2.2. Dimensional anthropology

According to logotherapy each human being is perceived as a unique, undivided whole which integrates in itself the somatic or biophysical,

the mental or psychological and the spiritual or noetic dimensions (Frankl, 1986; see Figure 2).

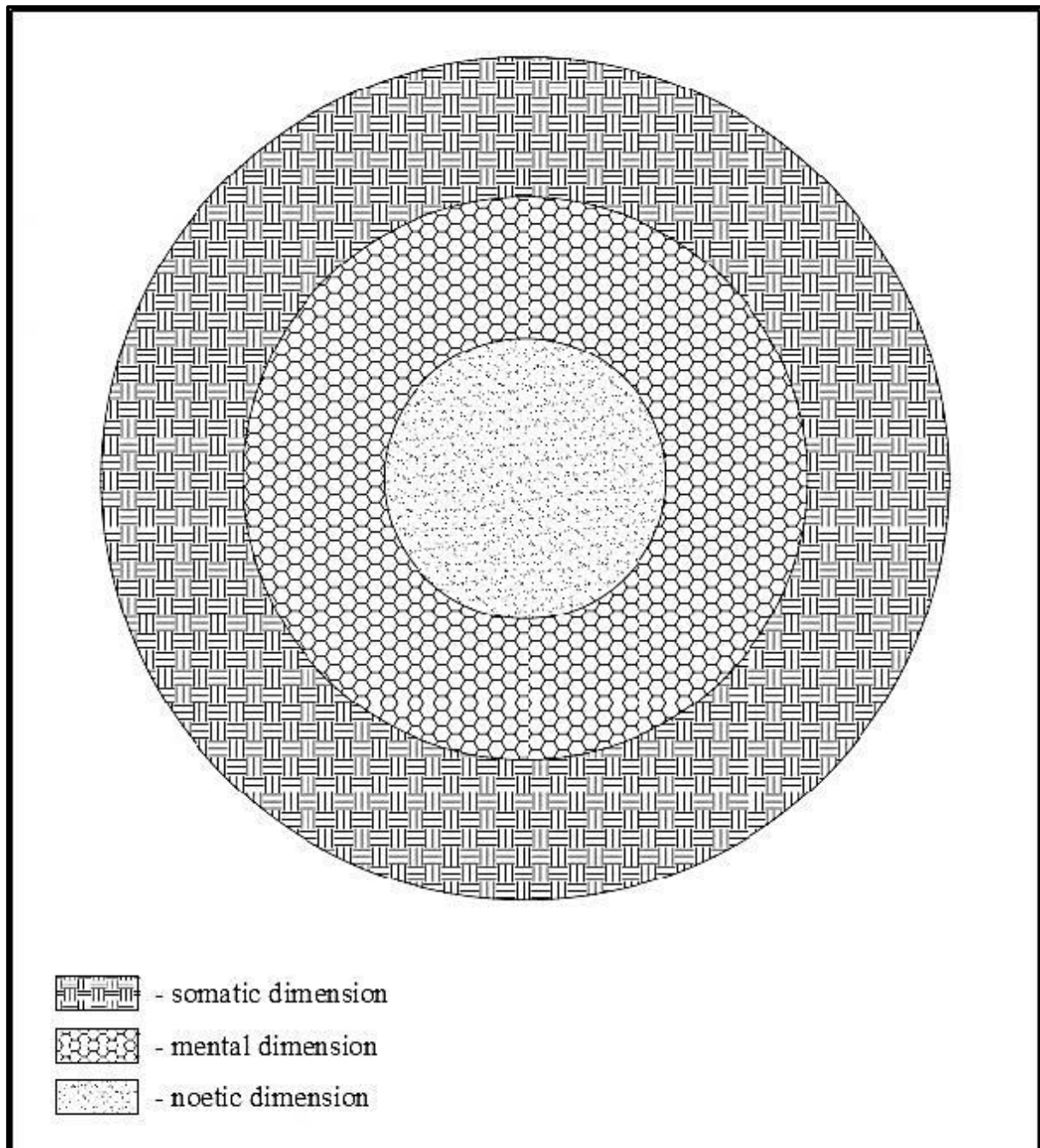


Figure 2. The logotherapeutic concept of the human being (presented in two-dimensional perspective): the three dimensions of a human being

The somatic dimension represents the physical body, its organ system and all the biological processes that constitute and sustain it. The mental dimension is outlined as the dimension of the psychological activity, in which the “psychological processes” (DuBois, 2004, p. xiv) such as perception, cognition and emotion take place. “Like the somatic dimension, natural causal laws determine the psychological dimension. While the mental is not reducible to the biological, it is clearly determined by biological factors as well as laws of its own [...]” (DuBois, 2004, p. xiv). The two dimensions are also interchangeably connected insofar as the change of conditions occurring in one dimension has the potential to affect the other and vice-versa. Frankl termed this interdimensional dynamic as “psycho-physical parallelism” (Frankl, as cited in Lukas, 2000, p. 13).

The noetic dimension of a human being is in its essence “anthropological rather than [...] theological” (Frankl, 1988, p. 17). It is described as a specifically human dimension in which the existential core of the person is present. The latter differs profoundly from the constituents of the other two dimensions, since it contains two existential aspects, namely freedom and responsibility, both crucial elements firstly, of the human ability to self-detach and to self-transcend and secondly, of the necessary preconditions for the emergence of conscience (Frankl, 1988).

The existential core of the person is, in contrast to the biophysical and mental dimensions, unaffected by the conditions and potentials present in the other two dimensions, such as illnesses and disorders. Despite this transcendental characteristic of the existential core of the person, the relationship between the noetic and psychophysical dimensions is nevertheless established and present insofar as the biophysical and mental dimensions serve as means of

expression for the existential core (Frankl, 1986). The path of expression flows in a one-way direction, namely from the noetic towards the psychophysical layers of being. To better illustrate the nature of their relationship, one can imagine a sculptor with her carving tools and a rock. The sculptor stands for the existential core of the person, the carving tools represent the person’s psychophysical dimension and the rock stands for the meaningful potentialities of life. If the sculptor has the appropriate tools, she can fully express herself on the surface of the rock. If the tools to carve are damaged or broken, the artist’s ability to express herself on the rock is limited, but the potential of expression remains nevertheless fully present. Likewise, despite the fact that manifestations in psychophysical dimensions (in terms of somatic and mental illnesses/disorders) can hinder and sometimes even completely prevent the existential core from expressing itself, the latter’s potentiality of expression remains present in every single moment of life (Frankl, 2004). This dynamic between the noetic and psychophysical dimensions is termed by Frankl as “noo-psyche antagonism” (Frankl, as cited in Lukas, 2000, p. 13).

Since logotherapy was developed as supplementary to psychoanalysis and individual psychology with the aim of the rehumanization of the western perspective of the human being, it does to some extent acknowledge (and also in a modified form incorporate) the concepts of both schools in its own anthropological theory. One such incorporated and modified concept is a psychoanalytical view of the human psyche. In this context, Frankl said that “any human phenomenon [...] may occur on any level: the unconscious, preconscious, or conscious” (2011, p. 36). Although Frankl does not discuss them in detail, he adds to them the three di-

mensions of a human being. Hence, besides the somatic, mental and noetic dimensions, the logothetical concept of the human being also contains three levels of psyche. From this model of the human being and its existential dynamics many different aspects can be outlined, the most important being that the “human existence [...] is essentially unconscious” (Frankl, 2011, p. 36), it is *being*. In this context, Frankl gives an illustrative explanation, comparing the nature of the retina of the eye with the self or the existential core, the spirit.

Precisely at the place of its origin, the retina of the eye has a “blind spot,” where the optic nerve enters the eyeball. Likewise, the spirit is “blind” precisely at its origin – precisely there, no self-observation, no mirroring of itself is possible; where the spirit is “original” spirit, where it is fully itself, precisely there it is also unconscious of itself. We may therefore fully subscribe to what has been said in the Indian Vedas: “That which does the seeing, cannot be seen; that which does the hearing, cannot be heard; and that which does the thinking, cannot be thought.” (Frankl, 2011, p. 37)

Although a human person is perceived as an anthropological unity, the ontological and qualitative differences between the three dimensions always remain present. Frankl resolved the apparent conflict between “the ontological differences and the anthropological unity” (1988, p. 22), and established the possibility for their coexistence through the concept of “dimensional anthropology and ontology” (Frankl, 1988). This concept establishes the unique quality of logotherapy, namely its openness towards the future findings concerning each of

the three dimensions, without neglecting “the humanness of man” (Frankl, 1988, p. 26) and hence incorporating these findings with a goal of a more inclusive, “unified concept” (Frankl, 1986, p. 289) of the human being.

3. An attempt at an integrated anthropology

In examination of anthropological characteristics of the above-discussed systems of thought, one can observe that each of the five sheaths of the Advaitic concept of the person (*jīva*) to some extent correlate with the description of the constituents of Frankl’s three dimensions of the human being. Hence, the somatic dimension, which is constituted of the physical body and all the biological processes that sustain it, is correlated with the food-sheath (*annamaya kośa*) and the vital sheath (*prāṇamaya kośa*); the psychic dimension, which is outlined by psychological processes, is correlated with the mental sheath (*manomaya kośa*); and the noetic dimension, which contains conscience, decisive activities, and other existential aspects, is correlated with the cognitive (*vijñānamaya kośa*) and bliss-sheath (*ānandamaya kośa*) (see Figure 3).

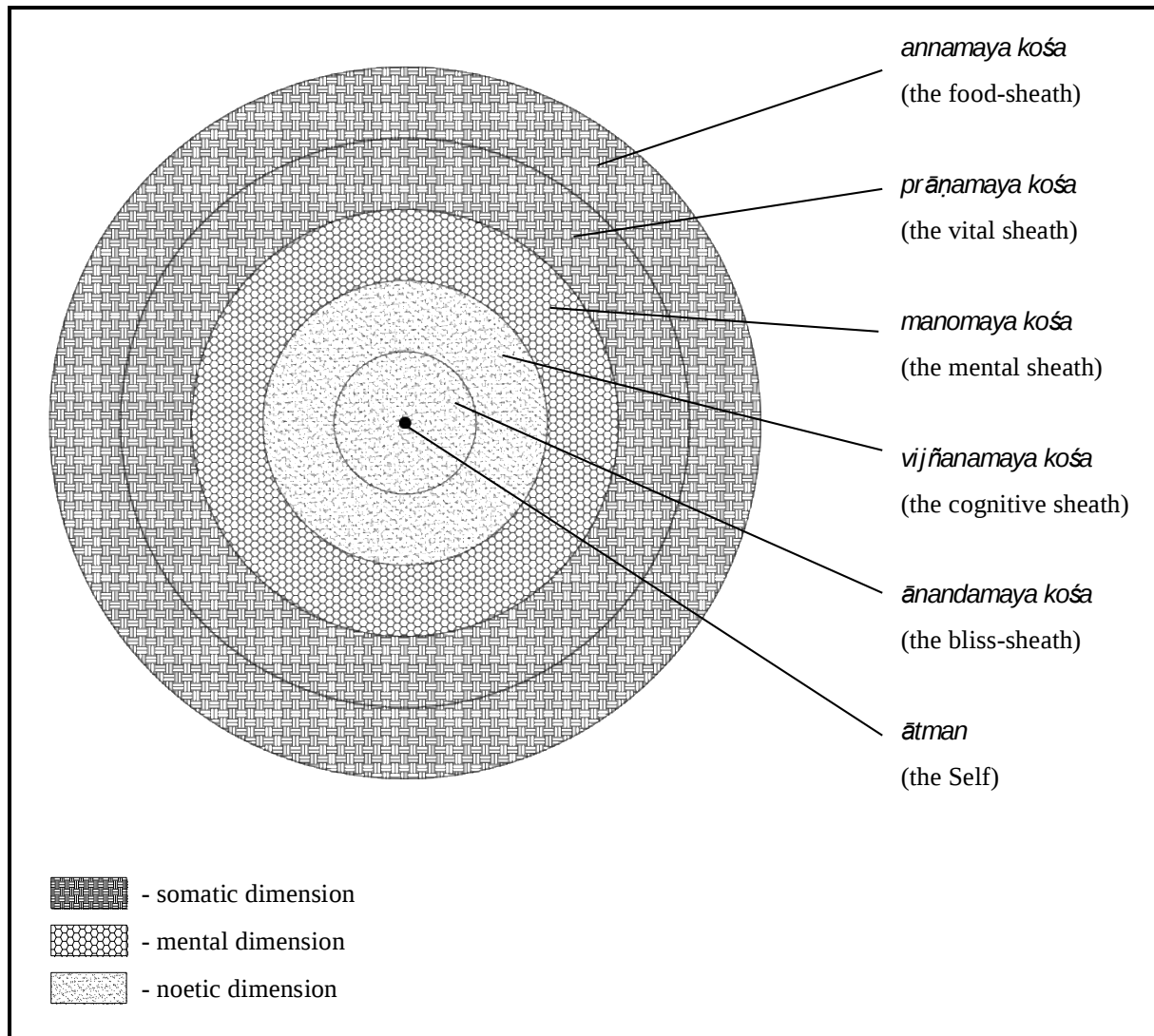


Figure 3. The correlation of the Advaitic and Frankl's anthropologies: the concept of the five sheaths of a person (*jīva*) and the three dimensions of the human being

3.1. Somatic dimension

By applying the body-sheath (*annamaya kośa*) and the vital sheath (*prāṇamaya kośa*) to Frankl's anthropology, a potential new emphasis on the correlation between the body, the mind, and the manifested experience can be outlined. Frankl discusses the body-mind relationship specifically in terms of *psycho-physical parallelism*, and presents many examples of practical manifestation and usage of this concept in a form of different case studies (of his

and/or his colleague's patients, their process of treatment and the results of the chosen method of treatment). The cases presented by Frankl (2004) regarding this concept can be divided into medical (body-mind-experience approach) and psychotherapeutic (mind-body-experience approach) contexts of usage. The following theoretical application of the body-sheath and the vital sheath focuses on the psychotherapeutic context.

From the Advaitic perspective the somatic dimension can be divided into two parts. The first stands for the body, which represents matter or substance; the second stands for the biological processes that activate and sustain matter (or constituent elements of the body). Furthermore, the latter aspect works as the link between mind and body that together form an experience.

This division of the somatic dimension into two parts presents a theoretical opening for the integration of different psychosomatic approaches into the logotherapeutic practice, such as physical exercises, breathing exercises, relaxation techniques, expressive techniques (dance, art, and music), guided imagery, meditative techniques, etc. (Hughes, 2008). When used properly, the latter approaches have the potential to modify the subject's experience in such a manner that the suffering, potentially present as the experiential content, is lessened or even fully substituted by a positive benevolent experiential quality. Although Frankl also used non-specifically logotherapeutic methods of treatment in his practice, including relaxation techniques and autogenic training (DuBois, 2004), he never clearly outlined which constituents of his anthropological theory they address. Hence, the incorporation of the Advaitic distinction between the vital sheath (*prāṇamaya kośa*) and the food sheath (*annamaya kośa*) could potentially bring theoretical enrichments to Frankl's conception of the somatic dimension and its constituents.

3.2. Psychological dimension

By applying the mental sheath (*manomaya kośa*) and the cognitive sheath (*vijñānamaya kośa*) to the logotherapeutic scheme of the human being, the psychic and the noetic dimensions can be more profoundly defined, since logotherapy does not have an explicitly

structured concept of the human mind. The integration of *Advaita's* holistic concept of the inner organ (*antaḥkaraṇa*) into the above-mentioned dimensions brings a conceptually clearer presentation of the human mind in relationship to Frankl's dimensional anthropology.

As shown in Figure 4, the inner organ has the function of a string that connects the three dimensions into a coherent experiential whole. In this context, it can be understood as the process of the translation of chaotic, experientially non-organized bio-chemical impulses into the experientially recognized patterns of information, which are further modified and translated into the symbol-based language that adds to the experience a fictional, non-real notion of solidity and non-temporality.

As such, the inner organ is anchored in the somatic dimension by the sensory-motor organs (*jñāna-karma indriyas*), through which it collects the information from its surroundings. The collected data is then processed in the mental dimension by the central processor (*manas*), which, by the help of the memory or recollection of past experiences (*citta*), arranges the presentation of the information into an appropriate and understandable qualitative experiential form. The latter is then further modified in the noetic dimension by the decisive response-system (*buddhi*) and the notion of the experiencer or doer (*ahaṁkāra*), which divides the awareness into the object-subject relationship and consequently limits the existential core of the human being to that experience alone.

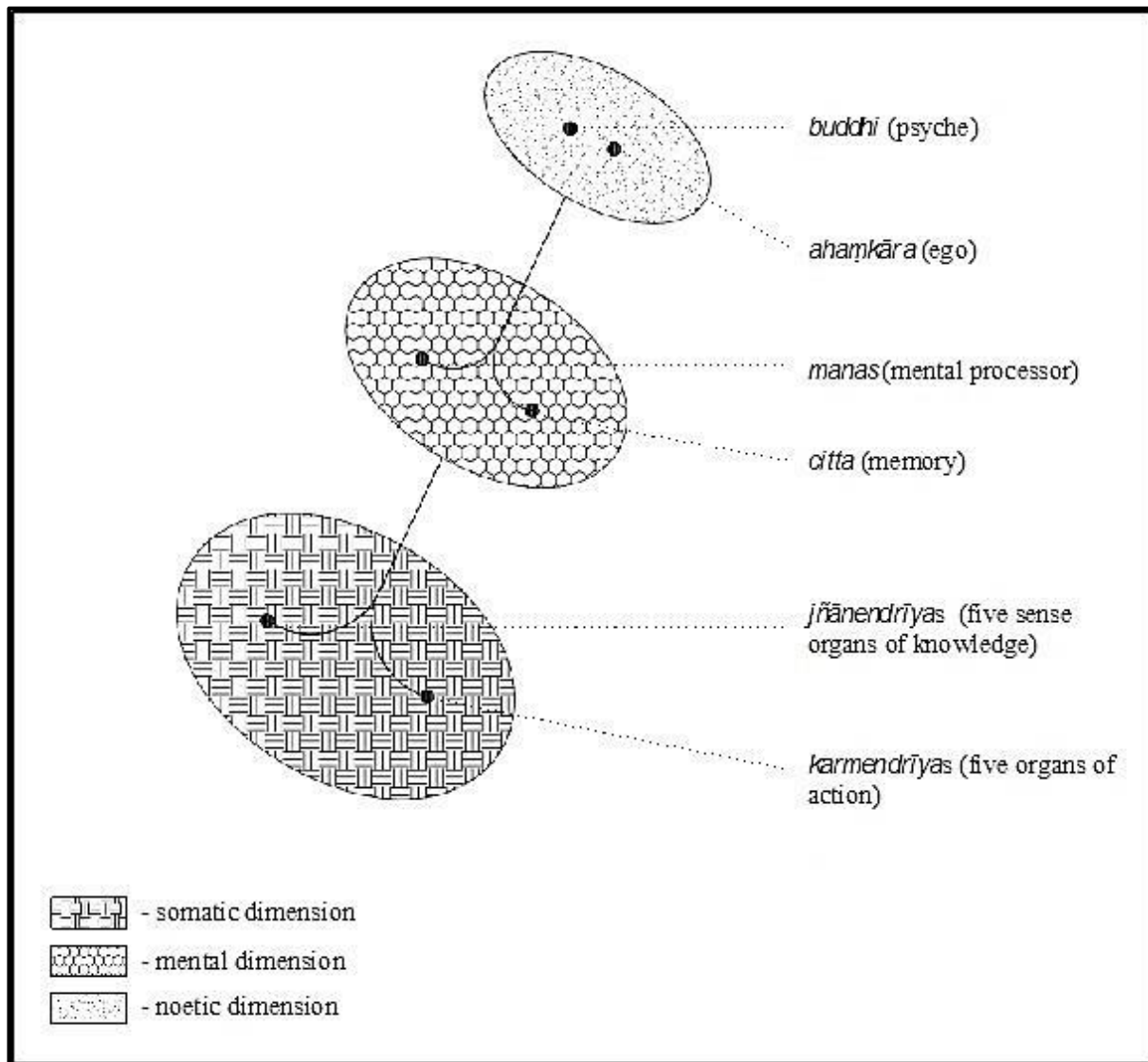


Figure 4. The integration of the Advaitic concept of the inner organ (*antahkarana*) into Frankl's dimensional anthropology

This concept of the human mind can be used as a guideline for analysing and researching the experiential qualities and their potential bearers. It therefore represents a tool for outlining a "map" of the processional bearers of the experience, which can potentially be applied in various phases of a therapeutic process. By highlighting the aspects of the mind presently "at work", one can lessen the identification with content by objectifying the experience, reducing it to the processional bearers, and hence accelerate the resolution of the poten-

tial suffering caused by the process of identification with a qualitative content of the experience.

3.3. Noetic dimension

The above-presented anthropological model (see Figure 3) outlines two distinct features of the noetic dimension, namely the bliss-sheath (*ānandamaya kośa*) and the existential core or the Self (*ātman*). It is interesting to observe that the description of the bliss-sheath is very similar to Frankl's description of psychohygien-

ic by-products of the fulfilment of meaning, such as joy, happiness, etc. (Frankl, 1988). According to Śāṅkarācārya, the bliss-sheath experientially manifests “when some object agreeable to oneself presents itself [...] [, and is] spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort” (2003, v. 207). The latter citation closely resembles Frankl’s theory of values, in which he outlines three distinctive approaches towards finding a meaning in one’s life, namely the creative, experiential and attitudinal values (Frankl, 1986). Hence, the bliss-sheath does not contradict Frankl’s anthropology; rather, it contributes to it, by discriminating between the feeling of meaningfulness and the rest of the constituents of the noetic dimension.

Furthermore, it also clearly affirms the position of the concept of man’s will to meaning as being located in the noetic dimension. The concept of man’s will to meaning stands as the potentiality of the feeling of meaningfulness and as such cannot be located elsewhere than in the same place as its manifestation. This can be reasoned when one observes the nature of difference between the present potentiality and its future manifestation, or between a cause and an effect, outside of the conceptual notion of time and its dimensions of past, present and future. The apparent difference between the potential and its manifestation exists only due to the construct of time, which derives from the experiential presence of the memory, that tracks and marks the changes as individual entities. By marking the parts, the presented whole or in the context of the nature of difference, the process of changing is being neglected. When the perspective shifts from the part-focused observation to the process-focused observation, the apparent differences between the potential and its manifesta-

tion are dissolved, and the latter two are then perceived as the whole or “two sides of the same coin”.

The second distinct feature of the noetic dimension, as put forth by this anthropological model, is the Self or the existential core. It should be noted that this anthropological model is presented from the dualistic perspective only for didactic purposes. Hence, the concept of the Self, although presented as something separate from the rest of the constituents of the person, remains always an irreducible, permeable wholeness of all five sheaths (*kośas*) and three dimensions.

Frankl does not explicitly describe the Self as a standalone entity but rather he perceives it, in the correlation with the dimensional ontology, as an integrated whole of all three anthropological dimensions. Furthermore, he outlines it mainly in the context of the outer orientation, or from the Advaitic perspective, in the context of practical reality (*vyāvahārika sattā*) and its quality of trans-activity (Frankl, 1986). It is interesting to observe that although Frankl usually describes the Self in the context of interrelationship of the Self with the phenomenological world, namely in the framework of subject-object relationship; he uses, in some of his writings, a description which transcends the subject-object relationship, and is remarkably similar to *Advaita*’s approach, for example describing the nature of the Self as being irreducible, unreflectable, and unconscious of itself (Frankl, 2011). Frankl’s standpoint on the subject of the nature of the Self can be described as being semi-opened. On the one hand, he perceives the Self as being fully immersed in the phenomenological world (by fulfilling meaning through creative, experiential or attitudinal values), hence closing and protecting logotherapy’s philosophy of life from nihilism and other non-life-affirming philosophies; and

on the other hand, he perceives the Self as being transcendental to the phenomenological world and subject-object relationships deriving from it, hence protecting logotherapy's anthropology from potential reductionism and determinism, and at the same time leaving it open to potential future improvements by other life-affirming approaches and philosophies.

As already mentioned, the Self or the *ātman* and its nature is the primary concern of *Advaita Vedānta*, and as such, it offers a vivid and transparent description of the Self, which can greatly contribute to the logotherapeutic understanding of the human being. By incorporating it into logotherapeutic anthropology, it presents a new theoretical framework which can potentially have many theoretical and clinical applications, since *Advaita Vedānta* is a soteriologically orientated philosophical school offering many tools and methods for exploring and understanding the nature of the Self with the aim of alleviating human suffering.

In the context of the Self and its nature, logotherapy and *Advaita Vedānta* meet at the experiential quality of *being*. Through its theory of values and meaning (Frankl, 1988) logotherapy primarily proposes an outer-focused absorption of the self-reflecting nature of the mind; and *Advaita Vedānta* through its theory of different states of consciousness (Śaṅkarācārya, 2003; Paranjpe & Rao, 2008) exclusively proposes the inner-focused absorption of the self-reflecting nature of the mind; both theories lead to a state of *being*.

4. Conclusion

Logotherapy, changing daily with new scientific findings from somatic or psychological contexts, is more adaptable to new ideas than *Advaita Vedānta*. Since *Advaita Vedānta* is a

mature and robustly closed system with the narrower but clearer aim of self-realization, the dialogue between them, in the first stages, is most likely to take place in the context of logotherapy's philosophy and anthropology. The above-presented anthropological model can be perceived as one of the initial steps towards a deeper and more profound dialogue between the two systems of thought, since it offers a solid foundation for future exploration and research in the field of potential applicability of Advaitic methods of self-realization, which could be beneficial (and perhaps also appropriate) for the use in the logotherapeutic setting.

On the basis of the presented material of this research, it can be concluded that logotherapy can be complemented with the ideas of *Advaita Vedānta*, and that their dialogue can potentially bring future theoretical as well as practical improvements to the psychotherapeutic school of logotherapy (Srakar, 2014).

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6. Sanskrit

In this article the scientific transliteration of Sanskrit is used. A transliteration and pronunciation guide can be found at http://www.geraldvirtbauer.org/uploads/2/2/2/1/2/2219424/-transliteration_pronunciation.pdf.

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Authors:

David Srakar, BA (corresponding author), holds a BA in Psychotherapy Science (SFU Vienna) and a Certificate of Training in Logotherapy. Currently enrolled in postgraduate studies at SFU Vienna (MA in Psychotherapy Science) and Nan Tien Institute (MA in Applied Buddhist Studies), he is interested in transcultural psychotherapy and Indian indigenous psychology. david.srakar@me.com

Dr Gerald Virtbauer, SFU Department of Transcultural and Historical Research in Psychotherapy.

gerald.virtbauer@sfu.ac.at
www.geraldvirtbauer.org