



Understanding Intention Through Vedic Philosophy and Contemporary Psychology: A Conceptual Review of the Law of Attraction

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Abstract

Intention as a concept is being studied in metaphysics, psychology, and now in the field of AI. It is considered the driving force behind human behavior. It is roughly translated to Sankalpa in Vedic traditions. Sankalpa refers to the sole determination through which a person attains their desires through action. Another spiritual or metaphysical concept or principle that has been gaining popularity for a while is the Law of Attraction(LOA). It is usually empirically contested and debated within the scientific community. Its history can be traced to the New Thought Movement in the 19th century, but many argue that its principles have roots in Vedic and Buddhist traditions. This conceptual paper does not aim to validate or invalidate the principles of LOA but to present a balanced perspective on the similarities and differences between Vedic concepts of Consciousness(Atman and brahman), Sankalpa, Dharana, Dhyana, Mantra Shakti, and Karma, and LOA practices such as manifestation, visualization, affirmation, intention setting, and gratitude. Contemporary psychological models and theories have been used to interpret both sides. Finally, the paper discusses how selected Vedic concepts and practices associated with the Law of Attraction may be interpreted through contemporary psychology and considers their potential applications for goal setting and psychological well-being.

Keywords: *Intention, Vedic Psychology, Sankalpa, Law of Attraction, Goal-Directed Behaviour, Positive Psychology*

1. Introduction

Merriam-Webster (n.d.) defines intention as “*the thing that one plans to do or achieve; an aim or purpose.*” It is the mental determination to plan or pursue a purpose. It is the will to achieve something through action. In Vedic and Buddhist traditions, the terms roughly translating to 'intention' are *sankappa* and *cetanā* (Meyers, 2023). Psychologically, intention drives behavior, helping individuals pursue their goals and regulate their actions (Conner & Norman, 2022). Although intention has been widely studied in psychology, Domínguez-Vidal and Sanfeliu (2025) argue that a complete understanding of this concept remains incomplete, particularly in relation to metaphysical traditions and emerging fields such as artificial intelligence.

Another concept that stresses the role of thoughts and beliefs in achieving one's desires is the Law of Attraction (LOA). It is generally defined as the belief that positive and negative thoughts attract favorable or unfavorable experiences or outcomes into an individual's life (Redden, 1999; Dixon et al., 2025). In recent years, the concept has received renewed popularity, particularly through social media, self-help and motivational literature, and digital influencers. Many young adults, especially Generation Z, are increasingly adopting these practices to cope with uncertainty, increase motivation, and pursue personal goals (Sharma, 2024). While these concepts have been popular in self-help literature, scientific investigation into their efficacy is still in its early stages.

Interestingly, many of these practices also resemble concepts that have long existed within Vedic philosophy. Ancient Indian texts, particularly the Upanishads and yogic literature, discuss ideas such as Consciousness (*Atman and brahman*), *Sankalpa* (intention), *Dharana* (concentration), *Dhyana* (meditation), *Mantra Shakti* (the transformational role of sound and repetition), and *Karma* (action and its consequences) as important aspects of human thought and behavior. Arora et al.(2025) notes that Vedic and Buddhist traditions consistently emphasize that individuals become what they repeatedly think, intend, and practice. Although there is growing literature on the Law of Attraction, Vedic philosophy, and positive psychology, studies that unite these perspectives remain limited. This creates an important gap in interdisciplinary literature.

Therefore, the present paper adopts a balanced conceptual approach. It does not seek to validate or invalidate the metaphysical claims of the Law of Attraction. Instead, it thoroughly analyzes the conceptual similarities and differences between Vedic concepts of intention and the practices commonly associated with the Law of Attraction and considers these through contemporary psychological theories. By distinguishing between evidence-based psychological mechanisms and broader metaphysical claims, the paper aims to offer a more subtle understanding of intention and its relevance to psychological well-being. The present study is a conceptual review based on published literature from Vedic philosophy, psychology, and interdisciplinary sources. The paper is organised into six sections. The first introduces Vedic concepts of intention, followed by their interpretation through contemporary psychology, a critical discussion of the Law of Attraction, a comparative analysis, and concluding implications for psychological well-being.

2. Consciousness and Intention in Vedic Psychology

2.1. Consciousness, Brahman, and Atman

In Vedic philosophy, the concepts that explain the interconnected view regarding consciousness and the mind's influence on reality are *Brahman* (the universal consciousness) and *Atman* (the individual Self). According to Rao(2005), Consciousness, according to the Indian psychological perspective, is the knowledge side of the universe and is the ground condition of all awareness and is fundamentally different from the mind as consciousness not only does not interact with the mind, as well as the brain, physical objects, and processes, but also does not have a causative role in mental activity.

Both *Atman* and *Brahman* are considered to be part of consciousness. *Atman* is defined as "*the universal self, identical with the eternal core of the self*" (The Editors of Encyclopaedia Britannica, 2014), while *Brahman* is "*eternal, conscious, irreducible, infinite, omnipresent, and the spiritual core of the universe of finiteness and change*" (The Editors of Encyclopaedia Britannica, 2024) The comprehension and connection of these concepts varies throughout various Indian philosophical schools, with Advaita Vedanta and Upanishads emphasizing non-duality(King,1995) and other schools maintaining a dualistic perspective.

This connection is vividly captured in the *Brihadaranyaka Upanishad* (4.4.5), which states that Self or Atman is not only interconnected with Brahman but Self can also be identified with intellect, mind (Manas), life energy (Prana), senses (eyes and ears), and natural elements (earth, water, air, ether, fire), different emotions and states, moral concepts and desires which can transition to resolve(*Sankalpa*). Thus, the Self is connected to both the physical and spiritual worlds, and our actions, thoughts, and desires shape who we become. (Madhavananda, 1950, 4.4.5)

2.2. Sankalpa: The Vedic Concept of Intention

Sankalpa is a Sanskrit term for "resolve or intention." However, its meaning goes much deeper than that, as it involves establishing a positive intention to bring about change and transformation in accordance with Vedic and yogic traditions. Mishra(2018) describes *Sankalpa* as a "solemn vow or determination," a unified and complete resolution that connects all aspects of the Self. It is derived from the root "klrip" and the prefix "sam," which convey a sense of perfection, completeness, and integrality. It is a significant part of the Yog Nidra practice in which short, positive statements in the present tense are recited to influence the unconscious mind and build emotional intelligence and toughness. (di Fronso, 2025) Unlike psychological goal setting, which might be externally driven, Sankalp is intrinsically driven.

While Sankalpa represents the formation of a conscious intention, Vedic psychology does not view intention as an isolated mental event. Rather, it is understood as segment of a broader psychological and spiritual process involving attention, meditation, disciplined repetition, and ethical action. The concepts of Dharana, Dhyana, Mantra Shakti, and Karma together explain

how intention is cultivated, sustained, and ultimately translated into behavior and lived experience.

3. Vedic Concepts Relevant to Sankalpa

3.1. Dharana and Dhyana

In yogic philosophy, apart from *Sankalpa*, the practices of *Dhyana* (meditation) and *Dharana* (focused concentration) help guide the mind toward clarity, balance, and deeper self-awareness. According to Vedic Philosophy, *Dhyana* is defined as "contemplation and meditation," whereas Yogic Philosophy defines it as "samadhi and self-knowledge" (Jones & Ryan, 2006). According to Mahony (1997), *Dhyana* is an instrument for gaining self-knowledge and for unifying *Atman* with *Brahman*. According to The Yoga Philosophy (1885), *Dhyana* is the process of fixing the mind on something, followed by "a course of uniform modification of knowledge."

Dharana, on the other hand, refers to the practice of intense concentration on a single point of focus, whether an object, image, or sound. It is a state of meditation that precedes *Dhyana*. (Underwood, 2005; Smith, 2005). Therefore, a combination of these practices leads to mental clarity, alignment of thoughts with intention, or *Sankalpa*.

3.2. Mantra Shakti

According to Avalon (1974), in yogic and Tantric traditions, *Mantra Shakti* refers to the spiritual power or energy inherent in sacred *mantras* that can bring about significant spiritual transformations and awaken latent energies within an individual. "Mantra" is a sacred sound or a group of sounds of spiritual significance used in various spiritual practices to focus the mind, invoke deities, harness spiritual energy, and awaken dormant primordial energy that lies in all individuals, called *Kundalini* (metaphorically represented as a coiled snake). Moreover, *Mantras* are among the most essential parts of Tantric philosophy, primarily aiming at unification with the divine through aligning the individual's energy with the universe's pre-existing energies. The mind can channel the energy generated by *mantras* to facilitate spiritual awakening and reach deeper states of consciousness through concentration and meditation. (Avalon, 1974)

3.3. Karma and Abhivyakti

Karma, in Vedic philosophy, refers to the law of cause and effect governing actions and their consequences, influencing one's current life and future rebirths. Derived from the Sanskrit 'karman,' meaning "act" or "work," the concept evolved from ritual actions in early Vedic texts to encompass moral consequences in the Upanishads. Karma emphasizes that good actions produce positive outcomes, while bad actions lead to negative consequences, functioning independently of divine judgment. This causal framework underlines the value of ethical conduct, forming one's experiences and spiritual development within the cycle of *samsara* (rebirth) in Indian thought. (Olivelle, 2019)

Abhivyakti means "manifestation" or "expression" in Sanskrit. It represents how ideas, thoughts, or realities become visible or reveal themselves. It reflects the relation between *Brahman* and

Atman, which means all manifestations, whether physical, material, or mental, are expressions of a single truth or *Brahman*. (*Abhivyakti: Significance and symbolism*, 2024)

To understand the relationship between *Karma*, *Brahman*, and *Abhivyakti*, the verse from the *Mundaka Upanishad* can help-

"From the blazing fire arise thousands of sparks, similar in nature to the fire. So too, O gentle one, from the imperishable (*Brahman*), arise various beings and return to it again." (Müller, 1885/2009, p. 34)

Though this verse from the *Mundaka Upanishad* narrates the relationship between *Brahman* and the variety of human existence, one can use the metaphor of sparks from a blazing fire to explain the relationship between *Abhivyakti* (manifestation), *Brahman* (the ultimate reality), and *Karma* (cause and effect). In this symbolic framework, the sparks represent individual manifestations (*abhivyakti*) that originate from this one source of *Brahman* (the blazing fire). Still, the nature and trajectory of each spark differ, representing the diversity of *Karma*'s effects. Through *Karma*, the quality of those sparks, how they arise, and where they disappear, is manifested. Every person's deeds and intentions shape their existence within the universal context created by *Brahman*. A fire spark will always return to its fire source, symbolizing how the manifestations must also return to their source, namely, *Brahman*. However, the quality of that return depends on the individual's actions. Ethical actions refine *Abhivyakti*, leading to harmony, while unethical actions create dissonance.

4. Contemporary Psychological Interpretation

Although Vedic concepts originated in philosophical and spiritual traditions, many of their practical aspects resemble psychological processes studied in contemporary research. This section considers these Vedic concepts through established psychological theories to understand how they may contribute to goal-directed behavior and psychological wellbeing.

4.1. Sankalpa and Goal-Directed Behavior

Sankalpa refers to an inner resolve or intention to bring about a significant change in one's life. Unlike a simple wish or desire, it shows a deeper commitment towards a chosen direction. In psychology, a similar idea can be seen in goal-directed behavior, which entails actions undertaken to achieve specific objectives through planning and commitment (Shehabi, 2015). According to Locke and Latham's Goal Setting Theory (2013), specific and challenging goals improve performance by providing direction, motivation, and persistence. Likewise, Gollwitzer (1999) proposed the concept of implementation intentions, where people translate their goals into concrete "if-then" plans that increase the likelihood of action.

Although *Sankalpa* is based in a spiritual tradition and modern goal-setting theories are grounded in behavioral science, both stress commitment towards a meaningful goal. One important difference, however, is that *Sankalpa* is not simply a planning strategy. It represents an intention that is aligned with one's deeper values and is traditionally strengthened via practices such as Yoga Nidra. Di Fronso (2025) suggests that *Sankalpa* may operate by utilizing

the hypnagogic state, allowing intentions to bypass conscious resistance. In contrast, contemporary goal-directed behavior mainly relies on conscious executive control, planning, and tactical decision-making. Thus, Sankalpa may be interpreted as conceptually resembling implementation intentions while extending beyond them through its ethical and spiritual dimensions.

4.2. Dharana and Attention Regulation

Once an intention has been established through Sankalpa, Vedic psychology stresses the importance of sustaining that intention via disciplined attention. This role is fulfilled by Dharana, which refers to consciously focusing the mind on a single object, thought, or experience.

From a psychological perspective, Dharana resembles the process of attentional regulation. It entails maintaining selective attention while lowering distractions and mind-wandering. Telles et al. (2016) reported that practices based on Dharana improve selective attention, visual scanning performance, mental flexibility, and emotional steadiness. These results indicate that sustained attention is not only important for meditation but also for continuing commitment towards long-term goals. Therefore, Dharana can be understood as the cognitive process that supports intention by strengthening concentration and attentional control before deeper meditative states develop.

4.3. Dhyana and Emotion Regulation

Psychologically, Dhyana appears closely related to processes involved in mindfulness, affective regulation, and self-awareness. Meditation practices have consistently been associated with improvements in affective regulation and psychological wellbeing. Telles et al. (2016) also reported functional magnetic resonance imaging (fMRI) findings showing activation in brain zones associated with higher cognitive functioning during meditative states. Rather than viewing Dhyana simply as a spiritual experience, contemporary psychology may interpret it as a process that advances emotional balance, mental adaptability, and greater awareness of one's thoughts and emotions.

4.4. Mantra Shakti and Positive Self-Regulation

Alongside concentration and meditation, Vedic traditions likewise emphasize the repeated use of sacred sounds, or mantras, to strengthen the mind. Psychologically, Mantra Shakti may be understood as a repetitive cognitive practice that aids emotional regulation, attentional stability, and positive mental states.

Shende (2023) describes Mantra Shakti as a rhythmic sound-vibration practice that deepens an individual's connection with the inner self. Contemporary research also suggests that mantra meditation promotes relaxation and affective regulation through increased alpha and theta brainwave activity (Swami & Dhopeshwarkar, 2025). Shende (2023) further proposes that repeated mantra practice may influence neuroplasticity by engaging the nervous system in ways that facilitate adaptive psychological change, while Thakur (2025) argues that repetitive vocalization may reduce stress-related impairments through repeated cognitive involvement.

Similarly, Chakma and Roy (2025) suggest that mantra-based meditation activates the parasympathetic nervous system, supporting mindfulness, attentional control, and psychological capital. Although these mechanisms are explained differently within psychology and Vedic philosophy, both perspectives recognize the value of repeated mental practice in forming affective and cognitive functioning.

4.5. Karma and Behavioral Psychology

While intention and mental discipline form the foundation of Vedic practice, they ultimately find expression through action. In Vedic philosophy, this relationship is explained via the concept of Karma, which emphasizes that actions have consequences that shape future experiences.

From a psychological perspective, Karma may be interpreted as a behavioral process rather than a purely cosmic principle. Allen et al. (2015) and Goodman (2017) suggest that repeated actions influence internal cognitive structures via mechanisms such as construct activation, allowing present behavior to shape future responses and experiences. White et al. (2020) further argue that belief in Karma functions as a social-cognitive framework through which individuals predict future outcomes based on present moral behavior. Some authors have also interpreted "good" and "bad" Karma psychologically, suggesting that they may reflect processes such as self-reinforcement, guilt, and self-evaluation rather than supernatural rewards or punishments (Sammrat, 2025). Although psychology does not explain Karma as a metaphysical law, both perspectives acknowledge that repeated actions gradually alter future behavior, personal development, and psychological wellbeing.

Taken together, these interpretations imply that several Vedic concepts can be meaningfully discussed in terms of contemporary psychological models without assuming theoretical identity. Modern psychology primarily explains these processes via cognitive, behavioral, and emotional mechanisms, whereas Vedic philosophy places them within a wider ethical and spiritual framework. These conceptual similarities provide a useful basis for examining the Law of Attraction, a contemporary self-help philosophy that likewise emphasizes intention, focused thought, and personal transformation, but differs significantly in its philosophical foundations and scientific support.

5. Law of Attraction: A Critical Psychological Perspective

Hanel (1912) explained this concept: "*The law of attraction will certainly and unerringly bring you the conditions, environment, and experiences in life, corresponding with your habitual, characteristic, predominant mental attitude*". The origin of this idea can be traced back to the New Thought Movement of the 19th century (Redden, 1999), and it has seen a resurgence via social media. The six core principles of the law of attraction are: (Arora et al., 2025)

1. Thoughts one chooses to focus on, whether positive or negative, have the capacity to shape our reality or manifest the consequent experiences into one's life.
2. Everything in this universe, including our thoughts and emotions, has vibrations. Positive emotions have high vibration, thus attracting positive outcomes.

3. If one truly, without any doubt nor skepticism, believes in their ability to achieve something or fulfill their desires, they connect with the energy or vibration needed to do so.
4. The practice of gratefulness and visualization increases the power of LOA.
5. LOA additionally emphasizes bringing one's actions, behavior, mindset, and habits towards the desires one wants to achieve.

5.1. Individual Practices within LOA -

- Manifestation- the process of bringing specific desires, goals, or outcomes into reality or influencing reality by converting ideas from the mind into a concrete form. (Sen, 2023)
- Affirmation- Positive statements repeated to manifest desired outcomes, boosting motivation, self-belief, and performance (Liu et al., 2021; Haris et al., 2017; Sherman & Cohen, 2002; Papanthymou & Darra, 2022).
- Visualization and Mindfulness- Generating mental imagery to simulate visual perception, increasing optimism, regulating emotions, and enhancing self-efficacy, motivation, and focus (Murphy et al., 2015; Blackwell et al., 2019; Niveau et al., 2022; Aksu & Ayar, 2022; Kurzhals et al., 2013). Mindfulness enhances present-moment awareness, attentional control, affective regulation, goal-oriented motivation, and translates intentions into actions (Li et al., 2021; Chatzisarantis & Hagger, 2007; Roemer et al., 2015; Smyth et al., 2020; Schutte & Malouff, 2023)
- Gratitude interventions increase positive affect, happiness, and life satisfaction and reduce negative affect and depressive symptoms (Cunha et al., 2019). They also improve motivation, engagement, emotional control, and a sense of agency in pursuing objectives, facilitating goal attainment (King et al., 2023; Beri, 2024).

5.2. Psychological Perspective on LOA

LOA claims that thoughts influence outcomes by shaping emotions and behaviors, reinforcing goal commitment via practices like affirmation, visualization, and gratitude (Beck et al., 2019; Abraham et al., 2007; Hicks & Hicks, 2017). Positive thinking is associated with improved psychological well-being. (Fredrickson's Broad and Built Model, 2001), while LOA practices increase gratitude, happiness, and life satisfaction (Albina, 2019; Dixon et al., 2023). The self-fulfilling prophecy also shows that strong beliefs can unconsciously shape behavior, ultimately turning expectations into reality (Mehra & Chakravarty, 2024).

The section provides the meaning, principles, practices and psychological perspective of Law of attraction which will provide useful insights into comparative analysis between Vedic concepts and LOA in next section.

6. Comparative Study: Areas of Convergence and Divergence

Although the Law of Attraction and Vedic philosophy developed in different historical and philosophical contexts, they share several conceptual similarities regarding the role of intention, thoughts, and human action. At the same time, important differences exist in their understanding of consciousness, ethics, manifestation, and the relationship between the individual and reality.

Rather than treating these two traditions as identical, the following discussion points out both their convergences and their fundamental differences.

6.1. Areas of Convergence

Both Vedic philosophy and the Law of Attraction recognize intention as an important starting point for individual transformation. In the Law of Attraction, individuals are encouraged to define their goals clearly through visualization, affirmations, and positive thinking while continuing belief in their attainment (Arora, 2025; Miedaner, 2023). Similarly, Sankalpa in Vedic philosophy represents a conscious resolve that directs an individual's thoughts, actions, and behavior towards a chosen purpose. However, unlike ordinary goal setting, Sankalpa is rooted in inner clarity plus self-discipline rather than merely fulfilling external desires. Upadhyay (2016) further suggests that the repeated practice of Sankalpa strengthens confidence, determination, and motivation.

Another important area of similarity is the role of focused attention. The visualization practices promoted within the Law of Attraction require individuals to repeatedly imagine desired outcomes while maintaining affective involvement and belief in their attainability (Cabral, 2020). Likewise, Dharana and Dhyana emphasize sustained concentration and meditative awareness. Although their ultimate purposes differ, all three practices encourage individuals to regulate attention, reduce distractions, and keep focus on a chosen intention. Such practices may contribute to greater affective regulation, mental clarity, and psychological wellbeing.

Mantra Shakti also shares conceptual similarities with affirmations used in the Law of Attraction. Both involve the repeated use of words or expressions to reinforce desired mental states. Within the Law of Attraction, affirmations are believed to strengthen belief, reduce self-doubt, and support manifestation by repeatedly directing attention towards positive outcomes (Byrne, 2016). Similarly, Mantra Shakti employs repetitive sacred sounds to cultivate concentration, mental stability, and inner transformation. Although their philosophical explanations differ, both practices point out the importance of repetition in shaping thoughts and behaviour.

Finally, both traditions acknowledge that intention alone is insufficient without corresponding action. While the Law of Attraction urges individuals to align their behaviour with their desired goals through positive habits and inspired action, Vedic philosophy highlights Karma, where actions and intentions together determine future experiences. Thus, both perspectives recognize that thoughts must ultimately be expressed through behaviour if significant change is to occur.

6.2. Areas of Divergence

In spite of these conceptual similarities, important philosophical differences distinguish the two traditions.

The first difference rests in their understanding of consciousness and reality. The Law of Attraction generally assumes that an individual's thoughts and emotions influence external reality through the principle of attraction. Vedic philosophy, however, places individual consciousness within the larger concepts of Atman and Brahman. Rather than viewing reality as

something shaped solely by personal thought, Vedic philosophy understands all beings as interrelated expressions of universal consciousness. Consequently, thoughts, intentions, and actions are understood within this wider cosmic framework rather than as isolated individual forces.

A second difference concerns the purpose of intention. In the Law of Attraction, intention is often directed towards achieving personal goals, success, health, or material outcomes. Sankalpa, although it also concerns intention, seeks accordance with one's deeper values, self-realization, and universal principles. Therefore, intention in Vedic philosophy is not simply a means of obtaining desired outcomes but also a path towards inner growth and ethical living.

Another important distinction is found in the understanding of manifestation. Within the Law of Attraction, manifestation refers to attracting desired experiences through thoughts, emotions, and beliefs. In contrast, Vedic philosophy explains manifestation through the concepts of Karma and Abhivyakti. Here, outcomes arise not only from present intentions but also from previous actions, ethical conduct, and one's relationship with Brahman. Consequently, manifestation is viewed as part of a broader process of causality rather than the direct result of positive thinking alone.

VEDIC CONCEPT	DEFINITION	LOA EQUIVALENT	Interpretation
Sankalpa	A deeply rooted intention or resolve that aligns mind, body, and purpose.	Goal setting or Intention	Vedic Sankalpa focuses on alignment with universal principles, unlike LOA's individualistic approach.
Dhyana	Meditation; a state of focused contemplation to cultivate mental clarity.	Visualization	While Dhyana emphasizes mindfulness, LOA visualization focuses on imagining desired outcomes.
Dharana	Concentration; the practice of holding the mind steady on a single object.	Visualization(focus/concentration)	Both involve mental focus, but Dharana is more rooted in spiritual discipline.
Mantra Shakti	The transformative power of sacred sounds or phrases to align energy.	Affirmations	Mantras connect to universal consciousness, while affirmations focus on personal belief-building.
Brahman	The ultimate reality or universal consciousness.	Universal energy	LOA describes a universal energy source, though without the spiritual depth of Brahman.
Atman	The individual self or soul, intrinsically	Higher Self	LOA's concept of aligning with the "higher

	connected to Brahman.		self” resonates with the Vedic idea of Atman.
Abhivyakti	Manifestation; the expression of intentions influenced by cosmic principles.	Manifestation	Both concepts relate to manifestation, but Abhivyakti is tied to deeper spiritual and karmic contexts.
Karma	The law of cause and effect; actions determine future experiences.	Personal responsibility	LOA focuses on intentionality, while Karma encompasses actions, thoughts, and ethical consequences.

Overall, the comparison suggests that the similarities between Vedic philosophy and the Law of Attraction are primarily conceptual rather than identical. Both emphasize intention, focused attention, disciplined practice, and purposeful action as important aspects of personal growth. However, they differ considerably in their philosophical foundations, ethical orientation, and explanations of how change occurs. Viewing these traditions through a comparative psychological lens, therefore, allows a more balanced understanding of their potential contribution to psychological well-being.

7. Practical Implications By Integrating Both LOA And Vedic Principles

• Therapy

An affirmation combined with a Vedic technique such as Dhyana meditation can help therapists integrate emotional and mental clarity tools for their clients. For instance, one can internalize positive thought patterns while deepening self-awareness through affirmation use while meditating. Therapists can support their clients in cultivating Sankalpa that is, intentions meaningful to their client's fundamental values and life goals. This not only helps induce concentration but can also help stimulate a sense of helpful direction in overcoming anxiety, depression, and waning motivation.

• Self-Help Practices and Goal Setting:

The practice of Sankalpa can be introduced to self-help enthusiasts through journaling or setting goals to align daily actions with broader aspirations in life. One might start his day by writing or reflecting on a Sankalpa for clarity and direction in mental processes. Visualization techniques inspired by LOA can be made more beneficial with *Dharana* which strengthens and reduces distractions associated with the focus of goal-setting.

• Organisational Leadership and Stress Management:

Leaders can adopt Vedic principles like Sankalpa and Dhyana to cultivate a balance between personal ambition and collective well-being. This approach encourages ethical decision-making, enhances team cohesion, and fosters long-term vision. Meditation can be practiced with LOA-inspired positive affirmations to help the employees reduce pressure, emotional resilience, and workability. Organizations are also including these in wellness programs to support workforce psychological wellbeing.

Therefore, LOA and Vedic principles equally form the framework as both universal and adaptive. Psychologists, self-help practitioners, and leaders take a much more comprehensive tool kit by merging approaches from the West and East. These applications remain conceptual and require empirical validation before widespread implementation.

8. Conclusion

The present paper explored the concept of intention by examining Vedic philosophy, contemporary psychological theories, and the popular framework of the Law of Attraction. Although these perspectives originate from different intellectual traditions, they share an interest in understanding how thoughts, intentions, attention, and actions influence human experience and behaviour. The review suggests that several practices associated with the Law of Attraction, including intention setting, visualization, affirmations, meditation, and gratitude, have conceptual similarities with Vedic concepts such as *Sankalpa*, *Dharana*, *Dhyana*, *Mantra Shakti*, and *Karma*. Contemporary psychological theories further provide possible explanations for the effectiveness of many of these practices through mechanisms related to goal-directed behaviour, attentional control, emotional regulation, self-regulation, and positive cognition.

At the same time, the paper also highlights important distinctions. Unlike the Law of Attraction, which primarily emphasizes individual intention and the attraction of desired outcomes, Vedic philosophy places intention within a broader framework of consciousness, ethical conduct, disciplined action, and interconnectedness. Consequently, the two traditions should not be regarded as identical or interchangeable. The similarities identified in this review are conceptual rather than equivalent, and the metaphysical claims associated with the Law of Attraction remain beyond the scope of current psychological evidence.

By adopting a balanced conceptual approach, this paper neither endorses nor dismisses the Law of Attraction. Instead, it proposes that some of its widely practiced techniques may derive part of their perceived effectiveness from well-established psychological processes and from principles that have long been discussed within Vedic philosophy. Viewing these practices through an interdisciplinary lens may encourage more meaningful dialogue between Indian knowledge systems and contemporary psychology while also promoting a critical and evidence-informed understanding of intention and psychological well-being. This review provides a balanced framework for understanding intention through Vedic philosophy, contemporary psychology, and the Law of Attraction while recognising both their conceptual similarities and philosophical distinctions.

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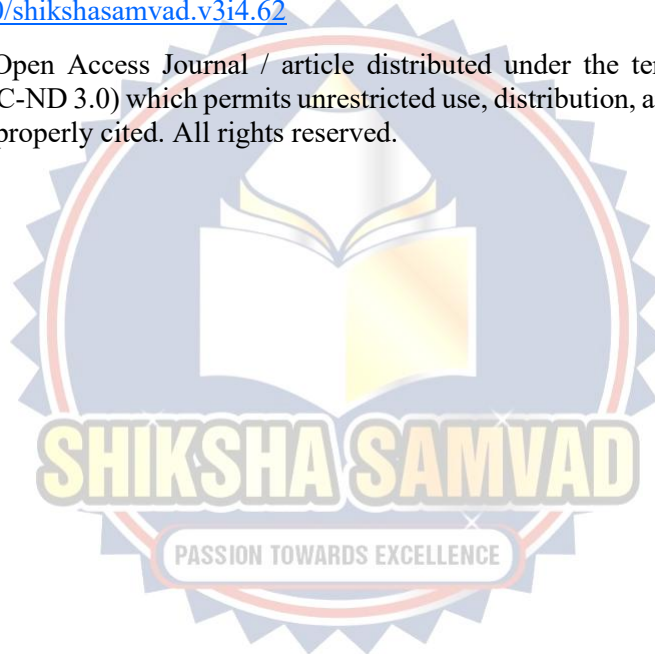
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