

CHAPTER

II

CHAPTER - I I

LITERATURE REVIEW

2.0 INTRODUCTION :

In this chapter author has tried to trace origins of Guna Theory & subsequent development of tri-dimensional personality theory in ancient literature. Other less known classifications have also been presented but not elaborated as they are too general. It has been noted that between post Gita and Ayurveda period and early 19th century practically no work has been done in this area. Beginning of this century saw awakening of Indian nation and with that again literary work in all fields picked up. Western Psychologists too studied Indian psychology and looked for answers not available in Western Psychology. Any personality theory consists of three main sections - (1) structure of personality (2) development of personality and (3) modification of personality. Accordingly the literature survey has also been presented with above classification. On each section, survey encompasses ancient to current status.

2.1 STRUCTURE OF PERSONALITY :

2.1.1 ANCIENT LITERATURE :

Vedic Literature :

Indian psychology and theory of personality has its origin in Vedas and further elaboration in Samkhya and Yoga philosophy. Samkhya Karika, Yoga Sutras, Bhagavatgita and their several commentaries have developed the concept of 'Gunas' and 'Theory of Personality'.

Vedas are collectively the ancient, voluminous, sacred literature of India, composed of Rig Veda (hymns to Gods), Sama

Veda (priests' chants), Yajur Veda (sacrificial formulae) and Atharva Veda (magical chants). In Rig Veda we find vague anticipation of the Samkhya theory of 'Purush' and 'Prakrti',¹ which forms main constituents of personality theory. Vedonmen² has collected many references from Rig Veda regarding the psychological derangements, the methods of treatments and the means to prevent the psychological maladies. He has reported references of psychology and psychiatry in all Vedas except Samaveda.

Karambelkar³ traces the concepts of Sattva, Rajas and Tamas in Atharva Veda X/8/43. Singh⁴ also interpretes Atharva Veda 1/1/1 and X/8/43 as saying that the mental personality constitute three gunas, Vrittis or characteristics - Sattva, Rajas and Tamas. He also establishes in his book⁵ that psychotherapy was known as early as the Atharva Veda in India. He has corrected interpretation of many 'mantras' dealing with Unmad (insanity), Grahi (seizure of hysteria), Apasmas (epilepsy), phobia, rage, jealousy, evil dreams and other mental disorders. He has also dealt with the instructions given in the Atharva Veda regarding personality improvement, integration and health.

Upanishads :

When we pass to the Upanishad, we find in their varied teachings, the leading conceptions of Samkhya Philosophy.⁶ The realistic tendencies of the Upanishads receive emphasis in the Samkhya conception of the universe. Not only the notions of rebirth and the unsatisfactoriness of the world but also such central principles as that 'knowledge' is the means of release and 'Purush' is the pure subject, are taken from the Upanishads.⁷ The Upanishads form the concluding portions of Vedas and contain the essence of the vedic teachings. The aim of

Upanishads is not so much to reach philosophical truth as to bring peace and freedom to the anxious human spirit.

The first mention of the Samkhya is in the 'Svetasvatara Upanishad'.⁸ In the Katha Upanishad,⁹ the unmanifested (Avyakta) stands at the top of an evolution series on the plane of matter, from which the intellect, mind, objects and senses spring in succession. This is the earliest account of cosmic evolution which seems to have been utilised by Samkhya thinkers.

The Svetasvatara Upanishad¹⁰ contains a more developed account of the Samkhya principles of cosmos, the three gunas, though the Samkhya elements are subordinated to its main doctrine of theism.

The Maitrayani Upanishad is familiar with a developed Samkhya and refers to tanmatras,¹¹ the three gunas¹² and the distinction of spirit and nature.¹³ Keith¹⁴, Rande¹⁵ & Radhakrishnan¹⁶ agree with each other while saying that the some antecedents of the doctrine of the three gunas can be traced in Chandogya Upanishad and the name of the three gunas - Sattva, Rajas and Tamas appear together for first time in Maitrayani Upanishad.¹⁷ Keith says that the Samkhya conception of the all pervading character of the guna, which in diverse measure are present in all the products of nature, is the view of Chandogya.

Radhakrishnan¹⁸ says that Upanishads make use in a general and indeterminate way of these terms, which later systems have stamped with a special significance.

SAMKHYA - YOGA SYSTEM :

Vedas and Upanishads have only indications of the terms 'Sattva', 'Rajas' and 'Tamas' without elaborations. First

clear classification of nature and human beings are presented in Samkhya system of philosophy. Yoga system of philosophy has accepted the Samkhyan concepts. It has elaborated the meditational techniques - as a means of modification of personality. Gita has also accepted the Samkhyan concepts and has used it in classifying the personality.

Samkhya - Yoga systems of philosophy have taken the concepts of 'Purush' and 'Prakrti', and 'gunas' as their main principles in understanding the nature of universe and human beings, from Vedas and Upanishads. Samkhya - Yoga philosophy propounds that everything in universe physical or psychological has originated from 'Mula Prakrti', which is tri-dimensional.¹⁹ The three dimensions are known as Sattva, Rajas and Tamas²⁰. Samkhya Karika defines Sattva as illuminating light, knowledge, peace etc. Rajas is defined as the principle of activity and pain. Tamas is the principle of darkness, delusion and inertia.²¹ The respective functions of Sattva, Rajas and Tamas are manifestation(Prakasa), activity(Pravrtti) & restraint(Niyamana).²² All these three gunas are universally present everywhere.²³ But in the state of creation one always dominates other two,²⁴ with the result that any particular time anything is either Sattva or Rajas or Tamas dominated. Samkhya Karika²⁵ also describes the various functions of gunas, relations of gunas and purpose of gunas in great detail.

Mahabharata and Bhagvatgita :

Gita and Anugita which are the parts of Mahabharata evidently show movement of thought identical with Samkhya.²⁶ The Samkhya enumeration of the elements is accepted by Mahabharata.²⁷ Gita explains the nature, functions and relationship of gunas²⁸, three modes of activities²⁹, and three kinds of knowledge and

action.³⁰ Gita in its 18th chapter clearly states "knowledge, action and agent have been classified in Samkhya philosophy in three ways due to the difference of the Gunas", meaning thereby that there are three kinds of knowledge, three kinds of actions and hence, three kinds of persons. These three kinds are, no doubt, Sattvic, Rajasic and Tamasic.³¹ Further it presents a comprehensive analysis of the functional manifestations of these three gunas in human behaviour. It also classifies people into four groups (Varnas) according to the dominance of gunas & describes their duties in great detail.³² It also deals with the concept of 'rebirth' and 'Law of Karma' and types of yoga for modification of personality.³³ In 16th chapter, it divides mankind into two broad classes - Daivi (Divine or Godly) and Asuri (Devil), and describes in detail their nature, propensities and activities.

Anugita also explains the distinction of 'Purush' & 'Prakrti'.³⁴ The 'Purush' is the subject of knowledge, the twenty-fifth principle set over against the other twenty four principles of nature, which are the objects of knowledge.³⁵ Final release is effected by recognition of the fundamental distinction between spirit and nature.³⁶ The self is said to send out from itself the gunas even as a spider emits a web.³⁷ Prakrti works under the control of Purusha.³⁸

Though Manu³⁹ does not mention the Samkhya by name, the account of creation given in the first chapter, the acceptance of the three sources of knowledge⁴⁰, the detailed description of the three gunas⁴¹ show the strong influence of the Samkhya. The 'Puranas'⁴² and the later Vedanta writings also use Samkhya theories.

Ayurveda :

Ayurveda, which also has its origin in Indian philosophy, has

accepted the three dimensional concept and has applied it for the classification of personality. Charak Samhita⁴³ describes human beings as constitution of Atma, mind and body. Atma is basic element which gives life. All human activities result from co-ordinated work of mind and body. Mind is governor of body, hence whatever body does is the reflection of mind. According to dominance of the guna, mind has been classified as Sattvic, Rajasic and Tamasic. Since the behaviour and actions of a person are regulated by mind, the personality can also be classified according to dominance of the type of mind. A man can be Sattva guni, Rajas guni or Tamas guni. Ayur-veda has listed several characteristics of these personalities⁴⁴ and has further classified these three types in various sub-types.⁴⁵ Charak and Sushutra have listed seven sub-types of Sattvic personality - Brahmic, Rishi, Indra, Yama, Varuna, Kuber and Gandharva; six sub-types of Rajasic personality - Asura, Rakshasa, Pishacha, Sarpa, Preta (ghost) & Sakuna (bird) type, and three sub-types of Tamasic personality - Animal, fish and vegetation type. Kashyapa⁴⁶ has added one sub-type to Sattvic personality - prajapatya, which is included in Varuna personality by Charak and Sushutra. He also adds one sub-type to Rajasic personality - Yaksha type and accepts the three sub-types of Tamasic, described by Charak and Sushutra.

Other ancient classification :

i) Ramayan :

Tulsidas in Ramayan distinguishes between two classes of men : the virtuous and the sinful - the Sajjan and the Durjan, and describes in detail the psychological characteristics of the each class.⁴⁷

ii) Kamsutra :

The classical sexual literature of India also classifies

man and woman into four classes each from sexual point of view, according to their physical beauty and sexual potency etc. It distinguishes between the psychology of man and that of woman.

iii) Dramatics :

Indian dramatics' classification is restricted to heroes and heroines. The heroes are divided into four types and heroines into eight types. The details of which are given in literature.

2.1.2 RECENT WORK :

Some eminent philosophers and scholars have defined gunas in the same meaning as given in scriptures, e.g. Sattva, Rajas and Tamas as illumination, activity and inertia respectively (Dasgupta 1957,⁴⁸ Kulkarni 1972⁴⁹).

From a psychological stand-point the three gunas might be considered as the three "tendencies exhibiting themselves at different levels of consciousness" (Pathak 1932, P.11)⁵⁰, as the three aspects of human temperament and personality (Boss - 1966⁵¹, Parameshwaran - 1969⁵², Smart - 1964⁵³); or as the three fundamental components of the human mind(Kulkarni,1972)⁵⁴.

In the words of Dasgupta (1952⁵⁵) "the quality of Sattva associates the self with the attachments for pleasure and knowledge. The quality of Rajas moves to action and arises from desire and attachment.... through which it binds the self with egoistic attachments for action. The quality of Tamas overcomes the illumination of knowledge and leads to many errors." This description of gunas is more or less accepted to all thinkers and many psychologists have applied it to understand the human behaviour.

Taylor (1948)⁵⁶ in his article "Basic Personality in Orthodox Hindu Culture", has tried to analyse and understand the personality structure in the light of the caste system and certain basic religious beliefs.

Krishnan (1960)⁵⁷ has briefly reviewed the classification of man given by ancient thinkers in India. He describes the two classes of people mentioned in Ramayana and Mahabharata - those with ethical and moral tendencies and others with materialistic and egoistic tendencies. He also gives along quotations from the Gita to illustrate this point with the commentary of Aurobindo.

He gives quotation from Swetaswatara Upanishad and from Samkhya Karika to explain the three qualities of matter - Sattva, Rajas and Tamas. He also deals in detail with the classification of man and woman, their characteristics, both physical and mental given in sexual literature in India.

Krishnamurthy (1961)⁵⁸ in his article at the outset speaks of the two distinct entities postulated in Samkhya System - Purush (Spirit) and Prakrti (Nature). The former is inactive but has the capacity of perceiving things while the later is active but it can only be perceived. A combination of these two is an essential factor for any effect to occur. The characteristics of these two are dealt with in detail with relation to the human body and its functions. A blend of the two principles is essential in every process of knowledge in this world. The article then proceeds to discuss the inter-relations of Purush and Prakrti and the different manifestations of the later like Buddhi, Ahamkara and Manas. These factors constitute the psychic apparatus and are in a subjective series contributing to personality. The article sums up personality according to

the Samkhya system as consisting of the experience, intellect, derived from Prakrti, ego consciousness derived from intellect, mind derived from ego and cognitive and conative organs.

Asthana (1966)⁵⁹ analyses the psychological observation of the Samkhya, Yoga and Buddhist as reported in their texts. The important points made are the existence of the classification tendency, the relevance of duty and obligation in personality approach in Indian thinkers. Western psychology seems to emphasize a hedonistic psychology and neglects the obligation and duty concepts as opposed to pleasure and success. Some emphasis is laid on the contribution of the development of the Bhakti and Jnana movements. The elements in Indian thinking which need attention have been pointed out.

Uma, Lakshmi and Parameshwaran (1971)⁶⁰ have made an attempt to develop a personality inventory attempting to measure 3 gunas : Sattva, Rajas and Tamas on psychometric grounds. A 120 items questionnaire developed for this purpose was administered on a sample of 100 subjects for preliminary study. Rajas and Tamas correlated significantly contradicting the independent nature of the Guna assumed in ancient Indian thought. Low correlations were observed between Sattva and Tamas; and Sattva and Rajas.

Safaya (1975)⁶¹ in his book "Indian Psychology" contends that the philosophical and religious literature of India contains many references to psychology which can solve the questions unanswered by western psychology. To show this, he turns to the original sources in Sanskrit, gathering almost everything written on psychological subjects beginning with Upanishads. Safaya describes the philosophical basis of Indian psychology, details those problems yet unsolved by western psychology and

discusses the limitations of western psychology. He also deals with the concepts related to the theory of personality. Extra sensory perception, the question of personal survival after death and the immortality of mind have received a quite space in his book.

In the area of abnormal psychology and mental hygiene, Safaya finds western theories too superficial, too concerned with sexual urges, and treatment ineffective. The alternatives proposed by Indian psychology are built upon its definition of the goal of life as being self-realisation. Safaya has discussed in detail the procedure for mental and spiritual progress.

Rao and Harigopal (1979)⁶² have tried to find the relationship between the role of the three gunas - Sattva, Rajas and Tamas in the emergence of psychic abilities as it was described in Samkhya Yoga, and extrasensory perception (ESP). The sample consisted of 112 post graduate students of Andhra University to whom a personality inventory based on the doctrine of three gunas and a standard five run ESP test were administered. The results showed a significant negative correlation between ESP scores and Tamas. The subjects were divided into high and low groups on each guna and their ESP scores were compared. With the exception of the high group on Tamas, who obtained a significant negative deviation, all other groups scored close to mean-chance - expectation (MCE) on the ESP tests. The difference in ESP scoring rate of high and low groups was found to be significant only in the case of Tamas.

Singh (1980⁶³ & 1984⁶⁴) in his article elaborates the Samkhya Yoga theory of personality. He says that the basis of Samkhya Yoga typology are psychic health, supernormal attainments and Moksha. He also explains the relationship of Purusha and Prakriti, nature of Prakriti - tri-dimensional, and how one guna or virritis dominate and overpower other two virritis,

how the different degree of these three gunas gives rise to different behaviours in different personalities. He cites several examples to demonstrate how different individuals behave differently in the same situation due to the difference in the degree of gunas. Singh also cites the characteristics of Sattva type, Rajas type and Tamas type in detail & describes the 15 sub-types of the main types of personality as mentioned in Ayurveda. He has also shown the pragmatic value of Samkhya Yoga typology in great detail.

Sen (1980)⁶⁵ in his article "Yoga as Psychology" explains how its standpoint is different from that of a modern psychology. Standpoint of Yoga is practical pursuit of self-perfection and self-fulfilment. He differentiates between outer environment dependent personality and inner-deeper personality and explains how inner-deeper personality brings a man into concrete reality and enjoyment.

In discussing the crisis of contemporary society Sen says "The contemporary crisis is virtually a crisis of personality, the surface or outer personality being cultivated too exclusively being taken as the whole man and full satisfaction sought from it which it cannot give." Sen maintains that at the individual level, meditation and at the group level, education are obviously the means for developing the new deeper-inner personality which opens up a life of intrinsic values - a life of positive pursuit and enjoyment of these values.

Sen has also discussed how Yoga as a fuller psychology is likely to affect human life and culture and in particular the problem of education and mental health in great detail in his article.

Bowes (1981)⁶⁶ in her article "Differing Views of Consciousness in Western and Indian thought and their implications" has cited the differing Western and Indian views on consciousness and in the process has explained the relationship of Purusha and Prakrti and the nature of Prakrti as mentioned in Samkhya philosophy. She describes Prakrti or Nature as a combination of three strands of energy called Sattva - conducive to manifestation like a mirror or a crystal; Rajas - conducive to drive and activity; and Tamas - conducive to inertia. She maintains that all natural things, including mind, are combinations of these three strands of energy in different proportions and this proportion determines the degree of subtlety of the thing involved. She also maintains "The yogic techniques successfully used, however, produce not illness but genuine well-being and they create more of an integrated personality than most men otherwise are. Because of the lucidity of understanding one acquires about one's mental and physical characteristics through impartial watching."

Dave (1986)⁶⁷ has conducted a research to initiate an attempt towards a preliminary understanding of the typical Indian personality - with an ultimate view to formulate some sound and valid basis for planning, counselling programmes for Indian individuals in their specific socio-cultural set-up. Her study was done with a small number of interviewers. She adopted the semi-structured form of the interview. The two main questions asked were (a) what are, according to you, the significant characteristics of an Indian personality and (b) in your opinion, what possible factors may have influenced the development of these characteristics ? After interviewing 55 persons she has listed some basic Indian personality characteristics and discussed the factors which may have influenced the developing of these characteristics. She has also listed

typical characteristics of some special groups e.g. Traits of Adolescents and traits specially of woman.

Mohan and Sandhu (1988)⁶⁸ have taken the tri-gunatmak theory of Samkhya as a base for developing the personality theory. They have presented personality structure in brief and have developed a scale to measure Sattvic, Rajasic and Tamasic guna. They have also drawn a parallelism between personality in terms of Tri-Guna and the three dimensional approach to personality as put forth by Eysenck. Findings of their work revealed that Sattva Guna leads in mean value of scale, followed closely by Rajasic and then Tamasic Gunas. The emergence of the Sattvic Guna as being the most favoured was explained in terms of urge for ideal, good and socially desirable behaviour. The inter-correlations among the three dimensions of tri-gunatmak Indian theory of personality and three dimensions of personality given by Eysenck have been computed and results are discussed in great detail.

2.2 REVIEW RELATED TO DEVELOPMENT OF PERSONALITY :

Two important distinctive features of Indian theory of personality are acceptance of Sanskara effect and Law of Karma. Sanskara or disposition refers impressions of past life. Present life is not a new beginning. It is considered as continuum. Cycle of birth and death continues till liberation. Each birth is affected by past Karmas. Modern psychologists have done some empirical studies on life before and after death. Existence of Sanskara adds new dimension to personality development. Due to Sanskara a man is supposed to born with some definite personality structure. Understanding of present life in terms of past life has been developed and discussed from ancient times in India and hence it is not out of place to trace development of this theory.

2.2.1 ANCIENT LITERATURE :

Vedas :

Vedic Aryans showed no great interest in the future of the soul.⁶⁹ Life to them was bright and joyous, free from all the vexations of a fruitful spirit. They had no special doctrines about life after death, though some vague conceptions about heaven and hell could not be avoided by reflective minds. Rebirth is still at a distance. There are indications in Rig Veda that the Vedic Aryans believed in the possibility of meeting his ancestors after death.⁷⁰ There is a passage in the Rig Veda⁷¹ which reads : "After he has completed what he has to do and has become old he departs hence; departing, hence he is once more born; this is the third birth." This has reference to the Vedic theory that every man has three births - the first as a child, the second by spiritual education, and the third after death. There are references in Rig Veda of heaven and hell. The heaven is only for the pious and the good; and the hell is for evil minded. The good departed souls dwell in heaven and evil-doers are thrust down into the dark abyss from which they never return.

Brahmanas :

Brahmanas do not mention any definite view about the future life.⁷² "In the Brahmanas immortality or atleast longevity, is promised to those who rightly understand and practise the rites of sacrifice, while those who are deficient in this respect depart before time to the next world, where they are weighted in a balance,⁷³ and receive good and evil according to their deeds. In other texts,⁷⁴ on the contrary it is promised as the highest reward that the pious man shall be born in the next world with his entire body, Sarva Tanuh (Weber quoted in J.R.A.S, 1865, 306 ff).⁷⁵ Thus far the difference between the Vedic and the Brahmanical views is that while

according to the Rig Veda the sinner is reduced to nothing while the virtuous obtain immortality, in the Brahmanas both are born again to undergo the results of their actions. In Brahmanas, the suggestion is that there is only one life after this, and its nature is determined by our conduct here. "A man is born into the world which he has made."⁷⁶

Good and evil deeds find their corresponding rewards and punishment in a future life. The Brahmanas contains all the suggestions necessary for the development of the doctrine of rebirth. It is left for the Upanishads to systematise these suggestions into the doctrine of rebirth.

Upanishads :

In the Upanishads we find an advance on the Vedic and the Brahmanical conceptions of future life, though there is not yet any consistent theory about it. It is the idea of rebirth that is the prominent one in the Upanishads. There are evidences that the belief in rebirth was only being matured in the time of the Upanishads, since some passages of the Upanishads are not familiar with it.⁷⁷ The earliest passages incorporated the belief of rebirth are Chandogya,⁷⁸ and Brahadranayaka.⁷⁹

In Upanishads, though the Law of Karma has not been committed to any precise equivalence between merit and experience, still it is asserted that the nature of the man depends on the conduct of man. "Those whose conduct has been good will quickly attain some good birth, the life of a Brahmin, a Kshatriya or a Vaisya. But those whose conduct is evil will quickly attain an evil birth, the birth of a hog, dog or a candala."⁸⁰

Between one life and another there is a persisting identity, though our consciousness may not testify to it. Since the Brahman which is the universal soul is not subject to bondage, that which persists from birth to birth is said to be what a man does or his Karma. "Does the soul survive bodily death?" Artabhaga puts the question to Yajnavalkya. They arrive at the conclusion, "verily one becomes good through good deeds, evil through evil deeds⁸¹." The reality of life is character, not body or mind. It survives the inception of death.

Samkhya-Yoga Systems :

Samkhya-Yoga systems of philosophy believe in doctrine of rebirth and Law of Karma. Actually it is Law of Karma which make casual relation between present life and the future life. In other words it is Law of Karma which make base for rebirth. According to Samkhya⁸²-Yoga⁸³, the lingadeha, or subtle body, which migrates from one gross body to another in successive births, is composed of Buddhi, Ahamkara and Manas, the five organs of perception and the five of action, the five tanmatras as well as the rudiments of the gross elements, which serve as the seed whence the physical body grows. This subtle body, incorporeal in character, receives the impressions made by deeds performed in the course of its various migrations. The form of the new embodiment is determined by it. The linga, though distinct from Purush, constitutes the character and essential being of the person. In it are contained the Samskaras or pre-dispositions. Except in the case of those who have attained freedom, the existence and rebirth of linga last for a whole world-period.

Bhagvad Gita :

The Gita also believes in rebirth until the ultimate state is reached. Birth following upon imperfection is bound to death,

and vice-versa. According to Gita, when the body dies he is supplied with a new instrument.⁸⁴ Our life does not die with us. When one body wears out it will take another. The kind of birth depends on the character we have developed. Every step we gain is conserved for us. When Arjuna asks Krishna about the fate of those who are not able to attain perfection, whether they go ruin, Krishna says that a man who does good never goes to ruin, but he attains another birth "when he recovers the mental characteristics of his former life, and with them he again struggles onwards for perfection."⁸⁵ None can lose the way of the supreme if his heart is set on it. Rebirth continues till the goal is reached.⁸⁶ The Suktma Sarira, or the subtle body, consisting of the senses and the mind survives death and is the bearer of character.⁸⁷ There is a reference to the path of the Gods through which the Samsarins pass.⁸⁸ The other path of the sinful is also mentioned.⁸⁹

2.2.2 RECENT WORK :

Deathbed vision suggestive of a life after death have always been with us. Although noted in biographies & essays throughout the ages, they have eluded the serious attention of most early psychical researchers and lat-erday parapsychologists. Myers (1903),⁹⁰ Hyslop (1908)⁹¹, Tyrrel (1953)⁹² and Hart (1959)⁹³ touched on them briefly. Sir William Barrett⁹⁴ compiled the first collection of deathbed visions, which contained excellent cases observed by physicians and nurses, alongwith some of lesser value (1926). While he did not engage in such scientific procedures as systematic sampling and quantitative analyses, he must be credited with the discovery of some of the main characteristics of these visions suggestive of an after-life.

The complexities of deathbed vision was probably the reason for neglecting such research. These were also hampered by the

absence of methodology capable of dealing with the intrinsic complexities of the phenomena. But, now, again, the aspects of reincarnation or survival after body death is a topic of interest for modern parapsychologists, who are devising new scientific techniques, survey design using multivariate methods and a bipolar models. Considerable work is done by modern parapsychologists in this field.

Stevenson and Barker have undertaken field work to locate the cases of the reincarnation type in India. There are dramatic evidences of rebirth, in which the living individuals exhibit paranormal knowledge of and behavioural correspondences with deceased people whom they personate. Stevenson's vigorous persistence in the investigation of these cases has resulted in approximately 45 published case reports (Stevenson, 1974⁹⁵, 1975a,⁹⁶ 1977a,⁹⁷ 1977b,⁹⁸ 1977c⁹⁹) and five analysis of the cultural patterns underlying the case (Stevenson, 1966¹⁰⁰, 1970¹⁰¹, 1973¹⁰², 1975b¹⁰³; Stevenson, Prasad, Mehrotra and Rawat, 1974¹⁰⁴). Upto 1977 they analysed 113 Indian cases of the reincarnation type which were judged individually to be authentic. The analyses contained a total of 225 variables distributed as follows :

- a) 119 variables concerning the subject, his family, physical and mental characteristics, socio-economic status and development.
- b) 43 variables related to the previous personality.
- c) 44 variables concerning the relations between the families of the subject and previous personality.
- d) 19 variables describing the investigation of the case.

After life hypothesis is also under study and test by indirect methods, collecting the data from people who survived death, or people who declared dead but recovered and persons who are actually on death bed. Greyson and Osis are working independently to analyse the findings from near-death experiences such as becoming normal before death, seeing self leaning body in resuscitation, reporting 'arrival' message from heavenly visitor and dying next day. Greyson¹⁰⁵ in his paper describes a recently initiated three-part investigation of such experiences. He describes each step undertaken in investigation with particular emphasis on testing each experience against normal and paranormal hypothesis in order to discover ways of discriminating the more valuable experiences with regard to the question of man's survival after death. This involves a comparison of similar paranormal experiences between near-dying and healthy subjects.

Osis and Haraldson¹⁰⁶ have developed new survey design which utilises multivariate methods and a bipolar model to contrast the survival versus the destruction hypothesis. Postmortem survival and death as the ultimate destruction of the personality constitute the two poles of the model. They found that the survival pole of the model fits the data of their two transcultural surveys surprisingly well, while the destruction hypothesis provides a rather poor fit. Cultural factors¹⁰⁷ did not significantly modify the core phenomena. Neither the Bible nor the Vedas was a major determinant of the quality of these visions. They concluded that the results of extensive analyses of their data were consistent with the hypothesis that the dying, in their visions "see" external reality rather than imagine their own wish fulfilling heavens.

In other article Osis¹⁰⁸ has suggested the methods for increasing the accuracy and richness of information, and for the

reduction of patients' response, biases, as well as observers' and researchers' biases, while conducting the investigations in Deathbed Visions and the after-life hypothesis.

Schmeidler¹⁰⁹ proposes to research the subject on survival by predictive method rather than retrospective.

The research on survival of personality after physical death, however, is still inconclusive and shall take years before something can be said definitely on the subject. But the increasing use of computers to study subtle correlations among features of cases and the use of epidemiological surveys are just two indications that research on reincarnation is alive and well.

2.3 REVIEW RELATED TO MODIFICATION OF PERSONALITY :

Indian psychology deals extensively on personality modification. However, the approach and purpose of modification is different than in Western Psychology. The ultimate purpose of life in Indian Psychology has been "Moksha" and hence personality modification is aimed to achieve this goal. In Indian philosophy word 'Yoga' is used as a means of personality modification. It is used in a variety of senses.¹¹⁰ It may simply mean "method"¹¹¹ but often used in the sense of yoking.¹¹² Most powerful tool of personality modification is 'meditation', which is one of the eight steps of Patanjali's yoga system. The word 'meditate' in Latin means "resting on one thought". When the mind is trained for specific periods everyday to rest on one thought (the purifying and relaxing thought of the Divine), the regulatory habit is acquired and the individual is able to cope with the stresses and strains of normal worldly existence, taking them in his stride. Meditation is also defined by other yogis as the expulsion of thoughts (Ramana Maharshi, 1968)¹¹³

or the act of detaching the mind from the senses (Bhoomananda Thirtha, 1968¹¹⁴).

2.3.1 ANCIENT LITERATURE :

Vedas :

The crude conception of the value of ecstasy and hypnotic trance are available in Rig Veda, which also mentions the word "muni".¹¹⁵ According to it, the meditation on the divine light is a sacred act of devotion.¹¹⁶ Atharva Veda mentions the idea of attaining supernatural powers through the practice of austerities.¹¹⁷

Upanishads :

The Upanishads assume the yoga practice in the sense of a conscious inward search or striving after a true knowledge of reality. Meditation and concentration are insisted on,¹¹⁸ since a direct knowledge of the self as subject is not possible. The Upanishads regard tapas and brahmacharya as Virtues productive of great power.¹¹⁹ Those Upanishads which speak of the Samkhya theories refers to the yoga practices as well. The Katha, the Svetasvatara and the Maitrayani refer to the practical side of religious realisation, as distinct from the theoretical investigation of the Samkhya-Yoga, as a technical term, occurs in the Katha, Taittiriya, the Maitrayani¹²⁰ Upanishads. The Katha Upanishad speaks of the highest condition of yoga as a state in which the senses, with the mind and intellect, are brought to a standstill.¹²¹ The Maitrayani Upanishad speaks of a six-fold yoga and mentions the technical terms of Patanjali's system.¹²² The yogatattva upanishad speaks of four kinds of yoga : Mantrayoga, Layayoga, Hathayoga and Rajayoga. Patanjali's yoga is of the last kind.

Samkhya Yoga :

Samkhya system of philosophy accepts the meditational procedure given by yoga system of philosophy. In Samkhya-Yoga system 'Yoga does not mean union but only effort' or as Bhoja says, separation (Viyoga) between Purusha and Prakrti. It also signifies exertion, strenuous endeavour and so came to be used for the system of the restraint of the senses and the mind.¹²³ Though it is sometimes used as a synonym for the end of Samadhi, it is more often employed to indicate the way of reaching it. Yoga, according to Patanjali, is a methodical effort to attain perfection, through the control of the different elements of human nature, physical and psychical. The physical body, the active will and the understanding mind are to be brought under control. Patanjali insists on certain practices which are intended to cure the body of its restlessness and free it from its impurities. The main interest of Patanjali is not metaphysical theorising but the practical motive of indicating how salvation can be attained by disciplined activity.

Mahabharata and Gita :

There are references to dharana, pranayama in the Mahabharata.¹²⁴ Many of the ascetics of the Epic resort to yoga as a means to the attainment of magical powers.¹²⁵, which are frequently mentioned in the Mahabharata.¹²⁶

According to Bhavavatgita, 'Yoga' is getting to God, relating oneself to the power that rules the universe, touching the absolute. It is yoking not merely this or that power of the soul, but all the forces of heart, mind and will to God. It is the effort of man to unite himself to the deeper principle. Gita synthesizes and presents for a common man a simple method

of yoga, called 'Karma Yoga', which means disinterested performance of one's duty and trust in God.¹²⁷ The yoga of the Lord is spoken of as His wondrous power.¹²⁸ Yoga also means getting things which we do not have.¹²⁹ Thus, it is the method or instrument, Upaya, by which the end can be gained.

2.3.2 RECENT WORK :

As seen above, one can secure many physical and mental powers which are not found in ordinary man by means of discipline and restraint of bodily and mental activities. Scientists and doctors are now beginning to feel that the mind is a powerful weapon and that a happy, cheerful outlook, combined with deep relaxation and meditation can produce really startling results.

Hippocrates¹³⁰ knew this two millenniums ago. He said "in health man ought to know that from nothing else but the brain comes joy, despondency and lamentation, and by this, in a special manner, we acquire wisdom and knowledge."

Ferguson (1973)¹³¹ has accumulated data on the effects meditation has on brain wave patterns, blood pressure, reaction time and metabolic efficiency.

Kasamatsu and Hirai (1966)¹³² found that during the practice of meditation, advanced zen monks decrease their rate of respiration, oxygen consumption and spontaneous galvanic skin response. Their pulse rate and blood alkalinity showed a slight increase. Their brain alpha waves progressively increased in amplitude and decreased in frequency. Some theta wave activity was also noted.

Studies of yogic practioners in India by Anand, Chhina and Singh (1961)¹³³ showed a lower breath rate, an increase in skin resistance and an increase in alpha wave amplitude and activity. In several instances, there was a loss of the alpha blocking response to all external stimuli.

Wallace, Benson and Wilson (1971)¹³⁴ found that during meditation, transcendental meditators' blood lactate (often associated with anxiety) tended to decrease, but one team of investigators (Pagano, Rose, Stivers and Warrenburg, 1976)¹³⁵ observed that transcendental meditators' spent appreciable amounts of time in light or deep sleep while meditating.

Harvard cardiologist, Dr. Herbert Benson¹³⁶ has proved that successful meditation may occur in a quiet environment and startling phisiological changes occur during the meditation period. He has also showed that during meditation body is in a profoundly relaxed state and there is a marked reduction in symptoms of anxiety, depression or other psychosomatic complaints. Benson & his associates found a significant reduction in the use of alcohol, drugs, narcotics and cigarettes in those meditating regularly.

Not only the doctors and scientists have recognised the significance of meditation in psychic health, engineers are also realising its value in increasing the efficiency in walk of life and job. Bumble¹³⁷ writes in his article "simple, easily learned technique can calm your mind and place it in the so-called "alpha brain wave" state. In this state, the mind is much more creative than usual." While saying about simple, easily learned technique, he is talking about not other than meditation. In his article he has described the procedures of meditation through the autogenic method.

To see the psychological effects of meditation Osis, Bokert and Carlson (1973)¹³⁸ developed mood questionnaires for subjects working in small groups which met once a week over a period of six to eight months. Subjects were encouraged to use the meditative techniques they had personally found most effective; some used Zazen or Yoga while others used spiritually-oriented depth imagery or various concentration techniques. They filled in the questionnaires before and after each session. The most common factors which emerged in the analysis of the questionnaires were :

- 1) Self transcendence and openness (a dissolving of the boundaries between the individual and the rest of the world, between subjective and objective reality, between the meditator and other members of the group etc).
- 2) Intensification and change of consciousness (perceptual enrichment, increased feelings of love and joy, clarity of thinking etc.)
- 3) Increased meaning (insights and understanding, taking on new meanings, appearance of imagery containing meaningful symbolism).

Shelly (1973)¹³⁹ distributed questionnaires to 150 practitioners of TM and to a control group of 150 non-meditators. The TM group was found to be more relaxed and happier, to develop deeper personal relationship and to depend less on their external surroundings for happiness.

To check out the possibility that the TM group shared these traits before learning meditation, before-and-after study was

designed by Orme and Johnson (1974).¹⁴⁰ He administered the MMP1 to seven subjects who were than taught TM and to a control group of six subjects who were not taught TM. Ten weeks after the first group learned how to meditate, the MMP1 was again administered. Non-meditators showed no change during the 10 weeks period while the TM group demonstrated significant decreases in the MMP1 scales measuring anxiety and hypochondria.

Seeman, Nidich and Banta (1972)¹⁴¹ administered the Personal Orientation Inventory (POI) to matched TM and control groups of 15 subjects. After two months during which the first group had taken a course in TM, the POI was again administered. The control group showed few changes, but the meditators improved in such "self-actualization" scales as inner-directedness, self-regard, spontaneity, acceptance of aggression and capacity for intimate contact. Similar results with the POI and TM students have been reported by Nidich, Seeman and Dreskin (in Bloomfield, Cain and Jaffe, 1975, P-99). Similar data were also obtained by TM students on the Northridge Developmental Scale, another measure of self-actualization by Ferguson (in Gowan, 1974, P-161).

Driscoll (1972)¹⁴² has described a programme of TM made available to students in an Eastchester, N.Y. High School. The classes were conducted outside of the school day but on school premises. Driscoll has reported that as a result of TM, "grades improve, relationship with family, teachers and peers are better and very significantly, drug abuse disappears or does not begin."

Schwartz (1974)¹⁴³ presents evidence that the less anxious a person is, the more effectively he or she can take intelligence test, thus TM practice could conceivably raise IQ test scores.

The studies of TM and personality have been summarized by Bloomfield, Cain and Jaffe (1975, Chapter-5).¹⁴⁴ Kolsawalla (1976)¹⁴⁵ administered the 16 PF questionnaires (Cattell, 1962) and Rokeach's "D" scale to measure the value attitude system along the open-closed dimension, on three groups of 16 subjects each, before and after group 1 completed 15 days of meditation. Group 1 comprised of those doing meditation and yoga asanas. Group 2 consisted of those doing only yoga asanas and Group 3 was the control group doing neither meditation nor yoga asanas. Results showed a significant change from a closed mind to an open one on "D" scale and a significantly lowered tension level (factor 4) and an increase in emotional maturity (factor 'C'), due to meditation on 16 PF for Group 1 only. No significant change was found for Groups 2 and 3 on either "D" scale or on factor 'C' and Q-4.

Ramkrishna Rao and Puri (1978)¹⁴⁶ conducted an experiment to explore the relationship between extrasensory perception and subsensory perception and the effect of transcendental meditation on ESP and SSP. A total of 28 university students participated as subjects. They attempted to guess target pictures tachistoscopically exposed for a fraction of a second. The subjects were tested before and after they were initiated into TM. The results showed a significant negative correlation between the SSP and ESP scores. The overall results did not give evidence of any significant effect of TM on subjects' ESP or SSP scores. A post-hock analysis, however, suggested that TM may have enhanced the subjects' PSI ability in the post-meditation session.

Many other parapsychologists (Schmeidler, 1970,¹⁴⁷ Osis and Bokert, 1971,¹⁴⁸ Matas and Pantan Roll, 1971¹⁴⁹ Roll Solfvin and

Kreiger, 1978,¹⁵⁰ Stanford and Palmer, 1973¹⁵¹) have shown interest and conducted experiments on meditation as a PSI facilitative technique. The studies conducted by above researchers do not provide convincing evidence that meditation would facilitate PSI manifestation, but the experiments by Schmeidler and by Matas and Pantas do suggest such a possibility.

Kocher (1979)¹⁵² conducted study to find the effect on memory due to yogic practice. He conducted immediate memory test viz. digits, sound, meaningful and non-sense syllables before and after meditation camp. The results indicated improvement to statistically significant at 0.01 (T' value) level. These findings are in line with earlier studies by various study groups (Palsane and Kocher (1973),¹⁵³ Kocher (1972¹⁵⁴, 1974¹⁵⁵) and Pratap (1968¹⁵⁶).

Swamy Kaivalyananda Saraswati¹⁵⁷ of Bihar School of Yoga stresses that the basic attributes of personality can be developed and enhanced by yogic techniques. These are perfect health, accurate perception, keen memory, problem solving ability, good emotional adjustment, capacity for warm relations with others and spontaneity. He also says that yogic science is also useful in preventing and treating the following ailments - High blood pressure, Ulcers, Diabetes, Asthma, Rheumatism, Epilepsy, Paralysis, Digestive problem, Cough and Cold, Lung problems and mental and emotional problems.

Many other researchers have also written articles and conducted experiments on meditation. Some of them are : Benson and Kotch (1977)¹⁵⁸, Dillbeck, Aron and Dillback (1979)¹⁵⁹, Holmes (1984)¹⁶⁰, Murray (1982)¹⁶¹, Shapiro and Walsh (1984)¹⁶² and Wallace and Benson (1972).¹⁶³

2.4 SUMMARY :

The studies reviewed above have revealed that factors relating to Indian concept of personality have been of interest to many Indian as well as Western Psychologists and Scientists and there is consistency in results and findings of various researchers but none of the psychologists have presented comprehensive all the aspects relating to theory of personality in Indian context. One psychologist is working with one aspect of personality e.g. structure of personality, whereas other is on other aspect - development or modification of personality. Hence, it is one of the objectives of present research to develop a comprehensive view of personality by interlinking relevant Indian philosophical aspects. It is only after the theory is developed and established, such studies can draw their validity. This work is in this sense a fundamental one and gives support to and validate the scattered studies on the Indian theory of personality.

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