

Human Samskaras and the Psychic Process in Coherence to Ideosphere and Impulses for Unethical Actions

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ABSTRACT

The purpose of the present study is to analyse the impact of human samskaras, that of one's previous life and the ancestral samskaras which together serve as the basis of human behaviour for one's present life and accounts for their physical, mental, social, ethical, emotional and spiritual well-being. We expect a familial, educational and social setting where the citizens of our nation would become a valuable asset for our family, society, the nation and the planet at large. In this study the researcher have made an attempt to explain the psychic process involved for an action, personal and ancestral thought ambiance along with cultural environment that serve as the collective ideosphere for directing human behaviour and a model of human psychic process guided by the states of consciousness for ethical or unethical actions under the influence of samskaras and ideosphere.

Keywords: *Psychic, Ideosphere, Unethical impulse, Samskaras*

Samskaras, according to the Hindu philosophies, refer to the impressions (of present and past lives) in the mind and habitual tendencies that guide the present actions. In Hindu psychology *manav samskara* correlates with *manav dharma: kartavya* (duties and responsibilities), *charitra* (character), *chintan* (pondering logically and with discriminative wisdom), and *vyavahara* (behaviour). Duties and responsibilities towards self, family, society, nation and the planet should be prime objective of any human being. One who accomplishes his duties and responsibilities by caring about all and motivates others for the same is an enlightened being (*Rigveda 6/21/12*).

Samskaras are the quality of consciousness that drives one's thoughts and emotions (embedded with intentions) for a particular karma while being guided by one's intelligence and discriminative wisdom (*viveka*). They can be both positive and negative. Positive *samskaras* helps in ascension of consciousness and an ascended consciousness could lead to the creation of good *samskaras* through virtuous deeds. Similarly negative *samskaras* degrades the quality of consciousness. The actions performed by a degraded consciousness further leads to formation of negative karma seeds in the mind stuff of the doer developing potential for bad deeds in the near future (Reichenbach, 1988).

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Inculcating values, ethics, and morality into children has been very challenging in modern day's parenting, social upbringing and the education system. Humans today have engaged in most disastrous acts of unethical prohibited actions of abusive behaviour, violation of codes of conduct in organizations, theft, robbery, rape, vandalism, terrorism and environmental destruction putting humanity at stake and becoming a threat for our present and the upcoming generation of the entire planet. The teachers, politicians and the administrative officers ought to possess good *samskaras* and character or the entire nation would doom down because of the advancement of disastrous elements (*Atharvaveda 11/5/16*).

REVIEW OF LITERATURES

There are two fundamental procedures to be achieved for a successful human life.

1. The removal of negative mental conditioning
2. The generation of positive qualities through purification of the mind (*citta-suddhi*)

(Sharma, Pt. Shriram, 1952) (Pandya, Dr. Pranav, 1993) These authors have suggested that good *samskaras* could help children possess good character, divine qualities, divine thoughts, perform good deeds, follow divine disciplines. They suggest that pious *samskaras* (character) should be inculcated in the children so that they would have respect towards parents, country, society, love for the world, fraternity, develop divine personality, understand religion.

Dr. Pranav Pandya (2014) opines that the thoughts and internal motives of the parents determine shaping up of the children's thoughts and actions. This directs us towards two questions: role of parents before the birth and after the birth. Similarly, Sharma (1952) gave importance to emotions in one's life and stated that positive emotions in children is developed since childhood. Various kinds of emotional contacts with an innocent child develops a definite hidden *samskaras* (impressions in mind stuff) that executes various life functions throughout his life.

Sharma, Pt. Shriram (1969) in his another article stated that one who believes in reincarnation doesn't squander his/her time in ignorant activities instead serves the society at large with positive attitude towards life and would engage in ethical actions only. This means our past virtues gained develops the discriminative wisdom in an individual towards productive activities in the present life. The realization would increase one's endurance to persevere in the present life.

Giving emphasis to the collective ambience Ilavarasu JV, Mohan S, Hankey A (2013) stated that a good external environment might inhibit the emergence of ill *samskaras* and promote manifestation of good *samskaras*. This study in itself is very important as it seems more scientific than philosophical. Good people if create positive ambience, it would minimize the antisocial activities in one's community, society and nation at large.

Candace Borland and Garland Landrith (1976) in their research found that after one percent of the population of the city participated in transcendental meditation, the crime rate in the city decreased significantly. A comparison of 11 cities of U.S. with population over 25000 with 0.97 percent or more of its citizens practicing the transcendental meditation at the end of 1972 (1 % cities) with 11 matched control cities showed the mean change in crime rate from 1972 to 1973 among control cities (+8.3 %) differed significantly from the observed one percent cities (-8.2 %).

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Practice of transcendental meditation by a specific group of population of the 206 cities of the U.S. created a collective consciousness that significantly decreased the societal violence to a great extent (Michael C. Dillbeck and Kenneth L. Cavanaugh, 2016). The study does not fail to suggest that the collective consciousness could inhibit the evil tendencies inside the psyche of the crime doers which opens a doorway to huge possibilities in global crime control strategies.

According to the National Business Ethics Survey of the U.S. Workforce (2013), high percentage of misconduct was committed by the managers. Workers reported that 60 percent of misbehaviour was observed in someone with managerial authority from the supervisory to top level of management. Around 25 percent of misdeeds was observed in senior managers.

In Vedic Literatures, in order to sow seeds of virtuous samskaras special series of sacramental rites are induced for eliminating the evil tendencies in human psyche and generating seeds of good tendencies that would guide their future thoughts, actions and behaviour, detail of which can be studied in research article by Arun Raj GR, Shailaja U, Prasanna N Rao (2013). However the mechanism of the impact of samskaras on the psychic process is rarely discussed.

Samskaras and the Human Psyche

The human body is a complex composition and is comprised of both physical and subtle components. As per Hindu philosophy, unlike the computer hardware, software and its data, human beings are born with a physical body and consciousness where they change their physical body in every incarnation but continue their life journey with the ascended or descended consciousness giving them an opportunity to evolve or degrade in every incarnation. The soul carries with it the *chitta*, the *chitta vrittis* and the *samskaras* (Sharma, Pt. Shrirama, 2012). The soul being the pure consciousness combines with the *chitta* (colored consciousness) of an individual and integrates into the human body. So it means that the soul when out of the human body is unable to disintegrate itself from the *chitta* and its contents. This integrated being is then called as a *jivatman* (Saraswati, Swami Satyananda, 2008).

Every *jivatman* holds a unique identity on the planet and is represented by his/her individual awareness. The individual awareness allows one to experience one's new existence on this planet but is puzzled by internal forces taking place in the psyche. Humans experience arousal of thoughts, emotions, memories, desires that has never been experienced before but has the capability of driving ones present mental activities sourced from the contents already existing inside. This potential contents and the forces are *samskaras* that exists in the *karmashaya* and are the faculty of the *smriti vritti* (Goyendka, Harikrishnadas, B.S. 2065 & Pandya, Dr. Pranav, 2013). It is because of the memory that humans experience a sense of continuity in life incidences which together is comprised of the patterns of our beliefs, habits, innate tendencies, motivation, intrinsic character and the framework of our psyche further serving as the sources for our *samskaras*.

Samskaras from the collective unconscious (ancestral archetype) also has huge impact over the human psyche and hence can affect one's behaviour and personality in the present life apart from their own samskaras, their parents' and that of the environment (Carl Jung, 1953). Attachment of emotions with the thoughts multiplies its effect and becomes *samskaras* quickly ((Colin Martindale) (Amy Skezas, 2015). And then these *samskaras* make up a permanent place in human's DNA with time (Dr. David Frawley, 2016). The human DNA

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and the samskaras has the relationship of that of matter and consciousness. Consciousness is unable to function without the potential force of the matter and in this case human DNA serve as the physical entity which possess the entire contents of the human psyche like the computer hardware has data on its hard disk. It is surprising that the DNA of humans has a capacity to encode and store around 215 million gigabytes of information in a single gram of DNA. This indicates towards the infinite storage capacity of the *jivatman*. Samskaras serve as both the raw material and the ripen materials for further actions and life situations. Only some thoughts has instant fruition only when it has been ripen as *samskaras* (Amy Skezas, 2015). The ripen samskaras serve as the individual ideosphere and has a strong impact on human behaviour.

Samskaras, the individual and the collective ideosphere impact each other

Our human bodies are receivers, generators, conductors and transmitters of electromagnetic energy (Bischof, Marco, 1994) (Becker, Robert & Selden Gary, 1998) (Dr. Sat Dharam Kaur, 2008). The seven energy centres of our body continuously send out our personal information in the form of waves of different frequencies and amplitudes in the surroundings. Our inner spiritual architecture represents a personal signature of our knowledge, experiences, desires, feelings, true intentions, and deepest thoughts which form an ideosphere and a distinct electromagnetic field around our body and contributes to the mass consciousness which further has its impact on the global consciousness and coherence (Rollin McCraty, 2002) (Edwards, Stephen, 2016). In exposure to the ideosphere there is peculiar unconscious kind of communication triggered in the psyche and even in presence of others where our inner physiological system interacts in subtle way. This signature will be met with a response whether we are conscious of it or not.

Our contents inside the psyche form a personal ideosphere for an individual. Similar thoughts, ideas, emotions, intentions and all such components tend to be attracted from far and wide in space and form intense clusters. When a thought arises, its frequency in the mind of the thinker interacts with those of the ‘masses of similar thoughts’ (collective ideosphere) in the space and thereby the actions are guided accordingly. On the other hand emotions of anger, animosity, sin and deceit invite consequent reactions from past, creating stress and restlessness in the mind (Carl Jung, 1954). One benefits by thinking good while one suffers the consequences of bad thoughts. Persons habituated to destructive thinking should know that they are inviting similar thoughts from space, which would one day overwhelm their life with misfortune and misery. An evil or negative thought always produces an adverse reaction on other persons. It contributes to the pollution in the universal thought bank.

Scientific studies supporting the notion of ideosphere

Director of Global Consciousness Project, Retired Scientist of Princeton University Dr. Roger Nelson mentioned the bizarre fluctuations in the spectrum that was due to the collective prayer of millions of people in response to major world events such as 9/11/2001, the beginnings of war. He stated that emotional focus of millions of people for a single event has acted as a global consciousness, “When we have feelings in our hearts we are creating electrical and magnetic waves inside of our bodies that extend beyond our bodies into the world around us. The interesting thing is the research shows that those waves extend not only one meters or two meters but many-many kilometres beyond where our heart physically resides.

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The Global Consciousness Project is working on identifying the activities of consciousness of human beings and its impact on the individual consciousness system. Intentionally working on a brighter and more conscious future could be possible in the near future ones we are able to contribute to the global ideospheric consciousness. Detailed analysis of the Global Consciousness Project has been done by Peter Amalric Bancel & Peter Amalric Bancel (2014).

Human actions

From the basic needs of food, cloth and shelter human need has extended to over five innate human curiosity: physiological, safety, love/belonging, self-esteem and self-actualization (Maslow's hierarchy), but still, seems to have stuck in a race to materialize their life with their existing understanding, intelligence, wealth and wisdom. *Samskaras* (while in operation mode) are of two types: Memory and vasana. Memory is subconscious and vasana is unconscious. There are two motivating forces in the psyche that guide the human actions: fear and greed.

Fear

Out of five fears, fear of survival, fear of failure, fear of losing social identity and fear of change in life circumstances (the fifth one being the fear of death) are causes for action. At first place one would opt an ethical way. But fear can sometimes develop inner tendencies to violate even the ethical codes (Lisa D. Ordonez, 2009)¹⁸. It happens when one's needs are replaced by wants or because of fear of an unknown consequences that usually generates within the individual and has nothing to do with the external reality.

Greed

On the other hand it's the greed that drives one for an action. The impulse of greed is stronger because of the affinity towards the desired object. Greed for an achievement arises when the ego, which is the aspect of the conscious mind desires to satiate after acquiring the desired object. There are four types of greed: hoarding, overspending, comparison and entitlement as discussed by Chad Hovind, (2013). Hoarding greed is because of the insecurity in people about their future regarding financial security after retirement. There is a sense of fear here. So hoarding could be better categorized as fear rather than greed. Overspending tendencies associate with the impatient people who confuses their needs with wants and are completely driven by their desires. They lack the Viveka. In Comparison one is driven by a sense of superiority and a feeling they should be better than others. An essence of jealousy accompanies in comparing with others that motivates one to act rigorously for any kind of achievement.

In entitlement kind of greed one develops a false identity that people owe them something. They feel they deserve to be served and associate hugely with a sense of expectation from others in terms of staying contented. This might be a state of illusion and a form of disorder in the psyche. Both the fear and greed, would not, in any circumstance involve practice of unethical actions or behaviour until and unless one is blinded by one's own deteriorated consciousness or there's a pressure from outside (an external influence of a person or group of people, company). This would be explained in impulses for unethical actions.

All actions are performed by the modes of *prakriti* (primordial matter) hence the *samskaras* manifest through one of the dominating *gunas* (Ilavarasu JV, Mohan S, Hankey A., 2013)¹⁵ because it is the *gunas* (in the shape of the senses, mind etc.,) that move among the *gunas*

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(object of perception) (Bhagvad Gita 3/28). The man dwelling on sense objects develops attachment for them. The negative emotions like hatred, anger, frustrations, despair, resentment, sexual thoughts generated within the psyche and possessing the potential of being expressed outside, develops a force which can be called as the psychic force generating psychic energy within an individual (Carl Jung, 1975). While they remain unresolved, unexpressed or sublimated they serve as the potential seeds and get easily triggered by the *rajas* and *tamas gunas* for expulsion in absence of stability in the *prana* of the individual.

The three *gunas*, *sattva*, *rajas* and *tamas* establish their proportion in the *chitta* as per the nature of the contents in the *chitta* and develop specific kind of consciousness force along with a dominating *guna*. This developed consciousness further acts in manifesting the quality of mental or physical karma in the physical realm being empowered by the vital force (*prana*) in the body. The *prana* is the fuel for the modifications of human (Swami Shivananda, 1997) mind and is the medium for triggering entire contents in the *chitta*. Transforming and purifying the four parts of the self-*mann* (mind), *buddhi* (intellect), *chitta* (mind stuff), and *ego* (*ahamkara*) is therefore essential which involves very conscious acts in a fully aware state of mind. Whether one is aware or not but the fruits of good or bad actions are bound to manifest along with its associated results either in this birth or whenever reincarnated (*Samveda 300*). So it becomes important to feed good contents in our samskaras so that we can harvest only good in our life. This also leads to the notion that life is inevitable as there is a natural tendency of the soul (pure consciousness) to get rid of the impurities attached to it and hence has inherent tendency to integrate into a human body. It is only because of the good samskaras one regains the spiritual insight of his/her previous births and through that he strives for perfection (Bhagvad Gita 6/43) (Dr. David Frawley, 2016). This truly supports the possibilities of developing the quality of consciousness even in the present life by engaging in virtuous deeds throughout one's life which is also termed as *purushartha* in Vedic scriptures. In this way human *samskaras* has a lifetime impact over the conscious and subconscious aspect of human personality (Swami Rama, 1977).

Combating with the unethical impulses of action

The impulse for unethical action originates from the lower states of consciousness; *Moodha* and *kshipta*. The *moddha* stage has the dominance of *tamas guna* and dwells in the region between the *mooladhara* and the *swadhistana chakra* while the *kshipta* state has the dominance of the combination of *rajas* and *tamas guna* over *sattva guna* and dwells in the region between the *swadhishtana* and the *Manipur chakra*. These two lower states of consciousness activates only the animal tendencies from the entire samskaras tank. One can easily slip into these lower states from the *Vikshipta* (dominance of *sattva* and *rajas gunas*) state because of the natural tendency of the *raja guna* to associate with *tama guna* in absence of dominating *sattva guna*. In order to direct the *raja guna* towards ethical actions, one should have strengthen the *sattva* so as to be able to distinguish the right from wrong kind of actions and have activated the *sattva* state of operating consciousness.

Raja and *tama gunas* easily get swayed away by the *panchtanmatras* (the subtle properties of the five elements) as later is the manifestation of the former. The *Panchtanmatras* has the potential of inducing lust for the elemental manifestation into the mind of the perceiver. Every unethical action revolves around two main things viz. money (including all material stuffs which it can buy) and the opposite sex. Even lust for power is centred on them. It should be clear that dominance of particular *guna* is responsible for selecting the content from the *samskara* potent for any kind of mental or physical *karma*. The best way would be

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introspection of arising thoughts at any point of time. The quality and degree of *viveka* and the *ego* vary according to the dominant *guna*. Although every individual has a specific level of intellect, it is the *sattva guna* which develops and nourishes the intellect to develop into *viveka* so that it is capable of identifying between the right and the wrong actions. We should definitely engage in introspecting ourselves along with the practice of some tools whichever suits us according to our need and feasibility. Pleasures experienced by the ego is through the working organs, sense organs and also the mind, by continuously involving in physical way or in imaginative way over the five *tanmatras*.

Emotions

There are around 195 nations in the globe with unique cultures of their own. Not only that, diversity in culture is found even within a single nation. Culture plays a crucial role in formation and development of *samskaras* in an individual. They establish human beliefs and influences behaviours. It is the basis for a meaningful life. Establishing standards for a prestigious life should be the primary objective of any culture. There are various components of a culture responsible for the development of certain human values. Life style, parenting, education, language, tone and accent of communication, clothing, eating habits, behaviour with and perception about all other living creatures, emotional intelligence, discrimination between right and wrong actions, following societal norms, participation in core religious activities. All these have emotions at its core. Positive emotions has the most significant impact on overall functioning of human impulses and behaviour as it has been generated from human heart, the most impactful organ in the entire human body (Dr. Rollin McCraty and Dr. Robert A. Rees, 2009).

Character

Our character is an outcome of our accumulated *samskaras*. Character guides one's thinking, reasoning and behaviour. Determination is born out of character and character out of good actions (*Samveda 1302*). Developing required competencies for one's profession helps in developing healthy self-esteem and a positive self-esteem would support the development of good character. So there has to be certain changes in the areas of parenting, perception by people of community and in the educational environment where the child is brought up.

A realistic goal setting can also change a lot about children's ability to develop their self-esteem. One's the innate potential of a child is engulfed by the dreams, pressure and expectations of the parents, there are chances that an individual losing one's self esteem in the very first step would be unable to shape focus on his goal and building up his character thereafter because of the conflict in his inner architecture. That is why goal setting has to be encouraged in a flexible way and should solely be based upon the children ability. This doesn't lead to the notion that parents or teachers need not guide their children. It's important to guide rather than to decide for them. Sometimes decision from parents would be more effective than done by the children themselves but allowing the individual to grow by making them follow most of the decisions made by themselves would contribute in their ability to persevere.

Perseverance

Perseverance is always positive and practice of it keeps one away from the impulses of unethical behaviour. Today we are in the era of spoon feeding each and every decisions of our children that makes them more dependent to an external source even inducing lack of confidence and insecurity in them. Analysis of the outcomes of the self-made decisions add

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on to a valid experience about life and life goal (Ashim Roya, 2017). Therefore setting a definite goal or ambition for achieving it is a must for practicing perseverance (Nataria Yulianie, 2016). Perseverance towards a positive goal can improve the quality of one's consciousness. One's the perseverance arises in a psyche, it is more vigilant about the outcomes of their actions which make them less vulnerable towards the impact of the *tamas* guna and slowly and gradually the focus and concentration pushes them towards the stability of *rajas* and towards the *sattva guna* for better performance.

It is possible that a person with high IQ can be equally destructive as the one with a low IQ. Terrorists being able to accomplish their disastrous missions defying the national and international securities is known to us. One can have a consciousness with a dominating *tamas* or *rajas guna* and still be highly intelligent. Thus developing EQ is the key for balancing the impact of IQ (Dr. Rollin McCraty and Dr. Robert A. Rees, 2009). Lust for food, money, power, opposite sex, and globalization are the major concerns of today's world where there's no end to achieving something. People from entire globe, although belonging to different cultural background must have a distinct inclination towards yoga and spirituality in order to connect with the roots of the purpose of human life.

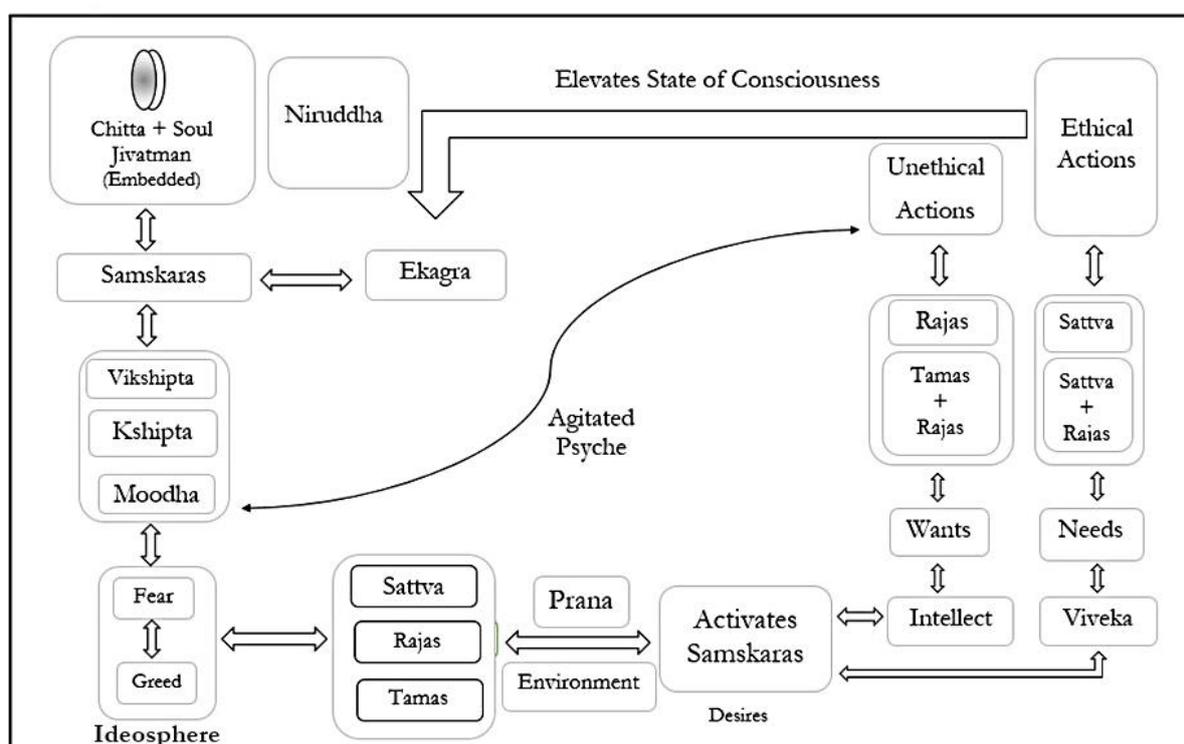


Fig: Human psychic process guided by the states of consciousness for ethical or unethical actions under the influence of samskaras and ideosphere

CONCLUSION

Human psychic process involves a combination of individual, ancestral and people of the community in determining impulses for actions and in some way or other is way too complicated for a single explorer to comprehend it precisely as human beings, being a complex organism both in terms of architecture and functions includes various disciplines. Understanding ethical and unethical actions and eliminating their impact either by educational disciplines such as yoga, psychology, Ayurveda techniques or by collective

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meditation techniques by which we could minimize the consequences of ill samskaras in the minds of the wrong doers. Achieving peace and harmony in our society, nation and the planet has become quite essential for every concerned person pondering to contribute for the same. The above study would indeed be useful for understanding human paradigm as a whole and how considerable change in human patterns of behaviour could be achieved through specific interventions in the future researches.

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