INSTINCTS, SENTIMENTS AND CHARACTER
IN RELATION TO PERSONALITY:
CHAPTER IV.

Instincts. Sentiments and Character in Relation to Personality.

Instincts or urges, character, sentiments, emotions etc. have not only bearings on the forms of behaviour and responses, but they are also connected with concept of personality. We shall now attempt to have clear ideas about these terms and shall at the same time try to appreciate if Samkhya-Yoga has anything to say on them.

Both general psychology and psycho-analytical school have at present largely discussed the concept of instinct or urges for interpretation of behaviour and forms of responses both of men and lower creatures. The term instinct was in use since the middle age and the time of Descartes, and it was used to be contrasted with reason and intelligence. The concept of instinct, which was current down to the middle of the nineteenth century, held it to be a capacity mechanical and unconscious, enabling the lower creatures to make suitable response to the environment. It was thought to be implanted by the creator as an adaptive mechanism or unerring guide of the lower world. It was held that instincts were mechanical agents enabling lower creatures to perform even complex actions without prior training and experience, and without knowledge or foresight of the end. A distinction, therefore, was used to be drawn between instinctive responses of lower creatures and rational
and intelligent actions of human beings. Although the play of instincts in human behaviour was not altogether neglected, whatever distinction was made in that direction was without reasonable effect, till the time of evolutionary theory of Charles Darwin. In 1871, Darwin in his "Descent of Man" challenged the distinction made heretofore regarding the instincts in animals and reason in man. He pointed out that men like animals possess instincts of biological significance, although fewer in number, and there was no meaning in making fundamental and categorical difference between the two. The play of instincts in man is less because he succeeds the animal in the evolutionary series. Men and animals are alike subject to same type of emotions associated with certain instincts. Expressions of emotions through physical mechanism are also highly similar in both. Thus, according to Darwin, men share the similar type of instinctive and emotional life as is found in the lower kingdom. He wanted to prove that taking into consideration even mental make-up, Man descended from the animal world as a result of biological evolution.

It may, however, be pointed out that although Darwin described and illustrated the nature of instincts, yet he did not define the concept. He simply stressed that it was a driving force that impelled the cuckoo to migrate or to lay eggs in other bird's nest. McDougall later on insisted on this aspect of instinct as 'the prime mover' or 'native springs of action'. James wishing to divest the psychological concept of philosophical or metaphysical colour, gave it a
physiological background. To him instinct is a pattern of behaviour based on physiological mechanism. He defines instinct as "the faculty of acting in such a way as to produce certain end without previous education in the performance." It is a kind of impulse, and is akin to reflexes having reference to specific stimuli. The nervous system is to a great extent a preorganised bundle of such reactions. James put forward a list of more than forty instincts including simplest reflexes to emotional reactions. In his opinion instincts in man acquire modifications on account of superior reasoning power and training, but they often appear in their true colour in case of behaviour disorders or when in morbid states, the brain-functions are in abeyance or out of gear. James also recognised variable and transitory nature of some instincts and formulated the law of transitoriness of instincts, including those connected with feeling of self-preservation.

Thorndike following James held instincts to be innate neural patterns associated with the nervous system and inherited through connections between nerve-cells enabling the possessor to act in specific ways under different circumstances. These native reactions may appear at birth or some appear late in life. In his opinion the difference between reflexes, instincts and inborn capacities is only in complexity of response. He interpreted instincts and their derivatives on physiological and structural grounds. It appears that Thorndike's theory of instincts as motorpatterns is similar to that of conditioned responses, and, as such, instincts can be modified by changes in the stimuli.
Without undermining the value of Thorndike's contribution to the doctrine of instincts, we must say that it was McDougall who made much of instincts in human life and considered them as the fundamental dynamics of human behaviours, and the 'prime mover' of human actions irrespective of their neural or intellectual basis. Our bodily activities or intellectual thoughts are born along the crest of these driving instincts. They are the springs of action, and the power-house of all activities. McDougall's conception of instincts was clearly propounded in his 'Introduction to Social Psychology' (1908). In his view, instincts are not only conative or motor tendencies, but are also mental processes. His doctrine succeeds in avoiding objections raised against those of his predecessors. He defines instinct as "an inherited or innate psychological disposition, which determines its possessor to perceive and pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least, to experience an impulse to such action." The illustrations he has given clearly show how instincts involve all the cognitive, affective and conative elements. Instincts always involve an emotional aspect. The aspects of emotion and sentiment connected with the instinct can never change, although in human adults they may undergo modifications and complexity. The emotional core, which remains the nucleus of disposition keeps on unchanged, although receptive and motor aspects of instincts in men may undergo modifications due to man's
power of intelligence and adaptability. Thus McDougall ascribed threefold aspects to instinct, although it acts without foresight of the end. His definition is a distinct improvement upon the previous ones. In his later works, however, he changed the word and used in its place 'propensity' in order to avoid controversy without any way changing the sense, he increased also the number of instincts.

While recognising the merits of McDougall's doctrine of instincts, it may, however, be pointed out that he did not state clearly as to the difference between instincts in man and those in animals. The difference appears to be of organisation alone without anything in kind. He is also silent as to how and why instinctual disposition is excited by a special object.

Let us now turn to Freud, who was a great exponent of the doctrine of instincts, and who upheld the influences of instincts on personality and made them instruments for practical purpose of explaining and curing nervous and behaviour disorders. In his opinion, man's actions are primarily directed towards gratification of innate urges or instinctive desires. The repression of these innate drives leads to various behaviour disorders or neuroses. He decided to look for such maladjustments and complexes in the light of instinctive urges. To him the forces which we assume to exist behind the tensions caused by the needs of the Id are called instincts.(1) "They represent the somatic demands upon mental life." It is very difficult to make out clearly as to the exact nature and classification

(1) An Outline of Psycho-Analysis, S. Freud, p.5.
of instincts. The doctrine of instinct propounded by Freud is scattered over his writings and the entire literature of psycho-analysis. Freud calls instinct "a borderline concept, between the mental and physical." The source of the instinct can be discovered in the physical aspect, and its effect can be noticed by examining the effects in drives or resultant psychical phenomena. The essential nature of an instinct is always an urge or drive. Regarding the number and classification of instincts, he observes, "After long doubts and vacillations, we have decided to assume the existence of only two basic instincts, Eros and the destructive instinct. The aim of the first of these basic instincts is to establish ever greater unities and to preserve them thus in short, to bind together; the aim of the second, on the contrary, is to undo connections and so to destroy things."(1). As the inorganic world is subject to the rule of attraction and repulsion, so in the human world the two basic instincts maintain a polarity. Freud writes that there are two classes of instincts. "Eros or the sexual instinct by far the more conspicuous and accessible to study, and the Death instinct. Fear of death may be external or internal caused by the external world or the super-ego."(2). These instincts undergo vicissitudes in the process of development. The sex-instinct or libido undergoes vicissitudes by the processes of repression and sublimation. The repressed instincts remain in the unconscious with greater forces to repel the

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(1) Ibid, p.5-6.
(2) The Ego and Id.-S. Freud, p.54.
vigilance of the censor openly or in disguise. Freud finds the latent instinctual forces of the unconscious displaying themselves in personal likes and dislikes, omissions and mannerisms, slips of tongue and pen, unreasonable forgetfulness of individuals. The underground instinctual power-house, according to Freud, may also be turned away from the sexual goal and directed towards personally or socially wholesome ends, which he calls sublimation. Thus, according to Freud, the real driving force in life is libido, whose flow is directed under the impetus of instinct, urge or drive. He recognised sexual instinct as the most powerful and that the sexual libido arises from some of the prominent parts of the body, which he termed the "Erotogenic sense." (1).

While advocating the hormic theory and formulating the doctrine of mental energies, McDougall rather stood close to Freud. McDougall appreciated Freud's contributions towards understanding human nature. In his opinion, there was much of value and relatively true in the writings of Freud. McDougall further observed, "And yet I hold that every bit of such truth is mixed almost inextricably with error; or embedded in masses of obscure implications and highly questionable and misleading propositions." (2).

Dr. Rivers attempted to draw a clear-cut distinction between instinct and intelligence. With regard to majority of instincts that are found to play their part in the life of the child and animals, Dr. Rivers, following B.D.Adrian

(2) Contemporary Schools of Psychology, R.S.Woodworth, p.230.
and others, found a principle. One of the prominent characteristics of instincts is that reaction or behaviour produced does not admit of any graduation in respect of the nature of conditions, which excite the response. Fechner's Law of relativity does not apply in this case. The instinctual response when takes place tends to occur in its full vigour. Rivers observes that "All-or-none" reaction, as was termed by Adrian in Physiology, applies to majority of instinctive responses or reactions.

According to Rivers, the large body of emotive and instinctive reactions are buried within the unconscious by vast materials of intellectual reactions in adult life. He divides instinctive behaviour into two classes, according as they are or are not subject to the "all-or-none" principle, e.g. protopathic and epicritic.(1) He finds some distinguishing marks of one class of instincts. He writes, "firstly, the absence of exactness of discrimination, of appreciation and graduation of response; secondly, the character of reacting to conditions with energy available; and thirdly, the explosive and uncontrolled character of the response."(2)

As we have noticed, Freud considered the sexual instinct to be the core of libido, the driving power. Jung also considered the instinctive energy to form the vital force, the will-to-live, whereas Adler recognised the will-to-power or the instinct of self-assertion as the most predominant. In her "Psycho-Analysis for Normal People",

Miss G. Coster also makes much of instincts even in normal persons. "The unconscious may be said to include all forgotten experiences, and the seeds of all habits of mind and body. It contains all the reasons of our so-called 'instinctive' fears, dislikes, preferences. ... The content of the unconscious mind is so enormous and so mysterious that psychologists are at a loss to define it. ... Besides its record of past experience, the unconscious mind contains such unadmitted tendencies as greed, vanity, cruelty and fear of personal danger, in fact, all the instincts of which civilized humanity is ashamed." (1). Thus, in opinion of the majority of psycho-analysts, the instincts generally belong to the unconscious, and they are in some form or other the driving forces affecting the entire life of the personality.

R.B. Cattell, who lays great stress on the objective side of personality, lays emphasis on the importance of instincts. On account of the dynamic nature of the instincts and propensities, he preferred to call them 'ergs'. Those ergs are practically the nuclei of the different dispositions, which help us, to a great extent, in determining different personal traits. As he writes, "Propensities or instincts are also called ergs. A person's disposition is determined by which innate drives predominate, so that where the sex-drive predominates, we speak of an 'amorous' disposition, where the fear erg is always active, a 'timid' disposition, and so on.(2). So, to Cattell, instincts or ergs, as he called them, play a great role in the personality make-up.

(1) Psycho-Analysis for Normal People - G. Coster.
(2) An Introduction to Personality Study.-R.B. Cattell.p.21.
W. Brown discussed the nature of instincts mainly in the light of the concept upheld by McDougall. In his opinion, instinctive activities are independent of previous experience, whereas intelligence is the power capable of modifying such behaviour in the context of previous experience of the individual. "Instinctive activity is independent of previous experience. Intelligence is the power of modifying instinctive or purposive activity in the light of individual experience." (1).

Sentiment is a somatic system of dispositions organised about the idea of some object. McDougall has shown in detail how from different instincts different dispositions arise, which gradually give rise to different types of sentiments. In the opinion of A.F. Shand sentiment is an organized system of emotional dispositions, centred about the idea of some object. Religious sentiments are some of the highest kind which play great role in determining philosophy of life and personality-patterns.

Emotions, according to McDougall, are intimately connected with instincts. He drew up a list of emotions parallel to that of instincts. These instincts in conjunction with the relevant emotions both primary and derivative or secondary which through experience become gradually modified and highly complicated. In men particularly, the elements and relations of wholes are mentally separated through conceptual abstraction giving rise to very complicated nature of human behaviour. (2). These instinctive activities undergo different processes of specialisation and

(1) Mind and Personality.—W. Brown, p. 52.
(2) Personality and Will.—F. Aveling, p. 121-124.
generalisation giving rise to the formation of a cluster of emotional dispositions, which, when expressed in forms of behaviour, give entire satisfaction to the instinct. This is the process of sentiment formation and of modification of the instinct. These sentiments in men are not only concrete and objective, but the higher sentiments are impersonal and abstract in character, because the emotional dispositions centre round the idea of values. The intellectual sentiments, the sentiments aesthetic, moral and religious are very abstract in character, and these really form the bone and marrow of personality in its higher stages of development. The sentiments of lower order may be rightly called the sensorial sentiment. "For human thought proceeds not only by way of perceptual insight into the concrete relations between concrete objects, but by way of conceptual insight also."(1).

The sentiments are habitual attitude of mind directed towards an object or objects, persons or abstract ideas. It is clear, therefore, that habits are very important basis of formation of desirable sentiments, and hence of personality. A sentiment may be described as habitual attitude of mind towards any object or group of objects or towards some abstract idea, which attitude grows up in the course of experience as the outcome of our instinctive activities and emotions, and the general trend of our interests. A sentiment is, in a sense, compounded of a number of potential emotions and impulses, any one of which we may feel according to the circumstances in which we see or think of its objects.(2).

(1) Ibid.----F.Aveling. p.139-140.
(2) The Bearings of Modern Psychology- C.M.Meredith, p.72.
Thus our higher nature though rooted in instincts, lower impulses and emotions are by no means subject to them, and human personality in its formation and development through the processes of will and character formation enjoys greater and greater freedom by virtue of its intelligence and reason.

W. Brown, therefore, following A.W. Shand, defines sentiment as "an organized system of emotional dispositions, centred about the idea of some object."(1). It is clear, therefore, that dispositions are organized through a variety of experiences of personal life under the propulsion of the instinct of self-assertion leading to self-regarding sentiment, and it was rightly considered by McDougall as the master-sentiment, as the basis of character formation. The greater the organization of sentiments and dispositions, the greater is the strength of will and integrity of character. The higher we proceed in the scale of personality development, the lesser are the conflicts and strain, and the greater is the freedom we enjoy owing to integration of personality and character. (2). Hence dispositions and sentiments lie at the basis of our character.

Character forms the essence of personality, although character by itself is not the personality. As we have seen above, it is in a way the structure of sentiments and dispositions organized through the activities of the will with reference to a remote goal of the self. Character has been defined, therefore, as 'a group of dynamic traits (instincts and attitudes) united in a structure, which controls unorganized impulses in the interest of ethical

(2) Ibid. - p. 72.
standards and other more remote goals of the self. \(^1\). Habits are of great importance in formation of character. Will or volition proper is a partial expression of personality, and it is at the same time, a conative expression of character. Hence character may, in other words, be called a habit of will. Character is thus the permanent mental structure of dispositions, sentiments and motives expressing itself in a specific conative tendency. Such tendency, when expressed outwardly, is called conduct or behaviour. Thus there is a relation of reciprocity between character and habits, each influencing the other. The instinctive factors working in volitional activities help in formation of character and also the growth of personality. The higher we rise in integration and refinement of personality, the more harmonized and organized becomes our character and more uniform becomes our volition. "Character of the finest type is that which is complex, strongly and harmoniously organized, and directed towards the realization of higher goals or ideals."\(^2\). So, in the process of character formation, personality develops in the acts of volition and enters into the world of values-intellectual, aesthetic, moral and religious. "Fis being is steeped and dyed in what he experiences; so that nobility of soul arises from the pursuit of what is of permanent worth. And it is the destiny of man to foster such a commerce with ultimate values in the confident hope that what is required, as it does not depend on the body, can

\(^1\) An Introduction to Personality Study- R.B.Cattell, p.21-22.  
\(^2\) Outlines of Psychology, McDougall, p.417.
never pass away."(1). Thus character has its basis in the physical impulses, the instinctual elements are its raw materials but its structure is raised gradually through volitional activities to a crest embracing permanent values.

According to R.G.Gordon, character means "the dominant sentiments and beliefs of an individual at a given time, whereby his attitude to himself and his environment is determined. Character does not constitute the whole of personality and character may change according to the environment, spatial or temporal."(2). It should, however, be noted that character is not usually subject to frequent changes, which will mean some disorder in the personality itself. It is, of course, true that character can never be the whole of personality, nevertheless, in an integrated personality, character becomes more or less stable.

Every individual is facing reality through volitional activities or will as totality of mind. So the greater the organisation and systematisation of character, the greater is the freedom and strength of will. When character is less organised and more subject to emotions and impulses, the more is there possibility of conflicts and strain.

E. Kretchmer defines character as "the totality of all possibilities of effective and voluntary reaction of any given individual as they come out in the course of development, that is to say, what he inherits plus the following exogenous factors, bodily influences, psychic education, milieu and

(2) Personality, R.G.Gordon,(Chap.I).
experience. The expression 'character' lays the accent on the affective side of the total personality, without of course, the intelligence being separated from it at any point."(1). It may be pointed out, however, that character is a psychic organization involving all the aspects of the mind. It means the habit of thinking, feeling and willing in a particular way. Character is rather "an organization of individual life. People differ in character to the extent to which the organization of their activities varies.....We mean by will the totality of the mind in its organization and in its task of facing reality with a united or relatively united form,...Onward from the threshold of life, conflict is the father of progress in character formation. Character is built upon conflicts. I have said that character and will are to a certain extent identical. They are the same thing looked at from different points of view. Character is an organization of impulsive tendencies. Will is that organization in action,(2). This structure or organization of character gradually becomes more and more complete as personality goes on enriching itself in world of values. This process of enrichment of personality at its highest level gradually outstrips the limits of individuality, and in the end, may transcend the limits of time and space.(3).

Let us now attempt to examine what has been stated above from the Indian standpoint particularly in point of view the Sāmkhya-Yoga. There is, of course, hardly any

(1) Physique and Character.-E.Kretchmer.,p.258-259.
(2) Mind and Personality.-W.Brown, p.136-137.
(3) Ibid. p. 303.
systematic exposition of the concepts under discussion. But the main point of view may be interpreted with the help of references made in some of the aphorisms of Yoga and their commentaries. The psychology of Sāmkhya-Yoga and Bhāgavat Gītā clearly refers to the existence of instincts or urges and the part they play in human life and their place in character and personality. The accounts given in regard to their number, classification and origin may not, however, be in accord with those given by western psychology.

Some yoga writers recognised different classes of instincts from men down to the so-called inanimate things. These instincts as they work in different beings are supposed by some as belonging to different groups - the unconscious instincts, subconscious instincts, semi-conscious instincts, and conscious instincts. Among these urges, according to a writer, the unconscious instincts work in the inanimate objects, subconscious instincts in lower creatures like insects, worms etc., semi-conscious urges work in the behaviour of animals and birds, and conscious instincts function in men.\(1\). Such comprehensive view of instincts is possibly due to the general theory of evolution maintained by Sāmkhya and that yoga aphorisms here and there make similar references. Vasānas are universal and eternal and hence their fruition is universal.\(2\)

In fact, if there is no vasāna or innate dispositions there is no world. Vasāna is, as it were, a law of nature, they

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\(1\) The Mysteries of Man, Mind & Mind Functions, Swami Narayanananda, p.150.
\(2\) Tāmmanādityam cashiso nityatvāt. Aph. 10. Sect. IV.
are reason of being, and as such have no beginning like all other laws of its kind. (1).

Dispositions and innate urges occupy a very prominent place particularly in yoga psychology. Wrong knowledge (Viparyaya) is largely due to the influence of instincts and emotional dispositions. It is, therefore, the fact that all human sufferings in various forms are due to avidyā (ignorance) to which at lower stages of life people are subject. 'Bandō Viparyayat jñānātmuktiḥ (Śaṁkhya sutras) - bondage is due to confusion and freedom is from knowledge. Conflicts, complexes, maladjustments are there in a life at its lower stage beset with confusion and ignorance, but the life at a higher stage is well-balanced, organized and free from mental-emotional disorders. Some Hindu philosophers recognise five stages of consciousness - the physical, emotional, mental, spiritual or intuitional and volitional. (2). The lower we are in the scale of mental life, the greater are the bondage and sufferings, being tossed to and fro by habits of thought and flicker of emotions. Yoga psychology emphasizes the various methods to maintain the balance, to get clearer view of reality and enjoy greater freedom and bliss. Want of self-knowledge is the root of ills of humanity and the way to salvation lies in self-knowledge (Ātmajñāna). This seems to be the fundamental assumption of psycho-analysis as well as of yoga-synthesis. But whereas Freud makes much libido and sex-instincts, Pāñjali gives wider recognition to wrong knowledge and emotional and instinctive dispositions. But

(1) Yoga sutras of Pāñjali.- P.N.Dwivedi,p.117.
(2) Yoga and western psychology.-G.Coster,p.95.
according to yoga, these are concomitants of the mind and are mostly of prenatal origin.

These urges are equally prospective and retrospective. McDougall and others seem to think that man can never be free of the play of instincts and emotions. But Sāṃkhya-Yoga psychology does not entertain such a view. According to it, instinctive drives are inherent only in lower forms of life, but man, by virtue of his power of reason and conscience, is capable of raising his status of life by a process of organization and synthesis to one of superconscious state in which unconscious, subconscious and conscious merge into a single whole. The lower self of impulses and instincts dies for the life of the higher self of reason and values. Human self is not the play-ground of the sex-instinct hovering about between the two poles of Eros and death instincts, as Freud maintained. "It is freedom in being able to cross the bridge between lower and higher modes of consciousness that constitutes the great achievement of the middle period of yoga and it is an established technique for so doing that is lacking and much needed in the west." (1).

An eminent writer in Hindu psychology mentions only five specific urges, which include both emotional and instinctive nature of man. These urges or instincts are - (1) Instinct of self-preservation, which is the source of many secondary emotions, e.g. anxiety, fear, apprehension etc.; (2) Urge for self-expression, from which urges of aggression, submission etc. are derivatives; (3) The sex-impulse, with the urge for perpetuation of the species. It is the source of many prospective and retrospective emotions,

like love, sympathy, affection, envy, jealousy etc. (4) 
Gregrarious urge expressing itself in desire for companion-
ship, and emotions of love, jealousy, envy etc. (5) Impulse
of knowledge making man curious to know himself and other
things and beings in the environment. These emotional
urges may be blended with other emotions. (1). It may,
however, be pointed out that Psychology of Sāmkhya-Yoga
laid greater stress on the importance of the emotive or
affective side of the urges, because it not only retained
the Samskāras (impressions) but also determines the cognitive
and conative aspects of the instincts. It is a mental state
where the elements of rajas (energy) and tamas (inertia) of
Prakṛti predominate over the sattva (light) element. Hence,
urges are a class of avidyā (wrong knowledge) hindering men
in attainment of supreme knowledge or true knowledge of
reality (tattva jñāna).

Sāmkhya-Yoga psychology does not actually recognise
the instincts as such. Even the Bhāgavat Gītā does not use
such a concept. As we have discussed in the previous chapter,
these systems believe in the theory of reincarnation and
Karma. The instincts and emotional dispositions related to
them have been explained in the light of karma and their
impressions (samskāras), which are responsible for cycle of
birth and death (samsārah). The karmāsayas (active
potencies) and Vāsanās (psychic dispositions) go together
and are responsible for jāti (species), āyuh (duration of
life) and bhogah (experience). "Tathājātiyakāh samskāre
vrittibhireva kriyante samskāraishor vrittaya iti, evam
vritticakramāḥ harinam shri mahāvartate." (2). Mental transformations

(2) Vyāsa Bhasya - Sutra-8, Chap-I, Yoga.
produce that kind of impressions (distracting or non-
distracting), and these samskāras produced in return give
rise to that type of mental transformation. In this way,
the cycle of transformations and samskāras is revolving
without cessation.

Thus all beings are born through the agency of the
Karmāsaya (potencies) and Vāsanās (affective disposition)
which begin to fructify through experiences of the species
(jāti) and for the time (duration of life) as ordained by
them. So instincts and urges considered by the western
psychologists as untaught abilities of innate nature are in
fact a class of samskāras (impressions) carried forward from
the previous births through the agency of the Karmāsayas.
That is why each species has a peculiar type of instincts,
which enable it to experience joy or sorrow in conformity
with the vāsanās (innate dispositions).

Neither the theory of lapsed intelligence nor that of
evolution based on heredity and congenital variation and
natural selection can get over the difficulties regarding
explanation of the origin of instincts. The unconscious
may be said to include all forgotten past experiences, and
the seeds of all habits of mind and body. It contains all
the reasons for our so-called "instinctive fears, dislikes
and preferences. ... The contents of the unconscious mind
is so enormous and is mysterious that psychologists are at
a loss to define it. .... Besides the records of past experience
the unconscious mind contains such unadmitted tendencies as
greed, vanity, cruelty and fear of personal danger, in fact
all the instincts of which civilized humanity is ashamed."(1).

(1) Psycho-Analysis for Normal People, O.U.P., G.Coster, p. 7–9,
According to Sāmkhya-Yoga, character as the inner aspect of Personality is the store-house of impressions (samskāras), which also contains instincts and sentiments. Sāmkhya theory of evolution considers the Sense-world (bhāva) and physical world (linga) as interlinked and reciprocal. They are interlinked in their evolution, and, therefore, act and react upon each other. So, the mental world of Personality has close relation with the physical world outside, and in the dynamic aspect, Personality not only gives expression to its character, but it affects also the environment from which it receives impressions. Thus individual and cosmic evolutions proceed together. The idea is expressed in the following Sāmkhya Sutra:

Na vina bhāvair lingam, na vina lingena bhāvanivṛttiḥ.
Lingākhya bhāvākhyaastasāttaraviṇād pravartata sargah.

Without a Sense-world, there could not be a physical world, and without a physical world, there could not be experience of the Sense-world; therefore, there are two different creations, viz. the Sense-world (bhāvākhya Sarga) and the physical world (lingākhya Sarga).

The subtle body which is, according to Sāmkhya-Yoga, a permanent counterpart of personality, is made up of the essence of character, where instincts and sentiments play a very dominant role. Instincts and Sentiments derive their characteristics from character, which in return is largely influenced by the workings of emotional nature of personality. There is reciprocity also of the thought-world and the physical world outside. (1).

(1) Sāmkhya Karika - p. 139, Dr. R. N. Phukan.
Samkhya-Yoga theory tried to explain instincts and innate dispositions by means of samskāras. This particular conception of innate dispositions and instincts has been made clear by different commentaries in interpreting some aphorisms of Yoga.

Svarasavahī viduso'pi tathāruhro'bhiniveshah. (1).

'The strong desire (attachment) for life, seen even in the learned, and even sustained by its own force, is attachment.' (Dvivedi). This particular natural attachment for life has been called by Freud 'Eros', and by McDougall instinct of self-assertion and will-to-live by Jung. The innate disposition gives rise to innate desire for life and also extreme fear for death.

The same idea was interpreted in the Bhasya in the following way. "All living creatures always inwardly pray - 'I must not go out of existence', 'I may remain ever alive'. That which does not experience the pain of death can never be so eager for life. This proves the existence of experience of prior lives. Thus attachment for life, which is a distraction or affliction (Kleśhāh), sustains itself. This is seen even in a worm just after birth. From the fear of death in the form of consciousness of extinction can be inferred (induced) experiencing of pain of death in prior lives, which cannot be proved either by perception, inference or testimony. It is visible in a great simpleton as in the learned i.e. persons versed in the whither and wherefore of existence. For this disposition (vāsana) arising from experiencing death is equally existent in the expert as well as in the inexpert." (2).

(1) Chap. II. Yoga.
(2) Vyasa bhasya, chap. II. aph. 9. Yoga.
Commenting further on the above, H. Aranya urges that mind and matter are both eternal, either of them is without beginning. Therefore, transformations and samskāras are concomitants of the mind, and these are equally eternal.

No argument can substantiate that mind is a post-natal phenomenon. Majority of the psychologists, who maintain that instincts like fear of death or attachment for life are innate untaught abilities of this life, fail to account for their origin.

Origin of instincts can be explained either as a gift of God or as an effect of unknown cause. But none of these arguments is plausible.

Hence it was held that instincts like will-to-live or fear of death being transformations (vrittis) of the mind are as eternal and without beginning as the possessor itself. These transformations (vrittis), the so-called instincts in the form of impressions (samskāras) and dispositions (vāsanās) are the effects of the three modes of activity of Nature (prakṛti), the Sattva, Rajas and Tamas, according to their respective predominance. (1)

"Kleshamulah karmāsāyāh drstādrstajanmavedaniyāh" (2).

"The impressions of works have their root in distractions and are experienced in the seen or the unseen (lives)." (Nivedi). It is evident that no effect of action in form of impressions or potencies (Bhāvas) can go without fruition or without an effect in the mind and personality. They must without fail fructify either in the present life or in some other life to

(1) Ibid, Aranya,p.112-113 & 276-278.
(2) Yoga, Chap. II, st.12.
come. This has been made very clear in another aphorism of the yoga. 'Jātidesha-kālavyahitānāpyanāntaryam
smṛtisamskārayerekarupatvāt' -(1).
'There is the relation of cause and effect even (among them) though separated by class, space or time; on account of the correspondence of memory and impressions.'

It is held that vāsanās will manifest themselves when suitable conditions are secured even in spite of interruptions of class, time or space. No interruption of time, space or class is capable of uprooting the vāsanās arising out of works or deeds. Every act done leaves behind some memory-impressions. Memory thus left in form of disposition together with karmāsaya lead to further action and fresh impressions. Thus the cycle continues for eternity as the cause of samsāra (creation).

"If a child is led by instinct, for example, to act in a particular way, that instinct is the proof of a memory, which must be the result of its corresponding and inseparable impressions left by some act in a previous occasion. Āmkhya-Yoga, so also the Gītā, prescribes that the seed of karmāsaya and impressions of works can be rendered impotent only by burning them with the fire of knowledge (jñānagnidagdha). That is what is called 'nirvija samādhi' (seedless contemplation) in yoga.(2). It is evident that vāsanās are the cause of creation and world, and the vāsanās are, therefore, the law of nature and creation, and are eternal like other laws of its kind.

We must point out in this connection that all impressions and vāsanās are bad and root of suffering. They

(1) Yoga. Chap. IV. Aph. 9.
(2) Ibid., Dvivedi,p.116-117.
are usually of three kinds - good (sukla), bad (asukla) and asukla-krsna (indifferent), according as the works done are good, bad or indifferent. So birth need not be understood as for more suffering alone.

Like the psycho-analysis, Sāmkhya-Yoga also admits the existence of mental conflicts and maladjustments. For the Freidians the causes of maladjustment and neurosis are the unconscious life-force (libido) and the sexual instinct, and the remedy lies in analysis. But Sāmkhya-Yoga takes entirely a different stand-point. According to Yoga-Psychology even all men in general are subject to the unseen forces of vāsanās and avidyā (wrong knowledge). To consider the mortal life as immortal, to think of the immortal soul as mortal, or to act at the instance of blind impulses and instincts of the unconscious are some of the glaring instances of avidyā (wrong knowledge). The remedy prescribed for securing peace, freedom and wholesome personality is the process of synthesis (yoga) by securing correct view of things and by practising non-attachment. The whole of the Gita may be considered as a psycho-synthesis, prescribed by Sāmkhya-Yoga. The Lord is the analyst and Arjuna, as it were, the analysand. The blinding conflict was of wrong knowledge of duty clouded by false emotions (moha), owing to the influence of Tamas (dharma sammuhram cetāh). Arjuna surrendered himself like a disciple before the guru (preceptor) for suggesting the best course for his welfare. "Shisyaste'ham sadhimam tvam prapannam"(2). His wrong knowledge and the conflict were dissolved through right knowledge and by showing the nature of duty. Kama (desire) and avidyā are the root of suffering and bondage, and path of

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(1) 'Abhyasavairagyabhyām tamirodhah', aph.12, chap.1.
(2) Sāmkhya-Yoga, Gita., sl.7.
right knowledge (tattvajñāna) and niskāma karma (work without attachment) is the way to freedom from conflict, suffering and bondage. This is indeed the sublimation of the best kind and means for release from the influences of impressions and vāsanās, resulting finally in kaivalya (oneness) aimed at by Śāmkhya-Yoga.

Hence we see that Śāmkhya-Yoga psychology does not simply conceive of instincts and urges as unconscious innate and untaught abilities in man and other beings carried forward either from the past generations or parents, or endowed at birth. They are rather the stuff of the mind or its concomitants as impressions and subconscious reminiscences of prior lives generating the present life and its longivity for their fulfilment through varied experiences in doing works in the present and in life to come. Patanjali teaches the law of karma (action), which is the cosmic law of cause and effect. According to this law, man in the present life works upon what he carries from the past and builds up in the present life, as he chooses to keep in store for him for the future. Karma is a fetter to those who live a life of lower order under influences of instincts and urges, but it is a tool for those who have integrated the different stages of consciousness through constant application, concentration and contemplation under the guidance of reason,(1) leading to ātmajñāna (self-knowledge). Thus 'In yoga and philosophy, the old and the new converge. From their meeting, these may well result in enlargement and intensification of consciousness, which will inaugurate a new and more hopeful era for mankind.'(2)

(1) Ibid. G.Coster, p.84ff.
(2) Ibid., p.247.
The Gita and the Sāmkhya-Yoga psychology take a different and higher conception of character and sentiments, which are to a great extent components of will and personality. Such views of character and sentiments originate from the original stand-point of Sāmkhya philosophy. The Gita also maintains like Sāmkhya the same philosophical position with regard to the evolution of the world of mind and matter. So long as the self identifies itself with the not-self' (the mind and the senses) through the influence of egoity (ahamkāra) or ego-feeling (asmitā) on account of avidyā (ignorance), it has definitely some character good, bad or indifferent, and in the process of performing different types of actions, it creates new samskaras (impressions) leading to rebirth for experiencing the results. But the true self (purushe) is ever characterless, pure gnosis free from activities and hence from character. Hence character is really a concept applicable to the jiva (the individual), which is an aspect of the personality proper in its process of integration and development. This may be compared with the statement made by Allport regarding place of character in personality.

"Character is rather an 'ethical concept.' (1). But then the concept of values ethical, aesthetic and religious are all part and parcel of human personality, and in attempting to realise the fullest development personality, it is indeed proceeding towards that self-knowledge (ātmajnāna) and perfection, where these values are fully realized, and in which being and knowing become all the same. All activities in life are virtually the deeds of the three gunas of prakṛti, and ordinary individuals being blinded by egoism consider

(1) Personality, G.W. Allport, p. 52.
themselves to be the agents of those deeds.

Prakrtih kriyamanani gunaih karmani sarvasah
Ahamkaravimhrtatma kartahamiti manyate.(1).

'A person blinded by self-conceit regards himself to
be the agent of deeds ever performed by Nature through the
agency of the Gunas.'

So every individual is subject to the unfailing influences
of the deeds of past life, which subsist in forms of samskāras
 impresions), and these propel us to fresh actions conducive
to their appropriate fruition. Thus it is clear that
character of the individual is the product of the present
deeds and experiences worked upon the past heritage in the
context of varied environmental factors.

Svabhāvajeh, kauntaya, nivaddhah svena karmā
Karum necchasi yamnohāt karisyasyavasho'pi tat.(2).

'Oh, son of Kunti, the deed that you are reluctant to do
being deluded by attachment, you will do it later on with a
sense of helplessness, being bound by the deeds of your own
Nature.'

Character is thus a momentary phase in the infinite
continuum of personality, and it is relatively static, while
personality is rich, varied and growing. It is but a temporary
cross-section of personality and can reveal only a very
insignificant aspect of the reality far above and beyond it.

G.W. Allport is right when he says 'There is danger of
exaggeration in labels such as 'Glands Regulating Personality,'
'Biological foundations of personality', and 'Physique and
character'. The implication in these titles is that no factors

(1) Gītā. Chap.III. sl. 27.
(2) Gītā. Chap.-XVIII. sl. 60.
other than the constitutional need be considered. It would clarify the problem, if biologists and endocrinologists would drop the term personality altogether, and speak exclusively of temperament."(1). The Sāmkhya-Yoga psychology discourages temperament and sentiments of lower order in the acquisition of true knowledge (tattva jñāna) of sāmkhya and mento-emotional training of yoga, because they are detrimental towards integration of personality and attainment of the Summum Bonum (paramārtha).(2). Of these sources of afflictions, ignorance is the source of the other four evils.

The sentiments of lower order and temperaments play a very great role in lower stages of personality, and in the minds overpowered either by Rajas or by Tamas. Sentiments of instinctual origin dominate the tāmasik and rājasik chittas, and these chittas are subject to varieties of lower emotions, mood and temperaments. Sāmkhya-Yoga and the Gītā, therefore, suggest different devices for their sublimation in pursuance of higher sentiments of moral and religious values.

The mind (chītta) has three natural properties - sattva (illumination), rajas (restlessness) and tāmas (grossness). And in accordance with the preponderance of any of these principles of activity, we can recognise five distinct states or stages of the mind - kṣīptam (restless), muhram (blinding), vikṣiptam (mildly restless), ekāgram (concentrated), and niruddham (fully restrained). Of these, the first three stages of mind are subject to the influences of instincts and sentiments of lower order.(3). The yoga suggests practical rules and methods for concentration and training of the mind,

(1) G.W. Allport, "Personality," p.53-54.(2) Yoga, Chap. IV, Arh. 3. "Avidyasmimitaraga dveshabhinivesah klesah".
(3) Sāmkhya-Yoga Pārṣāna, p.7-8.
so that through proper mento-emotional training consciousness may be enlarged, will-power may be strengthened for integration and development of personality. Hence it is said — "there is no knowledge equal to sāmkhya and no strength equal to that of yoga". (Nasti sāmkhya samam jñānam, nasti yogāt param valam — Srutih). When the mind is freed from the influences of rajas and tamas, it stands steady like the jet of a lamp protected from the mildest breeze.

'Yathā dipo nivātastho nengate' (1).

Development and integration of personality are possible by three different ways (marga) — jnāna mārga (way) of sāmkhya, dispassionate deeds (nih-sanga karma) of the Gita and practical mento-emotional training of the yoga. There are only three seemingly different ways of personality development on the basis of sound character in which instincts are sublimated in higher sentiment, and temperaments of lower order are raised to the intrinsic love for and faith in the True, Beautiful and the Good. It is the highest stage of personality, in which the knower and known are blended into one whole. (2).

McDougall considers sentiments as unit of character inasmuch as it is an enduring conative attitude towards some object or idea on the basis of previous experience. "The emotion is a mode of experience, a way of functioning, and a fact of activity; the sentiment is a fact of structure, an organised system of dispositions, which endures, in a more or less quiescent condition, between the occasions upon which it is brought into activity." (3). The vāsanās are also the

(1) Gita, Chap.VI, sl.19.
(2) Yoga, Chap.I, sl.3. 'Tada drastuḥ svarupevasthānam'
(3) Outlines of Psychology, p.417-419.
conative germs influencing volition and thus also character. For will is, in a sense, character in action. (1). These vāsanās are, according to the yoga psychology, 'svarasavāhi' (has natural outflow) and were the results of past experiences. Samkhya-Yoga also recognised the polarity of sentiments and emotions. Instincts can be sublimated and sentiments of lower order may be raised by cultivating sentiments of the opposite nature. Sentiment of hatred may be replaced and attenuated by the practice of its opposite e.g. love, and so on. On account of the polarities of sentiments, dispositions or temperaments, the Yoga puts forward the eight accessories of yoga (angāni), which are instrumental for sublimation of all mento-emotional dispositions for refinement of character and integration of personality or will. Yama, niyama, vaīryāgya, study, devotion and meditation etc. are the means for sublimation of our lower nature and enlargement of consciousness in the process of building up and organization of character leading to personality integration. Gīta’s karma-yoga, Pātanjali’s Rāja-Yoga and Samkhya’s Jñāna-Yoga are the three paths leading to the same goal e.g. release from avidyā through refinement of character and integration personality. (2). The yoga accessories of yama (self-control) and niyama (rules of conduct) are in accord with what McDougall states about the bipolar relations of sentiments and dispositions. "It is peculiarity of our moral sentiments that each one is apt to be bipolar. For each moral quality that we name and recognize has its opposite; and in learning to love the one, we can hardly fail to learn to hate in some degree its opposite." (3). And ego-feeling (asmita)

attachment for pleasure (rāga), aversion (dvesha) and will-to-live (abhinivesha), which arise mainly from ignorance (avidyā) may be uprooted or their seeds burnt (dagdha vijñā) by practising their opposites in the light of discriminative knowledge. Ignorance (avidyā) has rightly been considered as the birth-place (prasava-bhumi) of all human afflictions and evils, and organization of character and proper integration of personality, according to Sāṅkhya-Yoga, are possible only when our horizon of consciousness enlarges infinitely through discriminative knowledge (viveka)(1).

The same principle of yoga has been expressed by McDougall in different language, when he states about moral character. "Reasoning plays an important part, as we have recognized, in refining and harmonizing the moral sentiments, ... It is the desire that I, the precious self, that being which I conceive proudly or humbly, more or less adequately, more or less truly, and more or less clearly, according to the degree of development of my powers, the desire that this self shall realize in action the ideal of conduct which it has formulated and accepted."(2).

To Sāṅkhya-Yoga, the rules of conduct are the very breath of personality and the laws (dharma) of our own being. (cf. Kant's categorical imperative). A strong character can be built up by sublimating the lower emotions and sentiments by constantly restraining them and practising sentiments of abstract and higher nature. Attachment which arises from wrong knowledge is the cause of bondage and suffering, and it can be restrained and sublimated through

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(1) Yoga sutras of Pāṇṭanjali, Dr. J. R. Ballantyne, p. 52-53.
(2) Outlines of Psychology, McDougall, p. 439-441.
contemplation as its antidote. (1)

According to Samkhya-Yoga and the Gita, so long we live a life of lower order, our mind becomes scattered (kshipta) and will become sufficiently weak and our character lacks proper organization. Our individuality is subject to the limitations of instincts, passions and emotions, but true self is ever free and universal.

Personality can be developed, only when we can reorient our life by properly reorganising our character and integrating the mind and the will in conformity with the principles prescribed in the Samkhya-Yoga. "The dynamic power of human personality cannot be developed without total integration of the mind." (2) Neither character nor personality can be properly developed, when the mind remains scattered (kshipta) and disintegrated.

(1) Samkhya Sutra, by Kapila, with the commentaries of Aniruddha Bhatta, "Ragopahatirdhyana, sl.28" and "Bandhoviparyayat, sl.22."

(2) Hindu Psychology, by Swami Akhilananda, p.102.

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