

## **12 Impact of Yoga and Meditation on Jungian Personality Types with respect to the concerned Dimensions of Consciousness**

(Prem Pyari Dayal, Anoop Srivastava)

Relating personality with behaviour is quite common in psychology. Assessments of personality types using reliable tests are known to provide insights into behaviour patterns of the concerned individuals to quite an extent. Attempts have been made by researchers in the past to discern changes in personality types due to interventions like Yoga practice (Dayal and Agarwal, 2013). Effect of Yoga and meditation on different dimensions of consciousness has also been studied in the past (Ahuja, 2013). This paper attempts to carry forward research in the same context by relating the changes in the relevant personality types with respect to the changes in the concerned dimensions of consciousness as a result of yoga practice and meditation.

The researchers have relied on measurements of Jungian personality types of control and experimental subjects by administering Myers-Briggs Type Indicator (MBTI) Test. Consciousness Quotients as well as scores of the subjects on different dimensions of consciousness have been obtained by administering 'Consciousness Quotient Inventory' (CQI) developed by Brazdau (2012). The conclusions have been arrived at after applying suitable statistical techniques to analyze the results obtained.

## **16 The Five Koshas of Consciousness and their Karma Correlates**

(Vineeta Mathur)

According to yoga, individual consciousness is a partial expression of cosmic consciousness. Human consciousness is encased in five koshas (sheaths) namely the annamaya kosha, pranmaya kosha, manomaya kosha, vijnanmaya kosha, and anandmaya kosha around the central point containing the chitta or self. This study is an investigation of the hierarchical order in which the five Sheaths exist according to Eastern Traditions. The study also hypothesizes that karma of humans can be graded based on the fact that a mental state becomes conscious when a suitable Higher Order Thought is directed at the mental state.

A study was conducted with 110 participants to observe the five koshas (sheaths) and the karma of participants. Participants of the study were of two age groups : 46 to 65 years and 25 to 45 years old. The participants were given standardized questionnaires specially designed to measure thoughts (karmas) of religiosity, intuitiveness, empathy, duty and attachment and observe their association with the sheaths viz. material (annamaya), vital (pranmaya), emotional (manomaya), intellectual (vijnanmaya) and blissful (anandmaya) sheaths. The answered questionnaires were scored, tabulated and variation in choices of individuals across the two different age groups was studied. The data from the two questionnaires was correlated using Pearson's correlation technique. The results of correlation studies of the participants above 45 years showed significant positive correlation (0.521) between intuitiveness and the vijnanmaya kosha of knowledge. So it could be said that intuition comes from the vijnanmaya kosha and becomes more powerful with age. Significant positive correlation is seen between empathy and manomaya kosha for the higher age group(0.664) and lower age group (0.414), indicating that emotions arise from the manomaya kosha. Positive correlation is also seen (0.281) between attachment karma and the

material annamaya kosha or the physical body for the participants under 45 years. Factor analysis was carried out using SPSS software for data collected for both age groups. The analysis identified four factors which were attributed to spiritual, cognitive, neural and environmental correlates of consciousness. On the basis of the results, a hierarchical order of the five sheaths constituting the human being was hypothesized.

## **22 Mystical Experiences and Pure Consciousness Events**

(Sona Ahuja)

Mind-wandering makes the human mind an enormously complex stew of thoughts, feelings, sensations, desires, pains, drives and daydreams. To understand consciousness, primary move is to clear away as much of the internal clutter and noise as possible. Mystics precisely do that through techniques like contemplation or meditation. Regular and long-term meditation leads to a stage when one can experience time of inner stillness—one becomes utterly silent inside, analogous to a gap between thoughts. Advanced meditators sequentially experience dualistic and unitive mystical state giving rise to shift in epistemological structure in the form of two quantum leaps. Gradually cathexis intensity decreases and consciousness increases leading to pure consciousness events. Researchers have debated over this stage of mystical experience. The present study discusses the issues addressed and the convergence of ideas in the light of Universal Consciousness Realization Postulate.

## **25 A Study of Personality Type and Meditational Practice**

(Renu Sahni, Sudhir Sahni)

This study explores whether a person's personality type determines his interest and inclination towards practicing meditation. The study was conducted on a group of initiates of a religious community in Agra, India. Their personality type was analyzed using a test based on Carl Jung's classification of personality types (Socionics). Interest in meditational practices was evaluated based on a person's frequency and duration of meditation, attendance in prayer meetings (Satsang) of the Guru (Adept), physical proximity with the Guru during such sessions, desire to perform community service in farms (Seva), etc.

Analysis of data showed that the members of the group were predominantly Sensing, Rational and Ethical types, and their predominant attitude was Introversion. As compared to Extroverts, Introverts had a higher frequency and duration of meditation, greater interest in attending morning and evening Satsang, and sat closer to the Guru. However, Extroverts showed a greater inclination towards working in farms. Thinking Types had a higher frequency of attending Satsang and performing Seva as compared to the Feeling Types.

The relationship between Personality and Meditation is bidirectional. While a certain type of personality will be more inclined towards performing meditational practices, the practice itself can modify the intuitive consciousness of the practitioner. It is the consciousness of spirit, which is the true self that propels any action of mind, brain and body. This study raises a lot of questions for which answers lie in the domain of inter-disciplinary research.

## 27 Musical Consciousness Test based on Indian Classical Rāgas

(Pritam Pyari, Saran Pyari Roy, Sukhdev Roy)

There is a profound impact of music on our consciousness. In the Classical Indian Music tradition, music is the means to enlightenment. Eastern spiritual traditions that describe *Shabda* (internal sound currents) and *Anhad Nada* (unstruck music) as the very nature of the spirit and consciousness and which sustains the entire creation, have inspired Indian music in the form of *Ragas* (musical compositions) and the various percussion, string and wind instruments. The Sanskrit word *Raga* uses a series of five or more musical notes upon which a melody is constructed. It is defined as 'the act of colouring or dyeing' (the mind and mood / emotions in this context) and therefore metaphorically means 'any feeling or passion'. Renowned musicians and yoga practitioners have identified different *Ragas* that have an impact on different *Chakras* or energy centres as each *Chakra* is associated with a seed syllable, color and number of petals or currents emanating from them. The healing effect of *Ragas* has also been well established.

In this paper, we report the results of a pilot study undertaken to design a musical test to ascertain the consciousness level of an individual. Four 5 minute instrumental flute compositions of Alap form of *Ragas*, namely, *Ahir Bhairav*, *Jaijaiwanti*, *Bhupali* and *Darbari* that affect the *Anahata* (heart), *Vishuddha* (throat), *Agnya* (third eye) and *Sahasrara* chakras respectively, were carefully chosen. A group of 52 old male and female experienced devotees (50-80 years) were made to listen to three *Raga* compositions pertaining to the upper three *Chakras* after evening prayers, whereas, a group of 250 college/university students to the three *Ragas* pertaining to the lower three *Chakras* in the evening. The order of the *Ragas* was not in the progressive order of the *chakras*. The responses were recorded through a questionnaire by noting their order of preference and the qualitative effect in terms of feelings, imagination, color perception etc. Majority of the older group members preferred *Bhupali*, followed by *Darbari*, whereas, the students' preference was for *Jaijaiwanti* followed by *Ahir Bhairav*, indicating that the older groups' consciousness level was at the third eye and above, while that of the students was at the throat and the heart level. The subjective experience pertaining to the perception of feelings and colors in most of the individuals also corresponded to that attributed to the different *Chakras*.

The study highlights the impact of *Ragas* on the consciousness of an individual and the usefulness of designing musical consciousness tests to ascertain consciousness levels. A musical test can be invaluable for consciousness measurement and can also be subjected to illiterate individuals. It also overcomes the difficulty of getting honest responses through written psychometric questionnaires. The *Ragas* can be invaluable not only to measure but also to tune consciousness to higher levels. To the best of our knowledge the test is a first of its kind. The results of further ongoing tests being applied on a wider range of individuals will also be presented.

## 29 Panpsychism's Quantum Burden

(Jason Ford)

Many panpsychists claim, as an advantage of their positions, that they can explain the measurement problem in quantum mechanics (claiming that the reason that an observation can

collapse a quantum superposition of states into a single determinate state is because the very small scale furniture of the universe is itself conscious in some way). In this paper, I will focus on those panpsychical positions that are also intended to be consistent with claims about the nature of consciousness and the self, which the authors derive from the Vedic traditions of India (e.g. Chopra, Katafos and Tanzi). I argue that this “cure” for the measurement problem is actually worse than the original disease: it creates a puzzle that is at least as vexing as the original measurement problem; and it also requires the panpsychist to take several determinate stands on controversial aspects of quantum theory (such that the commitment to panpsychism winds up driving the physics).

**30 Correlational Study of Triguna Test with Myers-Briggs Type Indicator (MBTI) Test on University Students : Comparison of East-West Approach towards Consciousness (Shobha Bhasin, Gurdev Roy, Shagun Dayal, Sukhdev Roy)**

The Myers-Briggs Type Indicator (MBTI) assessment is a well-known standardized psychometric questionnaire designed to measure psychological preferences in how people perceive the world and make decisions. These preferences have been based on the typological theories proposed by Carl Gustav Jung. Jung theorized that there are four principal psychological functions by which we experience the world: sensation, intuition, feeling, and thinking. One of these four functions is dominant most of the time.

However, eastern spiritual traditions reveal that all manifestation in creation, whether animate or inanimate and the constitution of mind, constitutes three Gunas (Trigunas) that are inseparable and simultaneously existing qualities, namely Sattva (pure, luminous and free from sorrow, binds us with happiness and wisdom), Rajas (passion arising from desire and attachment binding the self with compulsive action), and Tamas (born of ignorance, deludes all creatures through indolence and inertia).

In this paper, an attempt has been made to identify the degree of correlation between these two approaches on consciousness states of University students. We considered the Vedic Personality Inventory (VPI) developed by Wolf that had Cronbach  $\alpha > 0.90$ . The tests were conducted on 280 University science students in India. We found evidence of construct validity as manifest in theoretically expected correlations with conceptually similar and dissimilar measures. ESTJ and ISTJ accounted for the majority of personality types with a greater contrast between Sattva and Rajas in ESTJ compared to ISTJ. Satogun has a relatively high correlation with ESTJ. Rajogun has relatively high negative correlation with ESTJ. In comparison to the earlier tests conducted on 57 yoga practitioners in America, and reported at TSC-13, we found lower Sattva component in students, revealing the efficacy of yoga meditation on personality development.

The study highlights the importance of multidimensional tests and/or multiple measures of a construct for consciousness studies. Since most concepts and phenomena in spiritual and transpersonal psychologies are complex, unidimensional instruments that assess these constructs as a global entity may not suffice for most research purposes. The above study would be useful for psychometric and transpersonal oriented studies. Results of ongoing testing of a wider group of subjects will also be presented.

### 31 Spiritually-Inspired Quantum Vibrational Theory of Consciousness and Qualia Dynamics

(Sukhdev Roy)

Eastern spiritual traditions envision sound vibrations as the manifestation of consciousness. From the Vedic scriptures to the exhaustive descriptions of the Sant Mat and the Radhasoami Faith, the divine sounds have been explained to sustain different spheres of creation. Human form, a perfect microcosm of the macrocosm is endowed with ganglia or chakras and nerve centres that are portals for communion with different states of the macrocosm, through resonance with different sound currents through yoga meditation. All sensory perception is by means of vibrations and resonance with the five *tanmatras* – subtle elements that have functional integrity with the five sensory organs, which allows us to perceive the external environment.

*Yoga Shastra* (knowledge), *Tantra-Mantra Shastra*, *Spanda Karikas* in *Kashmir Shaivism* and Patanjali's *Yoga Sutras* also reflect on the vibrational aspects and teach conscious non-operation of the vibrational modes (*vrittis*) of the mento-emotional energy (*citta*) to experience higher consciousness. *Vrittis* are the outer valence vibrational modes of the conscious mind, i.e., the distortions created from the impact of the exterior mental subtler vibrations from the environment.

In this paper, we consider the vibrational quantum nature of consciousness and propose the human being as a composite wavepacket endowed with intrinsic vibrational frequencies. We posit consciousness as primary vibrational pattern that is qualitatively different from the mind that can be likened to sub-tones. The knowing person is a composite of consciousness, mind and body, functioning as a reflective ratiocinative cognitive being. Embodied consciousness gets conditioned and mind-based manifesting in a variety of vibrational mental states, forms and modes. The degree of attention leads to flowing out of sensory vibrational currents to the object and we perceive qualia through resonance. Thoughts, feelings and actions emanate from the sensory inputs, internally generated imagery, memory, conscious and unconscious impressions and dispositions. Considering consciousness and qualia to have a non-local field character, focused attention leads to attachment that generates harmonics in the form of desires causing action, volition and thoughts, leaving traces in the mind in the form of vibrational patterns (*samskaras*) that fuel more thoughts. This results in qualia dynamics, i.e., transformation and generation of qualia through complex feedback loops of energy and information with the environment.

We consider consciousness to have a dynamic aspect associated with it with higher levels becoming subtler, more refulgent, with greater energy and frequency. The vibrating power of consciousness increases when lesser vibrations of the mind that include thoughts, patterns and attachments to ideas have faded. Applying the principle of conditional forward causation, we consider propensities as vibrational dispositions, with the spirit generating intention (impulse) to give rise to mental propensities that make us perform actions. We consider mind to predispose physical / physiological potentialities in a quantum-like manner. We also propose a spirit-mind uncertainty relation based on the analogy with Fourier transform theory, i.e., reducing the spread in mental domain by concentrating on a frequency specific mantra, leads to an expansion of

awareness in the spiritual domain. The theory opens up prospects of explaining yoga, meditation, non-local parapsychological phenomena and healing.

**33 Harmonic Analysis of the Sounds of the Religion of Saints**  
(Prakash Sahni, Pooja Sahni)

The Religion of Saints or Sant Mat prescribes Sound Practice or Surat Shabd Yoga as the means to attain Salvation. The spirit entity during the sound practices hears the following musical sounds: Percussion (Metallic Bell), Wind (Conch), Percussion (Membranes), Strings, Woodwinds (Flutes), Woodwinds (Snake Charmer's Instrument). The ones which occur in lower order in the list are of lower spiritual order. If we do a harmonic analysis of the instruments, we observe the following. The percussion instruments like bell, membranes are instruments which produce inharmonic overtones or musically dissonant intervals. Their spectrum is dense with tones which are not integrally related to the fundamental tone. The conch being a natural instrument also has a large number of geometries associated with it and produces inharmonic overtones. Ideal strings and woodwinds produce perfect harmonics. In practice there are some inharmonics present since strings are not perfectly flexible and pipes have a finite diameter. Depending on whether one end of the pipe is closed or not even harmonics may be absent from the woodwinds. Hence, we conclude that the instruments which have harmonics associated with musically consonant intervals are associated with the spiritual regions of higher order.

**45 Personal Consciousness and Conscious Leadership – Implications from an empirical study of Corporate Leaders**  
(Purnima Bhatnagar, Shalini Nigam, Rahul Caprihan, Prem Prashant)

The global business landscape is undergoing a transformation and the factors leading to success are changing at a rapid pace. Corporate leaders today face a complex world – organizations with global footprints; varied country regulations; a need to deliver on shareholder expectations, driving value to the customers responsibly.

At the core of every organization functioning are Values – “the operating principles or philosophies that guide an organization’s internal conduct as well as relationship with its customers, partners and shareholders.” Values “establish the forms of conduct that will be rewarded or not tolerated,” and hence impact behaviour, personality and other aspects in the individual, relationship, organizational and community spheres of functioning. Given the environment in which people function, different values may be deemed important over a period of time, as well as across cultures and contexts.

In the present digital age when information technology is transforming the way business is conducted, conscious leadership is the need of the hour. This requires leaders to understand what their roles demand and ability to deliver on expectations. The paper posits qualities of conscious leaders, on the basis of a survey of more than 65 Senior Management from 62 organizations in India.

The study also seeks to leverage Richard Barrett’s “Seven Levels of Personal Consciousness”, developed by extending concepts in Vedic science to elaborate Maslow’s needs hierarchy into

levels of personal consciousness. According to Barrett, “our perceived needs are in reality a reflection of our consciousness, and what we value, consciously or sub-consciously, is reflected in the levels of consciousness from which we operate”. This study is exploratory and is unique in being able to empirically capture changing values and leadership qualities in response to evolving global environment.

**50 Eastern Philosophy as the Basis for Western Perception of Consciousness :  
Bridging the Gap**

(Arun Kumar Gupta, Nandita Gupta, Saatviki Gupta)

In this paper we attempt to bridge the gap in western understanding of consciousness that is based on experimental and medical evidence published in peer reviewed international journals, using eastern philosophy.

Extensive data published in international journals clearly show the anatomical as well as physiological changes in the brain brought about by the long term practice of meditation. The anatomical changes have been documented on MRI and functional MRI and include changes in gray matter in regions implicated in emotional regulation and response control that is, hippocampus, Orbito medial Pre Frontal Cortex and other cortical midline structures (changes include neurogenesis, axon sprouting, dendritic branching and synaptogenesis, changes in glial number and morphology, angiogenesis). Changes in white matter include alteration in fiber organization in the form of axon branching, sprouting, packing density, axon diameter, fibre crossing, number of axons, myelination of unmyelinated axons, changes in myelin thickness and morphology, changes in astrocyte morphology or number, angiogenesis. Physiological changes are also demonstrable on EEG and MEG.

So far, scientists do not have a satisfactory explanation for the mechanism by which these well documented changes accompanying long term meditation practice develop, although they are aware that any long term ‘experience’ (including non meditation experiences such as musical training) produces changes in areas of the brain used repeatedly for that particular ‘experience’. Schore et. al. and Northoff and Bermpohl have even suggested that Orbito Medial Pre Frontal Cortex may be the ‘entrance door’ to consciousness but beyond that they do not have any explanation. Penrose-Hameroff and Bandyopadhyay et. al. have proposed possible mechanisms such as quantum effects in microtubules and more recently, generation of resonance in microtubules.

Science is able to reveal only up to a certain level as described above because it operates within the physical world and is governed by its rules. For the ultimate answer to this ‘unknown’ one has to go beyond the boundaries of this physical world and seek the explanations given by ancient eastern philosophy within its teachings of the practice of meditation. For that one has to go into the realm of spirituality which teaches the practice of meditation.

Meditation teaches the turning of ‘attention’ inwards by detaching it from the outside senses. This ‘attention’, in Eastern philosophy is the ‘spirit current’ operating in every human body and which is the source of energy and life to both the body and the mind. Attention is taught to be focused in the midline behind the eyes. In long term meditators, western science has clearly

documented changes in Cortical midline structures on functional MRI and scientists associate these areas with higher cognitive functions and even consider these as the ‘entrance door’ to consciousness. In the Radhasoami faith too, it is described that there are ‘apertures’ in the gray matter as well as in the white matter in the midline of the brain which are like ‘entrance doors’ to commune with higher levels of consciousness, with Brahmanda (region of mind) and with Nirmal Chetan Desh (region of pure spirituality), respectively, by practicing long term meditation in a specific manner, as is taught in this faith.

Regular practice of meditation, done in the manner specified over a long period of time, may lead to repeated use of the ‘same pathways’ of white and gray matter for the flow of the attention/spiritual current and may thus produce the anatomical and functional changes observed in scientific studies listed above. This may provide the “answer” or “mechanism” scientists have been seeking to explain the changes observed in the anatomy and functioning of the brain in long term meditators.

Thus we suggest that eastern philosophy, which is often regarded by the scientific community and the western world as “abstract” or “subjective”, may offer an explanation for the findings observed in persons practicing long term meditation reported widely in scientific and medical literature and thereby bridge the gap of the “unknown” – which in eastern philosophy is the spirit current force.

#### **64 Intuitive Abilities in Holistic and Non- Holistic Systems of Learning**

(Nandita Satsangee, Sapna, Soami Piara Satsangee, Sarla Paul, Shabd Roop Satsangi)

Intuition has a long history in Hindu, Buddhist and other Eastern religious traditions as a subjective state of higher consciousness. More recently, in the West, intuition is being increasingly researched by psychologists and philosophers as an important epistemological subject – a parallel system of knowing without the use of sensory inputs or rational thought processes. Neurologists call it right brain thinking; philosophers and transcendental psychologists call it the non-dual mode of knowing. Intuitive knowledge has been characterised as being more holistic, versatile and faster than the rational mode of knowing and also more suited to complex situations. A significant development in the field is the evidence that it is not simply an inborn ability but can be learnt and developed through conscious efforts. These realisations have resulted in the introduction of a number of courses on intuition in professional training of managers, doctors, nurses, etc. in curricula of Western countries.

Based on these developments it was premised in the present study that intuitive abilities could also be developed in general educational settings provided the right kinds of input are made available. The paper begins by a comparison of the Eastern and Western notions of intuition. To test the hypothesis, two contrasting systems of education being followed in two universities were identified – the holistic and the non-holistic. The holistic system was identified in the Dayalbagh Educational Institute and a relatively non-holistic system was identified in the B.R.Ambedkar University, both being located in the same city, Agra. The former had a proclaimed mission of developing ‘the complete man’ by an integrated development of the cognitive, affective, social and spiritual domains. The curriculum was also correspondingly designed to incorporate core courses cutting across disciplines including cultural education, comparative study of religion, co-



curricular activities, work experience, rural development, etc. The non- holistic system was largely focused on academics.

The study was designed as an ex-post facto causal comparative research. A purposive sample of 160 students in the final year of the undergraduate course was selected from both the universities. To measure the intuitive abilities of students in both the groups a self-constructed Likert-type five point rating scale (based on the current emphasis on first person subjective data in research) was used. Content validity of the tool was ascertained through expert opinion and the reliability was checked through the split-half method using product moment correlation. The mean scores on intuitive abilities of the holistic and non- holistic system respondents were found to be 102.56 and 95.16 respectively. The t-test was used to compute the significance of difference between the two means. A t-value of 2.84 evidenced a statistically significant difference at .01 level of significance. The study indicates a highly significant role of the educational system in developing intuitive abilities among the learners. In order to equip the learners with a powerful epistemological tool of acquiring judicious knowledge the holistic system of education of the type described in the paper needs to be provided.

This study has been conducted in an innovative Eastern system of education. However, similar results may be hypothesized when replicated in the Western systems as well. Further research may also be conducted on a comparative study of intuitive abilities in Eastern and Western systems of Holistic Education in order to identify a wider range of factors influencing the development of intuitive consciousness.

## **70 Formulating Generalized Metarationalistic Models of ‘States of Consciousness’ and Seasonal Rhythm: A Study with Reference to Oriental Radhasoami Spiritual Philosophy, Christianity and Cultural Anthropology**

(Bani Dayal Dhir, V. Prem Lata)

Param Purush Puran Dhani Huzur Soamiji Maharaj, the August Founder of Oriental Radhasoami Faith in His Holy poetic composition “Barahmasa” (Hymns of Twelve Months) symbolically reveals the veiled spiritual implications of the twelve months of the year (The Hindu Lunar Calendar) and their correspondence to the different phases of the spirit’s descent right from the Pure Spiritual Region to this material region, its entanglement in the cycle of eighty four currents, enslavement to the five poisonous currents of kaam (desire), krodh (anger), lobh (greed), moh (attachment), ahamkar (ego), its helplessness before the forces of mind and Maya(materialism), finally its ascent to the Primal Abode through love and devotion to the Supreme Lord.

In Genesis 8.22 God gave this promise to Noah after the flood waters that covered the earth receded, “while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” This command from the Creator initiated the pattern of seasons upon the earth for as long as it continues to exist. Sir James George Frazer, the Scottish anthropologist, observed “year by year in his own beautiful land the Greek beheld, with natural regret, the bright pomp of summer fading into the gloom and stagnation of winter, and year by year he hailed with natural delight the outburst of fresh life in spring. Accustomed to personify the forces of nature, to tinge her cold abstractions with the warm hues of imagination,

to clothe her naked realities with the gorgeous drapery of a mythic fancy, he fashioned for himself a train of gods and goddesses, of spirits and elves, out of the shifting panorama of the seasons.”

The paper adopts a general metarationale and interweaves the three apparently diverse strands to investigate how the synchronization of human and natural energies manifests a spectrum of states of consciousness, which we are oblivious of.

The endeavor would be to construct “Psycho-Spiritual-Mythological Paradigms”, showcasing the nexus between ‘seasonal rhythm’ and various ‘States of Consciousness’, with special reference to Rev Prof. P. S. Satsangi’s model of “Triple Hierarchies of Consciousness in Cosmic Macrocosm and human Microcosm”(2012) and Andrzej Kokoszka’s model of “Altered States of Consciousness- Superficial and Profound States of Consciousness” (2007). Rev. Prof P. S. Satsangi explains “be it cosmic material plane or human body, at the lowest level of consciousness hierarchy, it is subject to second law of thermodynamics. At the middle level of consciousness hierarchy whether in the region of universal mind or microcosmic human mind, consciousness takes the form of cognitive knowledge , at the highest level of consciousness hierarchy stand the purely spiritual region of macrocosm (pervaded by Supreme Being or God) and the spirit-essence of the human being as the microcosm which constitute the prime consciousness force.”

Kokoszka, a Polish psychologist, considers ‘Altered States of Consciousness’ significantly different from ordinary states of consciousness which are not symptoms of any mental disorders”. ‘Profound Altered States of Consciousness’ (PASC) are accompanied by a feeling of supranatural experiences, the communion with the Absolute, the Universe appearing as the “I”. ‘Superficially Altered States of Consciousness’ (SASC) resemble more to everyday experiences characterized by a change in view of reality, rationality of experiences, and emotional reactions.

“Barahmasa” of Oriental Religion of Saints- Radhasoami faith would serve as the central reference point for the elaboration of this thesis, with Christian and Primitive mythological perspectives supplementing, illustrating and elucidating how various seasons can be correlated with “Triple Hierarchies of Consciousness” and “Profound and Superficial Altered States of Consciousness”. The constructed paradigms would put together ‘Eastern and Western’ positions, draw parallels and contrasts to bring out some illuminating universals.

## **71 Phenomenon of Death and the True Nature of Consciousness** (Vijai Kumar)

The true nature of consciousness despite global scientific efforts still remains a mystery, The basic scientific principle is simple to describe (Parnia 2007) but what remains ill understood is the link between the psychological and phenomenal mind (Chalmers 1996). Very few people, including most scientists, realise that we have absolutely no proof that consciousness is actually produced by the brain and if so, how. Notwithstanding the lack of scientific understanding there are at least four sources of information which provide profound insight into the immaterial, transcendental, nature of consciousness.

Near death experience (NDE) and experience of those who have died but returned to life (Parnia 2007, van Lommel et al 2001, and Greyson 2000 and 2003) confirm that, as recalled later, the descriptions are a true reflection of the experiences undergone by the subjects. Recent studies have indicated that the study of human mind during cardiac arrest may hold the key to solving the mystery of consciousness (Parnia, S. 2007). These experiences clearly indicate that consciousness can exist independent of the human brain and body and survives death.

Experiences of death in the spiritual practices of Radhasoami Faith can provide a firm, prospective basis for testing the validity of NDE and natural death. The Faith addresses the scientists and says that: "To endow religions with practical and scientific interest, it is essential that religious research should be conducted on the same lines as those employed in scientific research (Maharaj Sahab, 2004)". Such exploration of truth as revealed in the post-modern Radhasoami Faith can once and for all establish the truth of the nature of consciousness. Further its spiritual practices in which one can experience death can be a powerful tool for solving the "hard" problem of consciousness.

Surprisingly, there is identity of description of death in the ancient texts of unrelated cultures and of different periods as well as thanatology in general and NDEs / the findings of those who have died but returned to life subsequently. The book, Tibetan Bardo Thodol, describes the state of consciousness between lives (the Bardo). Thousands of years later the statements in the book are being verified by scientific studies.

Much information is now available of the findings of deep hypnosis and regression to previous life. Michael Newton's (1998) pioneering work in this field confirms the findings of the NDE and the experience of those who have died and returned to life later. Many of his subjects describe in detail the phenomenon of death and the descriptions match perfectly with those of the other sources of such information discussed above.

Taken together, the evidence arising from the four sources mentioned in this paper clearly brings out that consciousness and individuality survive death and can have an independent existence outside the body. The paper discusses in more detail the findings of these four sources which together can reveal the true nature of consciousness.

## **72 Value Education and Daily Spiritual Experiences: A Comparative Study of School Students**

(Anoop Srivastava, Dayal Pyari Srivastava, Karan Narain, Mukti Srivastava)

According to Lynn Underwood, mundane or ordinary daily spiritual experiences are defined as the "...individual's perception of the transcendent (God, the divine) in daily life and the perception of interaction with, or involvement of, the transcendent in daily life" (Fetzer Institute 1999, p. 11). They are the experiential and emotional...feelings and sensations [of daily life]...rather than cognitive awareness of specific beliefs (Underwood 2006, p. 186).

The Daily Spiritual Experience Scale (DSES) is a 16-item self-report measure designed to assess ordinary experiences of connection with the transcendent in daily life. It includes constructs such

as awe, gratitude, mercy, sense of connection with the transcendent and compassionate love. It also includes measures of awareness of discernment/inspiration and a sense of deep inner peace. Originally developed for use in health studies, it has been increasingly used more widely in the social sciences, for program evaluation, and for examining changes in spiritual experiences over time. Also it has been used in counseling, addiction treatment settings, and religious organizations. It has been included in longitudinal health studies and in the U.S. General Social Survey which established random-sample population norms. It has publications on its psychometric validity in English, Spanish, French, Portuguese, German and Mandarin Chinese. Translations have been made into twenty languages including Hindi, Hebrew and Arabic and the scale has been effectively used in a variety of cultures. The 16-item scale does not have a psychometrically representative shorter form although a 6-item adaptation has been used. The DSES was developed using extensive qualitative testing in a variety of groups, which has helped its capacity to be useful in a variety of settings. It was constructed to reflect an overlapping circle model of spirituality/religiousness and contains items that are more specifically theistic in nature, as well as items to tap the spiritual experience of those who are not comfortable with theistic language. The scale has been used in over 70 published studies.

Our motivation to conduct this study is based on the assumption that Educational Institutions play a vital role in shaping the attitude and behaviour of their students and Educational policies can affect the daily spiritual experiences. Students from educational institutions that emphasize value education have higher score on Daily Spiritual Experience Scale as compared to those from educational institutions having no special emphasis on value education. Students inclined towards Religion score higher on DSES as compared to those who do not follow any particular Religion/Faith. Students from educational institutions that emphasize value education have higher score on Daily Spiritual Experience Scale as compared to those from educational institutions having no special emphasis on value education. Students inclined towards Religion score higher on DSES as compared to those who do not follow any particular Religion/Faith. Teachers from educational institutions that emphasize value education have higher score on Daily Spiritual Experience Scale as compared to those from educational institutions having no special emphasis on value education. Students and teachers following Radhasoami Faith scored the highest in terms of considering their proximity to the Almighty.