

Classical Wisdom And The In-roots Of Modern Advertising

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INTRODUCTION

Past or present, the core relationship of the businesses has remained the same -the propinquity of interaction between the producers and the consumers within the mechanism of a marketing set up (Calkins, 1905. Longman, 1971. Nevett, 1982). These two are the main players and unless or until this relationship exists and exists in a mutually beneficial and satisfying manner, it is doubtful that any such system called as : Production- Exchange-Consumption flow sustain itself. Moreover, this relationship over time has expanded so greatly that remoteness in- between the two has become highly incomprehensible or even intangible. Which substance or system does really help it to maintain closeness between the said two? In other words, what makes marketing a meaningful engagement? Obviously, it is ADVERTISING. Advertising from its earlier days served to inform, persuade, and remind consumers just as it does today. But it was less pervasive than today because of the limited media and the limited number of goods available for trading (Nons, 1981., Tellis & Ambler, 2008., Phillips, 1992). According to Proctor & Gamble's chairman: [Think] of advertising and promotion as exercise and recreation .Advertising is exercise. It is some thing you need and it provides long-term benefits, but it is awfully easy to either cut or postpone because there is no immediate penalty for not exercising... (Nevertheless), if you want your brand to be fit, it is good to exercise regularly (Lawrence, 1991). Advertising is the tool that has helped and is still helping businesses to bridge the gap of spatial distribution and span of production and final consumption. It is indeed a widely dispersed relationship.

Commercial revolution followed the industrial revolution ; revolution in science and technology, more particularly in communication and informatics; and transportation, all reflected on to the social structures, norms and values in tune with the changing production - distribution-consumption system and this further resulted into an elaborated form of multifaceted business connectivity.

The essential outcome of the above development has been the advent of reformed consumers. This mutation buoyed out the consumers into personalities from the simple state of plain persons or simply socialized bio-organism. The basic motives, consequently, have shifted dramatically from to remain alive to make a living out of the life. In other words, a person emerged as a choice making and options searching social personality in place of merely a socialized bio-stuff.

Markets now-a- days are all flooded with inexhaustible range of products- specializing in all sort of peculiarities, differentiation, and segmentation. Differentiation, segmentation and other value added specializations are a vivid testimony of the market's response towards the emerging personalities among the plain consumers in the market. How did the business across the region and the societies remain firm against such emergence within the market structure? It is through advertising, is still the valid answer. But how does it work nevertheless?

Advertising is all about communication, communicating about the products- goods and services - with all the constituting properties and qualities thereof in an effective and magnificent way. Advertising is the chief informer; impression creator; impression sustainer; interest generator and also the supplier of the virtual experiences about the product for making a long term feel about the products and the producers (Kotler, Phillip, 1984). By bringing products and the producers and the properties and attributes of the products in the cognitive range of the consumers, infact, does the magic. The feel, which is the result of lasting cognition and recognition about the products, is the base of a long - term relationship. It is the feel and the recollection of the feel is the basic sign of living relationship between the two most basic players in the market. The cognition, recognition and the knowledge of all these intricate elements of relationship is the ultimate job and the challenge for a creative advertisement (Wright, 1980., Hastak & Olson, 1989., Sauser, Dickson & Lord, 1991). We are born with an in- born feel of urges called instincts, but at the same time, we feel

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the inner urges also by interacting with the world of material surroundings along with the social structures grown out of these interactions, which is behind this sustaining relationship. Thus, not only do we learn about the world with all these inherited potentials, but we also know the inner potency by knowing the world outside the self. The knowledge and the feel of it is the evidence that a relationship definitely exists between the world - both social and material- and the self uniquely strung together without any exception.

Therefore, what do we know, how do we know, what is knowing and what is the known, who does actually know and what constitutes the sign of knowing, why and how do we recall, what is recognition, what constitutes consciousness and subtlety about it, what is urge and how do we cognize deeper layers of it, what does really explore the personality within a person, what creates a market relationship with the unexplored kingdom of wants and desires are some of the questions that the modern advertising is presently preoccupied with (Feick, Park & Mothersbauag, 1992). Are the answers and the breakthroughs in modern advertising the only source of timely solutions to the challenges of modern material culture, or can we also find some solutions in-roots of classical wisdom, as the source of and the fresh air in the present day's advertising wisdom ?

THE IN ROOTS OF ADVERTISING WISDOM

THE PERSON AND THE PERSONALITY

Perhaps, that personality which is the most fully integrated with those persons whose lives are devoted to one and all consuming altruistic purpose in which bodily powers, mental energies -including all the instincts and emotions- and spiritual aspirations find themselves in full expression. (wheatherhead, 1952., Kernan, 1968., Kassarian & Sheffett, 1991., Plummer, 1985., Albanese, 1990.) The observation made above clearly defines the person, the personality and their duality as well as homogeneity. Personality is the emergence within a person in the form of bodily, mental, instinctive and emotional energies on to them and also from them. Body has power; mind has power; instincts and emotions have power and in reality, all the powers combined together is the potency that we call as a personality in a person. In other words, the under current potency (as mentioned above) produces a particular thought and feel process: a flow of short-term and long- term memory and recall process, and also the pattern of behavior towards the life processes outside. But what is this power or potency all about? It is power or capability or potential to reach out to the matter and the material culture outside the self. It is also about getting stimulation and experiences of it and schematization of all these experiences make cognition possible and also sustain it to express them in the form of observable behaviors outside. Comparing, correlating and recollecting them while systemizing the whole are the other nouns of the same powers or potencies. And, moreover, the majestic way of connectivity among all the powers coming out and regressing back in a very orchestral manner is the real potency of a personality. It is the internal world where the genuine personality resides or the real person dwells (Wilkie, 1994, Hall & Lindzey, 1987, Kassarian & Robertson, 1991, Tiong & Dolich, 1980, Schaninger & Sciglimpagalia, 1981).

Stimulation of the internal matter or the intelligent matter by the outer world - material and non- material -is the process and the cause of inner experiences and schematization of the involved experiences is that whole which forms cognition, and cognition in total is the root that sucks the vitals and fruits and the result is: the knowledge. According to Wilkie: because of the incredible speed of the perception process, it is very difficult to break it down into discrete stages. There are, however, three basic functions that are contained in the definition of perception ... sensing a stimulus in the external world, selecting and attending to certain stimuli and not others, and interpreting the stimuli and giving them meaning (Wilkie, 1994). The 'meaning' here is the working knowledge and the starting point for a more complete knowledge.

The performing knowledge does explore the centres of power or potency of the personality mentioned above which is expressed in actions and behaviours that set a pattern of responses from all of the living creatures which are the sign posts of the personalities within persons. Now, it is all very obvious that in every walk of life, we are part of and also very much interested in the world of behaviour which are expressions of the inner self. It is widely applicable in the case of business people also. It is also very much true of the business in general, since this awareness and control over the subject gives them favorable results. But at the same time, favourability or un-favourability matters only when there are some short behavioural responses present there. This expression of outside behaviour is the result of stimulations and if stimulations are in the desirable and expected direction, we are always feel interested in those stimulations. But the real challenge that lies here is the requirement of close proximity encounter of the stimulus, the

stimuli and the stimulants and also the latent potential feel of the stimulus to the stimulants (Steiner, 1961., Zajonc, 1980., Damasco, 1994, 2003.). What does really play the role of medium here when there is an inevitable distance between the stimulus and the stimulants due to the complicated and extended structure of the present day material life? It is advertising. Communicating through the total feel of the products and their features or qualities through the products itself is not always possible nowadays, or even impossible in the era of the globalized market. But by switching over to supply the virtual feel of the products and their features in the course of bringing the products and their features in the cognitive range of the targeted set of potential consumers can do it.

Businesses must have this knowledge and knowledge about the knowledge process in the target audience so as to act intelligently to create and sustain the knowledge and the knowledge process in favour of itself.

THE KNOWLEDGE AND THE KNOWN

Knowledge is the basis of rational and intelligent activity. It is because of knowledge that all living beings are able to react (interact) with the environment (successfully or unsuccessfully). Every system of thought believes that knowledge is either the nature or a quality of the self (personally) acting through the mind, reaching out to the objects and making them known to the self (personality) (Aitareya Upanisada, 3, 5, 2., Saraswati, C., 1980). Inference is to mediate knowledge, while perception is immediate knowledge. Perception apprehends present and near objects, while inference apprehends past, future and remote objects as well as present and near objects (Nyayasutra (Gautama), Jivananda, 1919, Nyayabhasya (Vatsyayana), Jivananda, 1919).

In the Indian system of thought as depicted above agrees with full of scope for controversies -that the mind is the instrument of knowledge which is collected by it when sense- organs are connected with the environment and get stimulated and trapped by the instruments called 'mind'. Socrates also makes a sharp distinction between sense and reason. There is the confused manifold of sense and against this there is the colourless, shapeless, intangible realm of alone (Phaedrus, 247c). Again, Socrates points out that knowledge is not in the impressions of the sense but by reflection on them (Theaetetus, 186d). The Greek mind in general accepted the pure receptivity of mind in receiving the objects of knowledge: Senses reveals... the object in the constant flux, and intellect reveals the ideas. Knowledge is always being something (Theaet, 167b); the apparent self-contradiction of sensation disappears if we make sufficient analysis of the whole perception. The same thing does not differentiate between the sense, in the same respect, at the same time, under the same condition (Warrington, 1956 on Aristotle's Metaphysics); and knowledge no doubt begins with perception, but without rational judgement there can be no knowledge (Stoicism (in Masih, 2006). If it (mind) is the instrument, then something else is rather to receive, reserve, relate, infer and recollect at the time of need. However, western philosophy and the psychology assert that the very mind is the ultimate surface where knowledge is imprisoned, stored and acted through organs. We are not interested here in the east-west controversies on the subject; rather our aim is to proceed further for a more deeper insight here for the subject under study. Whether knowledge resides in the mind or more deeper surfaces called the self (*or Atman*). Wherever it resides, we are interested in it as it is the substance which is the potency of a person. This expresses itself in the consumption behaviour of the consumers. Most schools of Indian thought agree that mind is composed of three vehicles- the thought vehicles (*manas*), the ego vehicles (*ahamkar*) and intelligence vehicle (*buddhi*). In Vedanta, the term *antahakarana* has been used for the mind. *Antahakarana* is made up of *manas*, *buddhi*, *ahamkar* and *citta* (Sachdeva, 1978). However, majority of them which includes thinkers like Vijana Bhiksu and Radhakrishna seem to support the view that *citta* is composed of *manas*, *buddhi*, and *ahamkar*. These three aspects, i.e. *buddhi*, *ahamkar*, and *manas*, constitute the mind as a whole (Bernard, T (Sachdeva, 1978.). In that sense *citta* is the mind.

The Lesson is clear: Mind has three enroots which it uses in sucking the knowledge particles or data. These are the thoughts, the ego and the intelligence. All the three together analyse the data and infer the meaning and store the same for the future retrievals at the time of need. Any infringement in any parts of the three enroots or the process of flow of knowledge particles may make the whole inference either not possible or hazy of any particular value.

It is the *Buddhi* (the intelligent vehicle) that recognises, or disseminates and determines. As such, it is the basis of knowing, feeling, willing and resolving (Kathopanisad, Mundakopanisad, Brihadaranyaka) unlike *buddhi* (intelligence), in *ahamkar* (ego vehicles) there are no decisions, no discrimination, no conception. Its function is to test reality and it is satisfied with things as they are in the interest of the individual organisation as a whole. It arrogates to itself the experience had by the mind (the *manas*) and passes it on to the *buddhi* (the intelligence) for the purpose of

determining it. The third one, the *manas* (the thought process) is the seat of responsible conscious activity, and directing power behind all actions contrary to *ahamkar*. It carries the function of rationalization. Unlike *buddhi*, it can perceive but cannot conceive. It is the seat of desire and function in association with sense organs. And thus, it is the collective organs of sensation between *karmendriya* (action organs) and *jñanedriya* (knowledge organs) (Vasesik sutra, Upaskar (on VS), Prasastpadbhāṣya, Tarkabhaṣa, Tarkasamgraha).

Therefore, the thought vehicle (*manas*) is the mediator or intermediate circuit between the senses and the seat of intelligence and in that, the world of material culture enters the thought process and continues to flow into intelligence, and it appears that this is finally reflected on the *citta* matter which in western philosophy is actually the mind matter and the same is reciprocated back through the same root in the form of our mundane behaviour outside. And more importantly, it is the *ahamkara* (the ego) which works as the centre of gravity within the *citta* (or mind) which holds the personality or feel of it within each of the person or living creatures. Whatever the forms of creature; however the noises, however the compressing and testing time may there be, this gravity works and holds the personality uniquely in each individual. This gives knowledge the union of the knower and this knower gives the meaning both to the known and the knowledge.

CAN WE FIND ANY BUSINESS HERE?

Yes, it is the thought vehicles (*manas*) and the ego vehicles (*ahamkara*) that we are having the great hope for the business and the practices of it. Thought gives raw feel which makes intelligent feel or knowledge: knowledge about the present state of the self, comparison for the past and expectation for the future. It is also about dissatisfaction and urges. *Ahamkara* (the ego) on the other hand concretizes the feels further, make it personalised, potent and enduring, and makes the *citta* (mind stuff) restless or calm as per the existing situation, compelling the thought matter to generate action for its own fulfilment. In advertising, we usually target the inner-construct of the consumers more than bodily experience outside; we pay more attention to the inner feel in comparison to actual bodily pleasure. Mental pleasure is more enduring than bodily pleasure... Here, through memory, the past pleasure can be ruminated upon, and pleasure of the future can be anticipated (Aristippus (in Masih, 2006)).

In one sense, here lies the business of advertising. Thought process requires attention, intelligence requires interest, and rationality, and *ahamkara* needs identity and individuality. It is also important to note here that where rationality controls and calms conflicts, the ego and individuality amplify it.

It is also not very difficult to find a great deal of resemblance between the scheme of the personality and the scheme of advertising. We define advertising as attention seeker, interest generator and touching tools for the core of the individuality within us. Intelligence is activated to generate feelings of the self-interests and the potential threat to it. Otherwise, intelligence and rationality remains largely insulated to spring desired responses from the consumers. However, it is also not that simple. Let us see:

Indian thought conceive that *citta* (the mind and the lack of all the three vehicles) is formed of the three *gunas*. *Gunās* are the acquired specialization that creates specific and unique sensual thought processes, inference, conflicts and contradictions in the 'thought feel rationality behaviour' flow. *Gunās* are three the degree of illumination (*sattava*) or the level of intelligence, rationality, control and confines, peace and tranquillity etc. The degree of motivation and involvement in action (*rajas*) and the inertia (*tamas*) or unconscious reason of desire & thought and memory; the inertia of remaining in the ensuing state of mind and the resistance for change for any good or bad etc. (Samkhyaprabhāṣya, vijñānbhikṣu., Bhāṣya (Vyāsa)).

Advertising helps businesses to break the inertia for the desirable changes. It helps motives to break the barrier and get momentum, it helps illuminating the mind's (*cittas*) dark corners, where suppressed, unfulfilled and unknown desires, motives and dreams reside. Advertising finds the dark horses running in the racecourse. According to Yogic theory, *vasnās* and *samskāra* (motivation, desires or the stored inertia) which are broadly brought in to play by the three *gunas* basically constitute the structure and composition of mind (*citta*) (Samkhyaprabhāṣya, Bhagavat Gita, Bhāṣya on Yogasutra).

Contrary to the Indian thoughts, the western psychology does not recognise any spirit behind the mind (*citta*). West in general finds sensation, perception, volition and other mental processes as subjective and non-eternal (Sachdeva, 1978). Though there is a great deal of controversy between the Indian and the western thoughts regarding the true nature of the knowledge, the knower and the known, it can safely be reconciled that whether the consciousness

constitute and reside in the mind (*citta*) itself or at some more subtle and finer layers, it is sufficient that at least it exists. That is the most fascinating and useful synthesis between the two streams of thoughts in the world of business and more particularly, in advertising. Advertising is illumination. It illuminates the senses about the surroundings or the virtual surroundings to illuminate thought process. Moreover, it touches the intelligence matter, infers the meaning, and stores it for the future references. At the same time, it is used for the present decision-making. It goes into instantaneous efforts or the motivation for it or as the suppressed motives and desires in our ego according to the potency. However, its success as illuminator rests on its capacity to generate and sustain a threshold (Wilkie, 1994, p, 209.) impact on the inner illumination in its role as intermediary; otherwise the whole illuminated facts and features have no meaning for the purpose to spawn responses in which one may be interested in for varying purposes including business and research. For any sensible purpose, it is the most important and interesting conclusion.

THE PROCESS OF KNOWING

Illuminating is a process that leads to knowing and the sign of illumination is knowledge. It changes the existing potentials of the inner personality capable of making wilful responses, whereas wilfulness and motivational levels all depends on the quantity and the quality of the changes actually achieved.

The waking self - mind or *citta*-comes into contact with the external world (Physical, natural& human) in nineteen ways. These are five organs of perception: sight, sound, touch, smell and taste, the five organs of action, the five vital breadths, the mind (*manas*) intellect (*buddhi*), the ego (*ahamkara*), the mind stuff (*citta*), *medhas* or wisdom. Wisdom is that which is had where a person is able to remember the knowledge which is acquired by an attentive study (Sachdeva, 1978). Thought (*mati*) or thoughtfulness or *manisa* are next to it.

The *Nyaya vasaisik* asserts that mind receives sensation through the external sense organs and presents them to the self in a codified manner. In as much as self is concerned, their knowledge is mediative, since it involves the use of the external sense organs. Apart from this, the mind also functions as the internal sensory (Saraswati, C., 1980). Perception is produced by the intercourse of an object with a sense organ. Memory is produced by a subconscious impression. Recognition is produced by both together. (Nyayamanjari (JayanttaBhatta), 1895, Yogsutra (VyasBhasya). A corresponding opinion is found in modern concepts of Hierarchy of effects, CIP approach of information processing, Short Term Memory (STM), Long Term Memory (LTM) etc. (Lavidge & Steiner, 1961., Simon & Newell, 1964., Wilkie, 1974., Bettman, 1979., Shiffrin & Atkinson, 1969).

Every thing that opposes mind or *citta* (that contains the thought process, the intelligence process and the ego process jointly) is pain and every thing that is opposite of this is pleasure.....this theory resembles the theory put forward by Woundff and deway who say that when an action is furthered, pleasure is produced and when an action is hindered, pain is caused (Saraswati, 1980). It is through this form that the *antahkaran or citta* reaching out to the objects after establishing an identity between the two and this gives rise to knowledge (Das Gupta, 1972.)

From the above discussion, it can be inferred that the potency of desires rest in the mind or *citta*. It consists of three basic processes, which give identity, and inertia of inference made and affected it by the intelligence process. And any deficiency or deviation from the acquired position as inertia of self-feel and identity by horizontal (inter personal) and vertical (inter- temporal) comparison using power of intelligence and memory produces chain of restlessness or the chain of desires pressurising the self to address and sort-out the said deviation and in that way move the self for actions and behaviours. Here it is very pertinent to add again that this compression is felicitated by the connectivity of outer and inner illuminations (one is explicit and other is implicit). This contact of illuminations is arranged by advertising which enables outer illumination reach to the inner illuminates of the target audience of business i.e., consumers. Pleasure and pain (the resemblance and expansion of inertia and the deviation & contraction of the same) are direct causes for these psychological states known as desires and aversion. These are the sources of recollection, virtue and vice (Pramananayatattvalokilalamkara, Saraswati, C., 1980.)

There are different forms of desires; 1. Lust, 2. hunger, 3. affection, 4. aspiration, 5. compression, 6. discretion, 7. disposition. Forms of aversion are 1. Anger 2.resentment 3. illwill, 4. jealousy 5. Indignation (*Amarsya*) (Nyaybhasya (Vatsyayana), Jibananda, 1919). What ensures then is the deduced impressions or cognition which resides in the mind as lasting impression there i.e., *mind or citta or antahkarna*. It is the recollection. The causes of recollection are listed as twenty-five:

1. attention 2.association 3.retention 4.indicative

- a. consumption of two things (fire and smoke)
 - b. inherent indicative (horn and ball)
 - c. convenient indicator (heel and foot)
 - d. contradictory indicative (light and darkness)
- | | | | |
|----------------------------------|-----------------|--|----------------------------|
| 5. distinguishing feature | 6. likeness | 7. ownership and | 8. supporter and supported |
| 9. relationship. | 10. sequence | 11. separation | 12. similar employment |
| 13. enmity | 14. superiority | 15. acquisition (expectation to get some thing) | |
| 16. cover | 17. pleasure | 18. desire | 19. fear |
| 20. need | 21. profession | 22. affection | 23. merit and demerit |
| 24. Pain supporter and supported | | 25. evasion (Nyayasutra (Gautama), Nyayabhasya (Vatsyayana), Jivanananda, 1919). | |

Observations and contents made above are derived from the treasure of Indian classical thoughts and philosophy from different sources has interesting mapping into the present time's motivational & consumer behaviour theories, viz; Need hierarchy by Maslow (1970), Murray's inventory of social needs (1988), Wilkie's ten points motivation framework (1994) [e.g; Abasement Achievement, Affiliation, Aggression, Exhibition, Harm avoidance, Infavoidance, Dominance, Autonomy, Thirst for Varsity, Achieve goal, Individual Differences, Seek order, Sentience, Nurturance, Rejection, Succorance, Anger, Fear, Sadness, Contentment, Happiness, Joy, Jealous, Envious Love and Pride etc.]. These are the basic human characteristics which are also the source of marketing responses in which marketers are interested to explore the marketing potential by the help of Advertising and its proper designing. There is a general agreement that the basic emotions include joy, fear, surprise, anticipation, disgust....same and guilt... There has been renewed interest in the role of emotions in advertising. It has been emerged that Ads judged to be specially effective and those judged to be much less so in the ability of an ad to elicit emotional responses is predictive of its effectiveness (Zaltman & MacCaba, 2008, Britt, S.H., 1953).

Memory is defined in the *turkasangraha* as that knowledge which is caused by residual impression only, hence it is completely dependent on residual impressions. Memory is caused when thought process (*manas*) comes into contact with these residual impression and thus it is a direct cognition (Sidhantamukatawali (on Bhasaparccheda, 16., Nyaymanjari, Jayantta Bhatta, 1895). All activities of the mind leave behind their impression. These are called subliminal impressions (residual)....These residual form the unconscious, always agitating to become expressed, but always forced down by mental discipline. According to the yoga system, these residual impressions are the potencies which can generate and guide outer activity. These potencies are the causes for actions and the actions in turn produces (further potencies) (Dilbird on Yogsutra, 1949).

It looks that mental discipline or rationalization or sometimes suppression also is nothing but the interaction between inertia of ego and its inter-temporal comparison with impressions made by the mental process and the intelligence process and this only releases the acting potency from the stored potencies or inertia stored in the mind (*citta*). This is a very important and crucial finding in the classical treasure of thoughts, which reveals the mechanism, and the modes of creation, posting, sustenance and recollection of mind matter interactions. It further adds to our understanding about the knowledge itself that produces and reflects conduct and behaviors (or response) and which in turn is the core subject matter of the advertising profession.

THE KNOWLEDGE PROCESS AND THE ADVERTISING

Many of the concepts used here may go beyond empiricism but the essence of the scientific knowledge consists in going beyond what is observable or obvious, in order to relate it to something else which is similar to it. For example, the concepts of infinity, hierarchy, logical necessity system and structure are not at all observable. Nevertheless, without these, there can be no science. Hence, to get back to our theories of the self or consciousness is transcendental, or unobservable only in these sense. We know it, we can conceptualize it for ourselves, but we can never pinpoint it on the experimental table. The classical thoughts maintain that the mind ,which is evidenced by its thoughts, feeling, doubts, discrimination and memories is doing so only because it is pervaded by consciousness. This in a way solves the question of how can there can be a connection between consciousness and the material world which are distinct and disparate....Similarly, the thought process and the intelligence process which are of such a fine matter can absorb consciousness which in turn is capable of being reflected in mind (*citta*). Both are always seen, known and experienced

together (Yogsutra (Vyas Bhasya, 1, 42-43.).

Now, as we know and see, advertising functions having with the primary objective of making the things or product known to the consumer or the consciousness of the consumers in a very distinctive form, or it helps the matter to reach in the cognitive range of the people for the positive responses in return. If things cannot move to reach the cognitive range of the subject, the agents of impression and their impacts or the representatives of impression and their impact of the products could reach in the place of the actual products to create virtual feel (Bylinsky, 1991, Miller, 1991, Kotler, 1984, Cutler, 1988, Skenazy, 1988) of the product/ matter by remaining close to the senses of the subject or the consciousness of the consumers mind. This close encounter or virtual encounter develops into awareness and this results into deeper urges or intense feel of the urges most of the time out of the constant and regular comparison processes rooted in the inertia of the ego system of the mind. The inertia or *tamas* is an another important classical concept or wisdom which direct the advertising to enter into the unexpressed or suppressed desires, wants and urges from remaining only superficial and ensuing currents of wants and desires. This can only be done through the advertising at more appropriate levels of the the mind- matter interactions at more deeper and subtle levels of mind.

Modern advertising practices change,- use repetition, regularity, opposites, symmetry and contrast, space, time and movements, colours, sound and words, personality concepts, trait theory, self-concept, consumer values (LOV), consumer involvement & engagement, mood, informational and transformational motivations, C-A-D scale and A-C-V models of personality, expectancy theory, laddering, MECCAS model, and all sort of schemes arising out of the numerous combination of such designs, VALS-2 programme. (Harlik, 1987., Kahle, et.el., Horney, 1945, Renolds & Gutman, 1988., Reynolds & Craddock, 1988, Kassarijian, 1981, Chaudhari, 1992). Why is such a dynamic use of schemes in their products and advertising? They are in quite fascinating ways using reflections from the classical wisdom about the nature and characteristics of the mind, the matter and the resultant personalities in marketing and advertising, all that have arisen out of the constant interactions of the mind and the matter in their remarkable manifestation.

How the modern advertising manages the ocean of personalities- all or most of them are unique as well as changing. How does it identify consumers among them? Then how do they find potential customers and impress them to retain them? How do they go for segmentation and the designing of products as well as Ads? In addition, how do they go along with the potencies flowing within the individual personalities?

However diversified and fluid the world of material culture are; however unique and subtle inner world of consciousness is; there are intelligence & ego matter and the internal current of thoughts, desires and memories to give personalities stability, continuum and sustainability. The potencies of personalities are acquired potencies and thus are subject to formulation, readjustment, reconstruction and moderation. And here lies the greatest hope for the modern advertising. Interestingly, present practices in advertising and the direction which the future of advertising is heading for, the inspirations for the same, infact, has reflections in the classical human wisdom: the in-roots of modern advertising.

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