

# Chapter 1

## Introduction

From the time when man stepped in the age of civilization and science, he has made continuous attempts to explore and understand his nature and utilized this knowledge to improve his quality of life. This process soon made him realize that understanding one's nature was incomplete without an understanding of one's own self. This realization made him confront a formidable problem- "Who am I?" In the West, early attempts to understand a man were adapted from philosophical ideas and knowledge from natural sciences. Later, natural sciences and philosophies found different paths to explain the complexities of human behaviour, because merely explaining human nature through objective methods by physical and natural elements seemed incomplete. Terms like soul, mind, intuitive and empathic approaches etc. have emerged for explaining human nature, and this trend of thinking led to the emergence of psychology (Beena, 1990). Modern psychology takes this journey forward under the prime concept of personality. In modern times, one can see two leading perspectives of psychology, the Western psychology and the Indian psychology. Given below is a discussion on personality from both these perspectives.

### **1.1 Personality in Western psychology**

The word 'personality' was derived from the Latin word 'persona' which referred to a mask used by actors in a play. It implied personality as an outward appearance of a person. The study of personality takes us back to a long history of elite philosophers of Greece and Rome, who proposed different personality theories. Modern theorists to a large extent echo the theories and approaches set forth by these thinkers. For example, Plato in 390 BCE saw human soul as seat of personality, whereas Alexander referred psyche as seat of personality. Human personality was viewed as a product of the interaction of divine and primal forces by Descartes (2009). In disparity with Descartes, Machiavelli believed that personality was best understood in social

context. Their ideas revealed compelling insights into the human psyche (Ellis, Abrams & Abrams, 2009). The meaning of personality extended far beyond the “superficial social image” concept and referred to something more essential and enduring about a person. Personality was not merely an outer appearance, it was something that influenced one’s thinking, feeling and behaviour.

The need to formulate specific and testable theories was vital in personality psychology and thus scholars moved from descriptive accounts of personality to specific theories and models (Ellis, Abrams & Abrams, 2009). Since the 4<sup>th</sup> century, Western psychology had witnessed six major approaches (psychoanalysis, behaviourism, humanistic, cognitive, type and trait approach), with numerous theories and different viewpoints to understand personality. These viewpoints indicated personality as a study of conscious and unconscious mind, behaviour analyses, and structure of the mind, needs, traits and types. All of these viewpoints provided a picture of the personality but from different angles.

The discussion of personality begins with the classic type theory of personality suggested by Hippocrates, an ancient Greek philosopher in 460 BC, in which he illustrated that every individual had four types of body fluids or four humours that discriminated people into four types. These four body fluids were –blood, yellow bile, black bile and phlegm and four types of people based on these fluids were happy, unhappy, temperamental and apathetic. This four humour theory gave rise to the concept of four temperaments of personality with different characteristic features: sanguine, melancholic, choleric and phlegmatic. This was one of the earliest theories of type approach. Later in the 19<sup>th</sup> century, Sigmund Freud, the founder of psychoanalytic approach, accentuated on biological drives like sex and aggression, conscious and unconscious mind and unavoidable conflicts in early childhood as

significant factors in the development of personality. He considered the conscious mind as a limited aspect of personality as it had only a small portion of one's thoughts, sensation and memories. He described it as the tip of an iceberg.

Conceivably, he gave more importance to the unconscious as it is a larger portion of the iceberg that was vast and the home to instincts, wishes and desires that directed behaviour of an individual. In 1923, he introduced id, ego and superego as three basic structures of personality, in which the Id was the reservoir of instincts and libido (the psychic energy manifested by instincts) and different functions to reduce tension by increasing pleasure. The ego tried to postpone, delay or redirect Id impulses and operated on the reality principle. The third structure, i.e. the superego contained the unconscious set of beliefs about right and wrong which were acquired during childhood and worked on morality principle. Rescinding Freud's concept of personality Carl Jung developed the analytical psychology on significant points that differed from psychoanalysis. Firstly, he redefined libido as a general life energy and not just restricted to sex. Secondly, he argued that human beings were not just victims of past events, but human personality was shaped by both childhood experiences in the past and future aspirations. And finally, he laid greater emphasis on unconscious so much that his personality theory revolved around unconscious. He probed more deeply into the unconscious, combined ideas from history, mythology, anthropology, and religion to form an image of human nature and added a new dimension: the inherited experiences of human and pre-human species. In a nutshell, Jung's theory focused on the inner growth of the individual rather than relationships with other people. In contrast, Freud's theory was concerned more with intra-psychic and effects of past experiences on the present (Schultz & Schultz, 2009). In Jung's view, the total personality was composed of distinct systems, namely ego, personal unconscious and

the collective unconscious and these systems influenced one another. He proposed eight psychological types of personalities based on the interactions of two attitudes (extroversion and introversion) and four functions (sensation, thinking, feeling, and intuition): extraverted thinking, extraverted feeling, extraverted sensing, extraverted intuiting, introverted thinking, introverted feeling, introverted sensing and introverted intuiting (Schultz & Schultz, 2009). Alfred Adler denied biological motives and role of sex given by Freud and established his approach 'Individual Psychology' that drew attention to the uniqueness of personalities. In his opinion personalities were shaped by social environments and interactions, and not by biological needs. He believed that attempts to overcome inferiority feelings (1938/1956), fictional finalism, and style of life, creative power and order of birth were motivating forces in behaviour and determinants to bring uniqueness in personalities. Henry Murray gave a variation to personality approaches by including the concept of needs to explain motivation and direction of behaviour. He explained need as physiochemical forces in the brain that organised and directed perceptual abilities and these forces may have arisen from internal processes such as hunger, thirst or any environmental events (Schultz & Schultz, 2009). He listed twenty needs that impelled behaviour and explained them in detail in his theory. A different explanation of personality development was brought into light by Erik Erikson in which he claimed eight psychosocial stages of life i.e. from birth to death with a series of personal conflicts. Maladaptive or adaptive responses to these conflicts resulted in the making of personality. Adams (1954) suggested that by examining our purposes whenever we use 'I', a good idea of personality can be attained. This 'I' was a summation of our likes and dislikes, fears and virtues, strengths and weaknesses. It separated one individual from all others (Schultz & Schultz, 2009).

Besides type theories and psychoanalysis, other traditional approaches to personality were behavioural, cognitive and social. The behaviouristic approach contained theories of learning or behaviour by E. Thorndike, Ivon Pavlov, John Watson and B.F. Skinner, which explained personality. Their theories postulated personality as conditioned behaviour that responded in specific ways to specific stimuli and with stimuli, personalities and behaviours can be systematized and controlled. Thorndike proposed that animals and human beings learned behaviour through association of a stimuli and a response. Pavlov's classical conditioning has been one of the ground breaking work to study behaviour. John Watson posited that human beings responded to rewards and punishments. With every reward a desirable behaviour was learned and with every punishment an undesirable behaviour was unlearned. Another eminent scholar, Albert Bandura (1999) proposed the social cognitive theory of personality which had observational learning, modelling, vicarious learning, and self-efficacy and reciprocal determinism as significant features. The social cognitive theory of Bandura (1991a) suggested the construction of moral standards - through cognitive processing, instructing moral precepts and evaluating reactions to meet ethical and moral significance. Beside these traditional approaches, a modern approach was pioneered by Abraham Maslow viz., Humanistic approach. He emphasised on psychological health, growth, virtues and potentials and criticised psychoanalysis. He claimed that Freud studied abnormal and emotionally disturbed people and by that ignored positive human qualities such as happiness, contentment and peace of mind (Maslow, 1970). According to him, the development of personality could be explained by a hierarchy of five innate needs and two meta-needs. Maslow (1968, 1970) suggested that this need hierarchy initiated and guided human behaviour. The five innate needs were: physiological needs, safety needs,

belongingness and love needs, esteem needs and self-actualization needs. The two meta-needs were: aesthetic needs and transcendental needs. Maslow suggested that an individual must satisfy needs from lower to higher levels in the hierarchy. Another humanistic theorist, Carl Roger (1961) adapted the values of the humanistic approach and viewed personality in terms of self, an organized, permanent, subjectively perceived entity which was at the very heart of all our experiences. He believed that humans have the ability, motivation and responsibility to understand and improve themselves and an innate tendency to grow and fulfil their potential. Based on this philosophy he made a framework for the patient-therapist relationship. He added to this approach an ultimate and necessary goal of life i.e., to become a fully functioning person. The desire to explore personality in more composite manner took scholars of the 20<sup>th</sup> century towards a newer approach.

The contemporary theorists of the 20<sup>th</sup> century, Gordon Allport and Raymond Cattell became the pioneers of trait approach to personality. They disagreed with the concept that a few instincts like sexual drive, striving for superiority, etc. motivated people, and were sufficient to define personality. Allport (1927) defined traits as distinguishing characteristics that guided behaviour and gave a few characteristics of traits – a) personality traits were real and existed within an individual; b) traits determined behaviour; c) traits can be measured empirically; d) traits were interrelated, even though they represent different characteristics; and e) traits may vary with the situation. Allport and Odbert (1936) adopted the lexical approach to identify personality traits. They listed 18,000 traits and processed them into three categories- cardinal, central and secondary traits. Raymond Cattell reduced the massive number of traits in Allport and Odbert's list to sixteen traits (Cattell, 1943) through a rigorous scientific approach called factor analysis. He labelled these 16

personality traits as source traits (Cattell, 1965) and defined them as basic structural units of personality. In other words, by assessing the range of these 16 traits in a person, the entire personality could be predicted.

Scultz and Scultz (2009) defined personality as those external and visible characteristics which other people were able to see. By external and visible characteristics, he meant the outward appearances of a person, the impressions made by him on others and characteristics displayed through behaviour like honesty, wisdom, wickedness, laziness etc. Morgan, King and Weisz (2004) stated that personality consisted of characteristics and distinctive ways of behaviour of an individual. By 'characteristics' he meant specific or unique behaviour and by 'distinctive' he meant discriminating between people. These elements were interdependent on each other. The characteristics helped in forming a psychological structure of an individual, which later governed every aspect of life such as learning, thinking etc. Weinberg and Gould (1999) suggested that personality was a blend of good and bad characteristics that made a person unique. An individual was able to attain success if good characteristics (like hard-working) were utilised to their maximum. Every view point above provided a comprehensive and rational understanding of pattern of human behaviour.

## **1.2. Determinants of personality**

Besides the versatile explanations of personality, Indian and Western psychology have accepted determinants of personality as an important concept. Heredity, physical environment, culture, and life experiences were four broad and important determinants which would resolve the formation, development and maintenance of personality. Hereditary or genetic factor explained the innate personality

characteristics and influenced an individual's specific responses to specific stimulus. According to Allport (1927), no feature of personality is devoid of hereditary influence. Mendel in his experiment on pea seeds proved inheritance of traits and the field of personality neuroscience rested on the premise that the whole person cannot be understood without understanding the brain (DeYoung, 2010). Personality traits like empathy, altruism, intelligence etc. (Deary, Johnson, & Houlihan, 2009; Johansen, 2015; Matthews, Batson, Horn, & Rosenman, 1981; Rushton, Fulker, Neale, Nias, & Eysenck, 1986) and personality types like *vatta*, *pitta*, *kapha* (Govindaraj, et al., 2015) have a hereditary base. Heredity thus stayed an important determinant of personality. Besides heredity, the other three factors that develop personality were physical environment, culture and life experiences. The strong correlation between physical environment and culture has played a significant role in determining personality by nurturing different ideas and attitudes in a man. Huntington (1915) gave an exhaustive discussion on effects of physical environment on human nature. Climate and geographic region influenced the cultural variability. A difference in topography, brought differences in the expression or manifestation of personality traits (DeYoung, 2010). So, differences in geography and culture brought differences in manifestation of personality traits in people from Northern and Southern part of India. Specific and unique life experiences which would stem from either a sudden encounter or continuous association with one's environment were other determinants of personality. Sometimes traumatic experience like death of a parent leaves a long-lasting influence on the personality of an individual.

The following section includes description of personality according to Indian psychology.

### 1.3 Personality in Indian psychology

In Indian psychology, ‘*Svabhava*’ and ‘*Prakriti*’ are the nearest defining terms for personality (Srivastava, 2012). The word *Svabhava* is frequently mentioned in the *Rig Veda*, *Advaita Vedanta* and *Avadhuta Gita* and *Prakriti* is mentioned in *Sankhya Darshan* and *Bhagavad Gita*. These terms and concepts of personality are as old as human civilization and their source is *Vedic sutras*. They imply the natural form or condition of everything, particularly a person’s nature, character, constitution, temper or disposition (Rao & Paranjpe, 2016). The *Vedic* explanation states that personality has a group of characteristics and behaviours that is integrated to make a holistic construct with the aim of self-realisation. The *Ayurveda* is an *UpVeda* or subsidiary to the *Atharva Veda*. The *Ayurveda* defines personality from dual perspectives - physiological and psychological. The physiological elements are namely the *tridosha*—*vata dosha*, *pitta dosha*, and *kapha dosha*. The psychological elements have three *gunas*, *sattva guna*, *rajas guna* and *tamas guna*. The concept of *triguna* is elaborately mentioned in *Sankhya darshan* (mentioned later in this section).

After the *Vedas*, the *Upanishads* and the *Darshan sastras* are considered important ancient scriptures of Indian knowledge tradition. They propagate *Vedic* explanation of personality in different ways. The *Upanishads* have explained personality as self, five sheaths (*panchkosas*), six passions resulting in six patterns of personality, three dimensions of mind (*triguna*) and three dimensions of the body (*tridoshas*). Description by few *Upanishads* are mentioned below-

*Brihadaranyaka Upanishad* (1.4.1.) says “At the beginning of this (universe), self (*viraaj*) was of the human form. He reflected and found nothing but himself”. Thus the concept of self here can be understood as a symbol of Personality.

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्;  
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति; स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन अउषत्

तस्मात्पुरुषह्; ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १. ४. १ ॥

*Mandukya Upanisad* (verse 6 and 7) states- “the self of a man can be divided in five organs of action- speaking, handling, walking, generating and excreting; five living fires- *Prana, Apana, Ayana, Udana, Samana*; discursive mind (*manas*), descriptive mind (*buddhi*), mind-material (*Chitta*) and personality (*ahamkara*)”.

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौहि भूतानाम् ॥ ६॥

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृष्टमव्यवहार्यमग्राह्यमलक्षणं  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्तेस आत्मा स विज्ञेयः ॥ ७ ॥

*Isa Upanishad* (verse 12) states “into deep darkness do they enter who worship the *asambhuti* (the world of becoming detached from being). Into still greater darkness, as it were, do they enter who delight in *sambhuti* (pure being or *Bramh*)”? The knowledge of the self-sufficient world is the way of materialism. This is a result of shallow philosophy and if followed for a long time, it will result in darkness and sorrow. Hence, a person should have complete knowledge of pure being or *Bramh*, and not get misguided by materialism or temporary attractive things.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्या रताः ॥ ईशोपनिषद् १२ ॥

*Brahmanandavalli*, the third chapter of *Taittiriya Upanishads*, explain personality as *Panchkoshas* or five sheaths. The *panchkoshas* is a classical Indian model of Personality which states that Self is covered with five sheaths that form personality- ‘*Annamaya*’ (food sheath), ‘*Pranamaya*’ (vital air sheath), ‘*Manomaya*’

(mental sheath), '*Vijnanamaya*' (intellectual sheath), and '*Anandamaya*' (bliss sheath) (Srivastava, 2012).

'*Annamaya*'; is the segment of human system that is nourished by '*anna*', or food.

अन्नं प्राणं चक्षुःश्रोत्रमनोवाचमिति । तहोवाच । यतोवा इमानिभूतानिजायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।

'*Pranamaya*' is the segment which is nourished by '*prana*', or bioenergy.

प्राणोब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति ।

'*Manomaya*' is the segment nourished by '*mano*' or education.

मनोब्रह्मेतिव्यजानात् । मनसोह्येव खल्विमानिभूतानिजायन्ते । मनसाजातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ।

'*Vijnanamaya*' is nourished by '*vigyana*' or ego.

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति ।

'*Anandamaya*' is the segment nourished by '*ananda*' or emotions (Das, 1987).

आनन्दोब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।

In *Arishadvarga*, Shankaracharya has mentioned six passions of mind that creates six patterns of personality - Erotic pattern (*Kama*), Aggressive pattern (*Krodha*), Egoistic pattern (*Mada*), Acquisitive pattern (*Lobha*), Infatuated pattern (*Moha*) and Envy (*Matsarya*).

काम क्रोदस्व लोभस्व देहे थिष्ठन्थि तस्करः ज्ञान रत्नो -पहरय तस्मात् जाग्रत ।

Despite of having differences in their explanations, every scripture provides a well-integrated and holistic nature of personality in itself. None of the theories

disputed the other. They all include important contents like origin, persistence, determinants and dynamics of personality.

Like *Upanishads*, *Satdarshan* also known as six philosophical schools of Indian psychology have explained personality from their varied and unique perspectives.

In *Nyaya Darshan* and *Vaishesika Darshan*, the unique Self (*atman*) is the essence of human personality. Its qualities are atomic, eternal, indestructible and infinite. This Self is in contact with the external world through senses, mind and body. When 'self' establishes a functional relationship with its adjuncts and external world, it is said to be existing as human personality (Sharma, 2001). The development of human personality is possible through valid knowledge (*prama*) and means of acquiring valid knowledge (*pramana*).

Kapil Muni propounded *Sankhya Darshan*, which advocates personality (*Prakriti*) as a composition of *Triguna- Sattvic* (purity), *Rajasic* (passion) and *Tamasic* (inertia) *Gunas*. *Triguna* are human temperaments with their specific qualities such as- *Tamas* has inertia, *Rajas* has passion and *Sattva* has illumination. The *sattva*, *rajas* and *tamas gunas* determine specific response to stimulus, food preference, activity, restraint, effort, knowledge, insight, confidence and happiness (Bahm, 1970).

Maharshi Patanjali, the founder of *Yoga Darshan*, has emphasised the importance of knowledge and practice of eight stages of yoga or *Astangyoga* to make a man free from the bondage of materialism, suffering, and desires. Every stage of yoga consists of certain vows that harness positive attributes of personality (*Prakriti*) such as non-violence, truthful, self-discipline, simplicity in life, non- stealing, clean body and mind, content, determine, self-education by reading scriptures, surrender to

God, steady mind and control over thoughts. These attributes make a person capable of achieving the ultimate aim of *Yoga* i.e. super consciousness. It is a state in which one is able to go beyond the present state of bondage, rise above error, and move into truth, perceive what is right and attain illumination (Chidananda, 1991).

*Purva Mimansa Darshan* by Jaimini is the condensed explanation of rightful means, i.e. *dharma* of obtaining personal happiness in this life and the life after. It relates personality of an individual to follow these rightful means and lead a rightful life.

*Uttar Mimansa Darshan (Brahm Sutra)* by Vyas claims that every individual should be directed towards attaining true liberation with the knowledge to know God or supreme power and surrender to Him. This is possible by performing duties and rituals that serve the purpose of purifying the mind (V. S., 3.4.27.). The concept of personality development in *Uttar Mimansa* is based on the purification of the mind by rituals and duties for attaining true liberation.

Other than the *satdarshan*, *Srimad Bhagavad Gita* is an integral part of *Mahabharata*, an epic scripture. It is also considered a principal *Upanishad* according to Adi Sankaracharya. The *Bhagavad Gita* is universally acknowledged as a classic text in understanding human personality and psychology. It explains the structure, nature and evolution of human personality with reference to the concept of *Triguna* (Das, 1991). According to *Bhagavad Gita*, personality (*Prakriti*) consists of dynamic organisation of *sattva*, *rajas* and *tamas gunas*. The difference in proportion of *gunas* leads to difference in personality, behaviour and cognition among individuals.

In Indian knowledge system, the study of the human mind, behaviour and personality has rested in the domain of Indian psychology and its scholars have

propounded various personality theories. Modern researchers have exercised the traditional knowledge to provide a conceptual framework of personality according to three *gunas* (*triguna* theory), three *doshas* (*tridosha* theory), *svabhava* etc.

Dwivedi (2002), Krishnan (2002), and Misra and Kumar (2011) have provided different concepts of personality. A brief description on *Sankhyan* view of human personality was presented by Naidu (1994) highlighting the power and flexibility of the transpersonal approach to account for a worldwide range of psychological phenomena under the title ‘traditional Indian personality concepts and the unrealized potential for a paradigm shift’. On account of the relation between personalities, self and consciousness, Dash and Rout (2004) presented the absolute and self-existent consciousness nature of personality in Indian psychology. Paranjpe (1986, 1998, and 2004) considered *jiva*, *svabhav*, *prakrti*, *ahamkara*, *aatman* and *purusha* as the most important concepts related to personality and self. Srivastava (2012) brought Indian concepts of self and personality into a light, and Bhawuk (2005) contributed the model of physical, social and metaphysical self and their relation to work, material path and spiritual path.

All of these theories have explained personality in their unique ways but concluded at a common point- self-realization. Amongst them, *Triguna* theory is a psychological construct of personality. It has attracted researchers in Indian psychology since the 1970s and is concluded to have three prime data- a) its inclusive properties and cross-cultural relevance (Wolf, 1996, 1999); b) its dynamic nature (Anuradha & Kumar, 2015; Beena, 1990; Bhal & Debnath, 2006; Biswas, 2010; Das, 1987; Ilavarasu, Mohan & Hankey, 2017; Janghel & Shrivastav, 2016; Marutham, Balodhi & Misra, 1998; Mohan & Sandhu, 1986; Sharma, 1990); and c) its typological structure, indicating a type approach of personality.

The above stated three reasons have been intriguing and have stimulated interest in scholars to investigate further. Till now, researchers have concluded *triguna* as type, temperament and also a trait (see section 1.2.2.), but its qualities (such as behavioural and cognitive) have not been used to propagate a personality theory. Hence, developing the SRT-trait model gives a categorical meaning to qualities of *triguna* as traits. But before moving to this model, a comprehensive read of *Triguna* and previous studies would be beneficial.

### 1.3.1 Triguna as Personality in Classical Indian literature

*Triguna* is the subtle basis of the existence of all things in the world. It has a material dimension and a mental dimension. The material dimension consists of the physical world and mental dimension consists of the psychological and spiritual world.

*Triguna* is an ancient concept of personality, explaining the mind-body complex. As mentioned earlier, it is a constituent of *Prakriti*. *Triguna* as a concept is derived from *Rig Veda*, *Atharva Veda*, followed by *Sankhya Darshan* and *Bhagavad Gita*. *Sattva*, *Rajas* and *Tamas gunas* are basic components that constitute *Triguna* and their predominance describe individual personality. These *gunas* are latent and cannot be perceived directly, but they affect the physical, psychological and behavioural components in human beings. Each *guna* causes an action of specific quality that brings differences in personality of individuals. A discourse on *Triguna* is mentioned in the verses of *Atharva Veda*, *Svetasvataropnisad*, *Maitrayani Upanishad*, *Chandogyopnishad*, *Ayurveda*, *Sankhya Darshan*, *Charaka Samhita*, *Sushruta Samhita*, *Mahabharata*, *Bhagavad Gita* and *Vivekchudamani*. These scriptures contain information on characteristic qualities of *triguna*, which are used to prepare the SRT-Trait model.

*Atharva Veda* (X.8.43) is one of the first scriptures that contains information about *Triguna* as human temperament. It advocates that human temperament consists of *Tamas* that is harmful and destructive nature, *Rajas* that is selfish and sensuous in nature and *Sattva* that is selfless and serene in nature. *Atharva Veda* urges man to control *Rajas* and *Tamas* to avoid pain and sickness.

तस्मिन् यद् यक्समत्मन्वत् तद्वैब्रःमविदो विदुः (१०.८.४३)

*Svetasvataropnisad* (6.4) has mentioned that one can realize his true self by performing actions such as an offering to the supreme power and by merging *prakrti* and all its effects in *Brahman*.

आरभ्य कर्माणि गुणान्वितानि भावांस च सर्वान विनियोजयेद् यः

तेषां अभावे व्रतकर्मनासः कर्मक्षये याति स तत्त्वतो नयः ६.४

*Maitrayani Upanishad* (2.3) states that the elemental soul is the one that acts and internal soul is the one that causes the action. The elemental soul has various forms due to *gunas* and influence of internal soul on *gunas*. The mental or psychological phenomenon as outcome of predominance of each *guna* are— Confusion, fear, drowsiness, sleep, sloth are caused by *tamas guna*; thirst, fondness, love, hatred, jealousy are effects of *rajas guna*; pleasure and happiness are outcomes of *sattva guna*.

अथान्यत्राप्युक्तं यः कर्ता सोऽयं वै भूतात्मा करणैः कारयितान्तःपुरुषोऽथ यथाग्निनायःपिण्डो वाभिभूतः कर्तृभिर्हन्यमानो नानात्वमुपैत्येवं वाव खल्वसौ भूतात्मान्तःपुरुषेणाभिभूतो गुणैर्हन्यमानो नानात्वमुपैत्यथ यत्त्रिगुणं तुरशीतिलक्षयोनिपरिणतं भूतत्रिगुणमेतद्वै नानात्वस्य रूपं तानि ह वा इमानि गुणानि पुरुषेणेरितानि चक्रमिव चक्रिणेत्यथ यथायःपिण्डे हन्यमाने नाग्निरभिभूयत्येवं नाभिभूयत्यसौ पुरुषोऽभिभूयत्ययं

भूतात्मोपसंश्लिष्टत्वादिति ॥ २.३ ॥

*Chandogyopnishad* has also briefly mentioned the elemental character of the three *gunas* in terms of three colours, three degrees or forms of development (स्थविष्ठ, मध्यम, अनिष्ठ) and three qualities of action (अधम, मध्यम, अग्र्य) and all that things in the universe are composed of them.

*Sankhya karika* has defined *sattva guna* as illumination, calm (S.K. 12); buoyant (S.K. 13); *rajas guna* as action-oriented, agitated (S.K. 12); exciting and mobile (S.K. 13); *tamas guna* as restrained, dull, torpid (S.K. 12); sluggish and obscuring (S.K. 13).

Radhakrishnan (1966) explicated, “*Samkhya* philosophy had established a dualism between *purusha* and *prakriti*, where *prakriti* is the source of all existence in presence of *purusha* though *purusha* is the disinterested spectator of the evolution of *Prakriti*”. Extending the knowledge of *Veda* and *Upanishads*, *Sankhya* propounded that everything in the universe, physical or psychological has originated from *mula-prakriti* which is tri-dimensional (Sharma, 1990). It can also be called to be of three tendencies or *Trigunas*, namely *sattva*, *rajas* and *tamas guna*. Under the influence of *purusha*, *prakriti* initiates the process of evolution and produce 24 evolutes or *tattva*. The first product of evolution is *mahat*, the cosmic that exists in nature. *Buddhi* is the psychological counterpart of *mahat*. It is the subtle substance of all mental processes, giving rise to *ahamkara* (ego), the principle of individuation. *Ahamkara* has three significant aspects. Its *sattvic* nature gives rise to *manas* (mind), five organs of perception (*gyanendriyas*- ear, skin, eye, nose and tongue) and five organs of action (*karmendriyas*- speech organs, genital organs, anus, hand and foot). From its *tamasic* aspect arises the five subtle elements (*tanmantras*) of sound (*shabd*), touch (*sparsh*), sight (*roop*), taste (*rasa*) and smell (*gandha*). These subtle elements develop into gross elements – sky or ether (*akash*), air (*vayu*), fire (*tejas*), water (*apas*) and earth

(*prithvi*). Its *rajasic* nature supplies energy for this line of development. The knowledge of *prakriti* and *purusha* brings liberation to human beings. Figure 1.1 eloquently explains this evolution process.

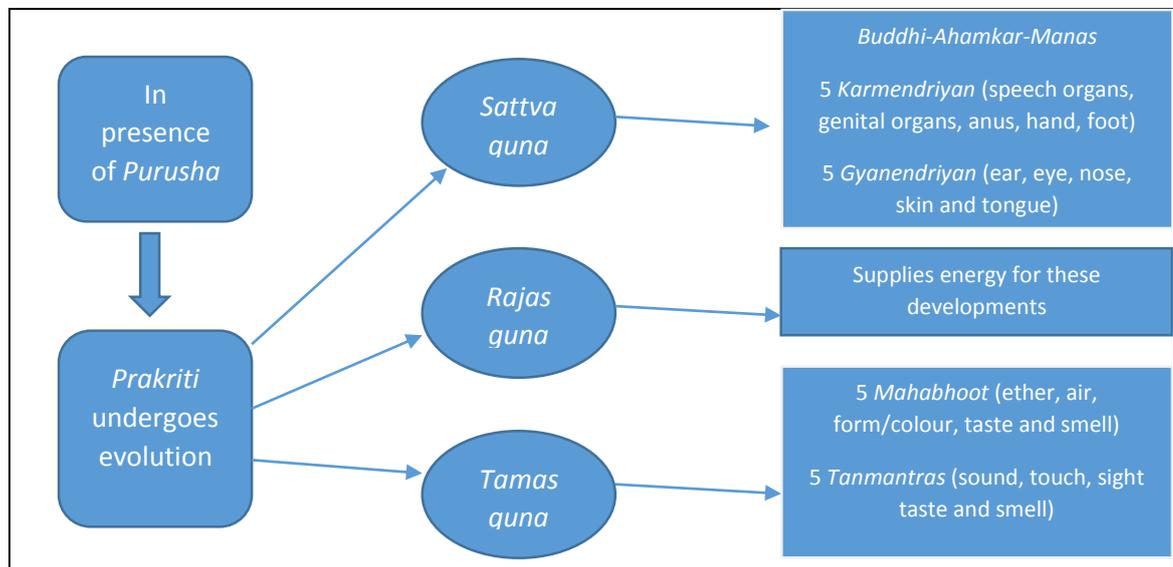


Figure 1.1. *Sankhyan philosophy of evolution*

*Ayurveda* is an important scripture in the field of traditional and contemporary medical science. It contains three *Samhitas* based on knowledge of therapeutics, surgery and the general principle of medicine, contributed by *Charaka Samhita*, *Sushruta Samhita* and *Vagbhata* respectively. Among them, *Charaka Samhita* (by sage *Charaka*) and *Sushruta Samhitas* (by sage *Susrta*) contains a detailed description of psychology and personality typology. Sage *Charaka* has followed the teachings of *Atharva Veda* and included it in *Charaka Samhita* according to which, a human being should be understood from psycho-somatic perspective. The physical perspective is composed of *vatta*, *pitta* and *kaph*, and mental is composed of *sattva*, *rajas* and *tamas gunas*. *Charaka* has given importance to psychosomatic disorders that are caused due to increase or decrease in *rajas* or *tamas guna* beyond the necessary degree. Like *Charaka*, Sage *Susrta* accepted the distinction between the physical and mental side

of personality and their respective *gunas*. His work in psychotherapeutics to treat psychosomatic disorders is considered superior to *Charaka* (Singh, 1977). *Charaka* and *Susruta* have given a description of 16 personality types based on *gunas* and are listed in Table 1.1.

Table 1.1

*Types of personality as enlisted in Charak and Susruta Samhita*

Seven types of <i>Sattva</i>	Six types of <i>Rajas</i>	Three types in <i>Tamas</i>
<i>Brahma Sattva</i>	<i>Asura Rajas</i>	<i>PasavaTamas</i>
<i>MahendraSattva</i>	<i>Rakshasa Rajas</i>	<i>MatsyaTamas</i>
<i>VarunSattva</i>	<i>Pisacha Rajas</i>	<i>VanaspatyaTamas</i>
<i>KuberSattva</i>	<i>Sarpa Rajas</i>	
<i>GandharvaSattva</i>	<i>Praita Rajas</i>	
<i>Yama Sattva</i>	<i>Sakuna Rajas</i>	
<i>Rishi Sattva</i>		

*Mahabharata* is one of the most celebrated epic *Purana*. In 1 of its 18 chapters, the *Vanaparva* (CCXI, 5-8) has mentioned *Triguna*. *Bhagavad Gita* (14.5-18) is an integral part of *Mahabharata* from *Bhismaparva*. It includes information and explanation of the *gunas* in detail. Both *Mahabharata* and *Bhagavad Gita*, have mentioned about the origin of *gunas*, their qualities and their expression in behaviour. But *Bhagavad Gita* has classified gross and subtle behaviour of human and non-human into three unique and universal *gunas* (Beena, 1990). The *Bhagavad Gita* has mentioned the qualities of three *gunas* as following: the qualities of *Sattva Guna* are to be pure, serene, luminous, stainless, and happy and be attached to knowledge (B.G.

14.6); to experience tranquillity of the senses and remain peaceful (B.G. 14.11); and to be wise (B.G. 14.17). The qualities of *Rajas Guna* are to have a passion, craving, thirst/ desire and a tendency to express that thirst, to be action-oriented and be attached to activity (B.G. 14.7); to be greedy and constantly plan new actions (B.G. 14.12). The qualities of *Tamas Guna* are ignorance, put believes in falsehoods due to veiled knowledge, experience loss of attention or alertness, feel tired, sleepy and lack interest in work (B.G. 14.8); have darkness in mind and heart and experience inertia (B.G. 14.13); tends to be delusional and utter ignorance (B.G. 14.17). Given below is the categorical (behavioural and cognitive) representation of the qualities of *Triguna* according to *Bhagavad Gita* -

- i. Food preferences- Food that provides longevity, vitality, strength, health, brings happiness, cheerfulness, nourishment, pleasant and tender is preferred by *Sattvic* (B.G. 17.8). Food rich in tastes like sour, bitter, salty, hot, spicy, dry and burnt is preferred by *Rajasic* (B.G. 17.9). Food that is stale, tasteless, smelly, spoiled, left over and untidy are preferred by *Tamasic* (B.G. 17.10).
- ii. Sacrifices- A *Sattvic* performs sacrifices which are in accordance with scriptures and without any expectations in return (B. G. 17.11). A *Rajasic* performs sacrifices to show-off or in greed of results and fruits of the actions (B.G. 17.12.). A *Tamasic* performs sacrifices which are not in conformity with scriptural injunctions like without offering any food and sacred chants of hymns and without true faith (B.G. 17.13.).
- iii. Habit- A *Sattvic* performs pro-social verbal, mental and physical actions. He uses words that are truthful, agreeable, and beneficial and avoid words that cause annoyance to others. He studies *Vedas, shastras* and chant divine's name, and have a cheerful mind, placidity, control of feelings and habit of

contemplation on God (B. G. 17.15-16.). A *Rajasic* performs verbal, mental and physical activity for the sake of popularity, honour or adoration, selfish gain, and yields in uncertain or momentary fruit (B. G. 17.18.). A *Tamasic* performs a verbal, mental and physical activity out of foolishness. He is unreasonably stubborn, indulges in self-humiliation and intends to harm others (B. G. 17.19.).

- iv. Attitude towards duties- A *Sattvic* performs the duties because they are prescribed by scriptures and performance of these duties require giving up of pleasant and unpleasant emotional attachments and fruits related to them (B.G. 18.9.). A *Rajasic* abandons the duties because of fear of physical strains (B.G. 18.8.). A *Tamasic* abandons the duties because of ignorance, and performs acts that are prohibited and motivated by desires (B.G. 18.7).
- v. *Gyana* (knowledge) –A *Sattvic* has knowledge that perceives imperishable divine in all things (B.G. 17.20). A *Rajasic* has knowledge by which he discriminates between various things (B.G. 17.21). A *Tamasic* has knowledge which is irrational, trivial and without real grasp of truth, but pretends to know everything (B.G. 17.22).
- vi. Mind set – A *Sattvic* is egoless, determined, stays unattached and unaffected by success and failure (B.G. 18.26); and has faith in goodness (B.G. 17.4). A *Rajasic* is full of attachments to materialistic desires, feels joy and sorrow strongly, seeks the fruit of actions, is oppressive in nature and practices impure conduct (B.G. 18.27); is greedy and aggressive (B.G. 14.12); and ambitious and anxious (B.G. 14.9). A *Tamasic* lacks devotion and self-control, is uncultured, arrogant, and deceitful, is inclined to rob others for their livelihood; is slothful, hopeless and procrastinates (B.G. 18.28); is stagnant,

- gloomy and delusional (B.G. 14.13); has an altered view of the truth (B.G. 14.9); and is attracted by pretence and arrogance, and tortures himself with harsh austerities that are not in accordance with scriptures (B.G. 17.5-6).
- vii. Intellect- A *Sattvic* has an intellect by which he correctly determines the path of activity and renunciation, is aware about the dos and don'ts and of bondages and liberations (B.G. 18.30). A *Rajasic* has an intellect by which he is unable to perceive *dharma* from *adharma*, dos from don'ts (B.G. 18.31). A *Tamasic* has an intellect wrapped in ignorance, which makes him perceive *adharma* as *dharma* and sees all things upside down (B.G. 18.32).
- viii. Perseverance (*Dhrti*) - A *Sattvic* has an unwavering perseverance by which he has control over his mind, breath and senses (B.G. 18.33). A *Rajasic* has a perseverance to seek reward for his actions, grasp his thoughts, worldly possessions and enjoyments with extreme fondness (B.G. 18.34). A *Tamasic* has a perseverance that makes him evil-minded, sleepy, fearful, anxious, sorrowful and arrogant (B.G. 18.35).
- ix. Joy- A *Sattvic* finds joy in practicing adoration, meditation and serving God; initially it appears like poison but at the end it becomes like nectar (B.G. 18.36-37). A *Rajasic* feels delighted when stays in contact with sensual objects; initially it appears like nectar but eventually it becomes poison (B.G. 18.38). A *Tamasic* finds joy in sleep, indolence and obstinate error, and gets absorbed in enjoyments even if they have destructive ends (B.G. 18.39).

In *Vivekcudamani*, Sri Shankaracharya has explained personality using the concept of *Triguna*. He has mentioned the characteristics of all the three *gunas*. *Sattva guna* is explained as pure, modest and useful for liberation (Verse 117); harmless, cheerful, truthful, blissful, generous and content. It directs one towards *yama and*

*niyam of yoga darshan*, helps to control organs, develops faith, devotion and desire for liberation, self-purification, self-realisation and the attainment of supreme peace (Verse 118). Characteristics of *Rajas Guna* are greed, pride, envy, egotism, constant attachment to the worldly desires, an engrossment in sorrow and pain, and disturbances of mind (Verse 111); desires enjoyment and excitement, anger at any obstruction of the enjoyment; and jealousy (Verse 112). Characteristics of *Tamas Guna* are ignorance, dullness and sleep (Verse 115), the covering of truth with false knowledge, pretentious behaviour (Verse 113); lacks belief in supreme reality, but believe in falsehood and things that are unrealistic (Verse 114).

In present times, personality models are acceptable if supported with testing and experimentation (Ellis, Abrams & Abrams, 2009). Empirically fashioned studies on human personality takes psychology to a point, where it is able to predict human behaviour more accurately than in past. So, modern personality research of Indian psychology have brought a shift in the position of *Triguna* theory from classical literature to research with empirical and semantic groundwork by modern scholars. The next section includes such studies in detail.

### 1.3.2. Modern research on *Triguna*

Indian psychology has its roots in Indian philosophy and the concept of *Triguna* has been emphasised for explaining personality. The concept of *triguna* had always generated curiosity among researchers and had stimulated a huge amount of research. Since four to five decades, scholars have developed conceptual models of *triguna*, personality scales and studied the relationships between *triguna* and different variables like *yoga*, leadership, extrasensory perception, cognitive characteristics, psychological well-being etc. For the convenience of reference, the current study divides the previous studies into three sections. The first section includes studies

about the development of various conceptual models of *triguna*. The second section includes the development of personality scales on *triguna*. The third section includes studies which had additional conceptual frameworks and scales based on them, and correlations of these scales with other variables.

Given below is the first section of studies with the development of the conceptual model of *triguna*. These theoretical models define personality as a configuration of *sattva*, *rajas* and *tamas guna*.

Deo and Kulkarni (2004), Ilavarasu, Mohan and Hankey (2017), Krishnan (2002), and Subbarayudu, Rambai and Ramakrishna (2012) have developed a theoretical model of *Triguna* to understand personality. They interlinked all relevant philosophical information from the Indian knowledge system related to personality. They pointed out that human nature is a configuration of three qualities or *gunas*- *sattva*, *rajas*, and *tamas*. Further, they iterated characteristics of *triguna*.

Singh and Misra (2013) extended the psycho-lexical approach to Hindi, put together a huge set of personality descriptors and ultimately reduced to a manageable set of 295 trait terms. Principal Component Analysis (PCA) surfaced six factors namely, *rajasic*, *tamasic*, *sattvic*, competence, neuroticism, and extraversion.

Chokkalingam, Akhilesh, and Nagendra (2016) gave a theoretical model of *triguna* and categorized its qualities in 12 dimensions - faith, food, sacrifice, austerity, gift, obligatory work, knowledge, action, agent, intellect, determination and happiness. They suggested different ways to create a *sattvik* environment for organisational development.

Varshney and Swastik (2016) gave an integrated model of *Triguna* for application in the field of medicine. They studied the interrelationship between the

classical *trigunas* concept and human metabolism, *panchamahabhootas*, endocrinal system and pathology of *mānasika rogas*.

The second section included studies on the development of personality scales on *triguna*. These scales include items that measure *triguna* through their characteristics as mentioned in ancient scriptures.

One of the earliest inventory of *triguna* was developed by Uma, Lakshmi, and Parameshwaran (1971) named as ‘*Guna Inventory*’. This inventory was based on the descriptions of the characteristics of the three *gunas* as mentioned in *Sankhya Karika*. It consisted of 24 *sattvic* items, 27 *rajasic* items and 29 *tamasic* items in statement form. The response pattern was 3-point rating scale- agree, disagree and doubtful. The total score of each *guna* was a summation of the scores on the items of that *guna*.

Marutham, Balodhi and Misra (1998) developed the SRT factor inventory to understand the disposition of *Triguna* as factors in an individual. It consisted of 120 items with 4-point response scale that ranged from never true to always true. The 4-point scale was used to control mid-point rating. The inventory yielded three scores, one for each factor and these scores determined the range of each *guna* in individual personalities.

Narayan and Krishnan (2003) attempted to measure the three *gunas* through ten dimensions i.e. attribution, leisure, food, interest, praise and criticism, sympathy, right and wrong, working with determination, motivation to work and accepting pain.

Bhal and Debnath (2006) developed a scale to measure three *gunas* as illumination, passion and dullness through a four-step process and predicted ethical frameworks, spirituality and acts of software piracy in organizations. The first step contained definition of the construct and items of the three *gunas*. The second, third

and fourth steps contained empirical studies conducted on different samples to measure factor stability, reliability, discriminant validity, and other validities of the scale.

Shilpa and Murthy (2012) developed 'Mysore *Triguna* Scale' and 'Mysore *Tridosha* Scale' to assess personality in two major domains- *Tridosha* and *Triguna*. It consisted of 189 items, where each *guna* had 63 items with 3-point rating scale and stanine scores as standardized norms. This was one of its kind scale that had interrelated items of both physiological and psychological components of personality.

Janghel and Srivastav (2016) developed a personality scale for the adult population that assessed relatively distinct and clearly focused three personality attributes i.e. *sattvic*, *rajasic* and *tamasic* attributes of personality. The scale had 29 items based on three factors (e.g. *sattva*, *rajas* and *tamas*) and two response option, yes or no.

The third section includes studies with conceptual models (on *Triguna* from *Bhagavad Gita*, *Mahabharata* and *Sankhya Karika*) to develop personality scale and correlated *triguna* with other scales and variables.

Singh (1971) gave 11 categories of behavioural manifestations of *gunas* based on *Mahabharata*—1) Temperamental condition, 2) Cognition category, 3) Beliefs regarding creation, 4) Attitude towards people and human nature, 5) Values, 6) Self-feeling, 7) Affectivity in two groups –a. *Raga*, giving joy and b. *Dwesh*, giving pain, 8) *Abhinives* (Basic urge), 9) General motivation, 10) Interests, and 11) Habits. With these categories, he had prepared 'An inventory on Mahabharata'. The inventory had 40 forced-choice items in an interview schedule, which gave the clinician a pattern to understand the nature of patient's intra-psychic processes.

Das (1987) propounded a theoretical model- Gita Typology of Personality, which indicated that human nature comprised of *sattva*, *rajas* and *tamas guna*. It also contained the description of characteristics of the three *gunas* as outlined in the *Bhagavad Gita*. He used this model to develop an inventory and found that *sattva*, *rajas* and *tamas guna* had negative correlations among each other at significant levels.

Based on *Triguna* theory, Mohan and Sandhu (1986, 1988) constructed *Tri Guna* scale (TGS) of personality to assess personality in a holistic manner. It consisted of 49 statements to measure *sattvic guna*, *rajasic guna*, and *tamasic guna*. The statements were framed on life situations, views on philosophical, intellectual, social, emotional and religious outlooks, and personal habits like the choice of food, clothing, housing, music, literature etc. Each statement had three alternatives referring to *sattvic*, *rajasic* and *tamasic* mode of response. The participant were requested to respond by laying first, second and third preference to each of the alternative in every statement. The scale found a significant negative correlation between *sattvic guna* and both *rajasic guna*, and *tamasic guna*. Later, this scale was used to find a correlation between the *Triguna* Personality Inventory and Eysenck's personality questionnaire. The findings revealed that *sattva guna* had a significant and negative correlation with extraversion and psychoticism. *Rajas guna* had a negative correlation with neuroticism and positive correlation with extraversion. *Tamas guna* had a positive correlation with psychoticism.

Mathew (1995) defined *sattva* as stability, *rajas* as activation and *tamas* as inertia. He developed IAS rating scale of personality to measure three broad behavioural tendencies as inertia, I (*Tamas* tendency), activity, A (*Rajas* tendency) and stability, S (*Sattva* tendency). The scale had 35 subscales and a careful analysis revealed their predominant relation to *manomaya* and *anandamaya koshas*.

Sharma (1990) propounded a *Triguna* model of personality and prepared the SRT scale based on it. The scale had 88 items with a five-point rating scale (not at all to very much) response pattern. The scale identified personality *guna* system and gave categorical and percentile norms. The findings suggested a low correlation between *sattva*, *rajas* and *tamas scales* implying to the independence of the three dimensions. A few researchers used standardized *Triguna* inventory to find a correlation between *guna* and different variables.

Rao and Harigopal (1979) used Guna Inventory (Uma, Lakshmi & Parameswaran, 1971) along with standard five-run ESP test to explore the relation between *gunas* and Extra Sensory Perception (ESP). They found a negative correlation between *Tamas* and ESP.

Sitamma, Sridevi and Rao (1995) explored the relationship between the three *gunas* and cognitive characteristics - memory, intelligence, perceptual acuity and field dependence-independence. The cognitive characteristics were measured with the Group Embedded Figures Test (GEFT) test. The results revealed a significant negative correlation between Group Embedded Figures Test (GEFT) scores and *tamas*.

Kapur, Hirisave, Reddy, Barnabas and Singhal (1997) explored the relationship between temperament and *Triguna* of normal and psychologically disturbed children of 4 to 6 years of age. They had prepared a checklist of 17 items, describing *sattvic*, *rajasic* and *tamasic* temperamental traits. They found the *sattvic* disposition in the majority of the normal children and distinct temperamental profiles of normal and disturbed children group.

Wolf (1998) developed Vedic Personality Inventory to assess the validity of the Vedic concept of the three *gunas*. Descriptions of each *guna* were compiled from the 14<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> chapters of the *Bhagavad Gita*. The 56 items consisted of 15 *sattva*, 19 *rajas* and 22 *tamas* items. Inter sub-scale correlation showed positive association between items of *Tamas* and *Rajas* sub-scales. With this inventory, Wolf and Abell (2003) measured the effect of recitation of *Mahamantra Japa* on *triguna*. They found an increase in *sattva* and decrease in stress and depression as effects of reciting.

Zaidi and Singh (2001) studied the relation of *Triguna* with effects of life events and psychological well-being. Results indicated that an increase or presence of high *sattva* lead to low depression, whereas *rajas* lead to high depression. Healthy psychological well-being was distinguished by high *sattva*, low *rajas* and high *tamas*. Details about the scales used were not available.

Sebastian and Mathew (2001) conducted a study to understand the relation between *Triguna* Personality Dimensions and PSI (Parapsychological Investigation) on a sample of 200 males and 200 females around the age of 19 to 25 years. They used Inertia, Activity, Stability (IAS) rating scale (Mathew, 1995) for *Triguna* personality analysis and the PSI inventory for parapsychological investigation. The findings suggested a significant positive correlation between parapsychological investigation (PSI) and activation and stability in females, and positive and but not significant correlation in males.

Rastogi (2005) compared seven constructs of the psychological concepts of well-being from the Western perspective i.e. self-acceptance, positive relations with others, autonomy, environmental mastery, the purpose of life, satisfaction with life

and personal growth with *Triguna*. Findings indicated a negative correlation of psychological concept of well-being with *tamas* and *rajas*, and a positive correlation of psychological concept of well-being with *sattva*.

Kewalaramani (2006) found that emotional intelligence correlated positively with *sattva guna* and negatively with *tamas guna*.

Jain and Sharma (2008) investigated the relationship between *triguna*, subjective well-being, and satisfaction with life, physical health, mental health and spiritual health. The findings indicated no significant correlation between *triguna* and Physical Health (Body Mass Index). *Sattva guna* had a positive and significant correlation with Subjective Well Being, Satisfaction with Life and Spiritual Health. *Rajas guna* had no significant correlation with one of the factors of Mental Health (Satisfaction with Life) and with four factors of Subjective Well-Being (General Well-Being Positive-Affect, Expectation Achievement Congruence, Family Group Support, and Social Support). *Rajas guna* had significant negative correlation with eight factors of Subjective well-being i.e. Confidence in Coping, Transcendence, Primary Group Concern, Inadequate Mental Mastery, Perceived Ill-Health, Deficiency in Social Contacts, General Well-Being Positive -Affect and Total Subjective Well-Being. *Rajas guna* had a significant negative correlation with Spiritual Health. *Tamas guna* had a significant negative correlation with Mental Health, a significant negative correlation with Subjective Well-Being and Satisfaction with Life and a positive and significant correlation with two factors of Subjective Well-Being i.e. General Well-Being Positive-Affect and Social Support. *Tamas guna* and Spiritual Health had significant negative correlation with each other. Hence a decrease in *Tamas guna* increased mental health.

Shilpa and Murthy (2011) studied the relationship of three *doshas* (*vatta*, *pitta* and *kaph*), three *gunas* (*Sattva*, *Rajas* and *Tamas*) and their implications for an integrated personality composition at the physical and psychological level. They developed Mysore *Tridosha* Scale and the Mysore *Triguna* Scale. While studying the interrelation of *triguna*, they found a high and significant correlation between *rajas guna* and *tamas guna* in general adult group. The group of teaching professionals had high significant correlation with *sattva guna* and low with *rajas* and *tamas guna*. This indicated that when *sattva* was high, *rajas* and *tamas* were low and vice-versa.

Khanna, Singh, Singla and Verma (2013) examined the relationship between *gunas* and well-being indicators- psychological capital, personality, life satisfaction, and subjective happiness. They used Vedic Personality Inventory, Mental Health Continuum-Short Form, Psychological Capital Questionnaire, Big-Five Personality Inventory, Satisfaction with Life Scale and Subjective Happiness Scale. Findings suggested that *Sattva* was positively correlated with well-being. *Rajas* and *Tamas* had a negative correlation with well-being. Higher levels of *Sattva* and well-being were reported in the older age-group. Males scored higher on *Rajas* while no gender differences were found in well-being (Khanna, P., Singh, K, Singla, S. & Verma, V, 2013).

Arora (2015) did a preliminary exploratory study to find a correlation between *Triguna* with coping strategies among women. The *triguna* were measured by Vedic Personality Inventory (Wolf, 1998) and coping strategies were measured by Coping Strategy Inventory (CSI). The findings suggested that *sattvic* women had problem solving and cognitive restructuring as predominant coping strategies. The working *sattvic* women preferred problem solving and cognitive restructuring equally. The non-working *sattvic* women used problem solving as the predominant strategies. The

*rajasic* women had cognitive restructuring as the predominant coping strategies. The working *rajasic* women had cognitive restructuring as the predominant strategies and the non-working *rajasic* women had both cognitive restructuring and problem-solving as their predominant strategies. No strategies were used by *Tamasic* women predominantly. However, self-criticism and problem avoidance were noticed in these women.

Soubhari and Kumar (2015) used Vedic Personality Inventory (VPI) to analyse personality types and its predominance based on the *guna* theory, and the impact of each *guna* on the levels of stress. The results showed that students (< 30 years) had high *rajasic* and *tamasic* scores but low *sattvic* scores. According to the researchers, due to high manifestation of *rajasic* and *tamasic gunas*, students exhibited mixed behaviours such as they wished to stay active and aggressive, lazy and procrastinating, had variant wishes for different types of food, demands for entertainment and fun, and tried to make life more memorable, had a sharing and caring behaviour for their family and friends, liked to stay independent with nobody interfering in their personal affairs, and felt more stressed and worried about future. The retired participants scored low on *tamas* and *rajas* scores, and high on *sattva* scores. Besides, it showed that they were healthy and self-conscious, had more patience, had high spiritual ways to remain calm and moderated, surrendered themselves to supreme power and were able to manage stress by self-motivation techniques.

Kewalramani (2016) studied the interrelation between *Triguna* and state and trait anger. Two psychological scales – Spielberger's (1985) State-Trait anger scale (STAS) and Wolf's (1998) Vedic personality inventory were used. The results indicated a positive relationship between *-rajas guna* and state and trait anger, *tamas*

*guna* and state and trait anger, and negative relationship between *sattva guna* and state and trait anger.

Kumar and Balodhi (2016) used SRT inventory to find a predominance of *sattva*, *rajas* or *tamas guna* in people with the clinical condition and people without it. The results of the study showed dominance of *rajas guna* in a clinical population and *sattva guna* in a normal population.

Yadav, Prakash and Jain (2016) studied the correlation between *triguna* and risk-taking behaviour. Personality Assessment Profile (Parashar, Dhar & Dhar, 2011) was used to measure *Triguna* and Risk-taking Questionnaire (Sinha & Arora, 1983) was used to measure risk-taking behaviour. Findings suggested that *sattvic* personality and *tamasic* personality do not correlate with risk-taking behaviour. *Rajasic* personality and risk-taking behaviour had a significant positive correlation.

Few researchers have conducted studies to relate *Ayurveda* based personality type with different variables. Mukherjee and Wahile (2006) explored *Ayurveda* and other Indian systems of medicines with the modern scientific approaches for better leads in the health care.

Sreelakshmi and Manay (2006) studied the relationships between the nutritive quality of food (*sattvic* food) and well-being (affective, cognitive and physiological experiences). They conducted a longitudinal study for a period of four years in which the participants were asked to change their food habits and food contents from *tamasic* and *rajasic* to *sattvic* food. Findings suggested that consumption of *sattvic* food had a significant positive effect on well-being.

The studies given below present the effect of *Yoga* on *gunas*.

One of the earliest studies on these lines, Balodhi and Singh (1985) found difference between modern and ancient Indian view on brain functions as enumerated in Hindu philosophy and yogic text.

Patil and Nagendra (2014) studied the effects of Yoga Personality Development Camp on *trigunas* of 200 children, aged 8-12 years. The findings suggested that yoga personality development camp resulted in a significant increase in *sattva guna*, and a significant decrease in *rajas guna* and *tamas guna*.

On the same lines, Betal (2015) conducted a study to measure changes in the dominance of either of the *gunas* through pranayama and meditation. Results concluded that practising these yogic processes helped to attain *sattvic guna* dominance and balance the other *gunas*. The *triguna* had a profound role in determining the behavioural characteristics of a person. Thus, these *gunas* were very effective in the framing different personality pattern.

Naorem, Subrahmanyam and Singh (2016) worked with 80 young widows (below 50 years) for eight weeks in an intervention program and used *yoga* as a tool. They used Vedic Personality Inventory on subjects before and after the intervention. The results indicated an increase in *sattva guna* and decrease in *tamas guna* with *yoga* practice.

The following studies show the relationship between *triguna*, job satisfaction, managerial and organizational behaviour.

Kaur and Sinha (1992) studied the relationship between *triguna* and organizational behaviour of 310 executives from 13 organizations. They identified four factors — *tamas guna*, *rajas positive guna*, *sattva guna*, and *rajas negative guna*. This was the first study which empirically identified a fourth factor, i.e. *rajas*

negative. The results indicated positive correlation between *sattva guna* and leader-member exchange, work ethic, personal effectiveness, self-actualizing behaviour, and organizational effectiveness. *Sattva guna* had a negative correlation with least preferred co-worker construct. *Tamas guna* had a negative correlation with work ethic, personal effectiveness, self-actualizing behaviour, and organizational effectiveness. *Rajas* positive *guna* had a positive correlation with LPC score, work ethic, and self-actualizing behaviour, whereas *rajas* negative *guna* had a negative correlation with work ethic.

Daftuar and Anjuli (1997) studied the correlation between *triguna* and three variable - occupational stress, organizational commitment and job involvement. The results indicated a significant negative correlation between job involvement and occupational stress, significant positive correlation between *sattva* personality type, organizational commitment, and occupational stress; and no significant correlations in case of *rajas guna*.

Brown and Chatterjee (1999) emphasized that the *Guna* theory had a global relevance as a guide to managerial behaviour over Western management practices. According to the researchers, being an egotistic, contractual or follower of legal values were the parameters of Western management and *guna* theory has a profound relevance in explaining them. The study indicated that managers and managerial practices must have a spiritual level of understanding and sensibility, and values which inhibited purposeful action and developed moral judgement.

Sharma (1999) investigated the relationships between *triguna*, self-concept and job-satisfaction. The self-concept was measured by Self-Concept Inventory (Basavanna, 1975), job satisfaction was measured by the scale of Job-Satisfaction

(Daftuar, 1988) and a shorter version of the SRT scale (Pathak, Bhatt & Sharma, 1992) was used to measure *triguna*. The results indicated a positive correlation between *sattva* and self-concept. Significant positive correlation between self-concept and *rajas guna* and negative correlation between job satisfaction and *rajas guna* were found. *Tamas guna* had no significant correlation with self-concept and job satisfaction.

Biswas (2010) explored various *guna* constructs by using structural equation modelling. The study was conducted on participants from three 5-star hotels, one budget hotel, one leading retailer in India, and one multinational bank operating in India. The research work affirmed a framework that was more holistic and had the potential to explain the behaviour of Indian managers more profoundly.

Anuradha and Kumar (2015) used the method of multiple regression analysis to predict the relationship between the three *gunas* and organizational citizenship behaviour, job satisfaction, and job performance. Results indicated that a high *sattva guna* strongly predicted organizational citizenship behaviour and job performance but not job satisfaction. *Rajas guna* was the second best predictor and had negative correlation with organizational citizenship behaviour and job performance. *Tamas guna* did not predict organizational citizenship behaviour, job satisfaction or job performance.

Following studies found correlation between *triguna* and *karma yoga* and transformational leadership.

Narayan and Krishnan (2003) studied the relationship between *gunas*, *karma-yoga* and transformational leadership on a sample of 105 pairs of managers. Each of the three *gunas*- *sattva*, *rajas* and *tamas* was measured on ten dimensions- attribution,

leisure, food, praise, interests and criticism, sympathy, right and wrong. Results indicated that the three *sattva* dimensions i.e. accepting pain, sympathy and motivation to work had positive correlation with qualities of transformational leadership. Two dimensions of *rajas* i.e. attribution and right and wrong had negative correlation with *karma yoga*. *Karma yoga* and transformational leadership had no correlation.

Kejriwal and Venkat (2004) conducted an experiment to observe the impact of three *gunas* and *vedic* worldview (understanding of *maya* and belief in *karma*) on the magnitude of transformational leadership. The *gunas* were presented to participants by portraying a political leader as being high on one or two of the *gunas*. The *vedic* worldview was presented by portraying the leader as having or not having such a worldview. A multifactor leadership questionnaire was used to measure the five factors of transformational leadership, i.e. attributed charisma, idealized influence, inspirational leadership, intellectual stimulation, and individualized consideration. The results indicated that *sattva guna* enhanced transformational leadership, whereas *tamas guna* reduced it. *Sattva guna* and *rajas guna* together enhanced transformational leadership but their effect on enhancement of leadership was less compared to the effect caused by *sattva guna* alone. Similarly, *sattva* and *vedic* worldview together enhanced transformational leadership but not like *sattva guna* alone.

Vimala (2004) studied the managerial skills and personality development. Madhu and Krishnan (2005) studied the effect of transformational leadership and leaders' *Karma-Yoga* on Organizational Citizenship Behaviour (OCB) of followers. They measured five dimensions of OCB i.e. altruism, conscientiousness, sportsmanship, courtesy, and civic virtue for the followers through peer evaluation

questionnaire. The findings suggested that through the combined effect of transformational leadership and *Karma-Yoga*, altruism and conscientiousness were enhanced and civic virtue and sportsmanship were reduced.

Dhulla (2014) integrated the philosophy of *Bhagavad-Gita* with transformational leadership. The progressive development of the personality from *tamas* to *rajas* to *sattva* and their impact on Transformational Leadership were conceptualised. Elankumaran (2004) prepared a *triguna* personality inventory to study the relationship between personality types, organizational climate and job involvement. Findings suggested that the *tamas* type personality had a negative correlation with job involvement.

Following studies indicate relationship between different variables like creativity, need hierarchy and *triguna*.

Kumar and Thomas (2013) studied the relationship between *triguna* and the nature of creativity in 40 managers from different metropolitan cities of India. They used the IAS rating scale, and Wallach and Kogan verbal creativity test. The results showed that managers with *sattvic* personality were able to display their creative abilities outstandingly as compared to than other groups.

Daftuar and Sharma (1997) conducted a study on employees of public sector organization to analyse the relation between Maslow's need hierarchy and *Triguna*. The findings suggested that employees with dominant *sattva guna* work at "the self-actualization" level of need hierarchy, employees with dominant with *rajas guna* work at "self-esteem" level and employees with dominant *tamas guna* work at the "basic needs" level. Employees with dominant *tamas guna* had significant negative

correlations with higher order needs indicating lack of motivation to move to any higher levels of needs.

Information from ancient scriptures indicate different ways of understanding *triguna*. One of the oldest scriptures the *Atharva Veda* recognised *triguna* as temperament, and the *Svetasvataropnisad*, *Maitrayani Upanisad*, *Chandogyopnisad*, *Sankhya Karika*, *Vivekcudamani*, *Ayurveda* and *Mahabharata* have mentioned the elemental qualities of each *guna*. *Charak Samhita* and *Sushruta Samhita* have mentioned seven types of personality in *sattva guna*, six types of personality in *rajas guna* and three types of personality in *tamas guna*. The *Bhagavad Gita* has mentioned the qualities of the *triguna* in two categories i.e. behavioural and cognitive.

Since the beginning of the 1970s, modern psychologists conducted more objective and scientific investigations in the field of personality. The examples of modern studies include- representation of *triguna* as a ‘type model’ of personality, model development on *triguna* by integrating it with medical field, defining *triguna* under different terminologies and by means of inferential statistical methods like Principle Component Analyses constructing a six-factor personality structure. These studies have shaped a more systematic and wide frame of understanding *triguna* and establishing ‘type’ approach in Indian psychology.

#### **1.4. Rationale for present research**

Previous studies indicate that the *triguna* theory represents the ‘type’ approach to personality (Charak & Susruta; Das, 1987; Deo & Kulkarni, 2004; Krishnan, 2002). This ‘type approach’ indicated that each *guna* represented a personality type with a set of unique qualities. That is, if an individual had a dominant *guna*-type, he has the set of qualities of only that dominant *guna*. This approach neglected the presence of

qualities of other two *gunas*. But *triguna* are inseparable and interdependent (B.G. 7.12). Qualities or traits were required to be recognized as independent attributes (Allport, 1937). Hence, the unique set of qualities of *Triguna* could discriminate between two personalities and provide a better representation of personality. The ‘trait approach’ magnifies the contributions of each trait in varying degrees. For example, the *rajas guna* consists of characteristics like ambition, passion, and boastful. A personality analysis in ‘type approach’ would measure the presence of *rajas guna* and indirectly imply the presence of ambition, passion, and boastful evenly. In ‘trait approach’ independent contribution of each trait i.e. ambition, passion, and boastful would be measured for understanding the personality.

The ‘SRT-Trait Model of Personality in Indian psychology’ is developed in the current study to measure the contributions of individual traits of *triguna* in formation of personality. From the classical Indian literatures the qualities of each *gunas* are derived and congregated as patterns of thoughts, feelings, and behaviours. This model suggests that individual differences lie in terms of differences in traits within each *guna*. On the empirical grounds, two highly objective methods, factor analysis and structural equation modelling are used for the statistical evaluation of these traits and the SRT-Trait model. According to the context of the SRT trait model, the ‘SRT-Trait Scale of Personality’ is developed and standardised.

### **1.5. Objectives**

1. Conceptualizing the SRT-Trait Model of Personality in Indian psychology.
2. Developing SRT-Trait scale of Personality in Indian psychology for measuring the traits of *Triguna*.

3. Standardizing SRT-Trait scale of personality by establishing norms for the general adult population.
4. Identifying SRT-Trait based personality profile for various professions.
5. Identifying SRT-Trait based personality profile for males and females.