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CHAPTER I

INTRODUCTION

1.1 PREAMBLE

The Indian Philosophy is called as *Darśanas* in Sanskrit. It refers to several schools that are started in the Indian continent. The goal of these schools was always to improve human life. According to Richard Garbe “The Indian philosophical tradition has given thrust for both experience of the ultimate reality and for the achievement of a pain-free existence”. During the course of development of philosophy in India there evolved six schools which accepted either God or authority of *Vēda* or both and are called *Ṣaḍ Darśanas*. The word *darśana* means vision, and signifies a direct experience of reality. The *Ṣaḍ Darśanas* are *Sāṃkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Pūrvamīmāṃsā* and *Uttaramīmāṃsā* (*Vedānta*).

All Indian Philosophical schools started not in solitude from each another, but are related to one another. Each philosophical school had to defend its doctrine from the critic it faced from other schools and developed its own theory. A particular school is well understood by knowing other school where it has its reference.

Theoretically *Nyāya* is connected with *Vaiśeṣika*, *Sāṃkhya* with *Yoga* and *Pūrvamīmāṃsā* with *Uttaramīmāṃsā*. Even though they differ in their essence, they share some basic principles in common hence work complementary to each other.

History of studying of personality has broad and varied in scope, originating at different time and place during the establishment of civilizations. Indian philosophy is vast and profound. Ancient Indian sages who were subjective scientists (inward looking) studied human beings with the goal of self-realization. Many of the Indian philosophers have devoted their life time in systematizing the concept of personality according to the mentality of the people.

All the individuals have their unique way of responding to the stimuli and perceiving things and looking at the world. Human beings are heterogeneous in nature and are very difficult to define in exact terms. Personality is combination of responses to external and internal stimuli. These responses correspond to a particular situation and cannot be predicted for some other situation.

As per Richard Garbe, German Indology and messiness of atheistic *Sāṃkhya* in his book titled “The *Sāṃkhya-Pravacana-Bhāṣya*”, Says “*Sāṃkhya* is one of the oldest of all *Darśanas*. The central teaching of *Sāṃkhya*, is that the reality has two-fold, the spirit and matter (*Puruṣa* and *Prakṛti*). According to this school of thought, there are many *Puruṣa* which are pure and changeless, but only one *Prakṛti* and is subjected to change. The world had been gradually and spontaneously evolved from *Prakṛti* with the three *guṇas*, *sattva*, *rajas* and *tamo guṇa*. *Puruṣa* is in a state of bondage in creation. The bondage of *puruṣa* results in misconception that he is one with *Prakṛti*. Liberation is attained when *Puruṣa* realises that he is different from *Prakṛti*. Man is enlightened by the knowledge of "the distinction between soul and matter". The *Guṇa* theory in *Sāṃkhya* system gives vital information to the processes of ontological transformation of human being.

Richard Garbe in his book “Secrets of *Sāṃkhya* states “Pathanjali, the founder of the *Yoga* school of thought, holds that *Yoga* is the spiritual effort to attain perfection through the control of body, senses, mind, and through the discrimination between *Prakṛti* and *Puruṣa*. As in *Sāṃkhya*, the ultimate goal of human aspiration is the absolute isolation of the soul from matter”. According to Sharma “*Yoga* is the practice of spiritual action'. *Yoga* means union. *Vedānta* considers *Yoga* as the spiritual union of the individual self with the universal self.

Personality in Indian philosophy is defined by three main spheres. They are 1) *Pañca Kośa*, 2) *Tridoṣa* and 3) *Triguṇa*. The *Pañca Kośa* sphere comprehends the individual from the view point

of the five sheaths namely, *Aṅṅamaya Kośa*, *Manōmaya Kośa*, *Pranamaya Kośa*, *Vīgyanamaya kośa* and *Āṅṅandamaya Kośa* which has been revealed about it for the first time in the *Taittirīya Upaniṣad*. This is reflected as the initial study of human personality from the Indian psycho-philosophical approach.

The *Tridoṣa* sphere comprehends the personality from the basis of *Āyurvedic* system of medicine, it is reflected that a living system is prepared of *Pañca-Mahābūta*, at the physical level it forms *Vatta-Pitta- Kapha* and *Sattva-Rajas-Tamas* at the mental level. This shelters the psychosomatic compositions and is generally known as the *Tridoṣas* theory (Tripathi, 2000).

The third sphere of understanding personality is with reference to the *Triguṇa* - the psychological traits which is accountable for human behavior, behaviours and types of human personality. *Sattva*, *Rajas* and *Tamas* and are in diverse section in all human beings. These *guṇas* motivate different human actions and which is recognized by all the traditional Indian systems of Philosophy (Boss, 1966; Parameswaran, 1969; Dwivedi 2002; Jain & Sharma, 2006). In fact every act, (behaviour) is the outcome of expression of latent three *guṇas*. These above three spheres form the utmost significant and widespread procedure of understanding Human Personality from the Indian viewpoint.

Guṇa is an essential theoretical proposal of *Sāṅkhya* system of Indian philosophy. Early Indian scriptures like the *Upaniṣads*, *Puranas*, and *Yoga sūtras*, *Mahābhārata*, *Sāṅkhya Kārikā* and *Bhagavadgīta* have also concurred that the *guṇas* are responsible for human actions.

The revolutionary American scientist and Psychologist, Gordon Allport (1937) termed two key ways to study personality namely the nomothetic and the idiographic. “Nomothetic psychology is built on general laws which can be pragmatic to different people. Idiographic psychology is to study the exclusive traits of an individual.

“German-American psychologist, Kurt Levin (1940) has directed substantial research on human behaviour and reasons of such behaviour. He alleged that people are inclined by a number of differentiated factors, which are both hereditary and ecological. The effect of these factors regulates the Personality”.

The various statements commonly made to describe personality are listed below.

- “Personality is a set of qualities that make a person distinct from another”.
- “Personality includes all the attributes– behavioural, temperamental, emotional and mental– that which makes a person a unique individual “.
- “An individual's personality is the combination of traits and patterns that influence his behaviour, thought, motivation, and emotion”.
- “Personality is totality of person’s attitudes, interests, behavioural patterns, emotional responses, social roles, and other individual traits that endure over long periods of time.
- “Personality is the sum total of ways in which an individual reacts and interacts with others”.

(Source: <https://www.personality-arp.org/html/newsletter01/jdm.pdf>)

From the above arguments it can be established that, Personality is a very multifaceted and multidimensional concept of a human being. Hence, there is no collective description of personality can be created to it. Individual’s perception of personality comprises of trait, hereditary factors, ecological factors and physical presence.

The personality psychology came into existence as a sovereign field of research in the start of 20th century. Previous research on personality elucidated personality in terms of personality type. Allport originated trait approach. The characteristic feature the trait approach is that personality is

the individual's unique pattern of traits that distinguishes him from others. This approach has been fully investigated in later research by Cattell, Guilford, Eysenck, McCrae, Costa, and Kline etc.

Of late some researchers have tried to identify and acknowledge the significance and prominence in hypothesizing and describe personality as mentioned in *Sāṃkhya* system of Indian Philosophy i.e. *Triguṇa*. Personality as per *Sāṃkhya* system can be described in terms of three facet i.e. *Sattva*, *Rajas* and *Tamas*. There is no research to find the suitability of *Triguṇa* theory with Western model of personality. The current study wishes to develop and authenticate a personality model using *Triguṇa* concept of *Sāṃkhya* Philosophy.

1.2 THE TRIGUṆA AND ITS DIMENSIONS:

The concept *guṇa* has originated during the Vedic period. Interpretation of *guṇa* based on *Sāṃkhya* system from various scholars, commentators English translations are referred here for understanding of *guṇa*. The books referred are *Sāṃkhya Kārikā* of *Īśvara Kṛṣṇa* and *Kapila Sāṃkhya* (Larson, 1969; Śāstri, 1930; Wilson, 1887).

Commentaries written by *Vācaspati Mīśra* (*Sāṃkhya-Tattava-Kaumudi*), *Pañcasika's* (*Sāṃkhya-Pravacanasōtram*) and *Hariharānanda Araṇya* (*Sāṃkhya tattvalāka*) are also used to find meaning of the word *guṇa*.

Other commentaries like *Jayamaṅgala*, *Mathara*, *Vaṃśidhara Mīśra*, *Mudumba Narasiṃha Swamin*, *Tārkacarya*, *Bhashya* of *Sāṃkhya Kārikā* by *Gauḍapāda*, which are considered as authentic, are not available in their original form. Therefore, the summaries of each of these works are available as a secondary source (Larson and Bhaṭṭacārya, 1987).

1.3 MEANING OF GUNA:

Deficiency of English Language in finding the exact words for Sanskrit has been witnessed during literature study. Hence a brief study on English Sanskrit Dictionary has been done for this research.

Sanskrit-English dictionaries written by Apte, 1975; Benfey, 1982; Gōpālacarya, 1967; Jha, 1928; Macdonell, 1924; Williams, 1964 list a number of meanings for the term *guṇa*, some of them which are used in research are given here. They are string, thread, rope; excellence; ingredient, constituent; quality; a subordinate; virtue etc. are used. Therefore it is difficult to fix the exact meaning of *guṇa* and understand its psychological connotations.

Sanskrit scholars use different methods to fix the meaning to term *guṇa*. According to Muktavali written by Viśvanātha the term *guṇa* is taken into consideration from 1) the grammar (*vyākaraṇa*); (2) metaphor (*upamāna*); (3) traditional Sanskrit dictionary (*amara kośa*); (4) word of an authority (*aptavākya*); (5) usage (*vyavahāra*); (6) *vākya śeṣa*, (7) explanation (*vivaraṇa*); and (8) context (*sānnidhya*). Here, a few of these are followed. The help of Sanskrit scholars were sought to understand the relation between the derivation of the term and the several meanings; the most appropriate meaning in the present context; and their psychological significance.

According to *Sāṃkhya* philosophy, *guṇa* constitutes *Prakṛti* (primal nature) and *Prakṛti* is compared to a dancer (*nartaki*) in *Sāṃkhya Kārikā*(SK 59) who exhibits herself to *Puruṣa* (Spirit) (Śastri, 1930). The idea of “inviting” is implicit here.

Amara Kośa also uses the term *guṇa* in the sense of “subordinate”. Further, *guṇa* has the meaning of thread and rope, in the sense of their function “to bind”, as derived from the root *gun*. In the *Bhagavad Gīta* it is stated that *Triguṇa* bind (*nibadhnāti*) the “owner of the body” or the “one who inheres in the body” (*dehi*) (BG, 14, 5). How this happens is described further in BG, 14, 6-8. The

term *guṇa* is also used to refer to “quality” of a substance. But it is made clear in the commentary of Śankarācārya on BG-14-5 that *guṇa* is *Prakṛti* itself and not the attribute of something else.

Considering these possibilities, it can be stated that the term *guṇa* though has several meanings, refers to *Prakṛti* itself and its usage in *Sāṃkhya* and *Bhagavad Gīta* form the basis for psychologists. From operational point of view it is *Sattva*, *Rajas* and *Tamas* that are important not the term *guṇa*. It is just a super ordinate concept and when we have to transact to understand human behaviour, it is the latter three concepts that are more important for us. Hence, in psychological literature it may be more appropriate to use *Triguṇa* rather than just *guṇa* to avoid confusion in meanings. It is also necessary to clarify the psychological connotations of these three *guṇas*.

The term *Sattva* is derived from the root verb ‘Sat’ which means “to be”, which is related to *asti* that is equivalent to “is”. The word *Sattva* is formed as ‘sat + tva’ which is explained as ‘*sato bhāvaḥ*’. The dictionaries list the following English terms as meaning of *Sattva*, some of which directly represent the root meaning- being, existing, occurring, happening; living, lasting, enduring; real, actual, true (Apte, 1975; Benfey, 1982; Gopālacārya, 1967; Macdonell, 1924; Williams, 1964). From this *Sattva* is interpreted to mean existence; reality, true essence; nature, natural character; disposition of mind or character; vital breath, life; energy; and consciousness. There are other meanings like strength of character; firmness, resolution, courage; self- command; good sense; magnanimity; purity; goodness; good, right; beautiful; wise; honest; venerable, genuine; respectable people; and virtuous (Apte, 1975; Benfey, 1982; Gopālacārya, 1967; Macdonell, 1924; Williams, 1964), which represent human behaviour and qualities. How such qualities and behavior are related to *Triguṇa* is a question that will be addressed in the next section.

Similarly, the term *rajas* is derived from the root *ranj*, which means to be dyed, colored, grow red, glow, moved, affected, excited, delighted, attracted so on as used by many. *Bhagavad-Gīta* (14, 7) uses the term in this sense – *rajḥ ragātmakam viddhi* (*Rajo guṇa* creates passion in the form of strong desires, feelings and emotions.). However, Benfey (1982) differentiates the meanings of the possible roots for *rajas* as ‘*raṅgh*’ meaning to go, to move swiftly; as ‘*raja*’ meaning dust, pollen, quality of passion; and as ‘*ranj*’ meaning to dye, to colour; to be attached; to glow, affected, red; to go, agitated; and fond. Macdonell (1924) regards ‘*rajo*’ as having ‘brilliance’ as its original meaning which is opposed to the original meaning of ‘*rajas*’ i.e., dimness given by Benfey (1982). The word *rajas* is interpreted to mean vapour, mist, clouds, gloom, dimness, darkness; impurity, dirt, dust, the darkening quality; passion, emotion, affection etc. (Apte, 1975; Benfey, 1982; Gopālacārya, 1967; Macdonell, 1924; Williams, 1964). *Rajas* when identified as *tejas* means to be active, urgent and variable (Williams, 1964). All these meanings have been used in different contexts to describe human behaviour and psychologists have incorporated them.

The term *Tamas* is derived from the root ‘*tam*’ which means to gasp for breath; affecting; choke; exhausted; perish; be distressed or disturbed; become immovable or stiff; wish, desire; pained (Apte, 1975; Benfey, 1982; Gopālacārya, 1967; MacDonnell, 1924; Williams, 1964). Among these, according to Sanskrit scholars, the meaning exhaustion is close to the root *tam*. It also indicates lack of activity. While the term ‘*tama*’ means night (Williams, 1964) ‘*Tamas*’ means hell, groping in the dark and mental perplexity (Williams, 1964); ‘*tamam*’ means darkness; and ‘*tamata*’ means desirous, longing, wished (Apte, 1975). The term *Tamas* is formed from ‘*tam + as*’ which is explained as ‘*tamayate tam (glānau) a sun*’ (Gopālacārya, 1967).

In *Bhagavad-Gīta* (14, 8) *Tamas* is characterized as being born of ignorance (*Tamas tvajñananajām viddhi*). In this sense, the terms darkness, hell, gloom; led into darkness, deprived of light or sight; mental darkness, ignorance; illusion, error; the cause of heaviness, lust; anger; pride; sorrow;

stupidity, dullness and stolidity (Apte, 1975; Benfey, 1982; Gopālacārya, 1967; Macdonell, 1924; Williams, 1964) have been used.

1.4 SATTVA RAJAS AND TAMAS USED DIFFERENT AUTHORS IN VARIOUS TEXTS.

AUTHOR	SOURCE	DESCRIPTION		
		SATTVA	RAJAS	TAMAS
Jayamangala	<i>Jayamaṅgala</i>	<i>Nirmala</i> = pure	-	<i>Anirmāla</i> = impure
Māthra	<i>Māthraṅvathi</i>	<i>Priti</i> = compassion, love <i>sukha</i> = satisfying	<i>Apriti</i> = frustration	<i>Viśada</i> = oppression <i>Mōha</i> = attachment confusion
Gauḍapāda	<i>Sāṁkhya Kārikā Bhāṣya</i>	<i>Viśudda</i> = pure	<i>Ghōra</i> = uncomfortable	<i>Mudha</i> = confusing
Swami Hariharanānda	<i>Sāṁkhya tattvalōkā</i>	<i>Prakāśa</i> <i>śila bhāva</i> = creative	<i>Kriyā śila bhāva</i> = self centered activity	<i>Kriyā śila abhāva</i> = lazy
Vācaspathi Miśra	<i>Tattvakaumudi</i>	<i>Sukha</i> = happy	<i>Dukha</i> = pain	<i>Viśāda</i> (<i>Mōha</i>) = Delusion
	<i>Bhagavad-Gīta</i>	<i>Śraddha</i> = Faith <i>Satya</i> = Truth	<i>Rāga</i> = Passion	

Table 1.4 Meaning of Sattva Rajas and Tamas taken from various text and Authors

1.5 CONCEPTUALIZATION OF *TRIGUNA*

AUTHOR	<i>SATTVA</i>	<i>RAJAS</i>	<i>TAMAS</i>
WOLF-1998	Determination, cleanliness, truth mental equilibrium discipline	Materialistic, desire for self-gratification envy	Anger. irrational, arrogance, mental imbalance
MATHEW- 1995	Tolerate, stable, high self- awareness, sensitivity freedom, flexibility	Restless, over active, high drive, extroverted, instability, activism.	Inertia, introverted, instability, fear, low imitative anxiety, low self confidence
PATHAK et.al	Peace, light illumination, knowledge	Pain, self-centred activity	Inertia, darkness and delusion
UMA-1969	self- control, Generosity, good, humility, unselfishness, purity, truthfulness, faith, devotion etc.	impure, bad, lack of control on emotion	Dullness, negligence, lethargy, fear, anxiety, shallowness, low imitative uncertainty, inaction, misunderstanding sorrow cynicism stupidity

Table1.5 showing conceptualization of *triguṇa* from various authors

From the above discussion we conclude, *Sattva*, *Rajas* and *Tamas* have following qualities and are used in this research.

<i>Sattva</i> (Purity and holiness)	<i>Daya</i> (sympathy), love, faith in God, <i>ahimsa</i> (not hurting) truthfulness, non-stealing, discrimination (<i>vīveka</i>), dispassion (<i>vairāgya</i>) <i>Tyāga</i> (Sacrifice), forbearance, kindness, humility, Self-control, honesty, soft-spoken, non-greedy merciful patience.
<i>Rajas</i> (Action and Drive)	Authoritativeness, desire for leadership, activeness, hurry, passion, fighting spirit, rule-breaking strong belief in self-will, assertiveness, spend thrift harsh mouth, competitive instinct, love for grandeur, pride.
<i>Tamas</i>	Greed, lack of motivation, daydreaming, rumors mongering, jealousy, miserliness, pessimism, bashfulness, desire, lust, excessive sleep, negativism, possessiveness, perverted vengeance treachery. Dishonesty laxity.

SUMMARY:

Western studies on personality are based on objective science. They looked at the outer world and gathered information to develop the necessary theory on personality. Western scientists like Sigmund Freud, Carl Rogers, Abraham Maslow, Erikson, Goldberg and many others have extensively contributed for the study of personality. They generalized their theory based on some traits.

Our ancient sages were subjective scientist. They developed their theories by experiencing the facts. The experiences of the sages are their spiritual experience and are termed in Sanskrit as *darśanas*. *Darśanas* are the realized truths of our sages. They realized that *triguṇa* which is the material quality of nature are responsible for a particular behavior of human beings. Further by study of *Pañca Kośas* one can understand ones psychological and spiritual development of personality.