

**CHAPTER- II**

**LITERARY RESEARCH ON INDIAN PERSPECTIVE OF PERSONALITY**

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## CHAPTER-II

### LITERARY RESEARCH ON INDIAN PERSPECTIVE OF PERSONALITY

#### 2.1 CLASSIFICATION OF INDIAN SCHOOLS

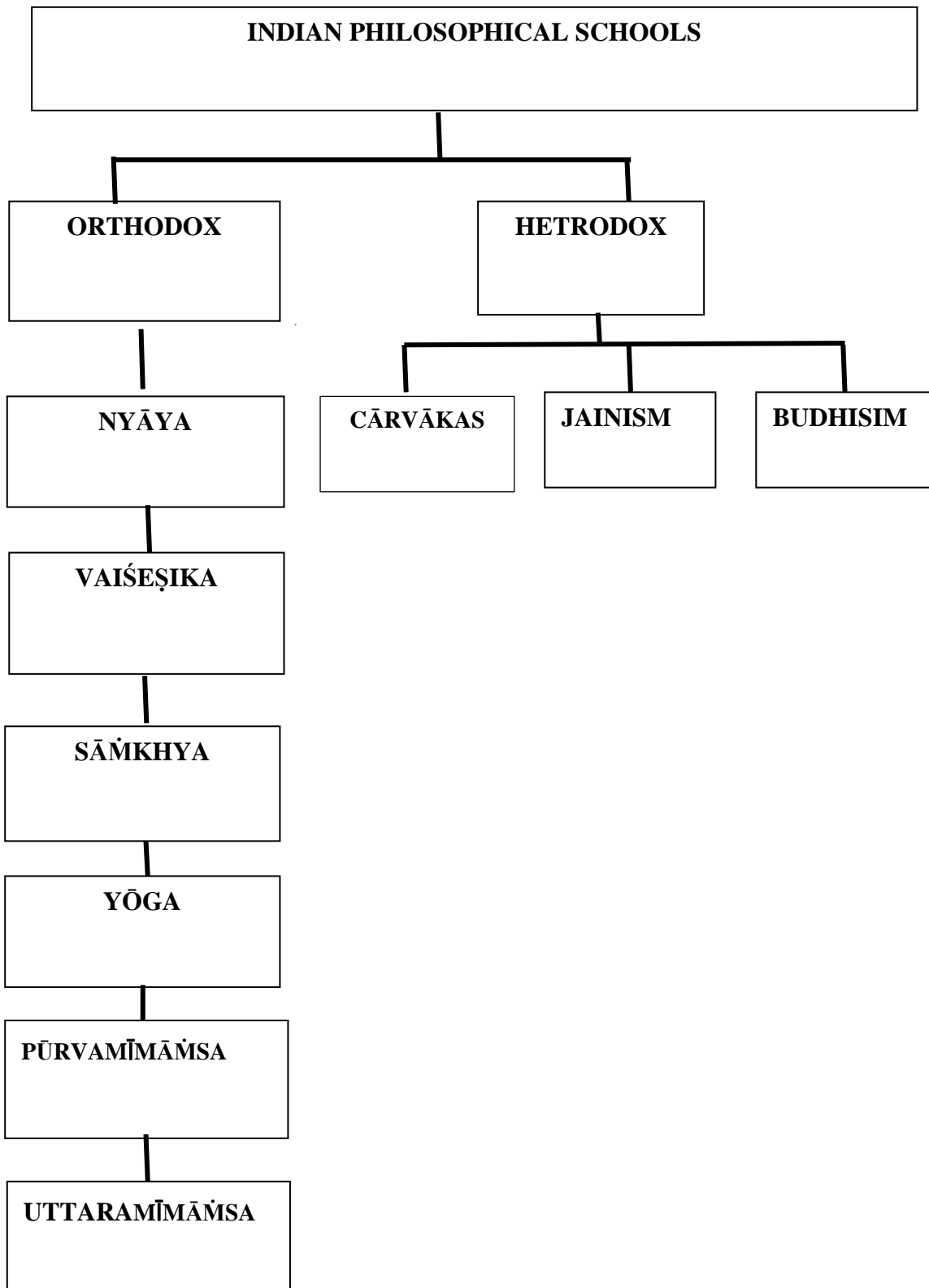
The understanding of human nature as per Indian thoughts is derived from various philosophical schools. These schools are classified into two broad areas.

**2.1.1 Orthodox (*Āsthika*):** The orthodox school comprises of six chief philosophical systems and is popularly known as *Saḍ-Darśana*. The *Saḍ-Darśanas* are *Pūrvamīmāṃsā*, *Uttaramīmāṃsā*, *Sāṃkhya* and *Yoga*, *Nyāya* and *Vaiśeṣika*. They are regarded as orthodox because they believe in existence of God and accept the authority of Veda's. *Mīmāṃsā* and *Sāṃkhya*- do not regard God as the creator of the world but accept authoritativeness of *Vedas*.

**2.1.2 Heterodox (*Nāstika*):** Under the Heterodox system the schools of materialism such as The *Chārvākas*, The Buddhists and the Jains are included here as they neither accept God nor authoritativeness of *Vedas*.

*Saḍ-Darśanas* are not developed in isolation from one another. Each school is interrelated with each other. Each school developed because it had to defend its concepts from the criticism it faced from the other schools and developed its own theory. The development of a particular school is best understood with the constant reference to other schools where it finds its mention.

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.



**FIGURE 2.1 Classifications of Indian Schools**

## 2.2 SIX INDIAN PHILOSOPHICAL SCHOOLS (*DARŚANAS*):

In order to give a clear concept of six schools of Hindu philosophy many sages have spent their entire life in systematizing this profound and vast philosophy. It was sage Veda Vyāsa who first classified and arranged the Vedas into four groups. These groups are *Ṛig Veda*, *Yajur Veda*, *Sāma Veda* and *Atharva Veda*. The *Vedas* were further classified into two sections. The first section comprised of rituals and mantras and was called as *Karmakāṇḍa*. The second section which formed the end part of Vedas was named as *Jñāna Kāṇḍa*. This is also called as *Vedānta* or *Upaniṣads*. This is the philosophical part. *Vedānta* is neither speculation nor imagination, but it is the spiritual experience of sages for centuries. It is realization (*Darśana*). It is the super conscious perception.

At various periods of time certain groups of people did not believe the ritualistic system of the Indian philosophy. One among them was *Cārvākas*. They were extremely materialistic and did not believe God. During the time of Buddha, there was a religious and philosophical upheaval in India. There were as many as sixty two different schools prevalent during this period. Some of these schools opposed the *Vedic* Culture, which lead to the foundation of the six systems of Orthodox Hindu Philosophy. These six systems were developed at different intellectual centers all over India. The founders of this system were sages of highest order and devoted their entire life in spreading this philosophy. The ways of approach to Truth or Reality matched the people with different mental caliber and ability, their capabilities and temperament. The six schools of philosophy are *Nyāya*, *Vaiśeṣika*, *Sāṅkhya*, *Yoga*, *Pūrvamīmāṃsā* and *Uttaramīmāṃsā* or *Vedānta*. The *Pūrvamīmāṃsā* and *Uttaramīmāṃsā* are closely connected with Vedas.

**2.2.1 *Nyāya Darśana*.** The founder of this school is Sage Gautama. The greatest contribution made by this is methodology to understand the reality based on logic. This system was adopted by majority of the Indian Schools. This school believed that the only way to get away from pain and

suffering is by obtaining the valid knowledge. The four sources identified by this school are perception, inference, comparison and testimony. It can be considered as analytic principles of the western worlds. It contains sixteen topics. They are

SL.NO	Analytic Principles	SL.NO	Analytic Principles
1	<i>Pramāṇa</i> –epistemology	9	<i>Tārka</i> – Arguments
2	<i>Pramaya</i> - ontology	10	<i>Vāda</i> – Conducted discussion
3	<i>Samasya</i> - doubt	11	<i>Nīraya</i> – Belief
4	<i>Dṛṣṭana</i> – Paradigm cases which establish a rule	12	<i>Jalpa</i> – Debates
5	<i>Siddhānta</i> – Well established doctrine.	13	<i>Vitaṇḍa</i> – Refuting the opponent view by trying to confuse him
6	<i>Prayōjana</i> – Axiology or purpose	14	<i>Hetvābhāsa</i> (Fallacious arguments)
7	<i>Āvayama</i> – Premise of a syllogism.	15	<i>Jat</i> – An argument based on false analogy.
8	<i>Cala</i> – Unfair attempt to conduct a statement by equivocating its meaning	16	<i>Nigrahasthāna</i> – Ground for defeat in debate

Table 2.3.1Analytic principles of the western worlds

### 2.2.2 *Vaiśeṣika Darśana*

Sage Kanada established this School. This school deals with metaphysics. The main philosophy of this school is Gods WILL is the cause for the creation of the universe. This philosophy proclaims

that individual souls are eternal and they reside in the material body for a specified period of time. According to this philosophy, due to the past actions the soul is born with certain merits and demerits of *karma* (past actions) and tendencies. The creation of the universe is due to various combinations of atoms which are moving. Consciousness in the atoms is created by Brāhmaṇ. They fall under seven categories. These substances are:

Substance	Attribute
<i>Dravya</i>	<i>Guṇa</i>
Action	<i>Karma</i>
<i>Sāmānya</i>	Generality
<i>Viśeṣa</i>	Particularity
<i>Samavaya</i>	The inherent relation between attributes and their substances.

In this school there are seven classes of realities:-

Four class of atoms (earth, water, light and air), Space (*Ākaśa*), Time (*Kāla*), Direction (*Dik*), Infinity of souls (*Ātman*) and Mind (*Manas*).

**2.2.3 Sāṃkhya Darśana:** This is the oldest schools of Indian Philosophy. Sage Kapila started this school. He gave methodology for philosophical analysis. It advocates a very strong dualist exposition of consciousness and matter. This system laid a firm foundation for the *Advaita Vedānta*. According to this school the universe is created because of mutual contact of *Prakṛti* (nature) and *Puruṣa* (person). *Prakṛti* consists of three *guṇas* or qualities. They are termed as *Sattva*, *Rajas* and *Tamas*. *Sattva* is illuminating and is the source of contentment and happiness. *Rajas* create activity and agitation of mind and thus become the source of pain and sorrow. *Tamas* is inertia and source of indifference. *Puruṣa* is pure consciousness. Mind and intellect are the result of combination of the *guṇas* and forms the part of *Prakṛti* not of

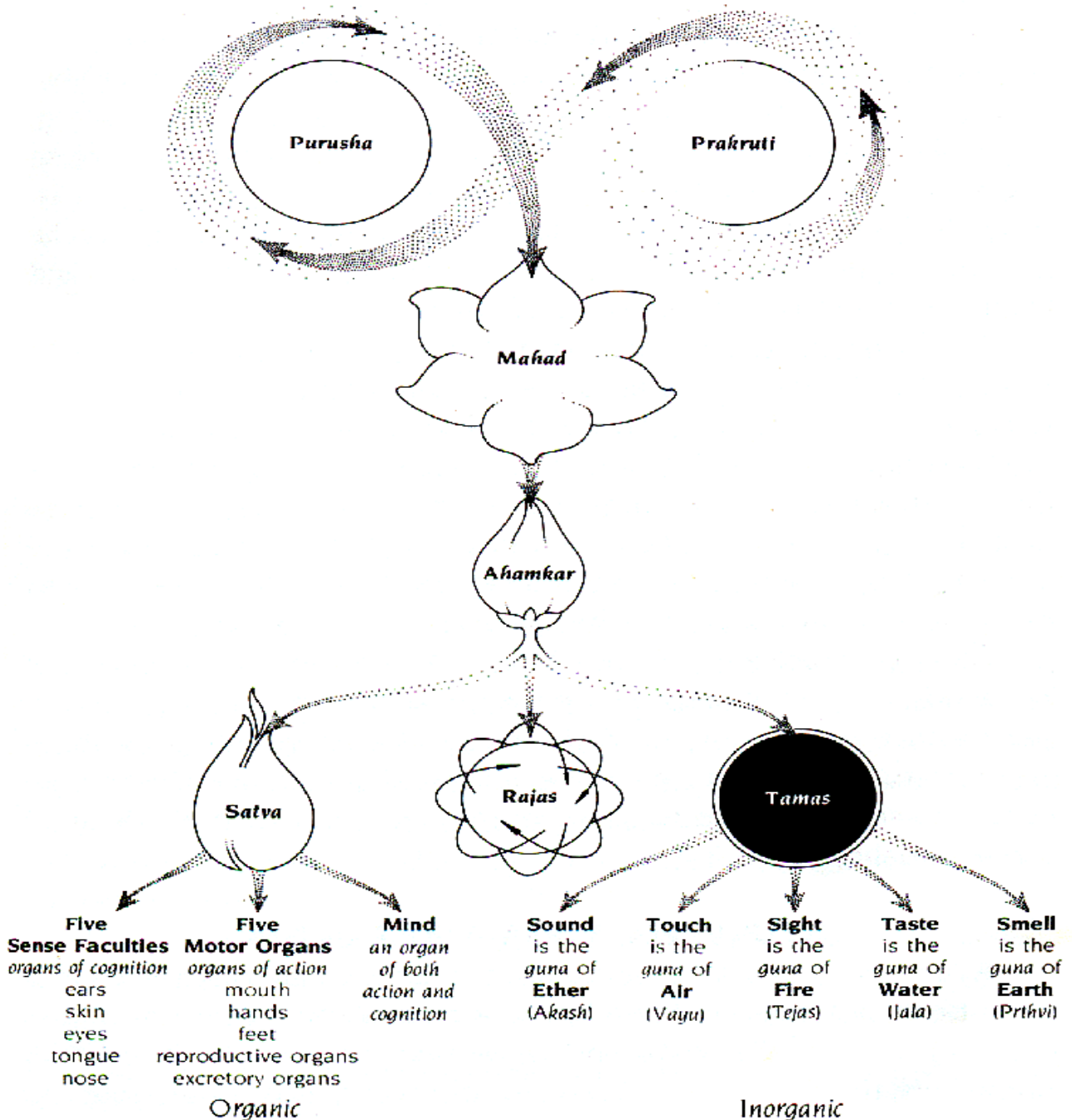
*Puruṣa*. *Puruṣa* acts as pure witness and not as an agent. *Prakṛti* takes the active part in decision. *Puruṣa* lends consciousness to the situation. Initially all the three *guṇas* are in perfect equilibrium in *Prakṛti*. Universe is evolved in consecutive steps when equilibrium of *guṇas* gets disturbed. *Puruṣa* is eternal and all pervading. The union of *Puruṣa* and *Prakṛti* results in evolution. The first evaluate which comes out of this union is *Mahat* or the total mind (cosmic intellect). The various evaluates of cosmic ego are characterized by *guṇas*.

They are:

- ❖ Mind
- ❖ Five organs of knowledge
- ❖ Five organs of action
- ❖ Five subtle elements. These subtle elements give rise to five gross elements which are called as *Pañca Mahābhūtas*. The *Pañca Mahābhūtas* are earth, water, air, fire and ether. Thus twenty four evaluates come out from *Prakṛti*.

## Samkhya Philosophy of Creation

**Purusha** is unmanifested, formless, passive, beyond attributes, beyond cause and effect, space and time. **Purusha** is Pure Existence. **Prakruti** is the creative force of action, the source of form, manifestation, attributes and nature. **Mahad** is the Cosmic Intelligence or **Buddhi**. **Ahamkar** is ego, the sense of "I am." **Satva** is stability, pure aspect, awakening, essence and light. **Rajas** is dynamic movement. **Tamas** is static. It is potential energy, inertia, darkness, ignorance and matter.



Source: [HTTPS://WWW.GOOGLE.COM](https://www.google.com)

Figure 2.3.3 Metaphysics of Sāmkhya Philosophy

## 2.2.4 *Yoga Darśana*

Sage Patañjali is the founder of this philosophy and this philosophy is based on the Patañjali *Yogasūtra*. *Yoga* philosophy is also explained in the *Bhagavad Gīta*. *Yoga Darśana* supports duality. It also says that the cosmos is the result of the interaction of two categories *Prakṛti* (nature) and *Puruṣa* (person). *Prakṛti* is composed of three *guṇas* or qualities. The major difference between the *Sāṃkhya darśana* and the *Yoga Darśana* is that, in *Sāṃkhya darśana*, *Puruṣa* is a mere witness. In *Yoga Darśana*, *Puruṣa* is the agent. *Puruṣa* is regarded as the Lord of the mind. It gives practical means by which *Puruṣa* brings about its own liberation. The agitation of the mind is the main obstacle to liberation. To control the mind, *Yogadarśana* gives many practical and moral rules. The practical method of the *Yoga* philosophy is called the *Aṣṭāṅga Yoga* (set of eight (*aṣṭa*) limbs (*aṅga*). *Aṣṭāṅga Yoga* is also called the *Raja Yoga* they are:-

- ❖ *YAMA* (Moral codes) the meaning of the word *Yama* is control of all sense organs. According to Sage Patañjali there are five *yamas*. They are 1) *Ahiṃsa* - Nonviolence 2) *Satya* – Truthfulness 3) *Asteya* – Non-stealing 4) *Brahmacārya*- Celibacy 5) *Aparigraha*- Non-possessiveness
- ❖ *NIYAMA* (Self-purification) these are the rules for self-personal hygiene. They are five in number. They are 1) *Śauca*-purity 2) *Santōṣa*- contentment 3) *Tapas*-Austerity 4) *Svādhyāya*- Self learning 5) *Īśvarapraṇidhāna* (Dedication to God or Devine)
- ❖ *ĀSANA* (Postures): Sage Patañjali defines *Āsana* as “*sthirasukham asanam*”. The role of *asana* is to vitalize various organs and glands to function more effectively.
- ❖ *PRĀṆĀYĀMA* (Breath control)it is concerned with control and regulation of breath which in turn vitalizes other organs. This consists of four phases

- ❖ 1) *Puraka* (Inhalation) 2) *Kumbhaka* (Holding of breath from inside) 3) *Recaka* (Exhalation) 4) *Śūnyāka* (Holding of breath from outside)
- ❖ *PRATYĀHĀRA* Withdrawing the mind from sensory objects
- ❖ *DHĀRAṆĀ* (Concentration) to make thought waves to attain equilibrium under the influence of *Dhāraṇā*.
- ❖ *DHYĀNA* (Deep meditation) Unbroken flow of thought towards the object of concentration is termed as Meditation.
- ❖ *SAMĀDHI* (Union of object of meditation (Absorption in self)). This is a state when there is consciousness only on the object of meditation and not on the mind itself.

### 2.2.5 *Pūrvamīmāṃsā*

Sage Jaimini is the founder of *Pūrvamīmāṃsā*. *Pūrvā* means antecedents and *Mīmāṃsā* means investigation. Therefore *Pūrvamīmāṃsā* is investigation of antecedents. This philosophy is based on the *karmakāṇḍa* of the *Vedas*. It is one of the most orthodox of the Hindu Philosophical schools. The central theme of this school is elucidation of nature of dharma. The word dharma here is understood as ritual obligations and prerogatives that have to be performed properly with utmost interest and faith. This is performed for the harmony of the universe and for personal wellbeing. *Dharma* can be loosely translated into English as morality. Sage Jaimini formed the rules of Vedic interpretations. This school believes in the power of the mantras and *yajñas*. According to this school of thought the activity of the Universe is sustained by *yāgas* and *mantras*. The Hindu rituals, ceremonies and law which are practiced even now are influenced by this school. They believe that the world is real. It accepts the plurality of Souls. Liberation is attained by performing daily duties (*Nityā karmas*). The soul undergoes transmigration according to the actions performed during their lifetime.

### 2.2.6 *Uttaramīmāṃsā or Vedānta Darśana:*

*Vedānta darśanas* is also called as *Uttaramīmāṃsā*. This forms the end portions of *Vedas*. The aim of *vedāntic* philosophy is to investigate the concept of reality as the human goal. At the first sight, *Upaniṣad* appears to be full of contradiction, to eliminate confusions in the minds of people sage Bādarāyaṇa (Sage Vyāsa) systematized the philosophy of the *Upaniṣads*. *Vedānta* schools, deliberates upon the three categories

- a) The concept and the relations between Brāhmaṇ – (the ultimate metaphysical reality
- b) *Ātman* – (the individual soul or self), and
- c) *Prakṛti* – the empirical world, which is ever-changing physical universe (body and matter).

## 2.3 CLASSIFICATION OF PERSONALITY BASED ON PAÑCA KŌṢA

**2.3.1 *Annamaya kośa:*** The first sheath is the body and is called as “*Annamaya Kośa*” (which means food sheath). This segment of human system is nurtured by “Anna” it means food. Hence the name “*Annamaya Kośa*” is given. It lives with food and dies without food. A person who resided predominantly in the *Annamaya Kośa* considers that he is the physical body. He is attached to the physical this form. “Examples are the persons who love physical fitness programs like games, sports, aerobics, Karate, body building, physical comfort, food, dress etc.

**2.3.2 *Prāṇamaya kośa:*** This is a second sheath and very vital sheath.” *Prāṇamaya*’ is that segment which is nourished by ‘*prāṇa*’, that is, bioenergy”.

**2.3.3 *Manomaya kośa:*** The third sheath is called mental sheath or *Manomaya kośa*). The organs of feeling and mind-this make *manomaya*. The mind thinks of its separation from others and fills other two sheaths (*kośa*). *Manomaya* is the segment nourished by ‘education’. The person residing in *Manomaya Kośa* has strong desire which identifies him with form and name, position and qualities He lacks the cognitive abilities of reasoning and power of discrimination.

**2.3.4 Vijñānamaya kośa:** The fourth sheath is called knowledge sheath or *Vijñānamaya kośa* (Knowledge sheath). It consists of “*Buddhi*” and organs of feeling, with their actions. The idea of “I am the doer” and “I am seer” emerges. This is called as ego. *Vijñānamaya Kośa* is nourished by ‘ego’

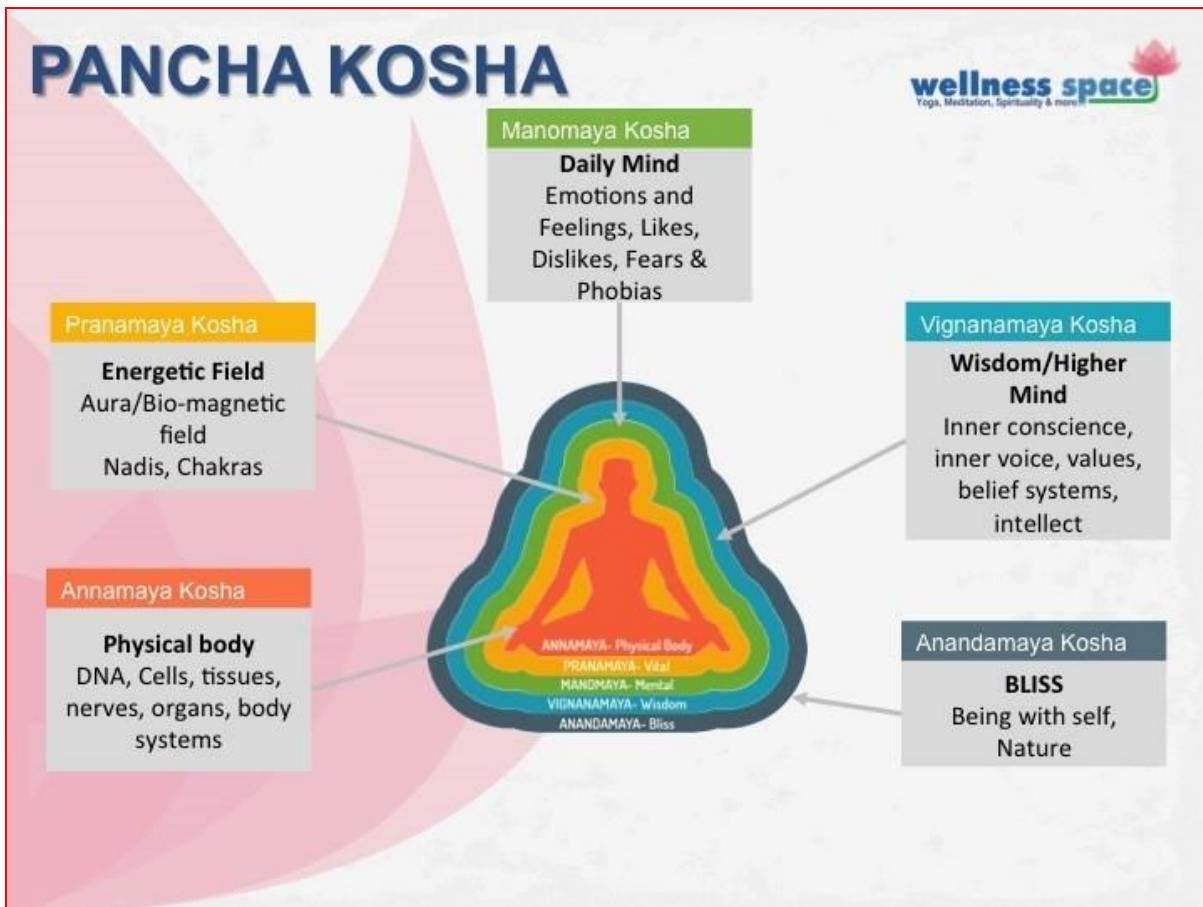
**2.3.5 Ānandamaya kośa:** The fifth sheath is blissful sheath or *Ānandamaya kośa*. It is the reflection of real blissfulness but is reflected with *Tamas* quality of *maya* and one feels it over favorable condition. It comes out of good actions and appears without any effort on one’s own part. *Ānandamaya* is the segment nourished by ‘emotions. Persons experiencing *Ānandamaya Kośa* are stable in action and take a firm decision. They are always happy contented in life and recognize higher state of things. He is immersed in prayers, meditation etc. They are self-realized human beings.

“*Pañca Kośa*” theory can be considered as hierarchical theory of personality. The five *Kośas* are the five sheaths of human personality. Each sheath has its own characteristics. Our body-mind system itself is complex structure. “Human body has three bodies where all these five *Kośas* reside in it. They are:

a) Gross body (*Sthula Śarīra*), b) Subtle body or Astral Body (*Liṅga Śarīra*) and c) Causal body (*Karaṇa Śarīra*).

Gross body is the physical body. Astral body is the vital energy field, mental and intellectual state. Causal body is the ego. The Gross body is controlled by the Astral body. Astral body and the Gross body both are controlled by the Causal body. The physical sheath is the Gross body; the sheath of *prāṇa* (the vital air) is in the Astral body. Astral body contains *Prāṇamaya kośa* (sheath of *prāṇa*), the *Manomaya kośa* (sheath of mind), and the *Vijñānamaya Kośa* (sheath of intellect). *Ānandamaya Kośa* (sheath of bliss) resides in the Causal body (*Karaṇa Śarīra*). These sheaths are located one inside the other with the sheath of the physical body being the outermost and the

sheath of bliss being the innermost. *Karaṇa Śarīra* or Causal body is the map template which is the sole cause for the gross and subtle bodies.” (<http://www.thekundaliniyoga.org/>)

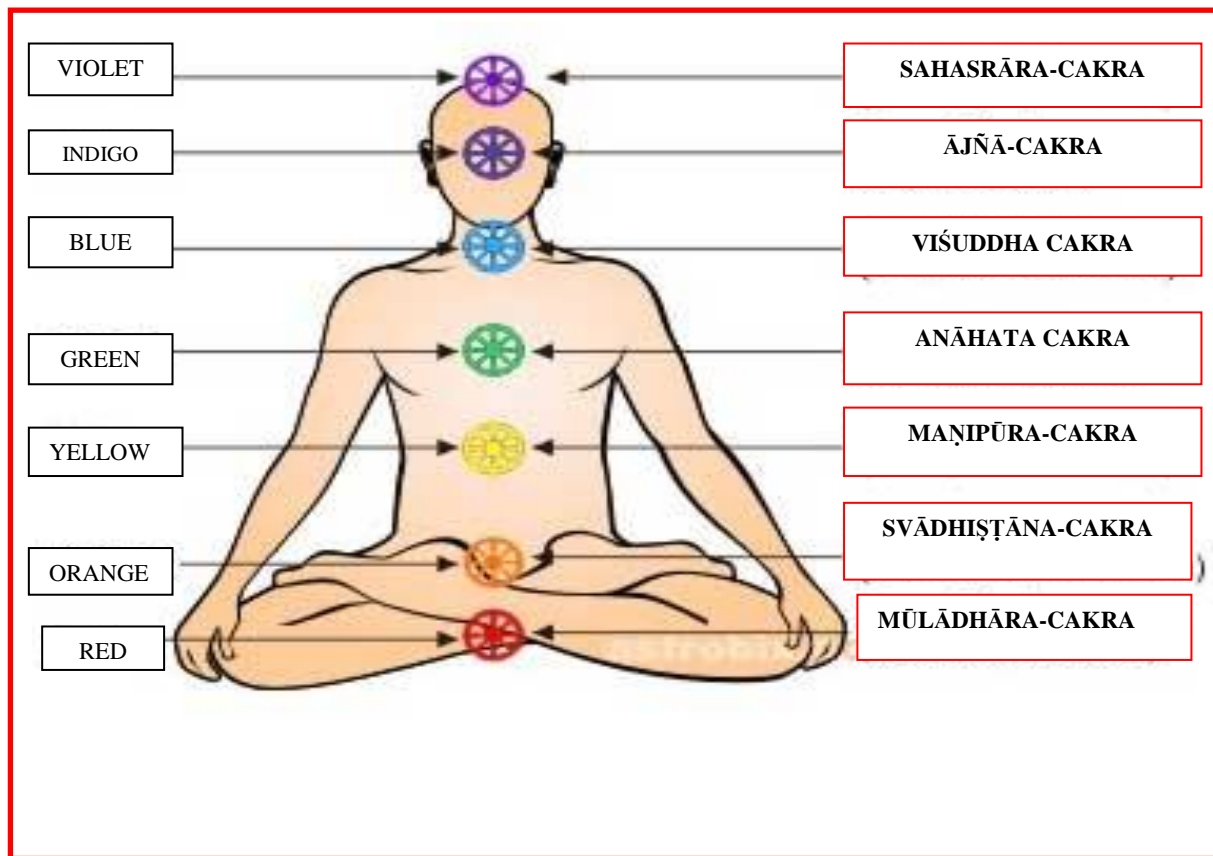


Source: <https://www.google.com/search=pancha+kosa+viveka&tbm>

Figure: 2.4.5 showing five *Kośas*

## 2.4 THE ROLE OF ENERGY CHANNELS IN DEVELOPMENT OF PERSONALITY.

The basis of *Yoga* is the search of true happiness. Man with ignorance search happiness in the objects that surround him. The happiness is within him which can be experienced by calming of mind. It is highest product of Indian spiritual heritage. It forms a complete system of therapy. Through the practice of *Yoga* individual develops awareness and controls his emotions and sense organs of the physical body, The Sanskrit word *Cakra* means wheel. In *Yoga*, this term refers to “wheels of energy throughout the body”. There are seven main *Cakras*. It starts from the bottom of the spine and moves upwards to the crown of the head. Each *Cakra* represents a duality which has to be integrated and resolved in order to lead a balanced life.



SOURCE:[https://www.google.com/search =energy+CHAKRAS+in+human+body](https://www.google.com/search=energy+CHAKRAS+in+human+body)

FIGURE: 2.5 ENERGY CHANNELS

**2.4.1 Mūlādhāra Cakra-** (Energy Sources). This *Cakra* is situated at the base of the spinal cord and encircles the first three vertebrates, the bladder, and the colon. It is energy body. The *kuṇḍalinī* awakening starts from here. The function of this *Cakra* is Survival, security, strength and power.

**2.4.2 Svādhiṣṭhāna Cakra-** This *Cakra* relates to feeling aspect which focuses more on personal values like creative potential, excitement and enthusiasm. It supports the decision making process. It is located below the navel region of our body. Psychologically, it is concerned with sensory pleasure and acts as channel to sexual impulses and lustful feelings. A person whose energy is centered in this *Cakra* is preoccupied with sensual pleasures. This *Cakra* is associated with the personal valves like enthusiasm, creative potential and excitement.

**2.4.3 *Maṇipūra*** or the Solar Plexus *Cakra* is the third center of consciousness and is located at the navel level. It Relates to Extroversion vs. Introversion behavior of person. When this *Cakra* is energized, one has the quality of being dynamic and assertive. Individual reflects an extroversion personality. If unregulated, it leads to tyrannical kind of assertiveness and control or become very submissive. Proper integration at this level gives one the quality of being forceful, dynamic and cooperative without being cruelly aggressive or passive.

**2.4.4 *Anāhata Cakra*** (relates to Sensing vs. Intuiting). *Anāhata Cakra* serves as a bridge between our body, mind, emotions, and spirit. This is Located at the Centre of heart just above the diaphragm. This is fourth *Cakra* and is at the middle of the seven *Cakras* of matter and the upper *Cakras* of spirit. This *Cakra* is our source of love and compassion.

**2.4.5 *Viśuddha Cakra*** (relates to Judging and Perceiving). The fifth *Cakra* is located in the area of the throat region. It as a channel of physical nourishment in the form of air and food are taken into the body. As we move upward of *Viśuddha Cakras*, our awareness is increased and we come in direct contact with the vibrations of life. These vibrations are manifested as communication, self-expression and creativity. Energizing at this level gives the ability to be creative and, the individual is capable of making decision with clarity of thought.

**2.4.6 *Ājñā Cakra*** (also referred as third eye *Cakra*). It relates to judging and understanding the world. Consciousness centered at this *Cakra* gives sense of bliss; develop intuition, perception, imagination and wisdom. Through this *Cakra* one can perfectly make “self- introspection” and develops ability to see within. The *Ājñā Cakra* is located between the eyes, slightly above the space between the two eyebrows. It also controls the pineal gland; located in the middle of the brain.

**2.4.7 Sahasrāra** (Crown *Cakra* relates to Sensing and Intuiting). This is the seventh or the highest Centre and is located at the vertex or top of the head. By energizing of this *Cakra* one can experience the Divine nature of one self. Highly evolved yogis have access to this Centre through *Samādhi*.

## **2.5 THREE GUNAS – ITS TEXTUAL AND INTERPRETATIVE ANALYSIS OF ITS BASIC NATURE.**

The concept of *Triguṇa* is believed to have originated in the Vedic period; it is understood to have developed in clarity in the *Sāṃkhya* system of philosophy. Textual and interpretative analysis of *Sāṃkhya Kārikā* of Īśvara Krishana and *Shrimad Bhagavad-Gīta* is considered for the research.

Īśvara kṛṣṇa, the author of *Sāṃkhya Kārikā*, the scripture most referred to by scholars due to its authority, describes the nature and characteristics of *Triguṇa*, in verses 12 and 13.

The 12th verse says –

प्रीति अप्रीति विषाद् आत्मकाः प्रकाश प्रवृत्ति नियमार्थाः ।

अन्योन्य अभिभव आश्रय जनन मिथुनवृत्त्याश्रव गुणाः ।

*prītiaprītiviṣād ātmakāḥ prakāsa pravṛtti niyamārthāḥ |*

*anyonya abhibhavā āśraya janana mithunavṛttayāśrava guṇāḥ ||*

Śāstri (1930) translates this *kārikā* as follows. The pleasure, pain and indifference which are constituents of the nature; illumine, activate and restrain; each functions through suppression, co-operation, transformation and intimate intercourse with and by the rest” The author of *Sāṃkhya Kārikā* does not give any further explanation as to how the three *guṇas* represent three kinds of human experience and how they are responsible for the three functions. But it is striking that the so called fundamental constituents underlying the whole manifestation of universe are described with reference to human feelings.

It is also significant to note that *Gauḍapāda*'s commentary on *Sāṃkhya Kārikā* being translated by a number of authors and has led to differences in the English terms used for '*prīti*/*apṛīti*/*viśada*'. Colebrooke (1939) for example, translated them as goodness, foulness and darkness and equates it to be the same as agreeable, disagreeable and indifference. He further interprets *Gauḍapāda* as explaining all that is *Sattva* /goodness as pleasant, *Rajas*/foulness as pain and *Tamas*/darkness as dullness or stupidity. Larson (1969) translates *Sattva*, *Rajas* and *Tamas* as intelligibility, activity and inertia and *prīti*, *apṛīti* and *viśada* as agreeable, disagreeable and oppressive.

The terms '*ātmakaḥ*' (in SK) and '*dharma*' (Kapila cited by Ballantyne, 1984), both meaning 'nature', are used to explain what *prīti*, *apṛīti* and *viśada* are in relation to *Sattva*, *Rajas* and *Tamas*. The various exponents on the *Sāṃkhya* system also agree with this view (Vācaspati, cited by Jha, 1965; *Pañcānana Tarkaratna, Mathara, Pañcāśika, Jayamangala, Vijñānabhikṣu* and *Gauḍapāda* cited in Larson & Bhaṭṭacārya, 1987). The usage of 'eva' (itself) in *Sāṃkhya Kārikā*, Kapila's aphorisms and *Tattvakaumudī* indicates that *prīti* is *Sattva*, *apṛīti* is *Rajas* etc. Again the questions how they are so and what are the bases of such conclusions are not discussed.

Similarly, the terms *prakāśa*, *pravṛtti* and *niyama* in the 12th verse are also interpreted and translated variously by authors, as illumination, activity and restriction/ restraint (Jayamangala; Mudumba Narasimhan cited in Larson and Bhaṭṭacārya, 1987); as awareness, activity and inertia; as manifestation, activity and restraint / regulation (*Pañcānana Tarkaratna; Gauḍapāda* cited in Larson & Bhaṭṭacārya, 1987) and as that which serves to illuminate, actuate and restrain (Śāstri, 1930). However the term '*artha*' is interpreted as '*prayojana*' as 'effects in' or as that which 'aids to' or 'serves to'. Thus, '*prakāśa*' '*pravṛtti*' and '*niyama*' are regarded as capability, function or purpose of *Sattva*, *Rajas* and *Tamas*.

Even the next verse, 13th, also does not help us much in understanding this relation, but throws a little more light on the nature and functions of the three *guṇas*.

सत्त्वं लघु प्रकाशकम् इष्टं उप अष्ट अम्भकं चलं च रजः ।

गुरु वरणकं एव तमःप्रदीपव च अर्थो वृत्तिः।

“*Satvaṃ laghu prakāshakam iṣṭam upa aṣṭa ambakam calam ca rajah*।

*guru varaṇakaṃ eva tamaḥ pradīpava ca artho vṛttiḥ* ॥

Śāstri (1930) translates this *kārikā* as follows. “*Sattva* is considered to be cheerful, light and shining, *Rajas* to be mobile and stimulating; *Tamas* alone is enveloping and heavy; all of them are functioning for spirit and can be considered as the action of a lamp which gives light to the world”.

## 2.6 HUMAN BEHAVIOUR AS PER BHAGAVAD-GĪTA:

According to *Bhagavad Gīta* human beings have two qualities. The first quality is the one having divine quality or divine personality. Such individual purity in thought, manifests good conduct and speaks truth. Divine or supreme qualities which include assimilation of spiritual knowledge, fearlessness, charity, control of the all sense organs, perform his duty with dedication and without selfishness, study of sacred books, austerity, simplicity, practice non-violence, truthfulness, free from anger, envy, and greed, renunciation, tranquility of mind, He is kind to all creatures, Some of striking qualities that can be seen are gentleness, modesty, determination and dedication to work, forgiveness, fortitude, clean and tidy.

Second is demoniac traits human personality one who possesses neither purity nor good conduct or speak truth. He exhibits hypocrisy, arrogance, pride, anger, harshness in speech, and deed and ignorance. In the ninth verse of the fourteenth chapter, *Bhagavad-Gīta* describes the behavior pattern of the three types of personality as the *guṇas* or qualities. The quality of *Sattva*, stainless, manifests itself as honesty, freedom, difference between right and wrong. The quality of

*Rajas* is of the nature of passion that is restlessness that possesses skill in action. The quality of *Tamas* is of the nature of inertia, laziness, and heedlessness.

सत्त्वरजस्तमइतिगुणाःप्रकृतिसंभवाः।

निबध्नन्तिमहाबाहोदेहेदेहिनमव्ययम्॥14.5॥

*Sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ*

*nibadhnantimahābāhōdehedehinamavyayam*

There are three *guṇas*. *Guṇa* here means rope which ties us to the body. The three *guṇas* are the three moods of the mind. They are called *Sattva*, *Rajas*, and *tamas*. *Sattva*- peaceful, serene noble, *Rajas*- passion and *tamas* –indolence, thoughtlessness, heedlessness, dull etc. These are the three tendencies in every individual. Because of these tendencies we have identified with the body. These tendencies are created by our own past actions. The *guṇas* bind us down and one cannot get out of it.

तत्रसत्त्वंनिर्मलत्वात्प्रकाशकमनामयम्।

सुखसङ्गेनबध्नातिज्ञानसङ्गेनचानघ॥14.6॥

*tatrasattvaṁnirmalatvātprakāśakamanāmayam*

*sukhasaṅgenabadhnātijñānasāṅgenacānagha*

In this *śloka* Lord *Kṛṣṇa* explains how this *Sattva guṇa* bind human being. When *Sattva* the noblest of all quality predominates, it is extremely blazing with light of consciousness as there is no *rajoguna* and so no agitation of the mind. When the mind is peaceful it is a great joy and human beings want to continue in this state forever. Mind is peaceful and that joy itself is fulfillment. Thus *Sattva* is also a binding force.

रजोरागात्मकंविद्धितृष्णासङ्गसमुद्भवम्।  
तन्निबध्नातिकौन्तेयकर्मसङ्गेनदेहिनम्॥14.7॥

*rajorāgātmakamviddhitṛṣṇāsaṅgasamudbhavam*  
*tannibadhnātikaunteyakarmasaṅgenadehinam*

When the mind has slipped from *Sattvagūṇa* to *rajo gūṇa* there rises endless desire in mind to possess, to aggrandize, to keep which create mental agitation. There is irresistible anxiety to get it. The sense of contentment never come and binds the man to work to fulfill all his desire

तमस्त्वज्ञानजंविद्धिमोहनंसर्वदेहिनाम्।  
प्रमादालस्यनिद्राभिस्तन्निबध्नातिभारत॥14.8॥

*tamastvajñānajaṁviddhimohanamsarvadehinām*  
*pramādālasyanidrābhistan nibadhnātibhārata*

*Tamas* comes from ignorance. Here ignorance menaces non apprehension of higher truth and therefore misapprehensions. There is dullness in individual's discriminative power and the intellect loses the capacity of understanding. Individual is bound by heedlessness, laziness and sleep.

सत्त्वंसुखेसञ्जयतिरजःकर्मणिभारत।  
ज्ञानमावृत्यतुतमःप्रमादेसञ्जयत्युत॥14.9॥

*Sattvāmsukhesañjayatirajaḥkarmaṇibhārata*  
*jñānamāvṛtyatutamahpramādesañjayatyuta*

The same idea is repeated once again as it is subjective. An extrovert man however dynamically intellectual in the outer world may not grasp the subjective things. *Sattva* binds the individual to inner happiness, *Rajas* binds to karma (action) and *tamas* clouds the intellectual and dullards the power of discrimination..

रजस्तमश्चाभिभूयसत्त्वं भवति भारत।

रजःसत्त्वं तमश्चैव तमःसत्त्वं रजस्तथा ॥14.10॥

*rajastamaścābhibhūyasattvaṁ bhavatibhārata*

*rajaḥsattvaṁ tamaścaivatamaḥsattvāṁ rajastathā*

In order to know when *Sattva*, *rajo* or *tamo guṇa* is prevailing in the individual, Lord *Kṛṣṇa* gives this explanation. *Sattva* is the time when mind and intellect is peaceful and serene, *Rajas* makes the mind agitated, *tamas* functions at the intellect, veiling its light or discrimination. The agitations of the mind is called *vikṣepa*, and the intellect thus veiled, misted out is called *avarṇa*-veiling, the effect of *Rajas* in mind makes it agitated. When *tamas* sets in, the efficiency of the individual starts depleting.

## Summary:

**By literature survey we can classify Personality as**

(1) *Tamasic, Rajasic and Sattvic* personality,

(2) As per behavior patterns personality classification inferred are; like Erotic pattern (*Kāma*), Aggressive pattern (*Krodha*), Egoistic pattern (*Mada*), Acquisitive pattern (*Lobha*) and Infatuated pattern (*Moha*).

(3) As per five stages of conscious states of personality growth personality classifications inferred are; confused stage of consciousness (*Moodhā*), Scattered, restless state of consciousness (*Kṣipta*), Agitated state of consciousness (*Vikṣipta*), Concentrated or one pointed conscious state (*Ekāgra*) and Restrained state of consciousness (*Niruddha*).

(4) As per five-sheath levels of personality growth personality classifications inferred are Gross organic level of existence (*Annamaya kośa*), Bio-energy level of existence (*Prāṇamaya kośa*), Psychoenergy level of existence (*Manomaya kośa*), Level of insightful existence (*Vijñānamaya kośa*) and Level of Delightful existence (*Ānandamaya kośa*) (Lal, 1983). But of them, the concept of *Triguṇas* (three qualities) is the most appropriate, intrinsic and justified method to study the causes of personality variation and personality formation.

5) As per concept of relating the different *Cakras* located in the body to the different personality types are inferred. By practicing *Yoga* consistently, the personality traits can be developed. This is achieved as *Yoga* energizes the seven *Cakras* which are located at different parts of the body. *Cakras* are the centres of energy through which energy flows through the whole body. This energy relaxes the body and mind. Activating the *Cakras* increases the mental strength and controls the lower sensations and passions and elevates the consciousness to new heights.