



ANTHOLOGY ON TRIGUNA IN CONTEMPORARY HUMANITY

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ABSTRACT

The Universe is considered to be made up of basic particles that are electrons, protons, neutrons, etc. The concept of the Triguna gives our understanding of human behaviour. At the spiritual level the Universe is made up of basic components (trigunas) that is sattva, raja and tama. In triguna, 'tri' stands for three and 'gunas' stand for subtle components. Our mind is a bundle of thoughts that can be categorized into three types of gunas, rajas, sattva, and tamas. Our dharmakshetra is complex makeup of these gunas. Rarely do we find that a person is as entirely satvik, rajasik or tamasik. Usually they are satva-raja or raja-satva or tama-raja predominant. For example a satvaraja person has characteristics of satva and raja in similar proportion with a predominance of satva. All persons emit satva, raja or tama vibrations depending on which component is predominant. In line with the growing urge of understanding Indian philosophy and leadership, this paper aims to integrate the Bhagavad-Gita (a part of the great Indian epic Mahabharata) and transformational leadership, the paper takes three gunas. The three gunas can also be conceptualized as a progressive development from tamas to rajas to Sattva and these have impact on Transformational Leadership.

Key Words: Triguna Gunas, Rajas, Sattva, and Tamas

INTRODUCTION:

"Like a magnet, prakriti attaches itself to Purusha and receives its conscious rays."
~ Rishi Kapil

It may not be usual to use the concept of revelation for understanding the Vedanta systems as a phenomenon of the history of philosophy. By revelation (srutifi) we mean that word that is



believed to have been addicted to man as the transmitter of saving and liberating knowledge, whereby man is basically the receiving, listening part only. If we speak of this revelation in terms of texts, we understand here the last stratum of Vedic literature, the Vedantah, corresponding more or less to the older Upanisads, though strictly speaking, the canon of revelation is an ideal reality not necessarily confined to a special number of Vedic texts. For our purpose, it is irrelevant if Vedic literature as a whole or in later time's even statements of other authoritative traditions is considered to be revelation. It is this formal concept of revelation (Srutify) because of its historical prototype traditionally called Veddntali that unites the historical diversity of the different Vedanta schools within the "power lines of one field" and that makes it reasonable to call the various and philosophically heterogeneous systems by the one name "Vedanta".

The concept of Triguna mentioned in Atharveda. However, it is in the Samkhya system, that this concept has gained prominence as a major explanatory construct. Samkhya is a dualistic philosophy, which postulates two interdependent, simultaneously existing realities purusha (Consciousness) and prakrti (nature or matter). Apart from the purusha, which forms the inner core of the personality, everything in the universe, physical and psychological, including the mind, are regarded as originated from prakrti, which is constituted of three gunas viz. sattva, rajas and tamas. These gunas act together and never exist in isolation. They interact and compete with each other resulting in the preponderance of one over the others. The degree of predominance of one guna determines the individual's personality type. Based on the above understanding, personalities are categorized into three viz. sattvic, rajasic and tamasic types (Rao, 1966). Prakriti is composed of three Gunas: Sattva (white, knowledge, and happiness), Rajas (red, activity and pain) and Tamas (dark, resistance or inertia and confusion). Thus, it is endowed with all the necessary and sufficient powers of production, preservation and dissolution of the phenomenal world. The three Gunas—Sattva, Rajas and Tamas—also promote different kinds of temperament based on the dominance of one or the other Gunas. The temperament of a person can be discerned based on the —mode of worship, the type of food consumed and other activities of everyday life (Krishnan, 2002).

Personality is a very popular psychological concept of the world. Personality refers to important and relatively stable aspects of behaviour. Personality deals with a wide range of human behaviour. According to many theorists, personality includes virtually everything about a person mental, emotional, social, and physical. Some aspects of personality are unobservable, such as thoughts, memories, and dreams, whereas others are observable, such as overt actions. Personality also includes aspects that are concealed from yourself, or unconscious, as well as those that are conscious and well within your awareness. (Robert B. Ewen 2003). The Indian philosophers have always acknowledged that the Supreme is the Infinite and perceived that to the soul in Nature the Infinite must always present itself in an infinite variety of aspects. We are living in a universe that is filled with great forces of life



and death, creation and destruction. Divine powers can be seen everywhere lifting us into a greater sphere of peace and better understanding. But evil forces are also present around us, working to lure us down further into world of confusion and attachment. Truth and falsehood, ignorance and enlightenment and the light and dark, the illumination and shadow of the world. This concept is very indigenous to the Indian description of personality and temperament ([Yadav et. a; 2016).

Guṇa depending on the context means "string, thread, or strand", or "virtue, merit, excellence", or "quality, peculiarity, attribute, property". The concept is originally notable as a feature of Samkhya philosophy, though possibly a later feature of it. The Gunas are now a key concept in nearly all schools of Hindu philosophy. There are three Gunas, according to this worldview, that have always been and continue to be present in all things and beings in the world. These three Gunas are called: sattva (goodness, constructive, harmonious), rajas (passion, active, confused), and tamas (darkness, destructive, chaotic). All of these three Gunas are present in everyone and everything; it is the proportion that is different, according to Hindu worldview. The interplay of these Gunas defines the character of someone or something, of nature and determines the progress of life. In some contexts, it may mean "a subdivision, species, kind, quality", or an operational principle or tendency of something or someone. In human behaviour studies, Guna means personality, innate nature and psychological attributes of an individual. Like all Sanskrit technical terms, guṇa can be difficult to summarize in a single word. Its original and common meaning is a thread, implying the original materials that weave together to make up reality. The usual, but approximate translation in common usage is "quality" (Wikipedia: 2018).

Guṇa is both a root and a word in Sanskrit language. Its different context-driven meanings are derived from either the root or the word. In verse VI.36 of Nirukta by Yāska, a 1st millennium BC text on Sanskrit grammar and language that preceded Panini, Guṇa is declared to be derived from another root Gaṇa, which means "to count, enumerate". This meaning has led to its use in speciation, subdivision, classification of anything by peculiarity, attribute or property. This meaning has also led to its use with prefixes such as Dviguna(twofold), Triguna (threefold) and so on. In another context, such as phonology, grammar and arts, "Guṇa-" takes the meaning of amantrana (आमन्त्रणा, addressing, invitation) or abhyasa (अभ्यास, habit, practice). In the Mahabharata Book 6 Chapter 2, the meaning of guna similarly comes in the sense of addressing each part (the root implying amantrana), and thereby it means avayava (अवयव, member, subdivision, portion). In Sanskrit treatises on food and cooking, guna means quality, tendency and nature of ingredient. Ancient South Indian commentators, such as Lingayasurin, explain that the meaning of guna as "thread, string" comes from the root guna- in the sense of repetition (abhyasa), while the Telugu commentator Mallinatha explains the root guna- is to be understood in Sisupalavadha as amredana (आम्रेडन, reiteration, repetition). Larson and Bhattacharya suggest that the "thread"



metaphor relates to that which connects and runs between what we objectively observe to the tattva (तत्त्व, elementary property, principle, invisible essence) of someone or something. In the context of philosophy, morality and understanding nature, "Guna-" with more dental na takes the meaning of addressing quality, substance, tendency and property. In abstract discussion, it includes all hues of qualities – desirable, neutral or undesirable; but if unspecified, it is assumed with good faith to be good and divine in Indian philosophy. Thus, Guṇi from the root "Guṇa-" means someone or something with "divine qualities", as in Svetasvatara Upanishad hymn (Wikipedia: 2018).

Related Studies

According to the Bhagavad-Gita (Vedanta philosophy) there are some descriptions can be seen about leadership and about transformational leadership. In line with the growing urge of understanding Indian philosophy and leadership. The three Gunas can also be conceptualized as a progressive development from Tamas to Rajas to Sattva and these have impact on Transformational Leadership. Chintaharan Betal (2015) in his study which tries to investigate whether the Tri-Gunas any have role in framing of variant personality pattern. They found after analysis of the theoretical data, that a particular Guna offers specific type of behavioural pattern within the individual and thereby develops an individual's personality characteristics. Specifically that when Sattva Gunas becomes predominant, one's intellect works steadily and one becomes fearlessness, pure at heart, truthful, calm, peaceful and compassionate towards other beings. When Rajas Gunas is dominant one acts with great efforts to satisfy his desires. He becomes more passionate, more anxious, more industrious, more sensuous, more jealous and not interested in any spiritual persuasion. Tamas Gunas makes an individual's psyche; his personality displays the characteristics of ignorance, torpid and delusive. They are destructive, drowsy, aggressive, fearful and sloth by nature. Kiran Kumar C T L and Tissy Mariam Thomas (2013) in a study based on Tri-Gunas theory of personality based on Samkhya philosophy of yoga identified four types of personalities as Sattvic, Rajasic, Sattvic-Rajasic, and Sattvic-Tamasic personalities. Kaur and Sinha (1992) identified that Sattvic personality performance is superior than other personalities, and correspondingly the results on creativity scale show that all personality groups have a urge to be creative, but managers with Sattvic personality are able to display their creative abilities very exceptionally than other groups, thus showing their balance and harmony of mind and soul. Khanna Pulkit et. all (2015) the Indian perspective of personality deals with the tri-dimensional classification of Gunas (Sattva, Rajas and Tamas) entailing physical, mental, and spiritual elements of personality and the relationship between Gunas and well-being indicators such as psychological capital, personality, life satisfaction, and subjective happiness. It is seen that the individuals with Sattva was found to be positively correlated with well-being. Rajas and Tamas were negatively correlated 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. James G. March and Zur Shapira (1987) in a study on Tri-Guna theory and risk taking found that managers take risks and exhibit risk preferences. They identified three major ways in which the conceptions of risk and risk taking held by these managers lead to orientations to risk that are different from what might be expected from a decision theory perspective: Managers are quite insensitive to estimates of the probabilities of possible outcomes; their decisions are particularly affected by the way their attention is focused on critical performance targets; and they make a sharp distinction between taking risks and gambling. Nicholson et.al, (2015) found on the basis of a study on the concept of risk propensity both theoretical and empirical investigation, but with little consensus about its conceptualization and measurement of risk propensity. They found on basis of data analysis that risk propensity differs markedly in its distribution across job types and business sectors. The implications for risk research and risk management are considered. In a study by Gabriella Anic (2007) on the association between personality and risk taking, she considered the personality factors of openness to experience, extraversion, neuroticism, agreeableness and conscientiousness. She found after stratifying by gender, only openness was still significantly associated with risk-taking. Interaction terms including gender and personality factors were added to the models to test if gender was an effect modifier. Although personality differences existed between men and women, none of the interaction terms were statistically significant. In the present study by Judu et.al(2013) discuss the concept of Tri-Guna, characteristics of a successful personality theory and challenges in Tri-Guna research, in light of which they propose a set of eight guidelines to assist future research in the field. In addition, we discuss some of the new tools emerging from mainstream psychology, which may also be used in Tri-Gunas research.

Innate qualities and tendencies are key ancient concepts in Indian literature. Maitrayaniya Upanishad is one of the earliest texts making an explicit reference to Hindu trinity of Brahma, Vishnu and Shiva and linking them to their Guna – as creator/activity, preserver/purity, destroyer/recycler respectively. The idea of three types of guna, innate nature and forces that together transform and keep changing the world is, however, found in numerous earlier and later Indian texts.

In Samkhya philosophy, a guṇa is one of three "tendencies, qualities": sattva, rajas and tamas. This category of qualities has been widely adopted by various schools of Hinduism for categorizing behaviour and natural phenomena. The three qualities are: Sattva is the quality of balance, harmony, goodness, purity, universalizing, holistic, constructive, creative, building, positive, peaceful, virtuous. Rajas is the quality of passion, activity, neither good nor bad and sometimes either, self-centeredness, egoistic, individualizing, driven, moving, dynamic. Tamas is the quality of imbalance, disorder, chaos, anxiety, impure, destructive, delusion, negative, dull or inactive, apathy, inertia or lethargy, violent, vicious, ignorant. In Indian philosophy, these qualities are not considered as present



in either-or fashion. Rather, everyone and everything has all three, only in different proportions and in different contexts. The living being or substance is viewed as the net result of the joint effect of these three qualities.

Guna combination, as follows:

1. People with dominant Sattva Guna.
2. People with dominant Rajas Guna.
3. People with dominant Tamas Guna.
4. People with dominant Sattva–Rajas Guna combination.
5. People with dominant Sattva–Tamas Guna combination.
6. People with dominant Rajas–Tamas Guna combination.
7. People with balanced Gunas or with Sattva–Rajas–Tamas Guna combination

According to Samkya School, no one and nothing is either purely Sattvik or purely Rajasik or purely Tamasik. One's nature and behaviour constitute a complex interplay of all of all three gunas, in varying degrees. In some, the conduct is Rajasik with significant influence of Sattvik guna; in some it is Rajasik with significant influence of Tamasik guna, and so on. The balance of Gunas of everything and everyone can change and does. However, change in one quality faces inertia from other two qualities in Indian worldview. Change needs internal or external influence or reinforcement, as knowledge and force to transform. The force to change comes from the Rajas guna, the Sattva guna empowers one towards harmonious and constructive change, while Tamas guna checks or retards the process.

Behaviour of human being is integral part of mankind ever since. Behaviour emanates from his thinking or psychology so to say. The concept of Gunas originated in and has been described in Atharva Veda. Bhagwat Gita explains Guna and implications in real life. Samkhya darshana further deliberates upon TriGuna. These are discussed as unique features or characteristics of an individual with respect to his personality and behaviour. They have been studied as early as Vedic period. Western philosophers like Socrates have spoken about human psychology and behaviour in Athens in Greek civilization. Aristotle theorized that highest potential can be achieved by striving to improve constantly (Singer, 2008), attempting to become good and finally achieve one's ultimate potential while Socrates focused on good and just actions of individuals. This paper is an attempt to find relevance of TriGuna theory in the fast moving dynamic world.



Ancient Indian philosophy Samkhya philosophy is a dualist theory that relies on existence on two realities of Purusha (soul, spirit) and Prakriti (matter). Matter is comprised of body and mind or psyche that are physical aspects of human body whereas soul or the spirit or atma signifies ultimate consciousness (Bryant, 2009). Soul is vital life form in human body that provides life and consciousness to body and mind and is the unifying element of the universe. Human body is a complex combination of body, mind and soul. Soul attempts to connect with the ultimate universal power or God Almighty and attempts to maintain mind and body in most pure form. Body on the other hand attempts to achieve aims of soul through its physical actions. Mind may be termed as a connecting lever between the two. Thus there is an excellent balance between all three at all times. This balance can be achieved by observing and rejuvenating three engines of energy within each individual.

Psychology of an individual comprises of three primary dimensions called Satva Guna, Rajas Guna and Tamas Guna. These are three constituents and are integral part of the personality as described in Samkhya Philosophy. Satva, Rajas and Tamas correspondingly reflect spirituality, activity and inertia. All of them are present in all human beings all the time but in differing quantities. The proportion of each of them depends on state of mind of each individual with ultimate aim of achieving the highest form Satva, the most peaceful and productive to mankind.

All three constituents are both complementary and contradictory to each other. One promotes the other to bring out the best in human being. Inertia or rest to body is as important as the wisdom or goodness. They are also contradictory as only one Guna can dominate at any point in time in an individual. Looking inwards and introspection of own behaviour brings out the best in a personality. Samkhya philosophy focuses on complete awareness of soul and that it is free from all sufferings. Vedanta philosophy postulates that the soul is blissful and it spreads happiness and influences individual psyche positively (1.1.3, 2000BC).

Relevance of TriGuna Theory

Based on the research study conducted by Kejriwal and Krishnan (2004) where they tried to relate Gunas and Vedic worldview to transformational leadership. The results showed that Sattva, Sattva - Rajas and Vedic worldview enhance transformational leadership whereas Tamas reduces transformational leadership. Likewise Narayanan and Krishnan (2003) studied relationship between Gunas, Karma - Yoga and transformational leadership. Results demonstrated that three Sattva dimensions (sympathy, motivation to work and accepting pain) enhance transformational leadership and two Rajas dimensions (attribution, and right and wrong) reduce Karma Yoga. Karma Yoga is not related to transformational leadership. The most significant finding of the study was that transformational leadership was positively related to Sattva and not Rajas guna. Karma Yoga was related to Rajas guna negatively and was not related to Sattva guna. Both Triguna theory and Transformational Leadership focus



on adopting positive approach of life. Triguna theory offers the process of transformation, to move from Tamas to Rajas and from Rajas to Sattva and even tell us about going beyond gunas. The emphasis in both the individual improvement and development and emphasis more on self-management.

TriGuna theory is an ancient science but is relevant equally in today's world. The western philosophy since Freud days has developed empirical based behavioural aspects. Experiments of Freud and modern day psychologists observed that behaviour based on state of psychology and of an individual and his environmental situation will influence his behaviour. Ego states i.e. instinctual drive, ego and super ego will affect behaviour and interpersonal relations of individuals. Transactional relations have gained importance today in place of holistic behaviour for good of individuals and society.

Study of health and happiness has gained importance lately. WHO has defined "health" as a composite of human physical, mental and social well-being (WHO, 1948). Healthy human body is not just being free of a disease but even beyond towards individual happiness, understanding himself and psychological dimension as a whole. Modern day diseases to young people relate more to vital organs of body like heart, brain, kidneys, liver and respiratory system. These are life style illnesses and are influenced by psychological well-being of individuals. Better the inner-self of a person, better is his or her health. Western medical science has recognized importance of psychological well-being towards physical one and established direct co-relation between the two.

Swabhaav in TriGuna

Human being is a bundle of emotions and is influenced by his cognition, intra and inter-personal relations. Both physical and psychological factors affect his behaviour. Indian philosophy draws understanding of human nature from ancient Indian Vedic philosophy, primarily from Vedas and Upanishads. Major themes of ancient Indian philosophy revolve around Soul or atma, understanding self, nature of individual and human experience.

This concept is very indigenous to the Indian description of personality and temperament. In Indian psychological thought the term 'personality' has not been used in strict sense, instead the concept of Swabhaava referred in scriptures, covers all aspects of personality. Swabhaava is the essential quality. It is that speed of spirit which manifests itself as the essential quality in all becoming. "Dharma, says the Gita, is action governed by Swabhaava, the essential law of one's nature. And this Swabhaava is at its core the pure quality of the spirit in its inherent power of conscious Will, and in its characteristic force of action." (p. 263). Sri Aurobindo in his "Essays on the Gita" used the term "spiritual personality" too. According to him "We have before us three powers, the Purushottama as the Supreme truth into which we have to grow, the Self and the Jiva. The supreme spiritual nature of being, the Para Prakriti, free from any limitation by the conditioning ignorance, is



the nature of Purushottama. In the impersonal self, there is the same divine nature, but there it is in its state of eternal rest, equilibrium, inactivity, Nivriti. Finally for activity, for Pravriti, the Para Prakriti becomes spiritual personality, the Jiva.” The spiritual personality is explained as expression of actions of supreme power, the loss of doership in actions is another facet of spiritual personality. The yoga is instrumental in leading to egolessness and desirelessness, without which the development of impersonality is not possible.

TriGuna theory or Satva, Rajas and Tamas Gunas influence all three aspects of physical, mental and social well-being as referred by WHO and the western medical sciences. In fact, Indian philosophy goes far beyond the explanations available in the Greek and western philosophy. However, this theory is yet to find attention from researchers from the West.

Satva Guna

Every human being possesses purity, self-consciousness, wisdom and goodness. This spirituality filters good from bad, identifies desirable from undesirables and understands well-being of his own self and society around him. When Satva Guna is predominant, individual is well aware of divine and spiritual, he seeks for attaining ultimate peace through his soul or atma for universal good. Meditation, self-control and compassion are his virtues. In all his thoughts and actions, individual desires to help everyone. Academic researchers from across the globe have realized potential of meditation with empirical experiences and hence find this field of psychology providing much required satvic support to the world (Eberth, 2012). Sattva guna is the “spiritual quality”. When sattva guna is dominant, a person has inherent desire to be good and caring. There is a resolute constancy of mind and senses. When sattva is prevalent, the light of wisdom shines through the individual. Sattvic intellect clearly understands the difference between desirable and undesirable, undutiful and dutiful action. When sattva is dominant a person does his work as a duty. An action is done with calm understanding and the person is free from doubts. When sattva is dominant a person pays homage to divine and spiritual values. Strength Respect for Gurus, nonviolence, meditation, kindness, silence, self-control, and purity of character are the motive force of sattvic action. One of the limitations of sattvic guna is that it binds a person through attachment to happiness and knowledge. The sattva guna also brings with it the problem of goodness.

The sattva dominant people consider work as their duty. They perform work with calm understanding and free of doubts. When sattva is dominant a person pays homage to divine and spiritual values. Strength and respect for Gurus (teachers), nonviolence, meditation, kindness, silence, self-control, and purity of character are common traits of sattvicaction. One of the limitations of sattvic guna is that it binds people through attachment to happiness and knowledge. The sattva guna also brings with it the problem of goodness.

Qualities in a Sattvic personality:

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- Mental strength
- Respect for Gurus (teachers)
- Non-violence
- Kindness
- Silent demeanour
- Self-control
- Meditative

Rajas Guna

Rajas refers to activity, movement, passion, aggression and desire. It brings in a lot of enthusiasm, and excitement that causes one to get involved in activity for achieving the targets set by the satvic or tamasic prakriti. Rajasic activity when influenced by satvic thought would lead to higher levels of happiness, peace and tranquility. Conversely if the same is influenced by tamasic thought would lead to inactivity, ills and negativity within an individual. Rajas guna is the “active quality”. Rajas guna is considered to give rise to passion and desire, it causes greed, activity, undertaking of works, restlessness, and desire. A Rajas dominant person is full of attachment, full of longings for fruits of action. Due to dominance of self-interest, the intellect gives a distorted picture of right and wrong. Renunciation and detachment are not fostered by a Rajas dominant person. Enthusiasm, interest, and activity are some of the attributes of this guna.

Qualities in a Rajas personality:

- Enthusiasm
- Interest
- Activity & work driven
- Restlessness
- Desire
- Greed

Tamas Guna

Tamas is essentially a matter related to inactivity where in both physical and psyche make over is towards negative orientation. It directly correlates to inactivity, inertia, destruction, darkness and laziness. Tamas characterizes with higher comfort levels, ambiguity, and self-delusion. Sleep which essentially reflects tamas is extremely vital to invite either Rajas or Satvic mode. Satva has to be followed by either rajas or tamas for the body to recuperate and

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energize to soul to pursue higher levels of satisfaction. amas guna is the “material quality”. Tamas arises from hopes and illusions. Tamas produces ambiguity, idleness, fantasy, and persistence. Characteristics of Tamas guna dominant people are cautious, apprehensive, and revengeful. Tamasic guna also suggests disillusionment and cynicism. When Tamasic guna is dominant, a person derives happiness which originates and ends in self-delusion and miscomprehension. The positive manifestation of Tamas guna is willingness to work very hard. One of these limitations of these attributes are attachment to possessions and self-centered tendencies.

Qualities in a Tamas personality:

- Cautiousness
- Apprehension
- Revengeful
- Hard working
- Materialistic

How Gunas Influence Behaviour?

The gunas are responsible for the behaviour and natural propensities of all living beings. Human beings are also subject to their influence. Under their control people lose their ability to discern truths, their essential nature or their true Selves. They fail to see their oneness with God and the rest of creation or the presence of God amidst them (7.14). In the fourteenth chapter of the Bhagavadgita, Lord Krishna gives us a very detailed description and definition of the three gunas, which is summarized below.

1. Sattva is pure, without impurities, illuminating and free from sickness. It binds the soul through attachment with happiness and knowledge .
2. Rajas is full of passion (ragatmakam) and is born out of "thrishna" (thirst or intense desire) and "sanga" (attachment). It binds the soul through attachment with action.
3. Tamas is the darkness and the crudeness in man. It is "ajnanajam" (born of ignorance) and "mohanam" (the cause of delusion). It binds the soul through recklessness, indolence and sleep.

In the beings the three gunas compete among themselves for supremacy and try to suppress each other. Sattva predominates by suppressing Rajas and Tamas. Rajas predominates by suppressing Sattva and Tamas, and Tamas by suppressing both Sattva and Rajas.

How to know which quality is predominant in a person at a particular time? According to the Bhagavadgita when sattva is predominant, from all the gates of the human body radiate the



illumination of knowledge. When Rajas is predominant, greed, worldliness, striving for worldly ends and a penchant for selfish activities arise. With the increase of tamas, one can see the flourishing of darkness, inactivity, recklessness and delusion. Upon death, a sattvic person attains higher worlds. When he returns, he takes birth among pious people or in a pious family. After death, a rajasic person remains in the middle worlds. When he is reborn, he takes birth in the family of those who are attached to actions. As for the tamasic person, he sinks to lowest regions on dying, and when reborn takes birth among the ignorant and the deluded. The gunas also influence faith, resolve, professional choices and nature of relationships. The division of human beings into the four categories is also due to the influence of gunas only. They govern every aspect of human life and the world in general. In the eighteenth chapter we come across a detailed description of how men with these three qualities act and behave differently and engage themselves in different religious and spiritual activities.

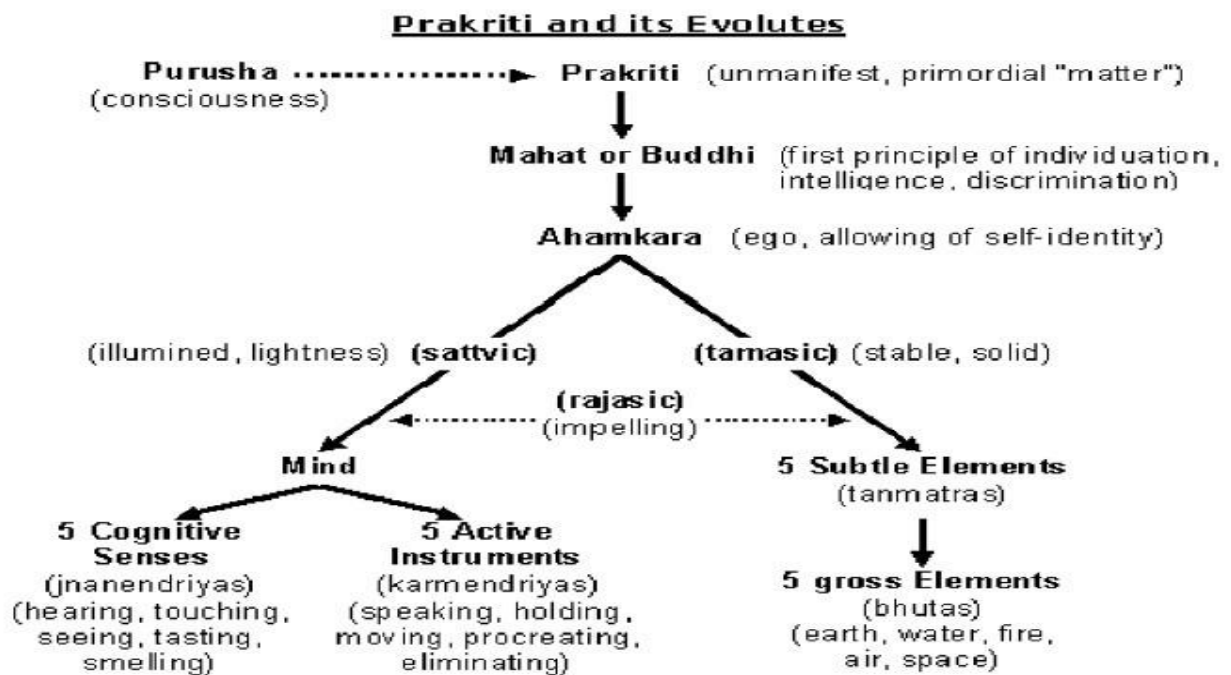
Inter – Guna Framework

This combination is considered to be the “spiritually active quality”. When rajas is restrained and guided by sattva, people become ethical and noble in thought and action. The influence of spiritually active quality a person is self-assured and spiritual. It is worth mentioning here that this combination is indicative of “materially active quality”. When the active quality of rajas combines with material quality of tamas it determines the ability to deal with people and events. It helps in building relationships and achieving objectives. This can also be called “human relation” ability.

Character of an individual is defined by interplay of these three Gunas. Complete balance between all three Gunas lead to no activity and it is the disturbance in equilibrium of the Gunas that brings in evolution. Evolution of thought (or psyche) leading to action and this action or behaviour of individual will define his psychological make. Every individual has a predominant Guna that characterizes his personality. The predominance of Gunas changes many times within a day depending on both internal and external conditions. However a well balance person is more likely to remain in satva mode more than any other. Empirical research and human experience shows that meditation leads to synchronizing thoughts and actions after diligent thoughts. These well thought out and planned actions brings in harmony, self- consciousness and goodness.

Similarly, Rajas Guna is rejuvenated when an individual has to act for his survival, growth and personal desires. That is the time one relies on aggressiveness, excitement and enthusiasm. Businessmen, craftsmen, farmers and such like professional remain in rajas state most of the times. Indian business men and business places will often have idols for worshipping to maintain connect with the satva to lead them to remain pious in their professions.

Tamas Guna is chiefly leading one in a state of negativity or asura prakriti. The character of a person with predominant tamas Guna is harmful to his self and the society. Such a person will have limited or no self-consciousness, no clarity of thought and action and is all the times thinking of ills to society. Positive aspect of tamas Guna is its capability to giving rest to body once and individual is tired at the end of hard working day or after long hours of meditation or after helping others or after blissful times thinking good of self and others.



With the increasing realization that many of the Western psychological concepts and methods lack relevance to different cultural systems, the need for developing indigenous psychologies was recognized all over the world. In recent times, more and more researchers have taken active interest in indigenizing and developing indigenous psychology. The structure, nature, and evolution of human personality are elaborated in these sources with special reference to the concept 'Triguna'. The 'Triguna' concept of the Indian tradition has attracted the attention of psychologists in India and they have involved in the development of indigenous theories and models of human behaviour, specifically personality. The term 'Trigunas' is composed to two words: Tri & Gunas. Tri means three and Gunas means qualities, thus Trigunas determines the three qualities, a state of mind and attitudes which determines people's nature, belief and perception. The concept of 'Guna' is mentioned in Sāmkhya system. The Sāmkhya system is the work of great sage of the name of Kapila. The Sāmkhya must be a very old system of thought. Its antiquity appears from the fact that the Sāmkhya tendency of thought pervades all the literature of ancient India including the Srutis,



Smritis, and Puranas. Sāmkhya is a dualistic philosophy, which postulates two interdependent, and simultaneously existing realities— Purusha (consciousness) and Prakriti (nature or matter). Apart from the Purusha, which forms the inner core of the personality, everything in the universe, physical and psychological, including the mind, are regarded as originated from Prakriti, which is constituted of three Gunas viz., Sattva, Rajas, and Tamas. On an individual levels Sattva, Rajas, and Tamas also correspond to various psycho-physiological states and personality types. Sattva corresponds to clarity of thought and purity of mind; Rajas denotes passionate, excitable, and aggressive states of mind; and Tamas denotes indifference, confusion, stability, and depression. These Gunas act together and never exist in isolation. They interact and compete with each other resulting in the preponderance of one over the others. The degree of predominance of our Guna determines the individual's personality type. Based on the above understanding personalities are categorized into three viz., Sāttvic, Rājasic and Tāmasic type. Recently some Indian Psychologist have attempted to recognize acknowledge the relevant and importance of conceptualization and explanation of personality mentioned in Sāmkhya system of Indian Philosophy i.e. Trigunas Theory of Personality, which explained personality structure in terms of three dimension i.e. Sattva, Rajas and Tamas. There is paucity of research investigating the compatibility of Triguna theory with Psychometric model of personality. A few studies have been conducted in India examining the overlap between three dimensions of Triguna theory and three dimensions of Eysenckian model. There is not even a single study which has investigated the compatibility of Triguna model and Cattellian model of personality.

Contemporary World and Values of Life

Psychological dimension of human being has been studied in the contemporary world, both in the Western and oriental philosophies. The western philosophers and psychologists have studies human behaviour in different forms. Seven different aspects to include

Origin of psychology in western world sates back to 600-300 BC when Hippocrates, Socrates, Plato and Aristotle propounded their philosophy of life. Hippocrates, father of medicine classified human being in to four types ie. Sanguine (blood), Melancholic (black bile), Choleric (yellow bile) and phlegmatic (phlegm). Socrates identified mind as a separate body organ in addition to soul. He included human thinking, imagination, memory and dreams as part human mind and soul. Plato and Aristotle pursued the philosophy of Socrates though they did not believe in soul. Plato considered mind and body as two separate independent principles called 'Dualism'. Aristotle carried forward idea of Dualism to establish linkages between human mind and body with that of biology and medicine.



CONCLUSION

This literature review presents an overview of an ancient Indian personality system that shows promise for playing an important role in the applied research on well-being and spirituality: the concept of tri-guna. The core proposition of this concept is that the psyche consists of three energies (“gunas”) called sattva, rajas and tamas. They are said to be present in everyone in different degrees, explaining differences not only in behavior but also in well-being and spirituality. It is assumed that a dominance of sattva is favorable for well-being.

Sankhya theory suggests techniques which focus on inward development of Self-management. Techniques suggested for the promotion of Sattva can be applied for the development of Transformation Leadership. Where Bhagavad-Gita recommends a transformational leadership approach, which focuses on exploring the inner world of the self (inside-out), unlike the western approach to transformational leadership, which focuses in exploring the external world of matter and energy (out-side in). Theory of Triguna provides a very useful framework to understand Leadership. The type of guna dominant in the leader at a particular point of time is responsible for the way he responds to the challenges he faces at work. Today's world is more characterized by Rajasik tendencies and the result is love of fame, pride, display of power etc. Such tendencies affect work because it results in an environment where everyone is in a hurry to achieve individualistic goals. There is expectation for rewards for anything done. When Tamasik tendencies take over, the result is darkness of the mind. He is callous about his duties. He yearns neither to learn nor to work. With Sattva tendencies as dominant, Leader feels it is his duty to perform under any circumstances. He has a calm and serene mind, is alert and performs his job with precision. Therefore, noting the similarities between the two concepts, these two theories need not be compartmentalized as Indian and Western approaches to individual development.

In the East triguna is considered an important personality concept. Compared to western models of personality, triguna is less popular globally. Even in the East, research on triguna is scarce. Interest in the area peaked in the 1970s when theoretical works led to the development of several questionnaires. However, practical use of these tools failed to take off. Triguna research remains sporadic, strongly suggesting a lack of channelized work. The new tools, which were developed are also not much used. Apart from psychology, in recent times, management research has taken to investigating triguna and other related constructs like karma yoga. Considering the current situation of triguna research, if guidelines were drawn up, researchers would have a direction to guide their studies, at least for coming few years and be able to contribute incrementally to the field.

- Theoretical framework and ontology validation of gunas must be attempted, including the role of free will
- Operational definition must be stated clearly in each study

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- Valid and reliable tools to assess gunas must be promoted and use of the existing tools must be encouraged further
- Implicit tools of assessing gunas must be initiated as it might give new dimensions of guna concepts
- More statistically intense procedures must be used such as dimensional reduction and factor analysis
- Confirmatory and replication study must be conducted to add stronger evidences
- Integration with other contemporary theories
- Cross-cultural variations must be studied for guna construct.

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